

Romans

Introduction & Overview

Part 1: Introduction (Bible study resources & our approaches)

God's divine resources provide _____

1. _____
2. The _____

Man's human resources provide _____

3. _____
4. _____

Our approaches (Psalm 46:10a; 37:7a)

1. Don't _____ until you see it
2. Stay _____ to the text

Part 2: Overview (of Romans and next steps)

Who wrote Romans?

_____ wrote the [Epistle to the Romans](#)

Where is Romans in the Bible?

When and where was Romans written from?

_____ around 57-58 AD during his third missionary journey while at Corinth

What is Romans about?

How is Romans organized?

Romans is an _____ because Paul is a _____

Why the ESV?

- Each of us has _____ eyes
- “Essentially literal”

Romans 1:1-17

What is our schedule?

- Now to Easter: **Romans 1-4**
- Easter to Labor Day: **Romans 5-11**
- Labor Day to Christmas: **Romans 12-16**

Homework

How can we prepare for Sunday school?

- Head (orthodoxy): ready to learn
- Hands (orthopraxy): ready to serve
- Heart (orthopathy): ready to engage

Resources

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the _____ _____ for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by _____)

Romans

Greeting ([Romans 1:1-7](#))

Read: Greeting (Romans 1:1-7)

1 Paul, a servant of Christ Jesus, called to be 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 descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ,

7 To all those in Rome who are loved by God and called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Explain: Greeting (Romans 1:1-7)

Are there any literary/structural observations?

This text is _____ sentence in the ESV

What do the _____ mean?

studylight.org/isb

Are there any _____ Greek words?

- _____
- _____
- _____

Are there any topics Paul brings up more than once?

- _____ (1:1-7)
- Jesus' _____ (1:3, 4)

What are some _____ of the text?

1 Paul, a servant of Christ Jesus, called to be 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 descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ, 7 To all those in Rome who are loved by God and called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Apply (What is the point?)

- | | |
|-------------------------------------|-----------------------------------|
| 1. Bible study is _____ | 1. Paul focuses on _____ |
| 2. Bible study asks questions | 2. Paul focuses on the _____ |
| 3. Bible study asks _____ questions | 3. Paul starts with _____ & _____ |

Personalize (What do we do with that?)

- | | |
|------------------------|-------------------------------|
| 1. Slow down and stare | 1. Focus on _____ |
| 2. Talk _____ | 2. Focus on the _____ |
| 3. Talk _____ | 3. Talk about _____ and _____ |

Next week: Longing to Go to Rome (1:8-15)

Homework: Ask, Read, Talk, Send

Romans

Longing to Go to Rome ([Romans 1:8-15](#))

Read: Longing to Go to Rome ([Romans 1:8-15](#))

Explain: Longing to Go to Rome ([Romans 1:8-15](#))

In Romans, Paul writes his longest salutation (introduction) of any of his letters.

Picking up in [Romans 1:8](#), Paul is still in his introduction but transitions from a biographical part to drawing a personal connection to the Christians in Rome.

8 First, I thank [In all of Paul's writings he uses a form of _____ 49 times. Where in the order of actions did Paul put giving thanks? _____: coming before all others in time or order, foremost in position, rank, or importance. Thank: express gratitude, appreciation, or acknowledgment. One of the greatest assets for a Christian is the ability to boldly give thanks to God.] **my God through** [through: moving in one side and out of the other side, continuing in time toward completion of a process. How do we go to God? _____]. **Jesus Christ for all of you, because your faith is proclaimed in all the world** [Michelle Erickson sent [John MacArthur: Some churches are famous because of their pastor, their architecture, their stained glass windows, or their size or wealth. The church in Rome was famous because of its faith.](#)].

9 For God is my witness [witness: one who has personal knowledge of something], **whom I serve with my spirit in the gospel of his Son** [Paul reminds them he is a servant], **that without ceasing I mention you 10 always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. 11 For I long to see you, that I may impart to you some spiritual gift to strengthen you— 12 that is, that we may be mutually encouraged by each other's faith, both yours and mine** [Paul knew the importance of _____. Don't fight this battle alone. He also shows us the _____]. **13 I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles.** [Paul repeats himself in sort. [Romans 1:10, 11, 12, and 13](#) all have similar meaning. Perhaps to reinforce to the readers in Rome that he's been trying to come. Also, he reinforces his desire to serve alongside them. The terminology also points to the church being mixed with both Jews and non-Jews. He uses the terms brothers and later states among you only to specify as well as among the rest of the Gentiles. [Chris Arnold: Romans strongly identified with and emulated the ideals of Greece. They even stole the Greek gods and gave them Roman names. So it appears that Paul was](#)

mindful of his audience and their collective history.] **14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.** [Who would want to say they are a barbarian? Paul is basically referring to people that would not be members of the developed world (as it was known in 56 AD). So in other words the _____ is for you, them, us, _____. **Chris Arnold: Paul blew down cultural and social walls and put up a new sign that said, "ALL ARE WELCOME."** **15 So I am eager to preach the gospel to you also who are in Rome.** [Jim Fleming: I love how Paul doesn't see the preaching of the gospel as something that only unbelievers need. Believers need the gospel to be preached to them as well. God help us if we get too big for the gospel. We always need it and can scarcely get enough of it.]

Apply (What is the point?)

1. Giving thanks is _____ and not simply a _____
2. Active faith is _____
 - it impacts nonbelievers
 - it encourages believers

Jessica Norris sent **Woodrow Kroll's** comment:

7 characteristics of Paul's prayers:

1. Prayer should be thankful
2. Prayer should be personal
3. Prayer should be continual
4. Prayer should be sincere
5. Prayer should be flexible
6. Prayer should be submissive
7. Prayer should be specific

Personalize (What do we do with that?)

1. What is our first priority in conversation to God?
2. What is our reputation among other believers and among nonbelievers?
3. Is our faith encouraging to others?

Next week: The Righteous Shall Live by Faith (1:16-17)

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 for faith, as it is written, "The righteous shall live by faith."

Homework: Ask, Read, Talk, Send

Romans

The Righteous Shall Live by Faith ([Romans 1:16-17](#))

Read: The Righteous Shall Live by Faith (1:16-17)

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 for faith, as it is written, "The righteous shall live by faith."

Explain: The Righteous Shall Live by Faith (1:16-17)

What do the words mean?

16 For I am not ashamed [present (right-now-continuous) middle (the subject acting in his own interest) indicative (statement of fact)] of the gospel [*euangelion*; a good message], for it is [present (right-now-continuous) middle (the subject acting in his own interest) or active (the subject performs the action) indicative (statement of fact)] the power [*dynamis*; force; miraculous power, ability, abundance, meaning, might, miracle, strength, violence, mighty work] of God for salvation [*soteria*; rescue, safety] to everyone who believes [present (right-now-continuous) active (the subject performs the action) participle; *pisteuo*; have faith (in, upon, or with respect to, a person or thing), credit, to entrust, believe, commit], to the Jew first [first in time, place, order, or importance] and also to the Greek. **17** For in it the righteousness [*dikaio syne*; equity, justification, righteousness] of God is revealed [present (right-now-continuous) middle (the subject acting in his own interest) indicative (statement of fact); to take off the cover, disclosed, revealed] from faith [*pistis*; persuasion, moral conviction, reliance upon, constancy in profession, the system of religious truth, assurance, belief, believe, faith, fidelity] for faith [*pistis*; persuasion, moral conviction, reliance upon, constancy in profession, the system of religious truth, assurance, belief, believe, faith, fidelity], as it is written [perfect (completed action with the results continuing) middle (the subject acting in his own interest) indicative (statement of fact); just as it is written/described (in [Habakkuk 2:4](#))], "The righteous [*dikaios*; equitable, innocent, holy, just, righteous] shall live [future (anticipated action) active (the subject performs the action) indicative (statement of fact); live] by faith [*pistis*; persuasion, moral conviction, reliance upon, constancy in profession, the system of religious truth, assurance, belief, believe, faith, fidelity]."

What are some observations of the text?

16 For I am not ashamed of the gospel [The gospel is a good _____ from God to mankind], **for it is** [The gospel is working right _____ and is powerful right _____ and is necessary right _____]. For many of us, our idea of the gospel is _____-butteringly deficient.] **the power of God for salvation to everyone who believes** [Salvation is an always-_____ concept], **to the Jew first** [God's plan is Jews _____, everybody-else second] **and also to the Greek.** **17 For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."**

Apply (What is the point?)

1. The gospel is the power of God
2. The gospel is for right _____
3. **Romans 1:16-17** is _____

Personalize (What do we do with that?)

1. _____ the gospel
2. Believe the gospel right _____
3. Memorize **Romans 1:16-17**

Next week: God's Wrath on Unrighteousness (1:18-32)

Homework

Resources

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
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bit.ly/romans2017group)
- Send (feedback to
jim314@yahoo.com by Wed)

Romans

God's Wrath on Unrighteousness ([Romans 1:18-32](#))

Read: God's Wrath on Unrighteousness (1:18-32)

Explain: God's Wrath on Unrighteousness (1:18-32)

Are there any literary/structural observations?

What do the words mean?

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

18 For the wrath of God [God's wrath is real and it is _____]. **Mounce:** **People cannot turn their backs on God with impunity.** There is entitlement for God in salvation.] **is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.** **19 For what can be known about God is plain to them, because God has shown it to them** [God Himself communicates to _____ men His existence. There is no entitlement for man in salvation.]. **20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived** [Clearly means sees with 20-20 vision. Perceived means fully understood. The conclusion is clear: man is _____]., **ever since the creation of the world, in the things that have been made. So they are without excuse** [Moo quoting **Berkhof: Man becomes guilty because something essential does reach him.**]. **21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.** **22 Claiming to be wise, they became fools,** **23 and exchanged the glory** [see [Psalm 106:20](#); [Jeremiah 2:11](#)] **of the immortal God for images resembling mortal man and birds and animals and creeping things** [Amy Valovcin on Hughes: He mentions that the things that they worshiped showed a progressive degeneration, ending in crawly things.].

24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, **25 because they exchanged the truth about 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 up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; **27 and the men**

likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind [Wiersbe: God revealed his wrath not by sending fire from heaven but by abandoning sinful men to their lustful ways] to do what ought not to be done. **29** They were filled with [Keller: This passage prompts us to look for places where we are envious, slanderous, disloyal, lusting and so on. These things are the indication that we are worshiping an idol; that something other than God has become our functional master.] all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, **30** slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, **31** foolish, faithless, heartless, ruthless. **32** Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

Apply (What is the point?)

1. God's wrath is _____
2. God's communication is _____
3. There are _____ for suppressing truth

Personalize (What do we do with that?)

1. Don't rush past God's _____
2. Stop trying to do God's _____
3. Uncover _____

Next week: God's Righteous Judgment (2:1-11)

Homework

Resources

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
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Romans

God's Righteous Judgment ([Romans 2:1-11](#))

Read: God's Righteous Judgment (2:1-11)

Explain: God's Righteous Judgment (2:1-11)

Are there any literary/structural observations?

What do the words mean?

1 Therefore you have no excuse [indefensible, without excuse, inexcusable], **O man, every one of you who judges** [*krino*; distinguish, decide, try, condemn, punish, avenge, conclude, condemn, damn, decree, determine, esteem, judge, sue, ordain, call in question, sentence, think; shows up _____ times in [Romans 2:1](#)]. **For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.** **2 We know that the judgment of God rightly falls on those who practice** [perform repeatedly or habitually, execute, accomplish, collect, fare, commit, do, exact, keep, require] **such things.** **3 Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?** **4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness** [employment, usefulness, _____, easiness, goodness, graciousness, kindness] **is meant to lead you to repentance?** **5 But because of your hard** [_____, stubborn: hard] **and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.**

6 He will render to each one according to his works: 7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; 8 but for those who are self-seeking and do not obey [disbelieve (willfully and perversely)] **the truth, but obey unrighteousness, there will be wrath and fury** [passion (as if breathing _____), fierceness, indignation, wrath]. **9 There will be tribulation and distress** [narrowness of room, calamity, anguish, distress] **for every human being who does evil, the Jew first and also the Greek, 10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek. 11 For God shows no partiality** [partiality, _____, respect of persons].

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things [Amy Valovcin: We cannot turn God's attention away from our sin by calling out _____. Keller: My heart is by nature just like theirs; it just shows itself differently.]. **2** We know that the judgment of God rightly falls on those who practice such things. **3** Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? [Hughes: God knows instantly and effortlessly everything about us. . . . And His judgment will be perfect.] **4** Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance [Robertson: The very kindness . . . of God is trying to lead . . . thee to a right-about face, a change of mind and attitude . . . instead of a complacent self-satisfaction and pride of race and privilege.]? **5** But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed [Schreiner: Instead of storing up for themselves eternal reward, the Jews were storing up eschatological _____].

6 He will render to each one according to his works [Proverbs 24:12b]: **7** to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; **8** but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury [Murray: The impossibility of leniency resides in the fact that the judgement of God is according to truth and therefore knows no respect of person.]. **9** There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, **10** but glory and honor and peace for everyone who does good, the Jew first and also the Greek [Robertson: The Jew is first in privilege and in penalty. Maclaren: Paul affirms that God's election of the Jews made their responsibility and accountability even greater.]. **11** For God shows no partiality.

Apply (What is the point?)

1. God will judge our _____
2. God's _____ is coming
3. God's judgment is _____

Personalize (What do we do with that?)

1. _____ of our _____

Next week: God's Judgment and the Law (2:12-29) (1/2)

Homework: Ask, Read, Talk, Send

Romans

God's Judgment and the Law ([Romans 2:12-29](#))

Read: God's Judgment and the Law (2:12-29) (1/2)

12 For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. 13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. 14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

17 But if you call yourself a Jew and rely on the law and boast in God 18 and know his will and approve what is excellent, because you are instructed from the law; 19 and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— 21 you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? 22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the law dishonor God by breaking the law. 24 For, as it is written, "The name of God is blasphemed among the Gentiles because of you."

25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. 26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? 27 Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. 28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Explain: God's Judgment and the Law (2:12-29) (1/2)

Are there any literary/structural observations?

What do the words mean?

12 For all who have sinned [second aorist active indicative; missed the mark and not share in the prize, erred, sinned, offended, trespassed] **without the law** [lawlessly, without the law] **will also perish** [future middle indicative; be destroyed fully, perish, lose, die] **without the law** [lawlessly, without the law], **and all who have sinned** [second aorist active indicative; missed the mark and not share in the _____, erred, sinned, offended, trespassed] **under the law** [*nomos*; regulation, law of _____, law; this word will be repeated ____ times in this passage] **will be judged** [*krino*; future middle indicative; distinguish, decide, try, condemn, punish, avenge, conclude, condemn, damn, decree, determine, esteem, judge, sue, ordain, call in question, sentence, think] **by the law** [*nomos*]. **13 For it is not the hearers** [listeners, hearers] **of the law** [*nomos*] **who are righteous** [equitable, innocent, holy, just, righteous] **before God, but the doers** [_____, doers (used of poets)] **of the law** [*nomos*] **who will be justified** [future middle indicative; rendered just, rendered innocent, freed, justified, righteous]. **14 For when Gentiles** [non-Jewish, Gentiles, heathens, nations, peoples], **who do not have** [present active participle; have, hold] **the law** [*nomos*], **by nature** [growth, _____ production, native disposition, usage, kind, nature] **do** [present active subjunctive; make, do] **what the law** [*nomos*] **requires, they are** [present middle indicative; have, hold] **a law** [*nomos*]; **to themselves, even though they do not have** [present active participle] **the law** [*nomos*]. **15 They show** [present middle indicative; indicate, do, show] **that the work** [toil, act, deed, doing, labor, work] **of the law** [*nomos*] **is written** [inscribed, written] **on their hearts** [heart, thoughts, feelings, mind], **while their conscience** [co-perception, moral consciousness, conscience] **also bears witness** [present active participle; testifies jointly, corroborates by _____, bears witness], **and their conflicting thoughts** [computations, reasonings, imaginations, thoughts] **accuse** [present active participle; _____, accuse, be a plaintiff, charge with some offense] **or even excuse** [present middle participle; give a legal plea of oneself, exculpate, answer for, make a _____, excuse, speak for self] **them** **16 on that day when, according to my gospel** [good message], **God judges** [*krino*; future active indicative] **the secrets** [concealed, privates, hidden, secrets] **of men by Christ** ["anointed"] **Jesus** ["Jehovah is salvation"].

17 But if you call [present middle indicative; named further, denominated, call] **yourself a Jew and rely on** [present middle indicative; settle on, remain, rely on, rest in] **the law** [*nomos*] **and boast** [vaunt, boast, glory, joy, rejoice] **in God** **18 and know** [present active indicative; know, are aware of, feel, perceive, understand] **his will** [determination, choice, purpose, decree, volition, inclination, desire, pleasure, will] **and approve** [present active indicative; test, approve, allow, discern, examine, like, prove, try] **what is excellent** [present active participle; borne through, transported, reported, bettered,

excellent, published, of more value; (JF note: I am confused on the proper application of the definition of this word—and so was A.T. Robertson)], **because you are instructed** [katecheo; present middle participle; sounded down into the ears, indoctrinated, _____, apprised of, informed, taught, instructed] **from the law** [nomos]; **19 and if you are sure** [second perfect active indicative; convinced, assented, rely, agreed, assured, believed, have confidence in, contented, make friend, obeyed, persuaded, trusted, yielded] **that you yourself are** [present middle infinitive] **a guide** [conductor, teacher, _____, leader] **to the blind** [opaque, _____, blind], **a light** [luminousness, _____, light] **to those who are in darkness** [_____, obscurity, darkness], **20 an instructor** [trainer, teacher, discipliner, instructor] **of the foolish** [mindless, stupid, ignorant, egotistic, rash, unbelieving, foolish, unwise], **a teacher** [instructor, doctor, master, teacher] **of children** [infants, simple-minded, _____ Christians, babes, childish], **having** [present active participle; having, holding] **in the law** [nomos] **the embodiment** [formation, appearance, semblance, formula, form] **of knowledge** [knowing, knowledge, science] **and truth— 21 you then who teach** [present active participle] **others, do you not teach** [present active indicative] **yourself? While you preach** [present active participle; _____, preach, proclaim, publish] **against stealing** [present active infinitive], **do you steal** [present active indicative]? **22 You who say** [present active participle; lay forth, relate, discourse, ask, bid, boast, call, describe, give out, name, put forth, say, speak, tell, utter] **that one must not commit adultery** [present active infinitive], **do you commit adultery** [present active indicative]? **You who abhor** [present middle participle; are disgusted by, detest, abhor, abominate] **idols** [images, heathen gods, worship of heathen gods], **do you rob temples** [present active indicative; commit sacrilege, rob temples]? **23 You who boast** [present middle indicative; vaunt, boast, glory, joy, rejoice] **in the law** [nomos] **dishonor** [present active indicative; render infamous, despise, dishonor, suffer shame, entreat shamefully] **God by breaking** [violating, breaking, transgressing] **the law** [nomos]. **24 For, as it is written** [perfect middle indicative; written, described], **“The name of God is blasphemed** [present middle indicative; vilified, spoken impiously of, blasphemed, defamed, railed on, reviled, spoken _____ against] **among the Gentiles because of you.”**

25 For circumcision [the rite of circumcision] **indeed** [indeed, truly, verily] **is of value** [present active indicative; is useful, benefits, advantages, betters, prevails, profits] **if you obey** [present active subjunctive; perform repeatedly or _____, execute, accomplish, collect, fare, commit, do, exact, keep, require] **the law** [nomos], **but if you break** [present middle subjunctive; violation, breaking, transgression] **the law** [nomos], **your circumcision** [the rite of circumcision] **becomes** [second perfect active indicative] **uncircumcision** [not circumcised, uncircumcised]. **26 So** [a connecting word], **if a man who is uncircumcised** [not circumcised, uncircumcised] **keeps** [present active subjunctive; watches, guards, preserves, obeys, keeps, saves] **the precepts** [equitable deeds, statutes, decisions, judgments, justifications, ordinances, righteousness] **of the law** [nomos], **will not his uncircumcision** [not circumcised, uncircumcised] **be regarded** [future middle indicative; _____, estimated, concluded, despised, esteemed, imputed, laid, numbered, reasoned, reckoned, supposed, thought of] **as circumcision** [the rite of circumcision]? **27 Then he who is physically** [growth, natural production, native disposition, usage, kind, nature] **uncircumcised** [not circumcised, uncircumcised] **but keeps** [present active participle; completes, executes, concludes, discharges, accomplishes, makes an end, expires, fills up, finishes, goes over, pays, performs] **the law** [nomos] **will condemn** [krino; future active indicative] **you who have the written code** [writing, letter, note, epistle, book, learning, scripture] **and circumcision** [the rite of circumcision] **but break** [violate, break, transgress] **the law** [nomos]. **28 For no one is** [present middle indicative] **a Jew who is merely one outwardly** [shiningly, apparently, publicly, openly, outwardly, manifestly], **nor is circumcision** [the rite of circumcision] **outward** [shiningly, apparently, publicly, openly, outwardly, manifestly] **and physical** [flesh, meat, human, physical]. **29 But a Jew is one inwardly** [concealed, privately, hidden, inwardly, secretly], **and circumcision** [the rite of circumcision] **is a matter of the heart** [heart, thoughts, feelings, mind], **by the Spirit** [current, breath, soul, spirit], **not by the letter** [writing, letter, note, epistle, book, learning, scripture]. **His praise** [laudation, commendable thing, praise] **is not from man but from God.**

Your homework: complete the rest of the handout on your own (remember to ask, read (use the English text, the meanings of the Greek words, and the Basics of Greek Verbs to help), talk, and then use resources: commentaries, etc.).

Basics of Greek Verbs

A Greek verb has a person, a number, a tense, a voice, and a mood.

Person (the form of the verb)

- First person: the person speaking
- Second person: the person being spoken to
- Third person: the person being spoken of or about

Number (the reference of the verb)

- Singular: referencing one
- Plural: referencing more than one

Tense (the time and kind of action of the verb)

- Present: right-now continuous
- Aorist: simple occurrence without regard for the amount of time taken to accomplish the action
- Imperfect: action continually or repeatedly happening in past time
- Perfect: completed action with the results continuing
- Future: anticipated action
- Pluperfect: completed action that existed at some point in the past

Voice (the performer of the verb)

- Active: the subject performs the action
- Passive: the subject is the recipient of the action
- Middle: the subject acts in his own interest or performs action on himself or for his own benefit

Mood (the relationship to reality of the verb)

- Indicative: statement of fact
- Imperative: a command
- Subjunctive: probability or possibility
- Optative: possibility (more remotely possible than subjunctive)
- Participle: verbal adjective—can add an -ing
- Infinitive: verbal noun—"to" plus the word

Summarized and adapted from Corey Keating (ntgreek.org) and Strong's Concordance

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

Apply (What is the point?)

Personalize (What do we do with that?)

Next week: God's Righteousness Upheld (3:1-8)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

God's Righteousness Upheld ([Romans 3:1-8](#))

Read: God's Righteousness Upheld (3:1-8)

Explain: God's Righteousness Upheld (3:1-8)

Are there any literary/structural observations?

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

1 Then what advantage [*perissos*; What makes being a Jew better than anyone else?] **has the Jew? Or what is the value** [usefulness, advantage, profit] **of circumcision?** **2 Much in every way** [*panta*; individually, each, every, any, all, the whole, everyone, all things, everything]. **To begin with** [pointing to the most important fact], **the Jews were entrusted with the oracles** [the contents of the Mosaic Law (the word)] **of God.** [Paul is emphasizing the privileges they were entrusted with. [Romans 9:4](#); [Exodus 19:3-6](#)] **3 What if some were unfaithful** [*faai*; to have no belief, be unfaithful; [1 Thessalonians 2:4](#)]? **Does their faithlessness nullify** [to render idle, unemployed, inactivate, inoperative, to cause to cease, put an end to, do away with, annul, abolish] **the faithfulness of God?** [This is a rhetorical question leading up to the next verse] **4 By no means! Let God be true though every one were a liar, as it is written,**
"That you [God] **may be justified in your words,**
and prevail when you are judged [present passive infinitive; "In the being judged"; [Psalm 51:4](#)]."

5 But if our unrighteousness [wickedness, evil, wrongdoing, Mounce] **serves to show the righteousness** [righteousness, what is right, justice, the act of doing what is in agreement with God's standards, the state of being in proper relationship with God] **of God, what shall we say?** [Paul is introducing a conclusion] **That God is unrighteous to inflict wrath on us? (I speak in a human way.)**



6 By no means! [same meaning as in the verse where Paul is bringing out the big guns] **For then how could God judge** [*krino*; avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think] **the world?** **7 But if through my lie God's truth abounds** [to superabound, be in excess, be superfluous; also (transitively) to cause to superabound or excel, (make, more) abound, (have, have more) abundance, (be more) abundant, be the better, exceed, excel, increase,] **to his** [God's] **glory, why am I still being condemned as a sinner?** **8 And why not do evil that good may come?—as some people slanderously** [*blasphemeo*; **Mouce: to blaspheme, insult, slander, curse**] **charge us with saying. Their condemnation is just.**

Apply (What is the point?)

- | | |
|------------------------------|-------------------------------|
| 1. Everyone is doing it. | Look to the Scripture. |
| 2. Daily Bible study. | Bathe yourself in God's word. |
| 3. Do we talk to God? | Prayer is essential? |

Personalize (What do we do with that?)

1. **Does our reasoning _____ with Scripture?**
2. **Where do we get our theology?**

Next week: No One Is Righteous (3:9-20)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

No One Is Righteous ([Romans 3:9-20](#))

Read: No One Is Righteous (3:9-20)

Explain: No One Is Righteous (3:9-20)

Are there any literary/structural observations?

Hughes: This is called a _____, which literally means "stringing pearls."

What do the words mean?

9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin [sin, _____], **10** as it is written:

[from [Psalm 14](#)] "**None is righteous** [innocent, holy, just, righteous], **no, not one;**

11 no one understands [puts together, comprehends, considers, understands];

no one seeks [searches out, investigates, craves, seeks] **for God.**

12 All have turned aside [deviated, shunned, declined from piety, gone out of the way]; **together they have become worthless** [rendered useless, spoiled, unprofitable];

no one does good,

not even one."

13 [from [Psalm 5:9](#)] "**Their throat is an open grave;**

they use their tongues to deceive [to be guileful, to use deceit]."

[from [Psalm 140:3](#)] "**The venom of asps is under their lips."**

14 [from [Psalm 10:7a](#)] "**Their mouth is full** [swelled out, full] **of curses** [_____, imprecation, curse] **and bitterness** [acridity, bitterness]."

15 [from [Isaiah 59:7-8](#)] "**Their feet are swift to shed blood;**

16 in their paths [roads, progress, route, distance, journey, way] **are ruin** [concussion, utter fracture, complete ruin, destruction] **and misery** [wretchedness, calamity, misery],

17 and the way of peace [peace, prosperity, quietness, rest] **they have not known."**

18 [from [Psalm 36:1b](#)] "**There is no fear** [*phobos*; fear, alarm, fright, terror] **of God**

before their eyes [vision, eyes, sight, envy (from the jealous _____ glance)]."

19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped [fenced in, enclosed, blocked up, stopped], and

the whole world may be held accountable [under sentence, condemned, guilty] to

God. **20** For by works of the law no human being will be justified [rendered just,

rendered innocent, freed, justified, be righteous] **in his sight, since through the law**

comes knowledge [recognition, full discernment, acknowledgement] **of sin.**

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

Kroll: Paul continues with his “trial” to determine guilt or innocence. The charge: The whole world is innately sinful. But is there enough evidence for a guilty verdict? . . .

Next comes the indictments. There are ____ counts total. . . . The verdict: _____

Apply (What is the point?)

1. All men are sinners
2. No one is righteous
3. Every part of man is sinful
4. The Law shows us our sinfulness

Personalize (What do we do with that?)

1. ____ are all sinners
2. We are _____ righteous
3. _____ part of us is sinful and unrighteous
4. Be thankful for the _____

Next week: The Righteousness of God Through Faith (3:21-31)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

The Righteousness of God Through Faith ([Romans 3:21-31](#))

Read: The Righteousness of God Through Faith (3:21-31)

Explain: The Righteousness of God Through Faith (3:21-31)

Are there any literary/structural observations?

What do the words mean?

21 But now [*nyni de*] **the righteousness** [equity, justification, righteousness] **of God has been manifested** [perfect middle indicative; rendered apparent, appeared, manifestly declared, manifested] **apart from the law** [*nomos*], **although the Law** [*nomos*] **and the Prophets** [foretellers, inspired speakers, prophets] **bear witness** [present middle participle; *martyreo*; to be a witness, to testify] **to it— 22 the righteousness of God through** [*dia*; through the _____] **faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity] **in Jesus Christ for all who believe** [present active participle; have faith, credit, entrust, believe, commit to]. **For there is** [present middle indicative] **no distinction** [variation, difference, distinction; [1 Corinthians 14:7](#)]: **23 for all have sinned** [second aorist active indicative; missed the mark and not shared in the prize, erred, sinned, offended, trespassed] **and fall short** [present middle indicative; be later, be inferior, fall short, be deficient] **of the glory** [very apparent glory, dignity, glory, honor, praise, worship] **of God, 24 and are justified** [present middle participle; rendered just, rendered innocent, freed, justified, be righteous] **by his grace** [graciousness, gratifying, the divine influence on the heart and its reflection in the life] **as a gift** [gratuitously, without a cause, freely], **through** [*dia*] **the redemption** [ransom in _____, riddance, salvation, deliverance, redemption] **that is in Christ Jesus, 25 whom God put forward** [second aorist middle indicative; placed before, exhibited, proposed, set forth] **as a propitiation** [expiatory (able to make atonement—____-____-____), an atoning victim, lid of the Ark, mercy seat, propitiation] **by** [*dia*] **his blood, to be received by** [*dia*] **faith. This was to show** [declare, indicate, evident _____, proof] **God's righteousness, because in his divine forbearance** [self-restraint, tolerance, forbearance] **he had passed over former** [perfect active participle] **sins. 26 It was to show his righteousness at the present time, so that he might be** [present middle infinitive] **just and the justifier** [present active participle] **of the one who has faith in Jesus.**

27 Then what becomes of our boasting? It is excluded [aorist middle indicative; shut out, excluded]. **By** [*dia*] **what kind of law? By a law of works** [work, act, doing, labor]? **No, but by** [*dia*] **the law of faith.** **28 For we hold** [present middle indicative; take an inventory, estimate, conclude] **that one is justified** [present middle infinitive] **by faith apart** [_____, apart, beside] **from works of the law.** **29 Or is God the God of Jews only** [merely, alone, only]? **Is he not the God of Gentiles also? Yes, of Gentiles also,** **30 since God is one—who will justify** [future active indicative] **the circumcised by** [*dia*] **faith and the uncircumcised through faith.** **31 Do we then overthrow** [present active indicative; to render entirely idle, useless, abolish, cease, destroy, do away, of no effect, fail, loose, bring to naught, put away, vanish away, make void] **the law by** [*dia*] **this faith? By no means** [second aorist active optative]! **On the contrary, we uphold** [present active indicative; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stand by] **the law.**

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

21 If the Law and the Prophets have witnessed it, it's _____

25 The Ark of the Covenant is a _____ which Jesus fleshed out

25 The _____ is the evident token of God's righteousness

Apply (What is the point?)

1. Salvation by faith is not just a _____ Testament thing
2. God's plan for the redemption of the universe goes through _____
3. The cross shows God's righteousness

Personalize (What do we do with that?)

1. Correctly understand the _____ Testament
2. Do not miss _____
3. Praise Him for His righteous judgments

Next week: Abraham Justified by Faith (4:1-12)

Homework: Ask, Read, Talk, Send

Romans

Abraham Justified by Faith ([Romans 4:1-12](#))

Read: Abraham Justified by Faith (4:1-12)

Explain: Abraham Justified by Faith (4:1-12)

Are there any literary/structural observations?

What do the words mean?

1 **What then shall we say** [future active indicative] **was gained by Abraham** [“father of a multitude”], **our forefather according to the flesh?** **2** **For if Abraham was justified** [aorist middle indicative; render just, render innocent] **by works, he has** [present active indicative] **something to boast** [boast, glory, rejoice] **about, but not before God.** **3** **For what does the Scripture say** [present active indicative]? **“Abraham believed** [aorist active indicative; had faith, credited, entrusted, believed, committed, put trust with] **God, and it was counted** [*logizomai*; aorist middle indicative; taken inventory, estimated, concluded, esteemed, _____, numbered, reasoned, _____] **to him as righteousness** [equity, justification, righteousness].” **4** **Now to the one who works** [present middle participle], **his wages** [pay, reward, wages] **are not counted** [*logizomai*; present middle indicative] **as a gift** [*charis*; acceptable, benefit, favor, gift, grace, pleasure] **but as his due** [something owed, due, fault, debt]. **5** **And to the one who does not work** [present middle participle] **but believes** [present active participle] **in him who justifies** [present active participle] **the ungodly** [irreverent, impious, wicked, ungodly], **his faith** [persuasion, credence, moral conviction, reliance, constancy in profession, assurance, belief, faith] **is counted** [*logizomai*; present middle indicative] **as righteousness,** **6** **just as David** [“beloved”] **also speaks** [present active indicative] **of the blessing** [beatification, attribution of good fortune, blessedness] **of the one to whom God counts** [*logizomai*; present middle indicative] **righteousness apart** [at a space, separately, apart, beside, by itself, without] **from works:**

7 **“Blessed** [fortunate, well off, happy] **are those whose lawless deeds** [illegality, violation of the law, wickedness, iniquity, transgression, unrighteousness] **are forgiven** [aorist middle indicative; **Where did those sins go?** They went on _____], **and whose sins** [sin, offenses] **are covered** [aorist middle indicative; concealed, forgiven, covered];

8 **blessed is the man against whom the Lord will not count** [*logizomai*; aorist active subjunctive and a _____ negative] **his sin** [sin, offense].”

9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say [present active indicative] that faith was counted [logizomai; aorist middle indicative] to Abraham as righteousness. **10** How then was it counted [logizomai; aorist middle indicative] to him? Was it before or after he had been [present middle participle] circumcised? It was not after, but before he was circumcised. **11** He received [second aorist active indicative] the sign [indication, miracle, sign, token, wonder] of circumcision as a seal [signet, stamp, seal] of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make [present middle infinitive] him the father of all who believe [present active participle] without being circumcised, so that righteousness would be counted [logizomai; aorist middle infinitive] to them as well, **12** and to make him the father of the circumcised who are not merely circumcised but who also walk [present active participle] in the footsteps of the faith that our father Abraham had before he was circumcised.

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

3 Guzik: Our justification is not God _____ us perfectly righteous, but _____ us as perfectly righteous.

Apply (What is the point?)

1. Justification is by _____
2. God's accounting is the only accounting that matters
3. Order matters (faith → _____ → _____)

Personalize (What do we do with that?)

1. Stop _____ and believe the gospel
2. Stop keeping _____ and believe the gospel
3. Stop _____ and believe the gospel

Recommended resource: The lyrics to Flame's *Start Over*

Next week: The Promise Realized Through Faith (4:13-25)

Homework: Ask, Read, Talk, Send

Romans

The Promise Realized Through Faith ([Romans 4:13-25](#))

Read: The Promise Realized Through Faith (4:13-25)

Explain: The Promise Realized Through Faith (4:13-25)

[2 Corinthians 1:20a](#). The Old Testament promises are fulfilled in _____.

Are there any literary/structural observations?

What do the words mean?

13 For the promise [announcement, message, promise] **to Abraham** [“father of a multitude”] **and his offspring** [seed, offspring, remnant, issue] **that he would be** [present middle infinitive] **heir** [an inheritor, _____] **of the world** [orderly arrangement, decoration, world] **did not come through** [*dia*] **the law** [*nomos*] **but through** [*dia*] **the righteousness** [equity, justification, righteousness] **of faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity]. **14 For if it is the adherents of the law who are to be the heirs, faith is null** [perfect middle indicative; made empty, abased, neutralized, falsified, in vain] **and the promise is void** [perfect middle indicative; render entirely idle, abolished, ceased, destroyed, done away with, without effect, failed, loosed, brought to naught, put away, vanished away, made void]. **15 For the law brings** [present middle indicative; works fully, accomplishes, finishes, _____, causes, does, performs, works out] **wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath], **but where there is** [present middle indicative] **no law there is no transgression** [violation, breaking, transgression].

16 That is why it depends on [*dia*] **faith, in order that the promise may rest** [present middle infinitive] **on grace** [graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy] **and be guaranteed** [stable, firm, steadfast, sure] **to all his offspring—not only to the adherent of the law but also to the one who shares** [the sense of _____] **the faith of Abraham, who is** [present middle indicative] **the father of us all, 17 as it is written** [perfect middle indicative], **“I have made** [perfect active indicative] **you the father of many nations** [*ethnos*; race, tribe, foreigner]” [from [Genesis 17:5](#)]—**in the presence** [directly opposite, before, over against] **of the God in whom he believed** [aorist active indicative; had faith, credited, entrusted, believed, committed to, put in trust with], **who gives life**

[present active participle; revitalize, make alive, give life, quicken] **to the dead and calls** [present active participle] **into existence the things that do not exist** [present middle participle]. **18 In hope** [expectation, confidence, faith, hope] **he believed** [aorist active indicative] **against hope, that he should become** [second aorist active infinitive; cause to be, become] **the father of many nations, as he had been told** [perfect middle participle], **“So shall** [future middle indicative] **your offspring be.”** [from **Genesis 15:5**]

19 He did not weaken [aorist active participle; be feeble, impotent, sick, weaken] **in faith when he considered** [aorist active indicative; observed fully, beheld, considered, discovered, perceived] **his own body, which was** [perfect middle participle] **as good as dead (since he was** [present active participle] **about a hundred years old), or when he considered the barrenness** [nekrosis; deceasedness, impotency, deadness, dying] **of Sarah's** [“princess”] **womb** [matrix, womb]. **20 No unbelief** [apistia; faithlessness, disbelief, unfaithfulness, unbelief] **made him waver** [aorist middle indicative; separate thoroughly, withdraw from, oppose, discriminate, hesitate, contend, differ, discern, doubt, judge, be partial, stagger, waver] **concerning the promise of God, but he grew strong** [aorist middle indicative; empowered, enabled, increased, strengthened, made strong] **in his faith as he gave** [second aorist active participle] **glory** [very apparent glory, dignity, glory, honor, praise, worship] **to God, 21 fully convinced** [aorist middle participle; carried out fully, completely assured, entirely accomplished, surely believed, fully known, fully persuaded, made full _____] **that God was able** [present middle indicative; powerful, capable, possible, able, mighty, power, strong] **to do** [aorist active infinitive] **what he had promised** [perfect middle indicative]. **22 That is why his faith was “counted** [logizomai; aorist middle indicative; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned] **to him as righteousness.” 23 But the words “it was counted** [aorist middle indicative] **to him” were not written** [second aorist middle indicative] **for his sake alone, 24 but for ours also. It will be** [present active indicative] **counted** [present middle infinitive] **to us who believe** [present active participle] **in him who raised** [aorist active participle; woke, roused, lifted up, raised again, stood, took up] **from the dead Jesus our Lord, 25 who was delivered up** [aorist middle indicative; surrendered, yielded up, entrusted, transmitted, betrayed, brought forth, cast, committed, delivered up, given up, hazarded] **for our trespasses** [side slips, errors, transgressions, falls, faults, offenses, sins, trespasses] **and raised** [aorist middle indicative] **for our justification** [acquittal, justification].

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

Sidebar: "If Abraham never wavered, why did he go to Hagar?"

13 Our salvation is not *dia* the _____, but *dia* _____

19 **Mounce:** The church of Jesus Christ is in desperate need of those who will insist that God is able to bring to pass anything that is consistent with his nature and in concert with his redemptive purposes.

Apply (What is the point?)

1. _____ brings grace
2. _____ brings wrath
3. A choice _____ be made

Personalize (What do we do with that?)

Hughes: This is what we are to believe! We are to put our faith in God who raised up Christ for our sins and was resurrected for our justification.

1. _____
2. _____
3. _____

Next week time: Peace with God Through Faith (5:1-11)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Peace with God Through Faith ([Romans 5:1-11](#))

Read: Peace with God Through Faith (5:1-11)

Explain: Peace with God Through Faith (5:1-11)

Are there any literary/structural observations?

What do the words mean?

1 Therefore, since we have been justified [aorist passive participle; rendered just, rendered innocent, freed, justified] **by faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity], **we have** [present active subjunctive] **peace** [peace, prosperity, one, quietness, rest, to be set at _____ again] **with God through** [*dia*] **our Lord Jesus Christ.** **2 Through** [*dia*] **him we have** [_____ active indicative] **also obtained access** [admission, access] **by faith into this grace** [*charis*; graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy] **in which we stand** [_____ active indicative; stand, abide, appoint, bring, continue, covenant, establish], **and we rejoice** [present middle subjunctive; vaunt, boast, glory, joy, rejoice] **in hope** [expectation, confidence, faith, hope] **of the glory** [very apparent glory, dignity, glory, honor, praise, worship] **of God.** **3 Not only that, but we rejoice** [present middle subjunctive] **in our sufferings** [pressure, affliction, anguish, burden, persecution, tribulation, trouble], **knowing** [_____ active participle] **that suffering produces** [present middle indicative; works fully, accomplishes, finishes, fashions, causes, does, performs, works out] **endurance** [cheerful/hopeful endurance, constancy, endurance, patience, patient continuance, waiting], **4 and endurance produces character** [test, trustiness, experience, proof, trial], **and character produces hope,** **5 and hope does** [present active indicative] **not put us to shame** [shame down, disgrace, put to the blush, confound, dishonor], **God's love** [*agape*] **has been poured** [_____ passive indicative; poured forth, bestowed, gushed out, run out, shed, spilled] **into our hearts through** [*dia*] **the Holy Spirit who has been given** [aorist middle participle] **to us.**

6 For while we were [present middle participle] **still weak** [strengthless, feeble, impotent, sick, without strength, weak], **at the right time** [occasion, proper time, opportunity, season, time, while] **Christ died** [second aorist active indicative] **for the ungodly** [irreverent, impious, wicked, ungodly]. **7 For one will** [future active indicative]

scarcely [with difficulty, hardly, scarcely, with much work] **die for a righteous** [equitable, innocent, holy, just, righteous] **person—though perhaps** [shortly, possibly, perhaps] **for a good** [beneficial, good] **person one would dare** [present active indicative; boldness, venture, act, courageous, bold, dare] **even to die** [second aorist active infinitive] — **8 but God shows** [present active indicative; sets together, introduces, exhibits, stands near, constitutes, approves, commends, consists, makes, stands with] **his love** [agape] **for us in that while we were** [present middle participle] **still sinners, Christ died** [second aorist active indicative] **for us.** **9 Since, therefore, we have now been justified** [aorist middle participle] **by his blood, much more shall we be saved** [future passive indicative; saved, delivered, protected, healed, preserved, made whole] **by** [dia] **him from the wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath] **of God.** **10 For if while we were enemies** [present middle participle; hateful, odious, hostile, adversaries, enemies, foes] **we were reconciled** [second aorist passive indicative; changed mutually, compounded a difference, reconcile] **to God by** [dia] **the death of his Son, much more, now that we are reconciled** [second aorist middle participle], **shall we be saved** [future middle indicative] **by his life.** **11 More than that, we also rejoice** [present middle participle] **in God through** [dia] **our Lord Jesus Christ, through** [dia] **whom we have now received** [second aorist active indicative; taken, gotten hold of, seized, accepted, received] **reconciliation** [exchange, restoration to favor, atonement, reconciliation].

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

Apply (What is the point?)

1. Christ brings _____ with the Father
2. Christ brings _____ for today
3. Christ brings _____ with the Father

Personalize (What do we do with that?)

1. Live in peace with the _____
2. Live in hope right _____
3. Live in reconciliation with the _____

Next week: Death in Adam, Life in Christ (5:12-21)

Homework: Ask, Read, Talk, Send

Romans

Death in Adam, Life in Christ ([Romans 5:12-21](#))

Read: Death in Adam, Life in Christ (5:12-21)

Explain: Death in Adam, Life in Christ (5:12-21)

Are there any literary/structural observations?

We must _____ the Old Testament so we can understand the New Testament.

What do the words mean?

12 Therefore, just as sin [offense, sin] **came into** [second aorist active indicative] **the world** [*kosmos*] **through** [*dia*] **one man, and death through** [*dia*] **sin, and so death spread** [second aorist active indicative; traversed, came, departed, passed, _____ through] **to all men because all sinned** [second aorist active indicative; missed the mark and not share in the prize]— **13 for sin indeed was** [imperfect middle indicative] **in the world** [*kosmos*] **before the law** [*nomos*] **was given, but sin is not counted** [reckoned in, attributed, imputed, put on account] **where there is** [present middle participle] **no law** [*nomos*]. **14 Yet death reigned** [aorist active indicative; _____] **from Adam to Moses, even over those whose sinning was** [aorist active participle] **not like the transgression of Adam, who was** [present middle indicative] **a type** [_____, stamp, shape] **of the one who was to come** [present active participle].

15 But the free gift [_____, deliverance, endowment, qualification] **is not like the trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass]. **For if many died** [second aorist active indicative] **through one man's trespass, much more have the grace** [*charis*] **of God and the free gift** [gratuity] **by the grace of that one man Jesus Christ abounded** [aorist active indicative; superabounded, be in excess, be superfluous] **for many. 16 And the free gift** [bestowment, gift] **is not like the result of that one man's sin** [aorist active participle]. **For the judgment** [decision, condemnation, damnation, judgment] **following one trespass brought condemnation** [_____] **sentence, condemnation], but the free gift** [gratuity, deliverance, endowment, qualification] **following many trespasses brought justification** [equitable deeds, statutes, decisions, judgments, justifications]. **17 For if, because of one man's trespass, death reigned** [aorist active indicative] **through that one man, much more will those who receive** [present active participle] **the abundance** [surplusage, superfluity] **of grace and the free gift** [gratuity, gift] **of righteousness** [equity, justification, righteousness] **reign** [future active indicative] **in life through the one man Jesus Christ.**

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification [acquittal, justification] **and life for all men.** **19 For as by the one man's disobedience** [_____], disobedience] **the many were made** [aorist passive indicative; placed down permanently, designated] **sinners, so by the one man's obedience** [_____ hearkening, compliance, submission, obedience] **the many will be made** [future middle indicative] **righteous.** **20 Now the law** [*nomos*] **came in** [second aorist active indicative; came in alongside, came in privily] **to increase** [aorist active subjunctive] **the trespass, but where sin increased** [aorist active indicative], **grace abounded all the more** [aorist active indicative; superabound, abound much more, exceeding], **21 so that, as sin reigned** [aorist active indicative] **in death, grace** [*charis*] **also might reign** [aorist active subjunctive] **through righteousness leading to eternal life through** [*dia*] **Jesus Christ our Lord.**

Are there any repeated words?

What are some observations of the text?

12 This is referred to as the _____ headship of Adam

16 Robertson's New Testament Word Pictures: The _____ surpasses the sin.

Apply (What is the point?)

1. _____ is about _____ (God does things with _____ and order)
2. Adam gets us in
3. Jesus gets us out

Personalize (What do we do with that?)

1. Don't mess with 'this' or 'that' (don't mess with the _____)
2. Understand the _____ Adam
3. Follow the _____ Adam

Next week: Dead to Sin, Alive to God (6:1-14)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Dead to Sin, Alive to God ([Romans 6:1-14](#))

Read: Dead to Sin, Alive to God (6:1-14)

Explain: Dead to Sin, Alive to God (6:1-14)

Are there any literary/structural observations?

There is a _____ component to Christianity

What do the words mean?

1 What shall we say [future active indicative] **then? Are we to continue** [future active indicative] **in sin** [offense, sin] **that grace** [*charis*] **may abound** [aorist active subjunctive]?

2 By no means [second aorist, active optative]! **How can we who died** [second aorist active indicative; died off, is dead, died, _____-__-_____] **to sin still live** [future active indicative] **in it?** **3 Do you not know** [present active indicative; not to know, ignore, be ignorant] **that all of us who have been baptized** [aorist middle indicative]

into Christ Jesus were baptized [aorist middle indicative] **into his death?** **4 We were buried** [second aorist middle indicative] **therefore with him by** [*dia*] **baptism into death, in order that, just as Christ was raised** [aorist middle indicative] **from the dead by** [*dia*] **the glory of the Father, we too might walk** [aorist active _____ (probability or possibility); tread all around, walk, live, deport oneself, follow] **in newness** [renewal, newness] **of life.**

5 For if we have been [second perfect active indicative] **united** [grown with, united, planted together] **with him in a death like** [form, resemblance] **his, we shall certainly be** [future middle indicative] **united with him in a resurrection like his.** **6 We know** [present active participle] **that our old** [antique, not recent, worn out] **self was crucified** [aorist middle indicative] **with him in order that the body of sin might be brought to nothing** [aorist middle _____; rendered entirely idle/useless], **so that we would no longer be enslaved** [present active infinitive] **to sin.** **7 For one who has died** [second aorist active participle] **has been set free** [perfect middle indicative; typically translated _____ in [Romans](#)] **from sin.** **8 Now if we have died** [second aorist active indicative] **with Christ, we believe** [present active indicative] **that we will also live** [future active indicative; live in common with, _____] **with him.** **9 We know** [perfect active participle] **that Christ, being raised** [aorist middle participle] **from the dead, will never die** [present active indicative] **again; death no longer has dominion over** [present active indicative; rule, have dominion over, _____] **him.** **10**

For the death he died [second aorist active indicative] **he died** [second aorist active indicative] **to sin, once for all, but the life he lives** [present active indicative] **he lives** [present active indicative] **to God. 11 So you also must consider** [present middle _____; *logizomai*; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned] **yourselves dead** [present middle infinitive] **to sin and alive** [present active participle] **to God in Christ Jesus.**

12 Let not sin [offense, sin] **therefore reign** [present active _____] **in your mortal body, to make you obey** [present active infinitive; hear under, listen attentively, heed, conform] **its passions. 13 Do not present** [present active _____; stand beside, exhibit, proffer, recommend, substantiate, be at hand, aid] **your members** [limbs, parts of the body] **to sin as instruments** [implement, utensil, tool (in the sense of offensive _____)] **for unrighteousness** [legal injustice, moral wrongfulness, iniquity, unrighteousness, wrong], **but present** [aorist active _____] **yourselves to God as those who have been brought from death to life** [present active participle], **and your members to God as instruments for righteousness** [equity, justification, righteousness]. **14 For sin will have no dominion** [future active indicative] **over you, since you are** [present middle indicative] **not under law** [*nomos*] **but under grace** [*charis*].

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

4 Who do I _____: Christ or sin?

5 Hughes: Picture a branch bound to another branch

Apply (What is the point?)

1. Christians are dead to _____
2. Christians are alive to _____
3. Death and life aren't rocket science

Personalize (What do we do with that?)

1. Live like it
2. Live like it
3. _____ ourselves

Next week: Slaves to Righteousness (6:15-23)

Homework: Ask, Read, Talk, Send

Romans

Slaves to Righteousness ([Romans 6:15-23](#))

Read: Slaves to Righteousness (6:15-23)

Explain: Slaves to Righteousness (6:15-23)

Are there any literary/structural observations?

Paul uses the indicative ____ times in [Romans 6:15-23](#)

What do the words mean and what are some observations of the text?

15 What then? Are we to sin [aorist active subjunctive; missed the mark and not share in the prize, erred, sinned, offended, trespassed] **because we are** [present middle indicative—_____] **not under law** [*nomos*] **but under grace** [*charis*]? **By no means** [second aorist active optative; to become, to come into existence, begin to be, receive being]! **16 Do you not know** [perfect active indicative; see, know] **that if you present** [present active indicative; stand beside, exhibit, proffer, recommend, substantiate, be at hand, aid] **yourselves to anyone as obedient slaves** [*doulos*; slave, bondservant], **you are** [present middle indicative] **slaves of the one whom you obey** [present active indicative; hear under, listen attentively, heed, conform], **either of sin** [offense, sin], **which leads to death, or of obedience** [attentive hearkening, compliance, submission, obedience], **which leads to righteousness** [equity, justification, righteousness]? [The question is not, "Are we _____?" but, "To whom are we _____?"] **17 But thanks** [*charis*] **be to God, that you who were** [imperfect middle indicative] **once slaves** [*doulos*] **of sin** [offense, sin] **have become obedient** [aorist active indicative; hear under, listen attentively, heed, conform] **from the heart to the standard** [die, stamp, scar, shape, statue, style, resemblance, sampler, model, instance] **of teaching** [instruction, doctrine] **to which you were committed** [aorist middle indicative; surrendered, yielded up, entrusted, transmitted, betrayed, brought forth, cast, committed, delivered, gave over, gave up, hazarded, put in prison, recommended], **18 and, having been set free** [aorist middle participle; liberated, exempted, delivered, made free] **from sin** [offense, sin], **have become slaves** [aorist middle indicative; not *doulos*, but *doulos* is the root word for this word; enslaved] **of righteousness** [equity, justification, righteousness]. **19 I am speaking** [*lego*; present active indicative] **in human terms** [human, common to man], **because** [*dia*] **of your natural** [flesh, meat, body, human nature] **limitations** [feebleness, malady, frailty]. **For just as you once presented** [aorist active indicative; stand beside, exhibit, proffer, recommend, substantiate, be at

hand, aid] **your members as slaves** [*doulos*] **to impurity** [impurity, uncleanness] **and to lawlessness** [illegality, violation of the law, wickedness, iniquity, transgression, unrighteousness] **leading to more lawlessness, so now present** [aorist active imperative] **your members as slaves** [*doulos*] **to righteousness** [equity, justification, righteousness] **leading to sanctification** [purification, purity, purifier, holiness, sanctification]. [**Mounce: Freedom is not a question of whether or not we would like to serve but the choice of which master we will serve.**]

20 For when you were [imperfect middle indicative] **slaves** [*doulos*] **of sin** [offense, sin], **you were** [imperfect middle indicative] **free** [unrestrained to go at pleasure, not a slave, exempt from obligation or liability, free, at liberty] **in regard to righteousness** [equity, justification, righteousness]. **21 But what fruit were you getting** [imperfect active indicative; holding, possessing] **at that time from the things of which you are now ashamed** [present middle indicative; feel shame for something, be ashamed]? **For the end** [limit, conclusion, result] **of those things is death.** **22 But now that you have been set free** [aorist middle participle; liberated, exempted, delivered, made free] **from sin** [offense, sin] **and have become slaves** [aorist middle participle] **of God, the fruit you get** [present active indicative; hold, possess] **leads to sanctification** [purification, purity, purifier, holiness, sanctification] **and its end** [limit, conclusion, result], **eternal** [perpetual, eternal, for ever, everlasting] **life.** **23 For the wages** [rations for a soldier, stipend, pay, wages] **of sin** [offense, sin] **is death, but the free gift** [gratuity, deliverance, endowment, qualification] **of God is eternal life in Christ Jesus our Lord.**

Apply (What is the point?)

1. There is no _____
2. See number 1
3. See number 2

Personalize (What do we do with that?)

1. Choose our _____
2. Don't _____
3. _____ Christ

Next week: Released from the Law (7:1-6)

Homework: Ask, Read, Talk, Send

Romans

Released from the Law ([Romans 7:1-6](#))

Read: Released from the Law (7:1-6)

Explain: Released from the Law (7:1-6)

Are there any literary/structural observations?

What do the words mean?

1 **Or do you not know** [present active indicative], **brothers—for I am speaking** [present active indicative] **to those who know** [present active participle] **the law** [*nomos*]**—that the law is binding on** [present active indicative; _____, have dominion over, lord, be lord of, exercise lordship over] **a person only as long as** [fixed or special occasion, interval, opportunity, delay] **he lives** [present active indicative]? 2 **For a married woman is bound** [perfect middle indicative; bound, in bonds, knit, _____] **by law to her husband while he lives** [present active participle], **but if her husband dies** [present active participle; has died off, is dead, died, lies a-dying, is slain] **she is released** [perfect middle indicative; to be entirely idle (useless), abolish, cease, cumber, destroy, do away, become of no effect, fail, loose, bring to naught, put away, vanish away, make void] **from the law of marriage.** 3 **Accordingly** [by inference, drawing a conclusion], **she will be called** [future active indicative; utter an oracle, intimate, bear as a _____, be called, be admonished, reveal, speak] **an adulteress if she lives** [second aorist active subjunctive; becomes, comes into existence, begins to _____, comes to pass, comes upon the stage, finishes] **with another** [other, different, strange] **man while her husband is alive** [present active participle]. **But if her husband dies** [second aorist active subjunctive], **she is free** [present middle indicative; unrestrained to go at pleasure, not a slave, exempt from obligation or liability, free, at liberty] **from that law, and if she marries** [second aorist active participle; becomes, comes into existence, begins to be, comes to pass, comes upon the stage, finishes] **another** [other, different, strange] **man she is** [present middle infinitive] **not an adulteress.**

4 **Likewise, my brothers, you also have died** [aorist middle indicative] **to the law through** [*dia*] **the body of Christ, so that you may belong** [second aorist active infinitive; becomes, comes into existence, begins to _____, comes to pass, comes upon the stage, finishes] **to another** [other, different, strange], **to him who has been raised** [aorist middle participle] **from the dead, in order that we may bear fruit** [aorist active subjunctive (probability or _____)]; be fertile, bear fruit, bring forth fruit,

be fruitful] **for God**. **5 For while we were living** [imperfect middle indicative] **in the flesh, our sinful** [offenses, sins] **passions** [hardships, pains, emotions, influences, affections, afflictions, motions, sufferings], **aroused by** [*dia*] **the law, were at work** [imperfect middle indicative; active, efficient, effectual, mighty, shewed forth, worked] **in our members to bear fruit** [aorist active infinitive; be fertile, bear fruit, bring forth fruit, be fruitful] **for death**. **6 But now we are released** [aorist middle indicative; to be entirely idle (useless), abolish, cease, cumber, destroy, do away, become of no effect, fail, loose, bring to naught, put away, vanish away, make void] **from the law, having died** [second aorist active participle; has died off, is dead, died, lies a-dying, is slain] **to that which held us captive** [imperfect middle indicative; to _____, have, hold fast, possess, retain, seize on, stay, take, withhold], **so that we serve** [present active infinitive; be a _____] **in the new way** [renewal, newness] **of the Spirit and not in the old way** [antiquatedness, oldness] **of the written code** [writing, letter, note, epistle, book, learning, scripture].

Are there any repeated words or topics?

4 Are Christians under obligation to keep the Old Testament Law? _____

Apply (What is the point?)

1. **Barclay: Death cancels all contracts**
2. Evidence and examples support the main idea
3. "Christian" means something
4. Jesus releases Christians from the Law

Personalize (What do we do with that?)

1. Serve the right _____
2. Focus on the _____ idea
3. Be _____-like
4. Serve in the Spirit and be _____

Next week: The Law and Sin (7:7-25) (1/2)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

The Law and Sin ([Romans 7:7-25](#)) (1/2)

Read: The Law and Sin (7:7-25)

Explain: The Law and Sin (7:7-25)

Are there any literary/structural observations?

What do the words mean?

7 **What then shall we say** [future active indicative]? **That the law** [*nomos*] **is sin** [offense, sin]? **By no means** [second aorist active optative (possibility (more remotely possible than subjunctive)); to become, to come into existence, begin to be, receive being]! **Yet if it had not been for** [*dia*] **the law** [*nomos*], **I would not have known** [*ginosko*; second aorist active indicative; allow, be aware of, feel, known, perceive, be resolved, speak, be sure, understand] **sin** [offense, sin]. **For I would not have known** [*eido*; pluperfect active indicative; to know, be aware, behold, consider, look, perceive, be sure, understand] **what it is to covet** [longing, concupiscence, desire, lust] **if the law** [*nomos*] **had not said** [imperfect active indicative], **“You shall not covet** [future active indicative; set the heart upon, long for, covet, desire, lust after].” 8 **But sin** [offense, sin], **seizing** [second aorist active participle; accepting, attaining, bringing, catching, having, holding, obtaining, receiving, taking] **an opportunity** [starting point, an opportunity, occasion] **through** [*dia*] **the commandment** [commandment, precept], **produced** [aorist active indicative; worked fully, accomplished, finished, fashioned, caused, performed, worked out] **in me all kinds of covetousness** [longing, concupiscence, desire, lust]. **For apart** [at a space from, separately, apart, beside, by itself, without] **from the law** [*nomos*], **sin** [offense, sin] **lies dead**. 9 **I was once alive** [imperfect active indicative] **apart from the law** [*nomos*], **but when the commandment** [commandment, precept] **came** [second aorist active participle], **sin** [offense, sin] **came alive** [aorist active indicative; recovered life, lived again, revived] **and I died** [second aorist active indicative; has died off, is dead, died, lies a-dying, is slain]. 10 **The very commandment** [commandment, precept] **that promised life proved** [aorist middle indicative; found, got, obtained, perceived, saw] **to be death to me**. 11 **For sin** [offense, sin], **seizing** [second aorist active participle; accepting, attaining, bringing, catching, having, holding, obtaining, receiving, taking] **an opportunity** [starting point, an opportunity, occasion] **through** [*dia*] **the commandment** [commandment, precept], **deceived** [seduced wholly, beguiled,

deceived] **me and through** [*dia*] **it killed** [aorist active indicative; put to death, killed, slayed] **me**. **12 So** [so too, thus therefore, insomuch, so then] **the law** [*nomos*] **is holy** [sacred, pure, consecrated, holy, saint], **and the commandment** [commandment, precept] **is holy** [sacred, pure, consecrated, holy, saint] **and righteous** [equitable, innocent, holy, just, meet, righteous] **and good** [benefit, good, well].

13 Did that which is good [benefit, good, well], **then, bring** [second aorist active indicative] **death to me? By no means** [second aorist active optative (possibility (more remotely possible than subjunctive)); to become, to come into existence, begin to be, receive being]! **It was sin** [offense, sin], **producing** [present middle participle; working fully, accomplishing, finishing, fashioning, causing, doing, performing, working out; worked fully, accomplished, finished, fashioned, caused, done, performed, worked out] **death in me through** [*dia*] **what is good** [benefit, good, well], **in order that sin** [offense, sin] **might be shown** [second aorist middle subjunctive; shown, appeared, seemed, shined] **to be sin** [offense, sin], **and through** [*dia*] **the commandment** [commandment, precept] **might become** [second aorist active subjunctive] **sinful beyond measure** [throwing beyond others, supereminence, abundance, far more exceeding, excellency, more excellent, beyond measure]. **14 For we know** [*eido*; perfect active indicative; to know, be aware, behold, consider, look, perceive, be sure, understand] **that the law** [*nomos*] **is** [present middle indicative] **spiritual** [non-carnal, ethereal, supernatural, spiritual], **but I am** [present middle indicative] **of the flesh** [fleshly, flesh], **sold** [perfect middle participle; trafficked, disposed as merchandise into slavery, sold] **under sin** [offense, sin]. **15 For I do** [present middle indicative; work fully, accomplish, finish, fashion, cause, do, perform, work out] **not understand** [*ginosko*; present active indicative; allow, be aware of, feel, known, perceive, be resolved, speak, be sure, understand] **my own actions. For I do not do** [present active indicative; perform repeatedly, habitually, execute, accomplish, collect, fare, commit, deeds, do, exact, keep, require, use arts] **what I want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will], **but I do** [present active indicative] **the very thing I hate** [present active indicative; detest, love less, hate]. **16 Now if I do** [present active indicative] **what I do not want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will], **I agree** [present middle indicative; say jointly, assent to, consent to] **with the law** [*nomos*], **that it is good** [beautiful, good, valuable, virtuous, better, fair, good, honest, meet, well, worthy]. **17 So now** [just now, now] **it is no longer I who do** [present middle indicative; work fully, accomplish, finish, fashion, cause, do, perform, work out] **it, but sin** [offense, sin] **that dwells** [occupies a house, resides, cohabits] **within me**. **18 For I know** [*eido*; perfect active indicative; to know, be aware, behold, consider, look, perceive, be sure, understand] **that nothing good** [benefit, good, well] **dwells** [present active indicative; occupies a house, resides,

cohabits] **in me, that is** [present middle indicative], **in my flesh. For I have** [present middle indicative; lies near, be at hand, be present] **the desire** [present active infinitive; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will] **to do what is right** [beautiful, good, valuable, virtuous, better, fair, good, honest, meet, well, worthy], **but not the ability** [present middle infinitive; work fully, accomplish, finish, fashion, cause, do, perform, work out] **to carry it out. 19 For I do not do** [present active indicative] **the good** [benefit, good, well] **I want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will], **but the evil** [worthless, depraved, bad, evil, harm, ill, noisome, wicked] **I do not want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will] **is what I keep on doing** [present active indicative; perform repeatedly, habitually, execute, accomplish, collect, fare, commit, deeds, do, exact, keep, require, use arts]. **20 Now if I do** [present active indicative] **what I do not want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will], **it is no longer I who do** [present middle indicative; work fully, accomplish, finish, fashion, cause, do, perform, work out] **it, but sin** [offense, sin] **that dwells** [present active participle; occupies a house, resides, cohabits] **within me.**

21 So I find [present active indicative; find, get, obtain, perceive, see] **it to be a law** [nomos] **that when I want** [present active participle; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will] **to do** [present active infinitive] **right** [beautiful, good, valuable, virtuous, better, fair, good, honest, meet, well, worthy], **evil** [worthless, depraved, bad, evil, harm, ill, noisome, wicked] **lies close** [present middle indicative; lies near, be at hand, be present] **at hand. 22 For I delight** [present middle indicative; rejoice within oneself, feel satisfaction concerning, delight] **in the law** [nomos] **of God, in my inner** [inside, inward, inner] **being, 23 but I see** [present active indicative; look, behold, beware, lie, look on, perceive, regard, see, take heed] **in my members** [limbs, members] **another** [other, different] **law** [nomos] **waging war** [present middle participle; attacking, destroying, warring against] **against the law** [nomos] **of my mind** [intellect, mind, understanding] **and making me captive** [present active participle; leading away captive, making captive, bringing into captivity] **to the law** [nomos] **of sin** [offense, sin] **that dwells in** [present middle participle] **my members** [limbs, members]. **24 Wretched** [enduring trials, miserable, wretched] **man that I am! Who will deliver** [future active indicative; rescue, deliver (through the idea of a current)] **me from this body of death? 25 Thanks** [charis; graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy] **be to God through** [dia] **Jesus Christ our Lord! So then, I myself serve** [douleuo; present active indicative; be a slave, be in bondage, do service]

the law [nomos] of God with my mind, but with my flesh I serve the law [nomos] of sin [offense, sin].

Are there any repeated words?

Are there any repeated topics?

Next week we will do observations, applications, and personalizations of this same text.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

The Law and Sin ([Romans 7:7-25](#)) (2/2)

Read: The Law and Sin (7:7-25)

Explain: The Law and Sin (7:7-25)

What are some observations of the text?

7 **What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet."** 8 **But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.** 9 **I was once alive apart from the law, but when the commandment came, sin came alive and I died.** 10 **The very commandment that promised life proved to be death to me.** 11 **For sin, seizing an opportunity through the commandment, deceived me and through it killed me.** 12 **So the law is holy, and the commandment is holy and righteous and good.**

13 **Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.** 14 **For we know that the law is spiritual, but I am of the flesh, sold under sin.** 15 **For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.** 16 **Now if I do what I do not want, I agree with the law, that it is good.** 17 **So now it is no longer I**

who do it, but sin that dwells within me. **18** For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. **19** For I do not do the good I want, but the evil I do not want is what I keep on doing. **20** Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. **22** For I delight in the law of God, in my inner being, **23** but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. **24** Wretched man that I am! Who will deliver me from this body of death? **25** Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Apply (What is the point?)

Personalize (What do we do with that?)

Next week: Life in the Spirit (8:1-11)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Life in the Spirit ([Romans 8:1-11](#))

Read: Life in the Spirit (8:1-11)

Explain: Life in the Spirit (8:1-11)

Are there any literary/structural observations?

What do the words mean?

1 **There is therefore now no** [not even one, none, nobody, nothing] **condemnation** [_____ sentence, condemnation] **for those who are in Christ Jesus.** 2 **For the law of the Spirit** [*pneuma*] **of life has set you free** [aorist active indicative; liberated, exempted, _____, made free] **in Christ Jesus from the law of sin and death.** 3 **For God has done what the law, weakened** [imperfect active indicative; be feeble, impotent, sick, weaken] **by** [*dia*] **the flesh, could not do** [could not do, impossible, impotent]. **By sending** [aorist active participle; _____, transmitting, bestowing, wielding, sending, thrusting in] **his own Son in the likeness of sinful flesh and for sin, he condemned** [aorist active indicative; judge against, sentence, condemn, damn] **sin in the flesh,** 4 **in order that the righteous requirement** [equitable deeds, statutes, decisions, judgments, justifications, ordinances, righteousness] **of the law might be fulfilled** [aorist passive subjunctive; replete, crammed full, _____, furnished, satisfied, executed, finished, accomplished, completed, filled up, fulfilled, perfected] **in us, who walk** [present active participle] **not according to the flesh but according to the Spirit** [*pneuma*]. 5 **For those who live** [present middle participle; be, come, have] **according to the flesh set their minds** [present active indicative; exercise the mind, entertain or have a sentiment or opinion, mentally disposed] **on the things of the flesh, but those who live according to the Spirit** [*pneuma*] **set their minds on the things of the Spirit** [*pneuma*]. 6 **For to set the mind on** [to be inclined, to be purposed] **the flesh is death, but to set the mind on** [to be inclined, to be purposed] **the Spirit** [*pneuma*] **is life and peace** [peace, prosperity, one, quietness, rest, to be set at one again]. 7 **For the mind that is set on** [to be inclined, to be purposed] **the flesh is hostile** [hostility, opposition, enmity, hatred] **to God, for it does not submit** [present passive indicative; subordinate, obey, be under obedience, put under; **Robertson's New Testament Word Pictures: Continued** _____.] **to God's law; indeed, it cannot** [present middle indicative; able, possible, be of power]. 8 **Those who are** [present middle participle] **in the flesh cannot** [present middle indicative; able, possible, be of power] **please** [be agreeable, please] **God.**

9 You, however, are [present middle indicative] **not in the flesh but in the Spirit** [pneuma], **if in fact** [if perhaps, if so be that, seeing, though] **the Spirit** [pneuma] **of God dwells** [present active indicative; occupies a house, resides, cohabits] **in you. Anyone who does not have** [present active indicative] **the Spirit** [pneuma] **of Christ does not belong** [present middle indicative] **to him. 10 But if Christ is in you, although the body is dead because** [dia] **of sin, the Spirit** [pneuma] **is life because** [dia] **of righteousness** [equity, justification, righteousness]. **11 If the Spirit** [pneuma] **of him who raised** [aorist active participle; woke, roused, lifted up, raised again, stood, took up] **Jesus from the dead dwells** [present active indicative; occupies a house, resides, cohabits] **in you, he who raised** [aorist active participle; woke, roused, lifted up, raised again, stood, took up] **Christ Jesus from the dead will also give life** [future active indicative; _____, make alive, give life, quicken] **to your mortal** [liable to die, mortal] **bodies through** [dia] **his Spirit** [pneuma] **who dwells** [present active participle; inhabits, dwells in] **in you.**

Are there any repeated words?

What are some observations of the text?

Hughes: The theme of chapter 8 is the _____.

Robertson's New Testament Word Pictures: The Cross of Christ. . . there alone is _____.

Apply (What is the point?)

1. The law does not condemn those in _____
2. Life, peace, and pleasing God come from setting the mind on the _____
3. The _____ gives life to the mortal bodies of Christians through the Spirit
4. The _____ is involved in this work

Personalize (What do we do with that?)

1. ____ in Christ
2. _____ our minds on the Spirit
3. _____ the Father's work
4. _____!

Next week: Heirs with Christ (8:12-17)

Homework: Ask, Read, Talk, Send

Romans

Heirs with Christ ([Romans 8:12-17](#))

Read: Heirs with Christ (8:12-17)

Explain: Heirs with Christ (8:12-17)

Are there any literary/structural observations?

What do the words mean?

12 So then, brothers, we are [present middle indicative] **debtors** [persons indebted, delinquent, transgressor, debtor], **not to the flesh, to live** [present active infinitive] **according to the flesh. 13 For if you live** [present active indicative] **according to the flesh you will** [present active indicative] **die** [present active infinitive; has died off, is dead, died, lies a-dying, is slain], **but if by the Spirit** [*pneuma*] **you put to death** [present active indicative] **the deeds** [deeds, offices, works] **of the body, you will live** [future active indicative]. **14 For all who are led** [lead, bring, drive, go, pass time, induce, bring forth, carry, let go, keep, lead away, be open] **by the Spirit** [*pneuma*] **of God are** [present middle indicative] **sons** [child, son; so far in [Romans](#), only used of the Son of God ([Romans 1:3, 4, 9; 5:10; 8:3](#))] **of God. 15 For you did not receive** [second aorist active indicative] **the spirit** [*pneuma*] **of slavery** [slavery, bondage] **to fall back** [anew, back, once more, again] **into fear** [*phobos*; fear, alarm, fright, terror], **but you have received** [second aorist active indicative] **the Spirit** [*pneuma*] **of adoption** [the placing as a son; adoption of children, adoption of sons] **as sons, by whom we cry** [present active indicative; croak, scream, call aloud, shriek, exclaim, intreat, cry, cry out], **“Abba** [father]! **Father** [father, parent]!” **16 The Spirit** [*pneuma*] **himself bears witness** [present active indicative; *symmartyreo* (with + martyr); to testify jointly, corroborate by concurrent evidence, testify unto, bear witness with] **with our spirit** [*pneuma*] **that we are** [present middle indicative] **children** [children, daughters, sons] **of God, 17 and if children** [children, daughters, sons], **then heirs** [an inheritor, heir]—**heirs** [an inheritor, heir] **of God and fellow heirs** [fellow heirs, heirs together, heirs with] **with Christ, provided** [if perhaps, if so be, seeing, though] **we suffer with** [present active indicative; experience pain jointly, suffer with] **him in order that we may also be glorified with** [exalt to dignity in company with, glorify together] **him.**

Are there any repeated words? Are there any repeated topics?

What are some observations of the text?

Apply (What is the point?)

Personalize (What do we do with that?)

Next week: Future Glory (8:18-30)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Future Glory ([Romans 8:18-30](#))

Read: Future Glory (8:18-30)

Explain: Future Glory (8:18-30)

Are there any literary/structural observations?

What do the words mean?

18 For I consider [present middle indicative] **that the sufferings of this present time are not worth comparing with the glory that is** [present active participle] **to be revealed** [aorist middle infinitive; to take off the cover, disclosed, revealed] **to us. 19 For the creation waits** [present middle indicative] **with eager longing for the revealing of the sons of God. 20 For the creation was subjected** [second aorist passive (Robertson) indicative; subordinate, obey] **to futility** [_____], **not willingly, but because** [*dia*] **of him who subjected it** [aorist active participle], **in hope 21 that the creation itself will be set free** [future middle indicative; liberated, exempted, _____, made free] **from its bondage to corruption** [decay, ruin] **and obtain the freedom of the glory of the children of God. 22 For we know** [perfect active indicative] **that the whole creation has been groaning together** [present active indicative; _____ jointly, groan together] **in the pains of childbirth** [present active indicative] **until now. 23 And not only the creation, but we ourselves, who have** [present active participle] **the firstfruits of the Spirit, groan** [present active indicative; sigh, murmur, pray inaudibly, with grief, groan] **inwardly as we wait eagerly** [present middle participle] **for adoption as sons, the redemption** [ransom in full, riddance, salvation, deliverance, redemption] **of our bodies. 24 For in this hope we were saved** [aorist passive (Robertson) indicative]. **Now hope that is seen** [present middle participle] **is** [present middle indicative] **not hope. For who hopes** [present active indicative] **for what he sees** [present active indicative]? **25 But if we hope** [present active indicative; expect, confide, hope, trust] **for what we do not see** [present active indicative], **we wait** [present middle indicative] **for it with** [*dia*] **patience** [cheerful/hopeful endurance, constancy, patience].

26 Likewise the Spirit helps [present middle indicative; to take hold of opposite _____, assist, help] **us in our weakness** [feebleness, malady, frailty, disease, infirmity, sickness, weakness]. **For we do not know** [perfect active indicative] **what to pray** [supplicate, worship, pray] **for as we ought** [present indicative; necessary], **but the Spirit himself intercedes** [present active indicative; to intercede ____ behalf of; make

intercession for] **for us with groanings too deep for words** [unspeakable, unutterable, which cannot be uttered]. **27 And he who searches** [present active participle; seeks, _____, searches] **hearts knows** [perfect active indicative] **what is the mind of the Spirit, because the Spirit intercedes** [perfect active indicative] **for the saints according to the will of God.** **28 And we know** [perfect active indicative] **that for those who love** [present active participle] **God all things** [_____] **work together** [present active indicative; to be a fellow worker, _____, work together] **for good** [_____, good, well], **for those who are** [present middle participle] **called** [invited, appointed, called] **according to his purpose** [setting forth, proposal, intention, purpose, _____]. **29 For those whom he foreknew** [aorist active indicative; to know beforehand, foresee, foreknow, ordain] **he also predestined** [aorist active indicative; to limit in advance, predetermine, determine before, predestinate] **to be conformed to** [jointly formed, similar, conformed to, fashioned like unto] **the image** [likeness, statue, profile, representation, resemblance, image] **of his Son, in order that he might be** [present middle infinitive] **the firstborn among many brothers.** **30 And those whom he predestined** [aorist active indicative] **he also called** [aorist active indicative], **and those whom he called** [aorist active indicative] **he also justified** [aorist active indicative; rendered just, rendered innocent, freed, justified], **and those whom he justified** [aorist active indicative] **he also glorified** [aorist active indicative].

Are there any repeated words/topics?

What are some observations of the text?

18 Morris: The glory will be revealed, not created. 23 Hughes: We are tiptoe waiting for our deliverance. 27 Darla Skinner: Well, this relieves quite a bit of pressure from "what to pray." 28 Chris Arnold: God has everything worked out and factored in

Apply (What is the point?)

1. The future cannot be compared to the present
2. Freedom and help will come
3. There will be groaning now

Personalize (What do we do with that?)

1. Look to the Father for a better _____
2. Look to the Spirit for a better _____
3. Look to the Son for a better _____

Next week: God's Everlasting Love (8:31-39)

Homework: Ask, Read, Talk, Send

Romans

God's Everlasting Love ([Romans 8:31-39](#))

Read: God's Everlasting Love (8:31-39)

Explain: God's Everlasting Love (8:31-39)

Are there any literary/structural observations?

What do the words mean?

31 What then shall we say [future active indicative] **to these things? If God is for us, who can be against us?** **32 He who did not spare** [aorist middle indicative; abstain, treat leniently, forbear, spare] **his own Son but gave him up** [aorist active indicative; surrendered, yielded up, entrusted, transmitted, betrayed, brought forth, cast, committed, delivered, gave over, gave up, hazarded, put in prison, recommended] **for us all, how will he not also with him graciously give us** [future active indicative; to grant as a favor, deliver, forgive, freely give, grant] **all things?** **33 Who shall bring any charge** [future active indicative; to call in (as a debt or demand), bring to account, accuse, call in question] **against God's elect** [select, favorite, chosen, elect]? **It is God who justifies** [present active participle; rendered just, rendered innocent, freed, justified]. **34 Who is to condemn** [present/future active participle; judge against, sentence, condemn, damn]? **Christ Jesus is the one who died** [second aorist active participle; has died off, is dead, died, lies a-dying]—**more than that, who was raised** [aorist middle participle; woke, roused, lifted up, raised again, stood]—**who is** [present middle indicative] **at the right hand of God, who indeed is interceding** [present active indicative; chance upon, confer with, entreat, deal with, make intercession] **for us.** **35 Who shall separate** [future active indicative; place room between, go away, depart, put asunder, separate] **us from the love** [agape] **of Christ? Shall tribulation** [pressure, affliction, anguish, burden, persecution, tribulation, trouble], **or distress** [narrowness of room, calamity, anguish, distress], **or persecution, or famine** [scarcity of food, dearth, famine, hunger], **or nakedness** [nudity, nakedness], **or danger** [danger, peril], **or sword** [knife, dirk, war, judicial punishment, sword]? **36 As it is written** [perfect middle indicative], **“For your sake** [on account of, because, for cause] **we are being killed** [present active indicative; become dead, put to death, killed, mortified] **all the day long; we are regarded** [*logizomai*; aorist middle indicative; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned] **as sheep to be slaughtered** [butchered, sacrificed, destroyed, slaughtered].”

37 No, in all these things we are more than conquerors [present active indicative; to vanquish beyond, gain a decisive victory, more than conquer] **through** [*dia*] **him who loved** [*agape*; aorist active participle] **us. 38 For I am sure** [perfect passive participle; convinced, assented, rely, agreed, assured, believed, have confidence in, contented, make friend, obeyed, persuaded, trusted, yielded] **that neither death nor life, nor angels** [messenger, pastor, angel] **nor rulers** [chiefs, beginnings, corners, magistrates, powers, principalities, principles, rulers], **nor things present** [perfect active participle; place on hand, impend, be instant, come, be at hand, present] **nor things to come** [present active participle; intend, be about], **nor powers** [*dynamis*; force, miraculous power, ability, abundance, meaning, might, miracle, strength, violence, mighty work], **39 nor height** [an elevated place or thing, altitude, barrier, height, high thing] **nor depth** [profundity, extent, mystery, deep, deepness, deep things, depth], **nor anything else in all creation** [original formation, building, creation, creature, ordinance], **will be able** [*dynamai*; future active indicative; able, possible, be of power] **to separate us from the love** [*agape*] **of God in Christ Jesus our Lord.**

Are there any repeated words/topics?

What are some observations of the text?

33-34 Ironside: Every voice is silenced. Every accusation is hushed. Our standing in Christ is complete. 35 Hughes: Paul is speaking autobiographically, having experienced all that he writes about here, and he affirms that none of this—in fact nothing at all—can separate use from Christ’s love. 34 Kroll: The only one who could legitimately condemn us is the very person who died for us.

Apply (What is the point?)

1. Security of the believer
2. Bad stuff happens . . .
3. God’s got this

Personalize (What do we do with that?)

1. You + God = _____
2. Be quick to consider other _____.
3. Worry is real, but so is _____

Next week: God’s Sovereign Choice (9:1-29)

Homework: Ask, Read, Talk, Send

Romans

God's Sovereign Choice ([Romans 9:1-29](#)) (1/2)

Introduction

Here's our (partial) outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#))
- ✓ Righteous Wrath ([1:18-3:20](#))
- ✓ Saving Righteousness ([3:21-4:25](#))
- ✓ Righteous Freedom ([5:1-8:39](#))
- 5. Righteousness → Jews ([9:1-11:36](#))

Read: God's Sovereign Choice (9:1-29)

Explain: God's Sovereign Choice (9:1-29) (1/2)

Are there any literary/structural observations?

What do the words mean?

1 I am speaking the truth in Christ—I am not lying; my conscience [co-perception, moral consciousness, conscience] **bears me witness** [present active participle; to testify jointly, corroborate by concurrent evidence, testify unto, bear witness with] **in the Holy Spirit— 2 that I have** [present middle indicative] **great** [big, exceedingly, great, high, large, loud, mighty, sore afraid, strong] **sorrow** [sadness, grief, heaviness, sorrow] **and unceasing** [unintermitted, permanent, without ceasing, continual] **anguish** [grief, dejection, sorrow] **in my heart. 3 For I could wish** [imperfect (action continually or repeatedly happening in past time) middle indicative; wish, pray, _____] **that I myself were accursed** [present middle infinitive; banned, excommunicated, accursed, anathema, cursed] **and cut off from** [away from, separation, departure, cessation, completion, reversal] **Christ for the sake of my brothers, my kinsmen** [relative, countryman, cousin, kinfolk, kinsman] **according to the flesh. 4 They are Israelites, and to them belong the adoption** [the placing as a son, adoption of children, adoption of sons], **the glory, the covenants** [disposition, contract, will, covenant, testament], **the giving of the law** [legislation, giving of the law], **the worship** [ministration, worship, divine service], **and the promises** [announcement, message, promise]. **5 To them belong** [present middle participle] **the patriarchs** [fathers, parents], **and from their race, according to the flesh, is the Christ, who is** [present middle participle] **God over all, blessed forever. Amen** [firm, trustworthy, surely, so be it, amen, verily].

6 But it is not as though the word [*logos*] **of God has failed** [perfect (completed action with the results continuing) active indicative; dropped away, driven out of its course (like a golf cart driven off the cart path), lose, become inefficient, be cast away, fail, fall away, fall off, take none effect]. **For not all who are descended from Israel belong to Israel, 7 and not all are** [present middle indicative] **children** [children, daughters, sons] **of Abraham because they are his offspring** [*sperma*; seed, offspring, remnant, issue], **but** [**Genesis 21:12**] **“Through Isaac shall your offspring** [*sperma*] **be named** [future middle indicative].” **8 This means that it is** [present middle indicative] **not the children** [children, daughters, sons] **of the flesh who are the children** [children, daughters, sons] **of God, but the children** [children, daughters, sons] **of the promise** [announcement, message, promise] **are counted** [*logizomai*; present middle indicative; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned] **as offspring** [*sperma*]. **9 For this is what the promise** [announcement, message, promise] **said:** [**Genesis 18:10**] **“About this time** [occasion, proper time, opportunity, season, time, while] **next year I will return, and Sarah shall have a son** [child, son].” **10 And not only so, but also when Rebekah had conceived** [present active participle; couch, cohabitation, bed, chambering, conceive] **children by one man, our forefather Isaac, 11 though they were not yet born** [aorist middle participle; procreated, regenerated, born, beget, brought forth, conceived, delivered, gendered, made, sprung] **and had done** [perform repeatedly, habitually, execute, accomplish, collect, fare, commit, deeds, do, exact, keep, require, use arts] **nothing either good** [benefit, good, well] **or bad** [foul, flawy, wicked, evil]—**in order that God's purpose** [setting forth, proposal, intention, the show bread as exposed before God, purpose, showbread] **of election** [selection, chosen, election] **might continue** [present active subjunctive (probability or possibility); stay, abide, continue, dwell, endure, be present, remain, stand, tarry], **not because of works** [works, toils, effort, occupation, act, doing, labor] **but because of him who calls** [present active participle]— **12 she was told** [aorist middle indicative; flow], [**Genesis 25:23**] **“The older** [larger in age, elder, greater, more] **will serve** [future active indicative; be a slave, be in bondage, do service] **the younger** [smaller in age, less, under, worse, younger].” **13 As it is written,** [**Malachi 1:2-3**] **“Jacob I loved** [*agapao*; aorist active indicative], **but Esau I hated** [aorist active indicative; detest, love less, hate].”

Homework

- Write down what **Romans 9:14-29** says and think about the implications of those statements.
- Extra credit homework: review **Exodus 33; 8-9; Isaiah 28-29; Hosea**
- Thought to keep in mind: God never got off His path.

Romans

God's Sovereign Choice ([Romans 9:1-29](#)) (2/2)

Introduction

Week 25 homework:

- Write down what [Romans 9:14-29](#) says and think about the implications
- Extra credit homework: review [Exodus 33; 8-9; Isaiah 28-29; Hosea](#)
- Thought to keep in mind: God never got off His path

Read: God's Sovereign Choice (9:1-29)

Explain: God's Sovereign Choice (9:1-29) (2/2)

What do the words mean?

14 **What shall we say** [future active indicative] **then? Is there injustice** [legal injustice, moral wrongfulness, iniquity, unrighteousness, wrong] **on God's part? By no means** [second aorist active optative]! **15** **For he says** [present active indicative] **to Moses, "I will have mercy on** [future active indicative] **whom I have mercy** [present active subjunctive], **and I will have compassion** [future active indicative] **on whom I have compassion** [present active subjunctive]." **16** **So then it depends not on human will** [present active participle] **or exertion** [present active participle], **but on God, who has mercy** [present active participle]. **17** **For the Scripture says** [present active indicative] **to Pharaoh, [Exodus 9:16]** "For this very purpose I have raised you up, that I might show my power [dynamis] in you, and that my name might be proclaimed [second aorist passive (Robertson) subjunctive; declared, preached, signified] in all the earth." **18** **So then he has mercy on** [present active indicative] **whomever he wills, and he hardens** [present active indicative; renders stubborn, harden] **whomever he wills** [present active indicative].

19 **You will say** [future active indicative] **to me then, "Why does he still find fault** [present middle indicative]? **For who can resist** [perfect active indicative; resist, stand against, oppose, withstand] **his will** [resolve, purpose, will]?" **20** **But who are** [present middle indicative] **you, O man, to answer back** [present middle participle; contradict, dispute, answer again, reply against] **to God? Will what is molded say** [future active indicative] **to its molder** [aorist active participle; shaper, fabricator, former], **"Why have you made** [aorist active indicative] **me like this?"** **21** **Has** [present active indicative] **the potter** [kerameus] **no right** [authority, jurisdiction, liberty, power, right, strength] **over**

the clay, to make [aorist active infinitive] **out of the same lump one vessel** [goods, sail, stuff, vessel] **for honorable** [value, money paid, valuables, esteem dignity, honor, preciousness, price] **use and another for dishonorable** [infamous, indignity, disgraceful, dishonorable, reproach, shameful, vile] **use? 22 What if God, desiring** [present active participle] **to show his wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath] **and to make known** [aorist active infinitive; certified, declared, made known, made to understand] **his power** [able, could, mighty, possible, power, strong], **has endured** [aorist active indicative; borne, carried, endured] **with much patience** [longanimity, forbearance, fortitude, longsuffering, patience] **vessels of wrath prepared** [perfect middle participle; _____, framed, mended, made perfectly joined together, prepared, restored] **for destruction** [damnation, destruction, death, perdition, perish, pernicious ways, waste], **23 in order to make known** [aorist active subjunctive; certified, declared, made known, made to understand] **the riches of his glory for vessels of mercy, which he has prepared beforehand** [aorist active indicative; ordained before, prepared before, _____ up in advance] **for glory— 24 even us whom he has called** [aorist active indicative], **not from the Jews only but also from the Gentiles** [*ethnos*; race, tribe, foreigner, Gentile, heathen, nation, people]? **25 As indeed he says** [present active indicative] **in Hosea, [Hosea 2:23]**

“Those who were not my people I will call [future active indicative] **‘my people,’ and her who was not beloved** [*agapao*; perfect middle participle] **I will call ‘beloved** [*agapao*; perfect middle participle].”

26 “And in the very place [future middle indicative; spot, space, location] **where it was said** [aorist middle indicative] **to them, [Hosea 1:10] ‘You are not my people,’ there they will be called** [future middle indicative] **‘sons** [child, son] **of the living** [present active participle] **God.”**

27 And Isaiah cries out [present active indicative; croak, scream, call aloud, shriek, exclaim, intreat, cry, cry out] **concerning Israel [Isaiah 10:22]: “Though the number of the sons** [child, son] **of Israel be as the sand of the sea, only a remnant** [remainder, few, remnant] **of them will be saved** [future middle indicative], **[Isaiah 28:22] 28 for the Lord will carry out** [present active participle; complete entirely execute, end, finish, fulfill, make] **his sentence** [*logos*] **upon the earth fully and without delay** [present active participle; contract by cutting, do concisely, cut short].” **29 And as Isaiah predicted** [perfect active indicative; said already, predicted, foretold, said before],

“If the Lord of hosts [armies] **had not left** [second aorist active indicative; left behind, let remain over, desert, forsake, left] **us offspring** [*sperma*; seed, offspring, remnant, issue],

we would have been [aorist middle indicative] **like Sodom and become like** [aorist middle indicative] **Gomorrhah.”**

Are there any repeated words?

What are some observations of the text?

11 God's sovereign choice to save is based on God's sovereign choice and not on our future works

14 **Robertson's New Testament Word Pictures: There is a national election as seen in Romans 9:7-13, but here [Romans 9:14-] Paul deals with the election of individuals**

25 Hosea had a son (**Hosea 1:8-9**) named Loammi (not my people). Hosea had a daughter (**Hosea 1:6-7**) named Loruhamah (not pitied).

Hughes: The fact is, God is perfect. Perfect in knowledge, wisdom, power, presence, faithfulness, goodness, justice, mercy, grace, love, and holiness. Therefore he is perfect in His choices. . . . God does not answer to anyone, is not responsible to anyone. He is totally, absolutely sovereign.

Apply (What is the point?)

1. God is _____
2. God sovereignly _____
3. God _____ sovereignly choosing

Personalize (What do we do with that?)

1. _____ to His sovereignty
2. _____ to His present sovereign choices
3. _____ to His past sovereign choices

Next week: Israel's Unbelief (9:30-33)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Israel's Unbelief ([Romans 9:30-10:4](#))

Read: Israel's Unbelief (9:30-10:4)

Explain: Israel's Unbelief (9:30-10:4)

Are there any literary/structural observations?

What do the words mean?

30 What shall we say [future active indicative], **then? That Gentiles who did not pursue** [present active participle; pursue, persecute, ensue after, given to, press toward] **righteousness** [equity, justification, righteousness] **have attained it** [second aorist active indicative], **that is, a righteousness that is by faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity]; **31 but that Israel who pursued** [present active participle; pursue, persecute, ensue after, given to, press toward] **a law that would lead to righteousness did not succeed** [aorist active indicative] **in reaching** [already attain, come, prevent] **that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works** [works, toils, effort, occupation, act, doing, labor]. [[Isaiah 8:14](#)] **They have stumbled over** [aorist active indicative; strike at, surge against, stub on, trip up, beat upon, dash, stumble at] **the stumbling** [stub, occasion of apostasy, offence, stumbling block, stumbling stone] **stone, 33 as it is written** [perfect middle indicative], [[Isaiah 28:16](#)]

"Behold [second aorist active imperative; behold, lo, see], **I am laying** [present active indicative] **in Zion** [a hill of Jerusalem] **a stone of stumbling** [stub, occasion of apostasy, offence, stumbling block, stumbling stone], **and a rock** [*petra*; rock] **of offense** [*skandalon*; snare, occasion to fall, offence, thing that offends, stumbling-block]; **and whoever believes** [present active participle; have faith in, credit, entrust, believe, commit to, put in trust with] **in him will not be put to shame** [future middle indicative; shame down, disgrace, put to the blush, confound, dishonor]."

1 Brothers [*adelphos*; brothers], **my heart's desire** [satisfaction, delight, kindness, wish, purpose, desire, good pleasure] **and prayer** [petition, prayer, request, supplication] **to God for them is that they may be saved** [*soteria*; rescue, safety; deliver, health, salvation, save, saving]. **2 For I bear them witness** [present active indicative; *martyreo*; to be a witness, to testify, to charge, to give evidence, to bear record, to give a good/honest report, to give testimony, to witness] **that they have a zeal** [present active

indicative; *zelos*; heat, emulation, envy, fervent mind, indignation, jealousy, zeal] **for God, but not according to knowledge** [recognition, full discernment, acknowledgement, knowledge]. **3 For, being ignorant** [present active participle; not to know, ignore, be ignorant, not understand, unknown] **of the righteousness of God, and seeking** [present active participle; seek, worship, plot, desire, endeavor, enquire, require, seek after] **to establish** [aorist active infinitive; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stanch] **their own, they did not submit** [*hypotasso*; second aorist passive (Robertson) indicative; subordinate, obey, be under obedience, put under, subdue under, make subject, put in subjection to, submit self to] **to God's righteousness.** **4 For Christ is the end** [limit, conclusion, result] **of the law for righteousness to everyone who believes** [present active participle; have faith in, credit, entrust, believe, commit to, put in trust with].

Are there any repeated words?

What are some observations of the text?

4 Mounce: The approach that says righteousness can be earned fails to grasp the enormity of sin. So . . . what do we conclude? **Hughes:** The answer is: It is all faith.

Apply (What is the point?)

1. It's easy to _____
2. Law that doesn't _____ at Jesus is lethal
3. _____ is alive while man is alive

Personalize (What do we do with that?)

1. Fix our eyes on _____
2. Filter the Law through salvation by faith _____
3. Never stop _____ for the unsaved

Next week: The Message of Salvation to All (10:5-21) (1/2)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

The Message of Salvation to All ([Romans 10:5-21](#))

Read: The Message of Salvation to All (10:5-21)

Explain: The Message of Salvation to All (10:5-21)

Are there any literary/structural observations?

What do the words mean?

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. **6** But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven [the _____, and last time Paul uses the word 'heaven' in [Romans](#)]?" (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 that we proclaim); **9** because, if you confess [*homologeō*; aorist active subjunctive; to assent, to covenant, to acknowledge, confess, profess, confession is made, give thanks, promise] with your mouth that Jesus is Lord [_____] and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes and is [*eis*; to, into] justified, and with the mouth one confesses [*homologeō*] and is [*eis*; to, into] saved [*soteria*]. **11** For the Scripture says, "Everyone who believes in [*epi*; on] him will not be put to shame." **12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13** For "everyone who calls [entitle, invoke, appeal unto, call on, call upon] on the name of the Lord will be saved."

14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard [*akouō*]? And how are they to hear without someone preaching? **15** And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" **16** But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" **17** So faith comes from hearing, and hearing through [*dia*] the word of Christ.

18 But I ask, have they not heard? Indeed they have, for

“Their voice [phthongos; utterance, musical note, sound] has gone out to all the earth, and their words to the ends [extremities, ends, uttermost parts] of the world.”

19 But I ask, did Israel not understand? First Moses says,

“I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.”

20 Then Isaiah is so bold [ventures plainly, is very bold] as to say,

“I have been found by those who did not seek me; I have shown myself to those who did not ask for me.”

21 But of Israel he says, “All day long I have held out [stretched forth, fly out, extended] my hands to a disobedient and contrary people.”

Apply (What is the point?)

1. Salvation is for _____ peoples
2. Paul is _____ about the expected response to the Gospel
3. Heaven is not the end goal of the Gospel (_____ is)

Personalize (What do we do with that?)

1. _____ with all peoples
2. Be _____ with the expected response to the Gospel (repentance and faith)
3. Stop emphasizing heaven over _____

Next week: The Remnant of Israel (11:1-10)

Homework

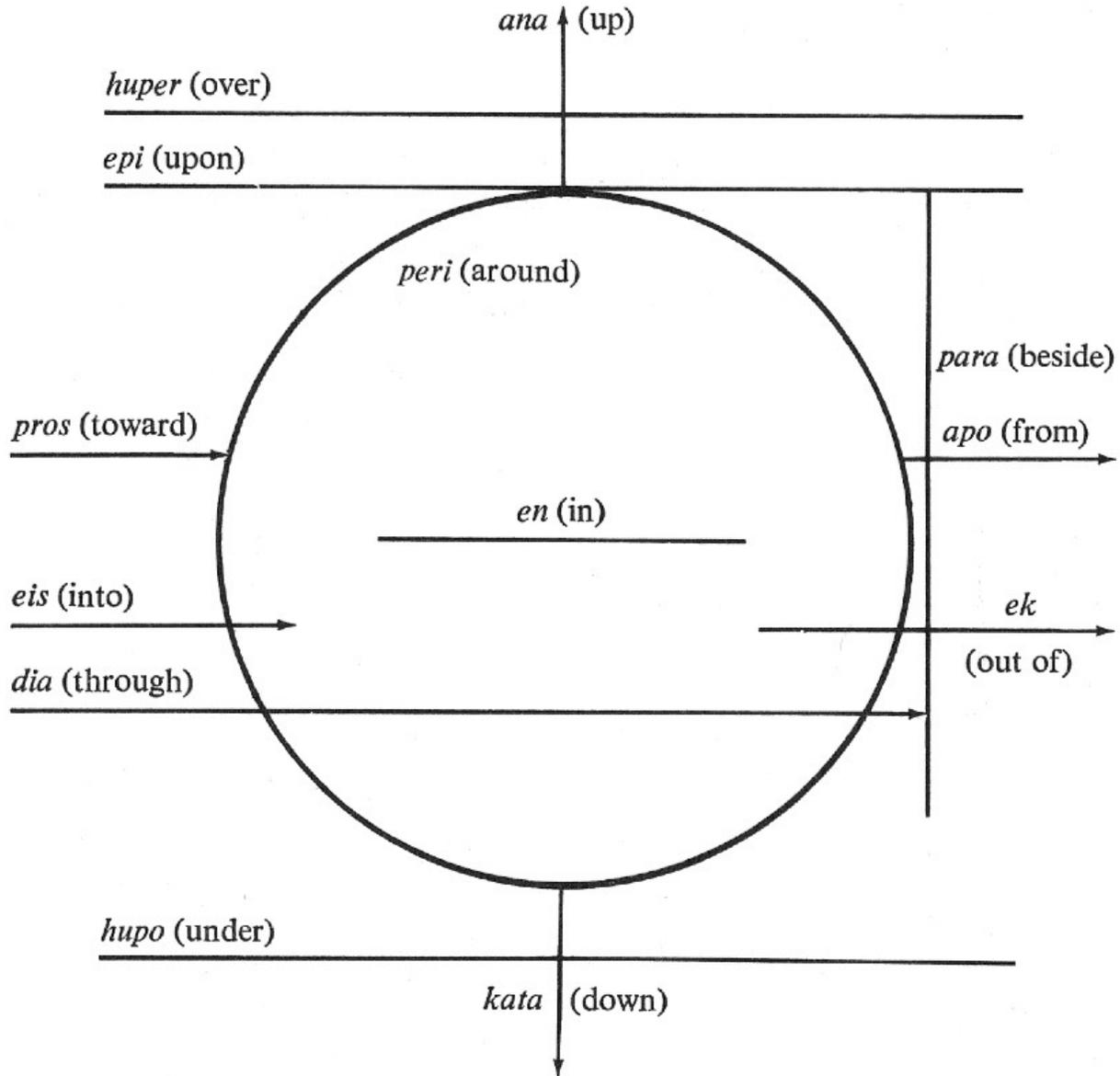
Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

The Preposition Circle



(From Dana and Mantey, *Manual Grammar of the Greek New Testament*)

Romans

The Remnant of Israel ([Romans 11:1-10](#))

Read: The Remnant of Israel (11:1-10)

Explain: The Remnant of Israel (11:1-10)

Are there any literary/structural observations?

What do the words mean?

1 I ask, then, has God rejected [aorist middle (Robertson) indicative; to _____ off, to reject, _____ away] **his people? By no means! For I myself am an Israelite, a descendant** [sperma] **of Abraham, a member of the tribe** [offshoot, race, clan, kindred, tribe] **of Benjamin. 2 God has not rejected** [aorist active indicative] **his people whom he foreknew** [to know beforehand, foresee, foreknow, ordain, know before]. **Do you not know what the Scripture says of Elijah, how he appeals** [chance upon, confer with, entreat, deal with, make intercession] **to God against Israel? [1 Kings 19] 3 "Lord** [kyrios], **they have killed your prophets** [foretellers, inspired speakers, poets, prophets], **they have demolished** [undermined, destroyed, dug down, ruined] **your altars** [places of sacrifice, altars], **and I alone am left** [left, left under, left behind, remain, survive], **and they seek** [seek, worship, plot, desire, endeavor, enquire, require, seek after] **my life** [psyche; breath, spirit, soul]." **4 But what is God's reply** [divine response, revelation, answer of God] **to him? "I have kept** [forsaken, left, reserved] **for myself seven thousand men who have not bowed** [aorist active indicative; bent, bowed] **the knee to Baal."** **5 So too at the present time** [occasion, proper time, opportunity, season, time, while] **there is** [second perfect active indicative] **a remnant** [_____, remnant], **chosen** [selection, chosen, election] **by grace** [graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy]. **6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.**

7 What then? Israel failed to obtain [obtain, chance upon, attain] **what it was seeking** [desire, enquire, seek after, seek for, search for, demand, crave]. **The elect** [selection, chosen, election] **obtained it, but the rest** [other, which remain, remnant, residue, rest, remaining ones] **were hardened** [aorist passive (Robertson) indicative; blinded, hardened, petrified, indurated (render stupid or callous); **Robertson's New Testament Word Pictures: to cover with thick skin**], **8 as it is written** [Deuteronomy 19:4; Isaiah 29:10; 6:9],

“God gave them a spirit [pneuma] of stupor [slumber, _____ (sensation, as of the limbs asleep), stupor, lethargy], eyes [vision, eyes, sight, envy (from the jealous side glance)] that would not see and ears that would not hear, down to this very day.”

9 And David says [Psalm 69:23; 34:8; 28:4],

“Let their table become [aorist middle imperative] a snare and a trap, a stumbling block [skandalon; snare, occasion to fall, offence, thing that offends, stumbling-block] and a retribution [recompense, requital] for them;

10 let their eyes be darkened [aorist passive (Robertson) imperative; _____, darkened] so that they cannot see, and bend [bow down, bend together, afflict] their backs forever.”

Are there any repeated words?

What are some observations of the text?

Apply (What is the point?)

1. There ____ an Israeli remnant
2. God’s choice is based on _____
3. God _____ some

Personalize (What do we do with that?)

1. _____ Israelis
2. Stop preaching _____
3. _____

Next week: Gentiles Grafted In (11:11-24)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Gentiles Grafted In ([Romans 11:11-24](#))

Read: Gentiles Grafted In (11:11-24)

Explain: Gentiles Grafted In (11:11-24)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

What do the words mean?

11 So I ask [present active indicative], **did they stumble** [aorist active indicative; fall, offend, stumble] **in order that they might fall** [second aorist active subjunctive; fail, fall, fall down, light on]? **By no means** [second aorist active optative]! **Rather, through their trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass] **salvation** [soteria; rescue, safety; deliver, health, salvation, save, saving] **has come to the Gentiles, so as to make Israel jealous** [aorist active infinitive; stimulate alongside, excite to rivalry, provoke to jealousy]. **12** **Now if their trespass means riches** [wealth, fullness, money, possessions, abundance, richness, valuable bestowment, riches] **for the world, and if their failure** [diminishing, fault] **means riches for the Gentiles, how much more will their full inclusion** [piece that _____ up, fulfilling, full, fullness] **mean!**

13 **Now I am speaking** [present active indicative] **to you Gentiles. Inasmuch then as I am** [present middle indicative] **an apostle** [delegate, ambassador] **to the Gentiles, I magnify** [render glorious, glorify, honor, magnify] **my ministry** [*diakonia*; ministering, ministrations, ministry, office, relief, relief, service, servicing] **14 in order somehow to make my fellow Jews jealous** [aorist active subjunctive], **and thus save** [aorist active _____; saved, delivered, protected, healed, preserved, made whole] **some of them. 15** **For if their rejection** [casting away, loss, rejection, loss] **means the reconciliation** [exchange, restoration to favor, atonement, reconciliation] **of the world, what will their acceptance** [receiving, admission] **mean but life from the dead? 16** **If the dough offered as firstfruits** [beginning of sacrifice, first fruits] **is holy** [sacred, pure, consecrated, holy, saint], **so is the whole lump, and if the root is holy, so are the branches.**

17 **But if some of the branches were broken off, and you, although** [present middle participle] **a wild olive shoot, were grafted in** [aorist middle indicative] **among the others and now share** [second aorist active indicative; companion, partake, partaker, partake with, co-participate] **in the nourishing** [fatness, richness] **root of the olive tree,** 18 **do not be arrogant** [present middle _____; boast, glory, rejoice against, exult against] **toward the branches. If you are** [present middle indicative], **remember it is not you who support** [present active indicative; bear, carry, take up] **the root, but the root that supports you.** 19 **Then you will say** [future active indicative], **“Branches were broken off so that I might be grafted in** [aorist middle subjunctive].” 20 **That is true** [good, honestly, recover, well]. **They were broken off because of their unbelief** [*apistia*; faithlessness, disbelief, unfaithfulness, unbelief], **but you stand fast** [perfect active indicative; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stanch] **through faith** [*pistis*]. **So do not become proud** [present active _____; high/esteemed/lofty + (*phroneo*) set the affection on, mind, regard, savor, think], **but fear** [*phobeo*; present middle _____]. 21 **For if God did not spare** [aorist active indicative; abstain, treat leniently, forbear, spare] **the natural branches, neither will he spare** [future active indicative] **you.** 22 **Note then** [aorist active _____; be aware, behold, consider, look on, perceive, see, be sure, tell, understand, know] **the kindness** [usefulness, moral excellence, gentleness, goodness, kindness] **and the severity** [severity, decisiveness, rigor] **of God: severity toward those who have fallen** [second aorist active participle], **but God's kindness to you, provided you continue** [present active subjunctive; stay over, remain, abide, continue, tarry] **in his kindness. Otherwise you too will be cut off** [second future middle indicative; cut down, cut off, cut out, hewn down, hindered]. 23 **And even they, if they do not continue** [present active subjunctive; stay over, remain, abide, continue, tarry] **in their unbelief** [*apistia*; faithlessness, disbelief, unfaithfulness, unbelief], **will be grafted in** [future middle indicative], **for God has the power** [present middle indicative; able, could, mighty, possible, power, strong] **to graft them in** [aorist active infinitive] **again** [_____]. 24 **For if you were cut** [cut down, cut off, cut out, hewn down, hindered] **from what is by nature a wild olive tree, and grafted** [aorist middle indicative], **contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into** [future middle indicative] **their own olive tree.**

Are there any repeated words?

What are some observations of the text?

13 Paul clarifies his ministerial target as **an apostle to the Gentiles**

17 - 22 Paul's imperatives aren't about physical action, but rather thinking a certain way

17-22: The grafting imagery is harsh, but the results can be beautiful

Apply (What is the point?)

1. God is _____
2. _____ remains
3. There is no place for _____

Personalize (What do we do with that?)

1. Submit to His _____
2. Talk about the hope and _____ hopeful lives
3. Rejoice in God's _____ and _____ God

Next week: The Mystery of Israel's Salvation (11:25-36)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

The Mystery of Israel's Salvation ([Romans 11:25-36](#))

Read: The Mystery of Israel's Salvation (11:25-36)

Explain: The Mystery of Israel's Salvation (11:25-36)

Are there any literary/structural observations?

What do the words mean?

25 Lest you be [present middle subjunctive] **wise in your own sight, I do not want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will] **you to be unaware** [present active infinitive; not to know, ignore, be ignorant, not understand, unknown] **of this mystery, brothers: a partial** [piece, part, portion, some] **hardening** [second perfect active indicative; blindness, hardness] **has come upon Israel, until the fullness** [which is put in to fill up, piece that filled up, fulfilling, full, fullness] **of the Gentiles has come in** [second aorist active subjunctive; entered, came into, entered in to]. **26 And in this way all Israel will be saved** [future middle indicative; saved, delivered, protected, healed, preserved, made whole], **as it is written** [perfect middle indicative],

"The Deliverer [present middle participle; rescue, deliver] **will come from Zion, he will banish** [future active indicative; bring again, pervert, turn away (from)] **ungodliness** [impiety, wickedness, ungodliness] **from Jacob";**

27 "and this will be my covenant [disposition, contract, will, covenant] **with them when I take away** [second aorist middle subjunctive; cut off, take away] **their sins."**

28 As regards the gospel, they are enemies [enemies, foes, hateful, odious, hostile, adversaries] **for your sake. But as regards election** [selection, chosen, election], **they are beloved** [*agapetos*; beloved, dear] **for the sake of** [*dia*] **their forefathers. 29 For the gifts** [gratuity, deliverance, endowment, qualification] **and the calling** [calling, invitation] **of God are irrevocable** [irrevocable, without repentance, not to be repented of]. **30 For just as you were at one time disobedient** [aorist active indicative; disbelieve (willfully and perversely), not believe, disobedient, obey not, unbelieving] **to God but now have received mercy** [aorist middle indicative; have compassion on, have pity on, have mercy on, show mercy on] **because of their disobedience** [disobedience, unbelief, disbelief], **31 so they too have now been disobedient** [aorist active indicative] **in order that by the mercy** [compassion, tender mercy] **shown to you they also may now receive mercy** [aorist passive (Robertson) subjunctive]. **32 For God has consigned** [aorist active

indicative; conclude, enclose, shut up] **all to disobedience, that he may have mercy** [aorist active subjunctive] **on all.**

33 Oh, the depth [profundity, extent, mystery, deep, deepness, deep things, depth] **of the riches** [wealth, fullness, money, possessions, abundance, richness, valuable bestowment, riches] **and wisdom and knowledge** [knowing, knowledge, science] **of God! How unsearchable** [unsearchable, not searched out, inscrutable] **are his judgments** [avenge, condemned, condemnation, damnation, go to law, judgment] **and how inscrutable** [past finding out, unsearchable, not tracked, untraceable] **his ways!** [Isaiah 40:13]

34 "For who has known [second aorist active indicative] **the mind** [mind, understanding] **of the Lord,**
or who has been [second aorist active indicative] **his counselor** [counselor, adviser]?"

35 "Or who has given [aorist active indicative; first give, to give before the other party has given] **a gift to him**
that he might be repaid [future passive (Robertson) indicative; to requite, recompense, render, repay]?"

36 For from him and through [*dia*] **him and to him are all things. To him be glory** [very apparent glory, dignity, glory, honor, praise, worship] **forever. Amen** [firm, trustworthy, surely, so be it, amen, verily].

Are there any repeated words?

What are some observations of the text?

26 Who is 'Israel' in this sentence?

33-36

Apply (What is the point?)

1. _____ exist
2. All Israel _____ be saved
3. God & His ways have _____

Personalize (What do we do with that?)

1. Let mysteries _____
2. Evangelize
3. _____ God

Next week: A Living Sacrifice (12:1-2)

Homework: Ask, Read, Talk, Send

Romans

A Living Sacrifice ([Romans 12:1-2](#))

Read: A Living Sacrifice (12:1-2)

1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Explain: A Living Sacrifice (12:1-2)

What do the words mean?

1 I appeal [present active indicative; call near, invite, invoke, beseech, call for, comfort, desire, exhort, intreat, pray] **to you therefore, brothers, by** [*dia*] **the mercies** [pity, mercy] **of God, to present** [aorist active infinitive; stand beside, exhibit, proffer, recommend, substantiate, be at hand, aid] **your bodies as a living** [present active participle] **sacrifice** [sacrifice (the act or the victim)], **holy** [sacred, pure, consecrated, holy, saint] **and acceptable** [fully agreeable, acceptable, well pleasing] **to God, which is your spiritual** [*logikos*; rational, reasonable, of the word] **worship** [ministration, worship, divine service]. **2 Do not be conformed** [*syschematizo*; present active imperative; to fashion alike, conform to the same pattern, conform to, fashion self according to] **to this world** [*aion*], **but be transformed** [*metamorphoo*; present middle imperative; transformed, changed, transfigured] **by the renewal** [renovation, renewing] **of your mind** [mind, understanding], **that by testing** [note: 'that by testing' does not appear to be in the Greek manuscripts the ESV is based upon—it is perhaps a further definition/expansion of the word for discern/prove] **you may discern** [present active infinitive; test, approve, allow, discern, examine, like, prove, try] **what is the will** [determination, choice, purpose, decree, volition, inclination, desire, pleasure, will] **of God, what is good** [good, beneficial] **and acceptable** [fully agreeable, acceptable, well pleasing] **and perfect** [complete, completeness, of full age, man, perfect].

Apply (What is the point?)

Personalize (What do we do with that?)

Next week: Gifts of Grace (12:3-8)

3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. **4** For as in one body we have many members, and the members do not all have the same function, **5** so we, though many, are one body in Christ, and individually members one of another. **6** Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; **7** if service, in our serving; the one who teaches, in his teaching; **8** the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Gifts of Grace ([Romans 12:3-8](#))

Read: Gifts of Grace (12:3-8)

3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. **4** For as in one body we have many members, and the members do not all have the same function, **5** so we, though many, are one body in Christ, and individually members one of another. **6** Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; **7** if service, in our serving; the one who teaches, in his teaching; **8** the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Explain: Gifts of Grace (12:3-8)

Are there any literary/structural observations?

What do the words mean?

3 For by [_____] **the grace** [graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy] **given** [aorist middle participle] **to me I say** [present active indicative] **to everyone among** [present middle participle] **you not to think of himself more highly** [present active infinitive; to esteem oneself over much, be vain or arrogant, think more highly] **than he ought** [present active indicative; necessary, what must be met] **to think** [*phroneo*; present active infinitive; set the affection on, mind, regard, savor, think], **but to think** [present active infinitive; exercise the mind, entertain or have a sentiment or opinion, mentally disposed, interest oneself, set the affection on, be careful, mind, regard, savor, think] **with sober judgment** [present active infinitive; be of sound mind, _____, moderate, be in right mind, be sober minded, soberly], **each according to the measure** [_____]; measure, meter, limited portion, degree] **of faith** [*pistis*] **that God has assigned** [aorist active indicative; part, apportion, bestow, share, disunite, differ, deal, be difference between, distribute, divide, give part]. **4** For as in one body we have [present active indicative] **many members** [limbs, members], **and the members** [limbs, members] **do not all have** [present active indicative] **the same function** [deeds, offices, works], **5** so we, though many, are [present middle indicative] **one body in Christ, and individually members**

[limbs, members] **one of another**. **6 Having** [present active participle] **gifts** [gratuity, deliverance, endowment, qualification; same word as used in [Romans 1:11](#); [5:15](#), [16](#); [___:___](#)] **that differ** [varying, surpassing, differing, divers, more excellent] **according to the grace** [*charis*] **given** [aorist middle participle] **to us, let us use them: if prophecy** [prophecy, prediction, prophesying], **in proportion to our faith** [*pistis*]; **7 if service** [*diakonia*; ministering, ministrations, ministry, office, relief, relief, service, servicing], **in our serving; the one who teaches** [present active participle; teach], **in his teaching** [instruction, doctrine, learning, teaching]; **8 the one who exhorts** [*parakaleo*; present active participle; call near, invite, invoke, beseech, call for, comfort, desire, exhort, intreat, pray], **in his exhortation** [*paraklesis*; imploration, hortation, solace, comfort, consolation, exhortation, intreaty]; **the one who contributes** [present active participle; give over, share, give, impart], **in generosity** [singleness, sincerity (without dissimulation or self seeking), generosity (copious bestowal), bountifulness, liberality, simplicity]; **the one who leads** [present middle participle; stand before, preside, practice, maintain, be over, rule], **with zeal** [speed, dispatch, eagerness, earnestness, business, earnest carefulness, diligence forwardness, haste]; **the one who does acts of mercy** [present active participle; have compassion on, have pity on, have mercy on, show mercy on], **with cheerfulness** [*hilarotes*; alacrity, cheerfulness].

Are there any repeated words?

What are some observations of the text?

Apply (What is the point?)

1. _____ rightly matters
2. Different is _____
3. Gifts are for _____

Personalize (What do we do with that?)

1. Stay _____
2. Praise God for _____ wisdom
3. _____ our gifts

Next week: Marks of the True Christian (12:9-21)

Homework: Ask, Read, Talk, Send

Romans

Marks of the True Christian ([Romans 12:9-21](#))

Read: Marks of the True Christian (12:9-21)

Explain: Marks of the True Christian (12:9-21)

Are there any literary/structural observations?

What do the words mean?

9 Let love [agape] **be genuine** [undissembled, sincere, without dissimulation (hypocrisy), unfeigned]. **Abhor** [present active participle; detest utterly, abhor] **what is evil** [hurtful, evil, calamitous, ill, diseased, culpable, derelict, vicious, facinorous, mischief, malice, guilt, devil, sinners, bad, grievous, harm, lewd, malicious, wicked]; **hold fast** [present middle participle; _____, stick, cleave, join (self), keep company] **to what is good** [good, beneficial]. **10 Love** [*philostorgos*; cherishing one's kindred (especially parents or children), font of natural relatives, fraternal towards fellow Christians, kindly affectioned] **one another with brotherly affection** [*philadelphia*; fraternal affection, brotherly love (kindness), love of the brethren]. **Outdo** [present middle participle; lead the way for others, show deference, prefer] **one another in showing honor** [value, money paid, valuables, esteem dignity, honor, preciousness, price]. **11 Do not be slothful** [tardy, indolent, irksome, grievous, slothful] **in zeal** [*spoude*; speed, dispatch, eagerness, earnestness, business, earnest carefulness, diligence forwardness, haste], **be fervent** [present active participle; hot, boil (of liquids), _____ (of solids), fervid, earnest, fervent] **in spirit** [*pneuma*], **serve** [*douleuo*; present active participle; future active indicative; be a slave, be in bondage, do service] **the Lord**. **12 Rejoice** [present active participle; be full of cheer, calmly happy or well off, be well, farewell, be glad, God speed, greeting, hail, joyfully, rejoice] **in hope** [expectation, confidence, faith, hope], **be patient** [present active participle; stay under (behind), remain, undergo, bear (trials), have fortitude, persevere, abide, endure, (take) patiently, suffer, tarry behind] **in tribulation** [pressure, affliction, anguish, burden, persecution, tribulation, trouble], **be constant** [present active participle; earnest towards, persevere, be constantly diligent, attend assiduously all the exercises, adhere closely to, attend continually, continue, wait on continually] **in prayer** [prayer, worship, oratory, pray earnestly]. **13 Contribute** [*koinoneo*; present active participle; _____ with others, communicate, distribute, be partaker] **to the needs** [employment, an affair,

occasion, demand, requirement, destitution, business, lack, necessity, need, use, want] **of the saints** [sacred, pure, consecrated, holy, saint] **and seek** [present active participle; pursue, _____, ensue after, given to, press toward] **to show hospitality** [hospitableness, entertain strangers, hospitality].

14 Bless [present active imperative; speak well of, bless (thank or invoke a benediction upon, prosper), praise] **those who persecute** [present active participle; pursue, persecute, ensue after, given to, press toward] **you; bless** [present active imperative] **and do not curse** [present middle imperative; execrate [Webster: feel or express great loathing for, curse, swear]], doom, curse] **them.** **15 Rejoice** [present active infinitive] **with those who rejoice** [present active participle], **weep** [present active infinitive; wail aloud, bewail, weep] **with those who weep** [present active participle]. **16 Live in harmony** [*phroneo*; present active participle; set the affection on, mind, regard, savor, think] **with one another. Do not be haughty** [*phroneo*; present active participle], **but associate** [present middle participle; take off together, _____ with (seduce, passively yield), carry (lead) away with, condescend] **with the lowly** [depressed, humiliated, base, cast down, humble, of low degree (estate), lowly]. **Never be** [present middle imperative] **wise** [thoughtful, sagacious, discreet, conceited, wise] **in your own sight.** **17 Repay** [present active participle; give away, deliver, give, repay, perform, recompense, render, requite, restore, reward, sell, yield] **no one evil** [worthless, depraved, bad, evil, harm, ill, noisome, wicked] **for evil, but give thought to do** [present middle participle; consider in _____, look out for beforehand, provide for] **what is honorable** [beautiful, good, valuable, virtuous, better, fair, good, honest, meet, well, worthy] **in the sight** [in his face, before, in his presence] **of all.** **18 If possible** [able, could, mighty, possible, power, strong], **so far as it depends on you, live peaceably** [present active participle; to be peaceful, be at peace, live peaceably] **with all.** **19 Beloved** [*agapetos*; beloved, dear], **never avenge** [present active participle; vindicate, _____, punish, revenge] **yourselves, but leave** [second aorist active imperative] **it** [*topos*; spot, space, location] **to the wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath] **of God, for it is written** [*grapho*; perfect middle indicative], **"Vengeance** [vindication, retribution, vengeance, punishment] **is mine, I will repay** [future active indicative; to requite, recompense, render, repay], **says** [present active indicative] **the Lord."** **20 To the contrary, "if your enemy** [enemies, foes, hateful, odious, hostile, adversaries] **is hungry** [present active subjunctive; famish, crave, be hungered], **feed** [present active imperative; supply with bits, nourish, feed] **him; if he is thirsty** [present active subjunctive], **give him something to drink** [present active imperative]; **for by so doing** [present active participle] **you will heap** [future active indicative; pile up, heap, load] **burning coals** [*anthrax*; a burning or live coal] **on his head."** **21 Do not be overcome** [present passive (Robertson)]

imperative; subdue, conquer, overcome, prevail, get the victory] **by evil, but overcome** [present active imperative] **evil with good** [good, beneficial].

Are there any repeated words?

What are some observations of the text?

9 Valovcin: There is something indescribable that happens when believer after believer reach out to meet needs.

16 Mounce: Like spokes in a wheel that converge at the hub, the closer we are to God the closer we come to one another.

17 Savonarola: A Christian's life consists in doing good and suffering evil.

Apply (What is the point?)

1. Christian behavior is _____
2. Christian behavior is _____
3. Christian behavior looks like _____ life

Personalize (What do we do with that?)

1. Ask for _____
2. Review _____
3. Live like _____

Next week: Submission to the Authorities (13:1-7)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Submission to the Authorities ([Romans 13:1-7](#))

Read: Submission to the Authorities (13:1-7)

Explain: Submission to the Authorities (13:1-7)

What do the words mean?

1 Let every person be subject [*hypotasso*; present middle _____; subordinate, obey, be under obedience, put under, subdue under, make subject, put in subjection to, submit self to] **to the governing** [present active participle; to hold oneself above, excel, superior, superiority, better, excellency, higher, pass, supreme] **authorities** [authority, jurisdiction, liberty, power, right, strength]. **For there is** [present middle indicative] **no authority except from God, and those that exist** [present middle participle] **have been** [present middle indicative] **instituted** [*tasso*; perfect passive (Robertson) participle; to _____ in an orderly manner, to assign or dispose to a certain position, adduct, appoint, determine, ordain, set] **by God.** **2 Therefore whoever resists** [present middle participle; range oneself against, oppose, oppose themselves, resist] **the authorities resists** [perfect active indicative; resist, stand against, oppose, withstand] **what God has appointed** [arrangement, institution, instrumentality], **and those who resist** [perfect active participle; resist, stand against, oppose, withstand] **will incur** [future middle (Robertson) indicative] **judgment** [avenge, condemned, condemnation, damnation, go to law, judgment]. **3 For rulers** [first, chief, ruler, magistrate, prince] **are** [present middle indicative] **not a terror** [*phobos*; fear, alarm, fright, terror] **to good** [good, beneficial] **conduct** [works, toil, labor], **but to bad** [worthless, depraved, bad, evil, harm, ill, noisome, wicked]. **Would** [present active indicative] **you have no fear** [present middle infinitive] **of the one who is in authority?** **Then do** [present active imperative] **what is good** [good, beneficial], **and you will receive** [present active indicative] **his approval** [laudation, commendable thing, praise], **4 for he is** [present middle indicative] **God's servant** [*diakonos*; to run errands, attendant, waiter, _____, deaconess, minister, servant] **for your good** [good, beneficial]. **But if you do** [present active subjunctive] **wrong** [worthless, depraved, bad, evil, harm, ill, noisome, wicked], **be afraid** [*phobeo*; present middle imperative; to frighten, be alarmed, be in awe of, revere, be sore afraid, fear exceedingly, reverence], **for he does not bear** [present active indicative; to have a burden, to wear as clothing or a constant accompaniment, bear, wear] **the sword** [knife, dirk, war, judicial punishment, sword] **in vain** [idly, without reason, without effect, without a cause, in vain]. **For he is**

[present middle indicative] **the servant** [*diakonos*] **of God, an avenger** [carrying justice out, punisher, a revenger] **who carries out God's wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath] **on the wrongdoer** [verb: present active participle; perform repeatedly, habitually, execute, accomplish, collect, fare, commit, deeds, do, exact, keep, require, use arts; adjective: worthless, depraved, bad, evil, harm, ill, noisome, wicked]. **5 Therefore one must be** [constraint, distress, must needs, of necessity, needful] **in subjection** [*hypotasso*], **not only** [merely, alone, but, only] **to avoid** [*dia*] **God's wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath] **but also for the sake of** [*dia*] **conscience** [co-perception, moral consciousness, conscience]. **6 For because** [*dia*] **of this you also pay** [present active indicative] **taxes** [load, tax, tribute], **for the authorities are** [present middle indicative] **ministers** [*leitourgos*; public servant, functionary in the Temple or Gospel, worshipper of God or benefactor of man, minister] **of God, attending** [present active participle; earnest towards, persevere, be constantly diligent, attend assiduously all the exercises, adhere closely to, attend continually, continue, wait on continually] **to this very thing.** **7 Pay** [second aorist active imperative; completes, executes, concludes, discharges, accomplishes, makes an end, expires, fills up, finishes, goes over, pays, performs] **to all what is owed** [indebtedness, a sum owed, obligation, duty, debt, due] **to them: taxes to whom taxes are owed, revenue** [limit, conclusion, result, impost, levy, custom, ending, finally, uttermost] **to whom revenue is owed, respect** [*phobos*] **to whom respect** [*phobos*] **is owed, honor** [value, money paid, valuables, esteem dignity, honor, preciousness, price] **to whom honor is owed.**

Are there any repeated words?

Apply (What is the point?)

1. Christians are subjects
2. Christians doing good have nothing to fear
3. Christians should pay what Christians owe

Personalize (What do we do with that?)

1. _____
2. _____
3. _____

Next week: Fulfilling the Law Through Love (13:8-14)

Homework: Ask, Read, Talk, Send

Romans

Fulfilling the Law Through Love ([Romans 13:8-14](#))

Read: Fulfilling the Law Through Love (13:8-14)

8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. **9** For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." **10** Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. **12** The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. **13** Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. **14** But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Explain: Fulfilling the Law Through Love (13:8-14)

Apply (What is the point?)

1. Who we love: the _____

2. How we love is _____

Rick Warren: Sacrifice is the essence of love.

3. Where we love: the context of the _____

Wayne Grudem: Where love abounds in a fellowship of Christians, many small offenses and even some large ones, are readily overlooked and forgotten. But where love is lacking, every word is viewed with suspicion, every action is liable to misunderstanding and conflicts abound—to Satan's perverse delight.

Rick Warren (from *The Purpose Driven Life*): God wants you to be in regular, close fellowship with other believers so you can develop the skill of loving. Love cannot be learned in isolation. You have to be around people—irritating, imperfect, frustrating people.

Rick Warren (from *The Purpose Driven Life*): A church family moves you out of self-centered isolation. It is the classroom for learning how to get along in God's family. It is a lab for practicing unselfish, sympathetic love.

4. When we love: _____

_____ up

_____ up

_____ up

_____ up

Personalize (What do we do with that?)

1. Loving is _____—look at the _____

2. Loving is _____—pay your _____

3. Loving cannot _____—start loving _____

Next week: Do Not Pass Judgment on One Another (14:1-12)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
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- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Do Not Pass Judgment on One Another (Romans 14:1-12)

Read: Do Not Pass Judgment on One Another (14:1-12)

Explain: Do Not Pass Judgment on One Another (14:1-12)

Are there any literary/structural observations?

What do the words mean?

1 As for the one who is weak [present active participle; be _____, impotent, sick, weaken] **in faith** [*pistis*; persuasion, moral conviction, reliance upon, constancy in profession, the system of religious truth, assurance, belief, believe, faith, fidelity], **welcome** [present middle imperative; take to oneself, use (food), lead (aside), _____ (to friendship or hospitality), receive, take unto] **him, but not to quarrel** [judicial estimation, discerning, disputation] **over opinions** [discussion, internal consideration, external debate, dispute, imagination, reasoning, thought]. **2 One person believes** [present active indicative] **he may eat** [second aorist active infinitive] **anything, while the weak** [present active participle] **person eats** [present active indicative] **only vegetables** [vegetables, herbs]. **3 Let not the one who eats** [present active participle] **despise** [present active imperative (Robertson); contemptible, despise, least esteemed, set at _____] **the one who abstains** [present active participle], **and let not the one who abstains** [present active participle] **pass judgment** [*krino*; present active imperative; distinguish, decide, try, condemn, punish, avenge, conclude, condemn, damn, decree, determine, esteem, judge, sue, ordain, call in question, sentence, think] **on the one who eats** [present active participle], **for God has welcomed** [second aorist middle indicative] **him**. **4 Who are** [present middle indicative] **you to pass judgment** [*krino*; present active participle] **on the servant** [fellow resident, menial domestic, household servant] **of another** [another's, not one's own, foreign, not akin, hostile, alien, strange]? **It is before his own master** [_____]; supreme in authority, controller, God, Lord, master, Sir] **that he stands** [present active indicative; to be stationary, to persevere, stand (fast)] **or falls** [present active indicative]. **And he will be upheld** [future passive (Robertson) indicative; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stanch], **for the Lord** [*kyrios*] **is able** [*dynateo*; present active indicative; efficient, mighty] **to make him stand** [aorist active infinitive].

5 **One person esteems** [*krino*; present active indicative] **one day as better than another, while another esteems** [*krino*; present active indicative] **all days alike. Each one should be fully convinced** [present passive (Robertson) imperative; carried out fully, completely assured, entirely accomplished, surely believed, fully known, fully persuaded, made full proof] **in his own mind** [mind, understanding]. 6 **The one who observes** [*phroneo*; present active participle; set the affection on, mind, regard, savor, think] **the day, observes it in honor of the Lord. The one who eats** [present active participle], **eats** [present active indicative] **in honor of the Lord, since he gives thanks** [*eucharisteo*; present active indicative; to be grateful, to express gratitude (towards), to say grace at a meal, give thanks] **to God, while the one who abstains** [present active participle; literally, eats not], **abstains** [present active indicative; literally, eats not] **in honor of the Lord and gives thanks** [*eucharisteo*; present active indicative] **to God. 7 For none of us lives** [present active indicative] **to himself, and none of us dies** [present active indicative] **to himself. 8 For if we live** [present active subjunctive], **we live** [present active subjunctive] **to the Lord, and if we die** [present active subjunctive], **we die** [present active indicative] **to the Lord. So then, whether we live** [present active subjunctive] **or whether we die** [present active subjunctive], **we are** [present middle indicative] **the Lord's. 9 For to this end Christ died** [second aorist active indicative] **and lived again** [aorist active indicative], **that he might be Lord** [aorist active subjunctive; rule, have dominion over, lord, be lord of, exercise lordship over] **both of the dead and of the living** [present active participle].

10 **Why do you pass judgment** [*krino*; present active indicative] **on your brother** [*adelphos*]? **Or you, why do you despise** [present active indicative; contemptible, despise, least esteemed, set at naught] **your brother** [*adelphos*]? **For we will all stand before** [future middle (Robertson) indicative; stand beside, exhibit, proffer, recommend, substantiate, be at hand, aid] **the judgment seat** [*bema*; step, foot breath, rostrum, tribunal, judgement seat, set (foot) on, throne] **of God; 11 for it is written** [perfect middle indicative], [[Isaiah 45:23b](#)]

"As I live [present active indicative], **says** [present active indicative] **the Lord, every knee shall bow** [future active indicative; bent, bowed] **to me, and every tongue** [tongues, languages] **shall confess** [to acknowledge or agree fully, confess, profess, promise] **to God."**

12 **So then each of us will give** [future active indicative] **an account** [*logos*] **of himself to God.**

Are there any repeated words?

What are some observations of the text?

Question: Which believer is better? The weak or the not weak?

David Guzik: There are many reasons why a Christian might be weak.

- They may be a _____ in Christ (babies are weak)
- They may be _____ or diseased (by legalism)
- They may be _____ (by lack of good teaching)
- They may lack _____ (needing exhortation)

Question: Which believer is weak? The strict one or the less strict one?

Apply (What is the point?)

1. We belong to the Lord
2. We will give an account to the Lord
3. The Lord will judge

Personalize (What do we do with that?)

1. Honor the _____
2. Don't despise/judge other believers' _____
3. Stay in our _____

Next week: Do Not Cause Another to Stumble (14:13-23)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Do Not Cause Another to Stumble ([Romans 14:13-23](#))

Read: Do Not Cause Another to Stumble (14:13-23)

Explain: Do Not Cause Another to Stumble (14:13-23)

What do the words mean?

13 Therefore let us not pass judgment [*krino*; present active subjunctive; distinguish, decide, try, condemn, punish, avenge, conclude, condemn, damn, decree, determine, esteem, judge, sue, ordain, call in question, sentence, think] **on one another any longer, but rather decide** [*krino*; aorist active imperative] **never to put** [present active infinitive] **a stumbling block** [stob, occasion of apostasy, offence, stumbling block, stumbling stone] **or hindrance** [*skandalon*; snare, occasion to fall, offence, thing that offends, stumbling-block] **in the way of a brother.** **14 I know** [perfect passive (Robertson) indicative] **and am persuaded** [perfect middle indicative; convinced, assented, rely, agreed, assured, believed, have confidence in, contented, make friend, obeyed, persuaded, trusted, yielded] **in the Lord Jesus that nothing is unclean** [common, shared by all or several, profane, defiled, unclean, unholy] **in itself, but it is** [present middle infinitive] **unclean for anyone who thinks** [*logizomai*; present middle participle; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned] **it unclean.** **15 For if your brother is grieved** [present middle indicative; distressed, to be sad, cause grief, grieve, be in heaviness, be sorrowful, be sorry] **by what you eat** [food, especially (ceremonial) articles allowed or forbidden by the Jewish law, meat, victuals], **you are no longer walking** [present active indicative; tread all around, walk, live, deport oneself, follow] **in love** [*agape*]. **By what you eat, do not destroy** [present active imperative; be destroyed fully, perish, lose, die] **the one for whom Christ died** [second aorist active indicative]. **16 So do not let what you regard as good be spoken of as evil** [present passive (Robertson) imperative; vilified, spoken impiously of, blasphemed, defamed, railed on, reviled, spoken evil against]. **17 For the kingdom** [royalty, rule, realm, kingdom, reign] **of God is** [present middle indicative] **not a matter of eating and drinking but of righteousness** [equity, justification, righteousness] **and peace** [peace, prosperity, one, quietness, rest, to be set at one again] **and joy** [cheerfulness, calm delight, gladness, greatly, exceedingly joy (-ful, -fully, -fulness, -ous)] **in the Holy Spirit** [*pneuma*]. **18 Whoever thus serves** [*douleuo*; present active participle; be a slave, be in bondage, do service] **Christ is acceptable** [fully agreeable, acceptable, well pleasing] **to God and approved** [properly acceptable,

approved, tried] **by men**. **19 So then let us pursue** [present active subjunctive; pursue, _____, ensue after, given to, press toward] **what makes for peace and for mutual upbuilding** [_____, a structure, confirmation, building, edify].

20 Do not, for the sake of food, destroy [present active imperative; to loosen down (disintegrate), _____, halt for the night, destroy, dissolve, be guest, lodge, come to naught, overthrow, throw down] **the work** [works, toil, labor] **of God**.

Everything is indeed clean [clean, clear, pure], **but it is wrong** [worthless, depraved, bad, evil, harm, ill, noisome, wicked] **for anyone to make another stumble by** [*dia*] **what he eats** [present active participle]. **21 It is good** [beautiful, good, valuable, virtuous, better, fair, good, honest, meet, well, worthy] **not to eat** [second aorist active infinitive] **meat** [butcher's meat, flesh] **or drink** [*pino*; second aorist active infinitive; imbibe, drink] **wine or do anything that causes your brother to stumble** [present active indicative; strike at, surge against (as water), stub on, trip up, beat upon, dash, stumble at]. **22 The faith** [*pistis*; persuasion, moral conviction, reliance upon, constancy in profession, the system of religious truth, assurance, belief, believe, faith, fidelity] **that you have** [present active indicative], **keep** [present active imperative] **between yourself and God**. **Blessed** [fortunate, well off, happy] **is the one who has no reason to pass judgment** [*krino*; present active participle] **on himself for what he approves** [present active indicative; test, approve, allow, discern, examine, like, prove, try]. **23 But whoever has doubts** [present middle participle; separate thoroughly, withdraw from, oppose, discriminate, hesitate, contend, differ, discern, doubt, judge, be partial, stagger, waver] **is condemned** [*katakrino*; perfect passive (Robertson) indicative; judge against, sentence, condemn, damn] **if he eats** [second aorist active subjunctive], **because the eating is not from faith** [*pistis*]. **For whatever does not proceed from faith** [*pistis*] **is** [present middle indicative] **sin** [offense, sin].

Are there any repeated words?

Are there any repeated topics?

Apply (What is the point?)

1. We have a _____
2. God is _____
3. _____ is required for life

Personalize (What do we do with that?)

1. Choose wisely
2. Build up brothers
3. Live in _____

Next week: The Example of Christ (15:1-7)

Homework: Ask, Read, Talk, Send

Romans

The Example of Christ ([Romans 15:1-7](#))

Read: The Example of Christ (15:1-7)

Explain: The Example of Christ (15:1-7)

Are there any literary/structural observations?

What do the words mean?

1 We who are strong [able, could, mighty, possible, power, strong] **have an obligation** [present active indicative; _____, be under obligation, fail in duty, behave, be bound, be in _____, be due, be guilty (indebted), needs, ought, should] **to bear** [present active infinitive; bear, _____, take up] **with the failings** [infirmities] **of the weak** [could not do, impossible, impotent, not possible, weak], **and not to please** [present active infinitive; be agreeable, please] **ourselves.** **2 Let each of us please** [present active _____; be agreeable, please] **his neighbor** [neighbor, fellow, near] **for his** [his neighbor's] **good** [good, beneficial], **to build him up** [_____, a structure, confirmation, building, edify (-ication, -ing)]. **3 For Christ did not please** [aorist active indicative; be agreeable, please] **himself, but as it is written** [perfect middle indicative] [[Psalm 69:6](#)], **"The reproaches** [contumely, reproach] **of those who reproached** [present active participle; defame, rail at, chide, taunt, cast in teeth, (suffer) reproach, revile, upbraid] **you fell** [aorist active indicative; embrace (with affection) or seize (with more or less violence), fall into, fall on, fall upon, lie on, press upon] **on me."** **4 For whatever was written in former days** [*prographo*; second aorist passive (Robertson) indicative; write previously, announce, prescribe, before ordain, evidently set forth, write afore, write aforetime] **was written** [*grapho*; second aorist middle indicative] **for our instruction** [instruction, doctrine, learning, teaching], **that through** [*dia*] **endurance** [cheerful/hopeful endurance, constancy, endurance, patience, patient continuance, waiting] **and through** [*dia*] **the encouragement** [*paraklesis*; imploration, hortation, solace, comfort, consolation, exhortation, intreaty] **of the Scriptures** [*grapho*] **we might have** [present active subjunctive (keep on having)] **hope** [expectation, confidence, faith, hope]. **5 May the God of endurance** [cheerful/hopeful endurance, constancy, endurance, patience, patient continuance, waiting] **and encouragement** [*paraklesis*; imploration, hortation, solace, comfort, consolation, exhortation, intreaty] **grant** [second aorist active _____; give] **you to live in such harmony**

[*phroneo*; present active infinitive; exercise the mind, entertain or have a sentiment or opinion, be (mentally) disposed, to interest oneself in, set the affection on, mind, regard, savor, think] **with one another, in accord** [_____] **with Christ Jesus, 6 that together** [unanimously, with one accord (mind)] **you may with one voice** [mouth, language, opening, front or edge, face] **glorify** [present active subjunctive (keep on glorifying); render glorious, glorify, honor, magnify] **the God and Father of our Lord Jesus Christ. 7 Therefore welcome** [present middle _____; take to oneself, use (food), lead (aside), admit (to friendship or hospitality), receive, take unto] **one another as Christ has welcomed** [second aorist middle indicative; take to oneself, use (food), lead (aside), admit (to friendship or hospitality), receive, take unto] **you, for the glory** [very apparent glory, dignity, glory, honor, praise, worship] **of God.**

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

1 **Robertson's New Testament Word Pictures: Paul identifies himself with this wing**

5 **Mounce: Does not mean that they should all come to the same conclusion**

Apply (What is the point?)

1. The strong owe the weak
2. Christians glorify God in unity
3. Christianity is a welcoming faith
4. Jesus is our example

Personalize (What do we do with that?)

1. _____
2. _____
3. _____
4. _____

Next week: Christ the Hope of Jews and Gentiles (15:8-13)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Christ the Hope of Jews and Gentiles ([Romans 15:8-13](#))

Read: Christ the Hope of Jews and Gentiles (15:8-13)

Explain: Christ the Hope of Jews and Gentiles (15:8-13)

Are there any literary/structural observations?

What do the words mean?

8 For I tell [present active indicative; properly to lay forth] **you that Christ** [anointed] **became a servant** [*diakonos*; deacon] **to the circumcised** [the people; Judaism] **to show God's** [*theos*] **truthfulness** [translation = truth], **in order to confirm** [aorist active infinitive; to make firm, establish, make sure] **the promises** [an announcement, especially a divine assurance of good] **given to the patriarchs** [father; parent], **9 and in order that the Gentiles** [*ethnos*; foreign one] **might glorify** [aorist active infinitive (simple occurrence without regard for the amount of time taken to accomplish the action); to render glorious, full of glory, honor, magnify] **God** [*theos*] **for his mercy** [compassion]. **As it is written,** [[2 Samuel 22:50](#)]

"Therefore I will praise [future middle indicative (factual future action in his own interest)] **you among the Gentiles** [*ethnos*], **and sing** [celebrate the divine worship with music and accompanying odes] **to your name** [*onoma*]."

10 And again it is said, [[Deuteronomy 32:43](#)]

"Rejoice, O Gentiles [*ethnos*], **with his people** [*laos*; Jewish people, My people, all those who are the same stock or language]."

11 And again, [[Psalm 117:1](#)]

"Praise [present active imperative] **the Lord** [*kyrios*; supreme in all authority, controller, God, Lord, master, sir], **all you Gentiles** [*ethnos*], **and let all the peoples** [*laos*] **extol** [aorist active imperative; laud, commend, praise] **him.**"

12 And again Isaiah [Jehovah's help] **says,** [[Isaiah 11:10](#)]

"The root [root] **of Jesse** [wealthy; father of King David] **will come,** **even he who arises** [to stand up] **to rule the Gentiles** [*ethnos*];

in him will the Gentiles [*ethnos*] **hope** [*elpizo*; future active indicative; trust, to expect or confide].”

13 May the God [*theos*] **of hope** [to anticipate usually with pleasure, expectation or confidence] **fill** [aorist active optative (possibility of a simple occurrence without regard to the amount of time taken to accomplish the task); literally to cram a net, level up a hollow, furnish, satisfy] **you** [irregular plural] **with all joy** [*chara*; calm delight] **and peace** [quietness, rest] **in believing** [present active infinitive; to have faith, credit, by implication to entrust, put in trust with], **so that by the power** [*dynamis*] **of the Holy Spirit you** [irregular plural] **may abound** [be in excess, superfluous, enough and to spare] **in hope** [*elpis*; similar to *elpizo*].

Are there any repeated words?

What are some observations of the text?

Apply (What is the point?)

1. Christ is the Hope of Jews AND Gentiles
2. The term Gentiles is bigger than we think
3. The power of the Holy Spirit provides hope

Personalize (What do we do with that?)

1. Praise the Lord and Savior Jesus Christ
2. Love the “other” Gentiles
3. Allow **the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope**

Next week: Paul the Minister to the Gentiles (15:14-21)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Paul the Minister to the Gentiles ([Romans 15:14-21](#))

Read: Paul the Minister to the Gentiles (15:14-21)

Explain: Paul the Minister to the Gentiles (15:14-21)

Are there any literary/structural observations?

What do the words mean?

14 I myself am satisfied [perfect middle indicative; convinced, assented, rely, agreed, assured, believed, have confidence in, contented, make friend, obeyed, _____, trusted, yielded] **about you, my brothers, that you yourselves are** [present middle indicative] **full** [replete, full] **of goodness** [goodness, virtue, beneficence], **filled** [perfect middle participle; replete, crammed full, leveled off, furnished, satisfied, executed, finished, verified, accomplished, completed, ended, expired, filled up, fulfilled, perfected, supplied] **with all knowledge** [knowing, knowledge, science] **and able** [*dynamai*; present middle participle; able, possible, be of power] **to instruct** [present active infinitive; to put in _____, to caution or reprove gently, admonish, warn] **one another.** **15 But on some points** [piece, part, portion, some] **I have written** [aorist active indicative] **to you very boldly** [more daringly, with greater confidence than otherwise, the more boldly] **by way of reminder** [present active participle; to remind of, put in mind], **because** [*dia*] **of the grace** [*charis*] **given** [aorist middle participle] **me by God** **16 to be** [present middle infinitive; exist, be] **a minister** [*leitourgos*; public servant, functionary in the Temple or Gospel, worshipper of God or benefactor of man, minister] **of Christ Jesus to the Gentiles** [*ethnos*] **in the priestly service** [present active participle; a compound word consisting of _____ and _____, officiate as a priest, minister] **of the gospel** [gospel, good _____] **of God, so that the offering** [presentation, oblation (bloodless) or sacrifice, offering (up)] **of the Gentiles** [*ethnos*] **may be** [second aorist active _____] **acceptable** [well received, accepted, acceptable], **sanctified** [perfect passive (Robertson) participle; to make holy, purify, consecrate, venerate, hallow, be holy, sanctify] **by the Holy Spirit.** **17 In Christ Jesus, then, I have** [present active indicative] **reason to be proud** [boasting, whereof I may glory, glorifying, rejoicing] **of my work for God.** **18 For I will not venture** [future active indicative; boldness, venture, act, courageous, bold, dare] **to speak** [present active infinitive] **of**

anything except what Christ has accomplished [aorist active indicative; work fully, accomplish, finish, fashion, cause, do, perform, work out] through me to bring the Gentiles [ethnos] to obedience [attentive hearkening, compliance, submission, obedience]—by word and deed [works, toil, labor], 19 by the power [dynamis; force, miraculous power, ability, abundance, meaning, might, miracle, strength, violence, mighty work] of signs [indication, miracle, sign, token, wonder] and wonders [prodigy, omen, wonder], by the power [dynamis] of the Spirit of God—so that from Jerusalem [the capital of Palestine] and all the way around to Illyricum [a region of Europe—possibly the westernmost area Paul had evangelized up to that point] I have fulfilled [perfect active infinitive; replete, _____ full, leveled off, furnished, satisfied, executed, finished, verified, accomplished, completed, ended, expired, filled up, fulfilled, perfected, supplied] the ministry [note: the words, ‘the ministry’ are not present in the original—also why we won’t be using the ESV going forward after 2017] of the gospel [gospel, good message] of Christ; 20 and thus I make it my ambition [present middle participle; a compound word from the words _____ and _____: to be fond of honor, eager or earnest to do something, labor, strive, study] to preach the gospel [euangelizo; present middle infinitive; to _____ good news, evangelize, declare, bring glad tidings, preach the gospel], not where Christ has already been named [aorist middle indicative; uttered, mentioned, professed, called, named], lest I build [present active subjunctive; be a house builder, construct, confirm, build, edify, embolden] on someone else's [another's, not one's own, foreign, not akin, hostile, alien, strange] foundation [something put down, substruction, foundation], 21 but as it is written [perfect middle indicative], [Isaiah 52:15]

“Those who have never been told [second aorist middle indicative; to announce (in detail), declare, rehearse, report, show, speak, tell] of him will see [future active indicative],

and those who have never heard [second perfect active indicative] will understand [future middle indicative; puts together, comprehends, acts piously, considers, understands, is wise].”

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

16 Paul viewed the Gentiles he witnessed to as his offering/sacrifice to God

16 Only in _____ was Paul proud of his work.

20 F. B. Meyer: The work which really told was not what Paul did for Christ, but what Christ did through Paul.

Apply (What is the point?)

1. There is a time for encouraging talk
2. There is a time for bold talk
3. Both kinds of talk can be used to spread the gospel
4. Rejoicing in work done for God in _____ is good

Personalize (What do we do with that?)

1. Be _____
2. Be _____
3. Spread the gospel
4. Rejoice in what _____ has done

Next week: Paul's Plan to Visit Rome (15:22-33)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Paul's Plan to Visit Rome ([Romans 15:22-33](#))

Read: Paul's Plan to Visit Rome (15:22-33)

Explain: Paul's Plan to Visit Rome (15:22-33)

Are there any literary/structural observations?

What do the words mean?

22 This is the reason why I have so often been hindered [imperfect (action continually or repeatedly happening in past time) middle indicative; cut into, impede, detain, hinder, be tedious unto] **from coming to you.** **23 But now, since I no longer have any room** [topos; spot, space, location, condition, opportunity] **for work in these regions, and since I have longed** [intense longing, great desire] **for many years to come to you,** **24 I hope** [expect, confide, hope, trust] **to see you in passing as I go** [present middle _____] **to Spain, and to be helped** [send _____, escort, aid in travel, accompany, bring (forward) on journey (way, conduct forth)] **on my journey there by you, once I have enjoyed** [to fill in (up), to satisfy, fill] **your company for a while.** **25 At present, however, I am going to Jerusalem bringing aid** [*diakoneo*; to be an attendant, to _____ upon, act as a Christian _____, minister, serve] **to the saints.** **26 For Macedonia and Achaia have been pleased** [to think well of, approve, approbate, think good, please, be the good pleasure, be willing] **to make some contribution** [*koinonia*; _____, participation, social intercourse, benefaction, to communicate, communion, contribution, distribution, fellowship] **for the poor** [beggar, pauper, distressed, poor] **among the saints at Jerusalem.** **27 For they were pleased to do it, and indeed they owe** [owers, persons indebted, delinquents, transgressors, debtors, sinners] **it to them. For if the Gentiles** [*ethnos*] **have come to share** [*koinoneo*; present active participle; _____ with others, communicate, distribute, be partaker] **in their spiritual** [non-carnal, ethereal, supernatural, spiritual] **blessings, they ought** [to owe, to be under _____, morally to fail in duty, behave, be bound, be debtor, be due, be guilty (indebted), need, ought, owe, should] **also to be of service** [*leitourgeo*; be a public servant, to perform religious or charitable functions (worship, obey, relieve), minister] **to them in material** [pertaining to the flesh, bodily, temporal, animal, unregenerate, carnal, fleshly] **blessings.** **28 When**

therefore I have completed [fulfilled further (or completely), executed, terminated, undergone, accomplished, done, finished, made perfect, performed] **this and have delivered** [stamped (with a signet or private mark) for security or preservation, to keep secret, to attest, seal up, stop] **to them what has been collected** [literally, 'this fruit'], **I will leave** [future active _____; to go off, depart, aside, behind, follow, go, pass away] **for Spain by way of you. 29 I know that when I come to you I will come in the fullness** [which is put in to fill up, piece that filled up, fulfilling, full, fullness] **of the blessing** [*eulogia*; fine speaking, elegance of language, commendation (_____), adoration, religiously, benediction, consecration, benefit or largess, blessing, bounty, fair speech] **of Christ.**

30 I appeal [*parakaleo*; call near, invite, invoke, beseech, call for, comfort, desire, exhort, intreat, pray] **to you, brothers, by** [*dia*] **our Lord Jesus Christ and by** [*dia*] **the love** [*agape* (a noun)] **of the Spirit** [*pneuma*], **to strive together** [to struggle in company with, to be a _____ (assistant), strive together with] **with me in your prayers** [prayer, worship, oratory, pray earnestly] **to God on my behalf, 31 that I may be delivered** [aorist middle _____; rescue, deliver (through the idea of a current)] **from the unbelievers** [disbelieve (willfully and perversely), not believe, disobedient, obey not, unbelieving] **in Judea, and that my service** [*diakonia*; ministering, ministrations, ministry, office, relief, relief, service, servicing] **for Jerusalem may be acceptable** [well received, accepted, acceptable] **to the saints, 32 so that by God's will** [determination, choice, purpose, decree, volition, inclination, desire, pleasure, will] **I may come to you with joy** [cheerfulness, calm delight, gladness, greatly, exceedingly joy (-ful, -fully, -fulness, -ous)] **and be refreshed** [to recruit oneself in company with, refresh with] **in your company. 33 May the God of peace** [peace, prosperity, one, quietness, rest, to be set at one again] **be with you all. Amen** [firm, trustworthy, surely, amen, verily].

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

24 Dreaming, hoping, and planning to do good things for God is a good thing

30 Mounce: Awareness of a fellow believer's difficult situation will move the authentic Christian to join that person in prayer.

Apply (What is the point?)

1. Material needs amongst Christians are _____
2. Material blessings should _____ spiritual blessings
3. Plans _____

Personalize (What do we do with that?)

1. _____ the needs
2. _____ those who labor for the gospel
3. Plan, but _____ to God's sovereignty

Next week: Personal Greetings (16:1-16) (1/2)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Personal Greetings ([Romans 16:1-16](#)) (1/2)

Read: Personal Greetings (16:1-16) (1/2)

Explain: Personal Greetings (16:1-16) (1/2)

What do the names mean?

The format for our names will be: meaning; gender; origin.

1 I commend to you our sister Phoebe [bright, radiant; female; unknown], **a servant of the church at Cenchreae, 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.**

3 Greet Prisca [ancient; female; wife of Aquila; Latin] **and Aquila** [an eagle; male; husband of Prisca; Jew], **my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved Epaenetus** [praiseworthy; unknown], **who was the first convert to Christ in Asia. 6 Greet Mary** [their rebellion; female; Latin], **who has worked hard for you. 7 Greet Andronicus** [man of victory; male; Jew] **and Junia** [youthful; female; Latin], **my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. 8 Greet Ampliatus** [large; male; Latin], **my beloved in the Lord. 9 Greet Urbanus** [of the city, polite; male; Latin], **our fellow worker in Christ, and my beloved Stachys** [head of grain; male; Greek]. **10 Greet Apelles** [called; male; Latin], **who is approved in Christ. Greet those who belong to the family of Aristobulus** [the best counselor; male; unknown]. **11 Greet my kinsman Herodion** [heroic; male; unknown]. **Greet those in the Lord who belong to the family of Narcissus** [stupidity; male; Roman]. **12 Greet those workers in the Lord, Tryphaena** [luxurious; female; unknown] **and Tryphosa** [luxuriating; female; unknown]. **Greet the beloved Persis** [a Persian woman; female; Persian], **who has worked hard in the Lord. 13 Greet Rufus** [red; male; Latin], **chosen in the Lord; also his mother, who has been a mother to me as well. 14 Greet Asyncritus** [incomparable; male; unknown], **Phlegon** [burning; male, unknown], **Hermes** [herald of the gods; male; Greek], **Patrobas** [paternal; male, unknown], **Hermas** [Mercury; male; unknown], **and the brothers who are with them. 15 Greet Philologus** [lover of the Word; male; unknown], **Julia** [soft haired; female; unknown], **Nereus** [lump; male; unknown] **and his sister, and Olympas** [heavenly; male; unknown], **and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.**

Final Instructions and Greetings

17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. **18** For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. **19** For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. **20** The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

21 Timothy [honoring God; male; father Greek, mother Jew], my fellow worker, greets you; so do Lucius [light, bright, white; male; Latin] and Jason [one who will heal; male; unknown] and Sosipater [savior of his father; male; unknown], my kinsmen.

22 I Tertius [third; male; Latin], who wrote this letter, greet you in the Lord.

23 Gaius [lord; male; Latin], who is host to me and to the whole church, greets you. Erastus [beloved; male; unknown], the city treasurer, and our brother Quartus [fourth; male; Latin], greet you.

Apply (What is the point?)

1. God _____ helpers

Personalize (What do we do with that?)

1. Be _____ for His helpers (to _____ and to _____)

Next week: Personal Greetings (16:1-16) (2/2)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Personal Greetings ([Romans 16:1-16](#))

Read: Personal Greetings (16:1-16)

Explain: Personal Greetings (16:1-16)

What do the words mean?

1 I commend [present active indicative; sets together, introduces, exhibits, stands near, constitutes, approves, commends, consists, makes, stands with] **to you our sister** [sister (natural or ecclesiastical)] **Phoebe**, [present middle participle] **a servant** [*diakonos*; to run errands, attendant, waiter, deacon, deaconess, minister, servant] **of the church** [*ekklesia*; a calling out, a popular meeting; religious congregation (Jewish synagogue or Christian community), assembly, church] **at Cenchreae** [a port of Corinth], **2 that you may welcome** [aorist active subjunctive; admit, await, accept, allow, look (wait) for, take] **her in the Lord in a way worthy of the saints, and help** [second aorist active subjunctive; stand beside, exhibit, proffer, recommend, substantiate, be at hand, aid] **her in whatever** [*pragma*; deed, affair, object, business, matter, thing, work] **she may need** [make (have) necessity, be in want of, have, need] **from you, for she has been** [aorist middle indicative] **a patron** [patroness, assistant, succourer] **of many and of myself as well.**

3 Greet [aorist active imperative; *aspazomai*; _____ in the arms, salute, welcome, embrace, greet, take leave] **Prisca and Aquila, my fellow workers** [co-laborer, coadjutor, companion in labor, fellow helper, fellow laborer, fellow worker, laborer together with, workfellow] **in Christ Jesus**, **4 who risked** [aorist active indicative; to place underneath, to hazard, to suggest, lay down, put in remembrance] **their necks** [*trachelos*; throat, neck, life] **for my life, to whom not only I give thanks** [*eucharisteo*; present active indicative; to be grateful, to express gratitude (towards), to say grace at a meal, give thanks] **but all the churches** [*ekklesia*; a calling out, a popular meeting; religious congregation (Jewish synagogue or Christian community), assembly, church] **of the Gentiles** [*ethnos*] **give thanks as well.** **5 Greet** [aorist active imperative; *aspazomai*] **also the church** [*ekklesia*; a calling out, a popular meeting; religious congregation (Jewish synagogue or Christian community), assembly, church] **in their house** [dwelling, family, home, house, temple]. **Greet my beloved** [*agapetos*; beloved, dear] **Epaenetus, who was** [present middle indicative] **the first convert** [beginning of sacrifice, first fruits] **to Christ in Asia.** **6 Greet** [aorist active imperative; *aspazomai*] **Mary, who has worked hard** [aorist active indicative; felt fatigue, worked hard, bestowed

labor, toil, be wearied] **for you.** **7 Greet** [aorist active imperative; *aspazomai*] **Andronicus and Junia, my kinsmen** [*syngenes*; relative, countryman, cousin, kinfolk, kinsman] **and my fellow prisoners** [co-captives, fellow prisoners]. **They are** [present middle indicative] **well known** [remarkable, eminent, notable, of note] **to the apostles, and they were** [second perfect active indicative] **in Christ before me.** **8 Greet** [aorist active imperative; *aspazomai*] **Ampliatius, my beloved** [*agapetos*; beloved, dear] **in the Lord.** **9 Greet** [aorist active imperative; *aspazomai*] **Urbanus, our fellow worker** [co-laborer, coadjutor, companion in labor, fellow helper, fellow laborer, fellow worker, laborer together with, workfellow] **in Christ, and my beloved** [*agapetos*; beloved, dear] **Stachys.** **10 Greet** [aorist active imperative; *aspazomai*] **Apelles, who is approved** [properly acceptable, approved, tried] **in Christ.** **Greet** [aorist active imperative; *aspazomai*] **those who belong to the family of Aristobulus.** **11 Greet** [aorist active imperative; *aspazomai*] **my kinsman** [*syngenes*; relative, countryman, cousin, kinfolk, kinsman] **Herodion.** **Greet** [aorist active imperative; *aspazomai*] **those in the Lord who belong to the family of Narcissus.** **12 Greet** [aorist active imperative; *aspazomai*] **those workers** [felt fatigue, worked hard, bestowed labor, toil, be wearied] **in the Lord, Tryphaena and Tryphosa.** **Greet** [aorist active imperative; *aspazomai*] **the beloved** [*agapetos*; beloved, dear] **Persis, who has worked hard** [felt fatigue, worked hard, bestowed labor, toil, be wearied; **Mounce: The mention of exhausting work is restricted to _____]** **in the Lord.** **13 Greet** [aorist active imperative; *aspazomai*] **Rufus, chosen** [select, favorite, chosen, elect] **in the Lord; also his mother, who has been a mother to me as well.** **14 Greet** [aorist active imperative; *aspazomai*] **Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers** [*adelphos*] **who are with them.** **15 Greet** [aorist active imperative; *aspazomai*] **Philologus, Julia, Nereus and his sister** [sister (natural or ecclesiastical)], **and Olympas, and all the saints who are with them.** **16 Greet** [aorist active imperative; *aspazomai*] **one another with a holy kiss.** **All the churches** [*ekklesia*; a calling out, a popular meeting; religious congregation (Jewish synagogue or Christian community), assembly, church] **of Christ greet** [present middle indicative; *aspazomai*] **you.**

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

1 I commend [Jay Arnold: Paul was letting go of the care or protection of her to someone/some others. This has underlying impressions of confidence in the person being commended. . . . a sense of hope for embrace of her by others he trusted.] **to you our sister Phoebe, a servant of the church at Cenchreae** [Was Phoebe a deacon?], **2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.** [Most commentators believe Phoebe was the person who carried **Romans** to the Romans.]

3 Greet Prisca and Aquila [Robertson's New Testament Word Pictures: They were driven from Rome by Claudius, came to Corinth, then to Ephesus, then back to Rome, and again to Ephesus. They were good travelling Christians.], **my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. 6 Greet Mary, who has worked hard for you. 7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. 8 Greet Ampliatus, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11 Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well** [Hughes: What a difference authentic Christian affection can make in a cold indifferent world]. **14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them** [About as close as Paul comes to saying, "the others"]. **16 Greet one another with a holy kiss. All the churches of Christ greet you.**

Valovcin: Crazy how much you can gain from reading a list of names. We truly take for granted how easy staying in touch with one another is today.

Apply (What is the point?)

1. God _____ helpers
2. God's children are _____
3. Christians _____ each other

Personalize (What do we do with that?)

1. Be _____ for His helpers (to _____ and to _____)
2. Live as _____
3. _____ as family

Next week: Final Instructions and Greetings (16:17-23)

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Romans

Final Instructions and Greetings ([Romans 16:17-23](#))

Read: Final Instructions and Greetings (16:17-23)

Explain: Personal Greetings (16:1-16)

Are there any literary/structural observations?

What do the words mean?

The format for our names will continue to be: meaning; gender; origin.

17 I appeal [*parakaleo*; present active indicative; call near, invite, invoke, beseech, call for, comfort, desire, exhort, intreat, pray] **to you, brothers** [*adelphos*], **to watch out** [*skopeo*; present active infinitive; take aim at (____), regard, consider, take heed, look at (on), mark] **for those who cause** [present active participle; make, do] **divisions** [*dichostasia*; disunion, dissension, division, sedition] **and create obstacles** [*skandalon*; snare, occasion to fall, offence, thing that offends, stumbling-block] **contrary to the doctrine** [instruction, doctrine] **that you have been taught** [second aorist active indicative; to learn, understand]; **avoid** [present active imperative; deviated, shunned, declined from piety, avoided, eschewed, gone out of the way] **them. 18 For such persons do not serve** [*douleuo*; present active indicative; be a slave, be in bondage, do service] **our Lord Christ, but their own appetites** [hollow, cavity, abdomen, matrix, heart, belly, womb], **and by** [*dia*] **smooth talk** [fair speech, plausibility, good words] **and flattery** [*eulogia*; fine speaking, elegance of language, commendation (____), adoration, religiously, benediction, consecration, benefit or largess, blessing, bounty, fair speech] **they deceive** [present active indicative; seduced wholly, beguiled, deceived] **the hearts** [*kardia*] **of the naive** [not bad, innocent, unsuspecting, harmless, simple]. **19 For your obedience** [attentive hearkening, compliance, submission, obedience] **is known** [second aorist middle (Robertson) indicative; to go (spread) forth, come abroad] **to all, so that I rejoice** [present active indicative; be full of cheer, calmly happy or well off, be well, farewell, be glad, God speed, greeting, hail, joyfully, rejoice] **over you, but I want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will] **you to be wise as to what is** [present middle infinitive] **good** [good, beneficial] **and innocent** [unmixed, innocent, harmless, simple] **as to what is evil** [worthless, depraved, bad, evil, harm, ill, noisome, wicked]. **20 The God of peace** [peace, prosperity, one, quietness, rest, to be set at one again] **will soon** [*tachos*; a brief space (of time), in haste, quickly,

shortly, speedily] **crush** [future active _____]; crush completely, shatter, break (in pieces), broken to shivers, bruise] **Satan** [the accuser, the devil, Satan] **under your feet. The grace** [*charis*; graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy] **of our Lord Jesus Christ be with you.**

21 Timothy [honoring God; male; father Greek, mother Jew], **my fellow worker** [co-laborer, coadjutor, companion in labor, fellow helper, fellow laborer, fellow worker, laborer together with, workfellow], **greet** [*aspazomai*; present middle indicative; _____ in the arms, salute, welcome, embrace, greet, take leave] **you; so do Lucius** [light, bright, white; male; Latin] **and Jason** [one who will heal; male; unknown] **and Sosipater** [savior of his father; male; unknown], **my kinsmen** [*syngenes*; relative, countryman, cousin, kinfolk, kinsman].

22 I Tertius [third; male; Latin], **who wrote** [*grapho*; aorist active participle] **this letter** [written message, epistle, letter], **greet** [*aspazomai*] **you in the Lord.**

23 Gaius [lord; male; Latin], **who is host** [*xenos*; foreign, alien, novel, guest, entertainer, host, strange, stranger] **to me and to the whole church** [*ekklesia*; a calling out, a popular meeting; religious congregation (Jewish synagogue or Christian community), assembly, church], **greet** [*aspazomai*] **you. Erastus** [beloved; male; unknown], **the city** [*polis*; town, city] **treasurer** [house distributor, manager, overseer, fiscal agent (treasurer), preacher, chamberlain, governor, steward], **and our brother** [*adelphos*] **Quartus** [fourth; male; Latin], **greet** [*aspazomai*] **you.**

Are there any repeated words? _____

What are some observations of the text?

So . . . is Romans 16:24 supposed to be in the Bible or not?

Apply (What is the point?)

1. Bad and divisive doctrine **will** be taught
2. It took a community to **care** for Paul

Personalize (What do we do with that?)

1. **Avoid** those who teach bad and divisive doctrine
2. **Be** the community

Next week: Doxology (16:25-27)

Homework: Ask, Read, Talk, Send

Romans

Doxology ([Romans 16:25-27](#))

Read: Doxology (16:25-27)

Explain: Doxology (16:25-27)

Are there any literary/structural observations?

What do the words mean?

25 Now to him who is able [*dynamai*; present middle participle; able, possible, be of _____] **to strengthen** [aorist active infinitive; set fast, turn resolutely in a certain direction, to confirm, fix, establish, steadfastly _____, strengthen; same word used in [Romans 1:11](#)] **you according to my gospel** [gospel, good message] **and the preaching** [proclamation (especially of the gospel), preaching] **of Jesus Christ, according to the revelation** [*apokalypsis*; disclosed, appeared, coming, lightened, manifested, _____, revelation] **of the mystery that was kept secret** [perfect passive (Robertson) participle; to keep silent, keep close (secret, silence), hold peace] **for long** [perpetual, eternal, for ever, everlasting] **ages** [*chronos*; fixed or special occasion, interval, opportunity, delay] **26 but has now been disclosed** [aorist passive (Robertson) participle; rendered apparent, appeared, manifestly declared, manifested, shewed] **and through** [_____] **the prophetic** [pertaining to a foreteller, prophecy, of the prophets] **writings** [*graphe*] **has been made known** [aorist passive (Robertson) participle; certified, declared, made known, made to understand] **to all nations** [*ethnos*], **according to the command** [injunction, decree, authoritativeness, authority, commandment] **of the eternal** [perpetual, eternal, for ever, everlasting] **God, to bring about the obedience** [attentive hearkening, compliance, submission, obedience] **of faith** [*pistis*; persuasion, moral conviction, reliance upon, constancy in profession, the system of religious truth, assurance, belief, believe, faith, fidelity]— **27 to the only** [*monos*; remaining, sole, single, mere, alone, only, by themselves] **wise God be glory** [very apparent glory, dignity, glory, honor, praise, worship] **forevermore** [*aion*] **through** [_____] **Jesus Christ! Amen** [*amen*; _____, _____, surely, amen, verily].

Are there any repeated words?

What are some observations of the text?

25 **Now to him who is able to strengthen you** [Hughes: God can make us strong and steadfast in any circumstance] **according to my** [Paul owned his message] **gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages** 26 **but has now been disclosed and through the prophetic writings** [How many times did we go back and see how the Old Testament was used to back up Paul's argument in Romans?] **has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith** [Ironsides: God made known what had been in His heart from eternity—that from all nations, Jews and Gentiles, He would redeem and take out an elect company who would, by the Spirit's baptism, be formed into one body to be associated with Christ in the most intimate relationship (likened in Eph. 5 to that of husband and wife, or head and body), not only now but through all the ages to come.]— 27 **to the only wise God be glory forevermore through Jesus Christ! Amen.**

Apply (What is the point?)

1. Good _____ → good _____ → _____ to God
2. Salvation has been made known to _____
3. Faith brings about _____

Personalize (What do we do with that?)

1. Praise God for _____
2. Make salvation known to _____
3. Trust and _____

Next week: Review

Homework

Andrew Wilson's "Reading" of Romans: bit.ly/WilsonReadingRomans

Read **Romans** and send feedback to jim314@yahoo.com by Wednesday

Romans

Review

Read

Did you read all of Romans in one sitting?

Did you watch Andrew Wilson's 'reading' of Romans?

Here are *some* of the key verses for each section of **Romans**:

1. Paul's Introduction & Righteousness Introduced (1:1-17): **Romans 1:16-17**
2. Righteous Wrath (1:18-3:20): **Romans 3:9-10**
3. Saving Righteousness (3:21-4:25): **Romans 3:21-22a**:
4. Righteous Freedom (5:1-8:39): **Romans 5:1; 8:1, 26-30, 37-39**
5. Righteousness → Jews (9:1-11:36): **Romans 10:8-13**
6. Righteous Living (12:1-15:13): **Romans 12:1-2, 9; 13:8; 14:1; 15:8-9a**
7. Paul's Closing (15:14-16:23): **Romans 15:18-19, 24**
8. Righteousness Summarized (16:25-27): **Romans 16:25-27**

Explain

Are there any literary/structural observations?

What did you observe about Paul's writing style?

Formal, _____ arguments, intellectual, filled with _____ Testament,

Are there any repeated words in Romans?

Word	Count	Word	Count	Word	Count
the	582	man/men	25	holy	12
you	166	good	24	Israel	12
God	162	flesh	23	wrath	12
I	120	Gentiles	23	counted	11
we	85	written	23	gospel	11
law	78	grace	21	justified	11
Christ	66	greet	20	mercy	11
dead/death/died	54	know	19	works	11
sin	46	glory	16	world	11
Lord	43	hope	16	father	10
faith	40	order	16	gift	10
Jesus	37	brothers	13	members	10
us	36	evil	13	mind	10
life/live	36	free	13	peace	10
Spirit	35	judgment	13	present	10
righteousness	32	love	13	raised	10

What were your observations of Romans and Andrew Wilson's 'reading'?

Apply (What is the point?)

1. God's wrath is _____
2. Jesus _____
3. Jesus _____
4. Gentiles are _____
5. The Reformation is _____ over

Personalize (What do we do with that?)

1. _____ the gospel
2. Proclaim _____
3. _____ in freedom
4. _____
5. Keep _____

Homework

Live [Romans](#)

Be back on January 7, 2018 at 9:07 am

Romans final exam: what do the words mean?

Rules: no electronic or human assistance. **Directions:** find each Greek word's English equivalent and write the letter of each English equivalent next to the Greek word in the blanks provided.

- | | | |
|----------------------|-------|-------------|
| 1. <i>adelphos</i> | _____ | A. brothers |
| 2. <i>agape</i> | _____ | B. counted |
| 3. <i>charis</i> | _____ | C. faith |
| 4. <i>dia</i> | _____ | D. Gentile |
| 5. <i>doxa</i> | _____ | E. glory |
| 6. <i>ethnos</i> | _____ | F. God |
| 7. <i>euaggelion</i> | _____ | G. gospel |
| 8. <i>grapho</i> | _____ | H. grace |
| 9. <i>hagios</i> | _____ | I. holy |
| 10. <i>krima</i> | _____ | J. judgment |
| 11. <i>kyrios</i> | _____ | K. law |
| 12. <i>logizomai</i> | _____ | L. Lord |
| 13. <i>nomos</i> | _____ | M. love |
| 14. <i>pistis</i> | _____ | N. Spirit |
| 15. <i>pneuma</i> | _____ | O. through |
| 16. <i>theos</i> | _____ | P. written |

Score: _____%