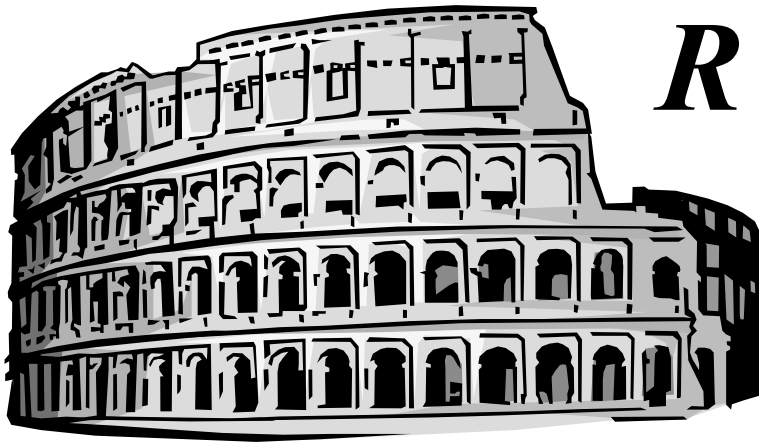


# Growth Groups Inductive Bible Study



## *Romans* *1-4*

Passage	Skill	Page #
Introduction to Inductive Bible Study		
Survey		4
Romans 1:1-15	Observations	12
Romans 1:16-32	Interpretive Questions	20
Romans 2:1-16	Mechanical Layout	29
Romans 2:17-29	Application	37
Romans 3:1-8	Summary Sentences	43
Romans 3:9-20	Figurative Language	49
Romans 3:21-31	Word Study - Justification	54
Romans 4:1-12	Word Study - Faith	63
Romans 4:13-25	Word Study - Hope	70
James 2	Reconciling Contradictions	76

## **Have You Mastered the Book of Romans? (Romans Pre-test)**

Who wrote the book of Romans?

From where did he write?

Define “justification.”

Can you quote Romans 3:23?

Can you quote Romans 6:23?

Define “sanctification.”

What is the main topic of chapters 1-5?

What is the main topic of chapters 6-8?

In which chapter does Paul make the statement, “Wretched man that I am! Who will set me free from the body of this death?”

Which chapter explains the role of the Holy Spirit?

# Introduction

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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. For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

Romans 1:16-17

Over the next several weeks, we will study Romans in detail, committing portions of it to memory, digging into the individual verses to determine what truths God desires to communicate, and applying these truths to our everyday lives. These steps are part of a process called Inductive Bible Study, where we seek to draw out the truths of scripture for ourselves and apply them to our lives. It requires the mastery of a set of skills to be used with great diligence (2 Tim. 2:15), persistence and tenacity by those whose hearts are pure before the Lord and filled by the Holy Spirit. It is the most effective method for learning biblical truth. Unlike more common methods of study which provide the student with a set of questions based on the text but limited by the writer's own insight, in an inductive study you are limited only by the Holy Spirit (who does not yield the treasures of the Word to the disobedient; Pr. 28:5; Mt. 6:22-23; John 7:17; 14:21) and by your own willingness to exert the effort to dig deeper (Pr. 8:17). No one has yet discovered all the riches which are buried in the Word waiting to be uncovered (Col. 2:3). With inductive Bible study, every time you sit down to work with the text there is a sense of anticipation - *Perhaps today I will lay hold of some jewel of truth that has never been seen before.*

The process of inductive Bible study consists of three stages: *Survey*, *Analysis* and *Synthesis*. In the *Survey* stage we are looking for the overall structure and message of the book and how it fits with the rest of biblical literature. In the *Analysis* stage we concentrate our efforts on *Observation* (what is written in, or omitted from, the text), *Interpretation* (the meaning of what we have observed in its original context), and *Application* (the significance of that meaning to us personally in our modern day context). In the *Synthesis* stage we are trying to answer the question, "How do the details that were uncovered in the analysis stage fit together?" "Do I understand the flow of thought, and was my original understanding of the theme correct, or does it need revision?"

The price for first hand knowledge of the Word of God is obviously quite high. You must invest great quantities of time, mental energy and spiritual sensitivity in order to truly know and properly apply God's truths. Is it worth the price? King David certainly believed that it was:

*"The law of your mouth is better to me than thousands of gold and silver pieces... O how I love Your law! It is my meditation all the day... How sweet are Your words to my taste! Yes, sweeter than honey to my mouth! ... Your word is a lamp to my feet and a light to my path." (Psalm 119:72, 97,10,105)*

So did the apostle Paul:

*"More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ" (Philippians 3:8)*

Do you believe their testimony? Will you devote the time and effort required to know and follow Christ through His word like these men did? Will you dive deep into Romans this semester in order to know God more fully?

# S u r v e y

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1) Pray and ask the Holy Spirit to illuminate your study



2) Skill of the Week - **Survey**



Many film directors create their opening scenes by flying the audience over a large, impressive tract of city or country, while the title sequence plays. Gradually, they zoom in on one building that will serve as a focal point for the movie. Why not simply start the movie at this house or building? By opening the film with an extensive fly-over, the director gives his audience a sense of the bigger picture where his story will occur. The audience now has some idea of the film's time period, scope, and geographical location – characteristics that make up the **context** of the movie.

Like this film director, we too need to start our study of Romans by looking at the overall context of this book. In biblical terms, we need to have a grasp of the overall flow of revelation, Old Testament and New. We also need to understand where our particular book fits in that flow, and the geographical, historical, political, and spiritual background of both the writer and the recipients. As Howard Hendricks is fond of saying, “The three most important tools for interpretation are context, context and context.”

3) Complete the following steps as you survey Romans:

A. Read through the entire book of Romans. As you are reading, jot down any observations you discover about the following characteristics:

- **Relationships between paragraphs**
  - o Cause/effect
  - o Explanation
  - o Summarization
  - o Resolution
  - o Introduction/conclusion
- **Emphasis**
  - o Proportion of material devoted to an idea, person or event (e.g. crucifixion events)
  - o Stated purpose (John 20:30; Prov. 1:2-6)
  - o Order (Gen. 1-3; Luke 4)

- **Repetition**
  - o Terms, phrases, clauses (Ps. 136:1-2)
  - o Characters (e.g. Barnabas in Acts)
  - o Events/circumstances (Judges)
  - o Patterns (e.g. Adam and Christ in Romans)
  - o Citation of OT passages in NT (Mt. 12:39-41; 1 Peter/Psalm 34)
- **Atmosphere**
  - o For example sarcasm, compassion, danger, intrigue, urgency, despair, humility, awe, gratitude, joy, tenderness, zeal, anger, concern, caution
- **Literary Structure**
  - o Biographical - story built around key persons
  - o Geographical - return to key places in Genesis and movement in Exodus
  - o Historical - story built around key events; e.g. Joshua, John (7 “signs”)
  - o Chronological - often employed in biography and history but not always (Judges)
  - o Ideological - each idea builds on the preceding to support the controlling theme

B. Read the following background articles on the book, author, recipients and the city or region of the recipients. Such articles can be found in a Bible dictionary, Bible encyclopedia or at the beginning of a commentary. Some study Bibles will also contain good, concise background articles before each book.

### Article on the Book of Romans

This letter is the premier example of the epistolary form of writing, not only in the Pauline body of material and in the New Testament but also in all of ancient literature. It stands first in every list of the Apostle Paul’s writings though it was not first in time of composition. This bears witness to the importance of the work both in its theme and in its content. It may also reflect the significance of the location of the letter’s first readers, the imperial capital of Rome. In addition a possible tie grows out of the fact that the Book of Acts ends with Paul in Rome so that his letter to the Romans follows naturally in the order of Bible books.

**Authorship.** That Paul is the author of this letter is denied by almost no one. Even the ancient heretics admitted Romans was written by Paul. So do the modern (19th century and later) radical German critics, who deny many other facts in the Scriptures.

**Recipients.** A valid question does exist concerning the identity of the recipients of this letter. Paul simply addressed it “to all in Rome who are loved by God and called to be saints” (Rom. 1:7); he did

not address it to “the church in Rome.” That a church did exist in Rome is obvious, because Paul sent greetings to the church that met in the home of Aquila and Priscilla (16:5). Probably several churches were in Rome; perhaps this multiplicity of churches is why Paul addressed the letter to “the saints” instead of to “the church.”

Were these believers in Rome Jews or Gentiles in ethnic background? The answer is both. Aquila, for example, was a Jew (Acts 18:2), as were Andronicus, Junias, and Herodion, all three identified as Paul’s relatives (Rom. 16:7, 11). According to Josephus and others a large Jewish colony lived in Rome (cf. Acts 28:17-28). But Rome was a Gentile city, the capital of a Gentile empire in which all Jews, believing and unbelieving, formed a small minority. In addition, though Paul never failed to witness and to minister to Jews, his calling from God was to be “the apostle to the Gentiles” (Rom. 11:13; cf. 15:16). So it is reasonable to conclude that his readers were mostly Gentile in background.

Since the Apostle Paul had not yet visited Rome, how had the Christian faith been introduced to the city? Apparently no other apostle had yet reached Rome, in the light of Paul’s stated purpose to be a pioneer missionary and to open virgin territory to the gospel (15:20). In particular, it is evident that Peter was not in Rome at that time because Paul expressed no greetings to him, a grievous error if Peter indeed were there.

Perhaps a partial answer to the founding of the church at Rome is the fact that “visitors from Rome” (Acts 2:10) were in the crowd that witnessed the miracle of Pentecost and heard Peter’s sermon. Some of them probably were among the 3,000 converts that day and returned to Rome as believers in Jesus Christ to propagate their faith. Other believers migrated to Rome through the years since Pentecost, for Rome was a magnet that drew people from all over the empire for business and other reasons.

**Place and Date.** Though Paul never named the city, it is obvious that he wrote this letter from Corinth, Cenchrea (16:1) being its eastern harbor. The letter was written at the close of Paul’s third missionary journey during the “three months” he was in Greece (Acts 20:3) just before his return to Jerusalem with the offering from the churches of Macedonia and Achaia for the poor believers there (Rom. 15:26). After leaving Corinth, Paul was in Philippi during the Passover and the Feast of Unleavened Bread (Acts 20:6) and desired to reach Jerusalem by Pentecost (Acts 20:16). The letter was written, therefore, in the late winter or early spring of A.D. 57 or 58.

**Purposes.** While Phoebe’s projected trip to Rome (Rom. 16:2) was undoubtedly the specific occasion for Paul’s writing this letter, he had several objectives in writing. The most obvious was to announce his plans to visit Rome after his return to Jerusalem (15:24, 28-29; cf. Acts 19:21) and to prepare the Christian community there for his coming. The believers in Rome had been on Paul’s heart and prayer list for a long time (Rom. 1:9-10) and his desire to visit them and to minister to them, unfulfilled to this point, was finally about to be satisfied (1:11-15; 15:22-23, 29, 32). Therefore Paul wanted to inform them of his plans and to have them anticipate and pray for their fulfillment (15:30-32).

A second purpose Paul had for writing this letter was to present a complete and detailed statement of the gospel message he proclaimed. Paul was eager “to preach the gospel also to you who are at Rome” (1:15) and he wanted them to know what it was.

A third purpose for writing this letter is not as obvious as the first two. It is related to the tension between the Jewish and the Gentile segments in the Christian community at Rome and a possible conflict between them. Paul did not take sides, but he carefully set forth both sides of the question. On the one hand he emphasized the historical and chronological priority of the Jews—“first for the Jew, then for the Gentile” (Rom. 1:16; cf. 2:9-10). He also stressed the “advantage . . . in being a Jew” (3:1-2; 9:4-5). On the other hand he pointed out that “since there is only one God” (3:30), He is the God of the Gentiles as well as the God of the Jews (3:29). As a result “Jews and Gentiles alike are all under sin” (3:9) and alike are saved by faith in the Lord Jesus Christ and His redemptive and propitiatory sacrifice. Furthermore, in order to bring believing Gentiles into His program of salvation, extending His grace to all human beings, God temporarily halted His specific program for Israel as a chosen nation, since that nation through its official leaders and as a whole had rejected in unbelief God’s Son as the Messiah. During this period God continues to have a believing “remnant chosen by grace” (11:5) “until the full number of the Gentiles has come in” (11:25) and God takes up again and fulfills His promises to Israel as a nation.

Related to the Jewish-Gentile tension that runs throughout this letter is a muted but definite undertone that questions God's goodness and wisdom and justice as seen in His plan of salvation. No complaints against God are voiced, but they are implied. As a result this letter to the Romans is more than an exposition of Paul's "gospel of God's grace" (Acts 20:24), a declaration of God's plan of salvation for all human beings by grace through faith. It is a theodicy, an apologetic for God, a defense and vindication of God's nature and His plan for saving people.

*(From The Bible Knowledge Commentary by John A. Witmer. Published by Scripture Press Publications in 1985.)*

## Article on Rome

**Roman Empire**, the lands around the Mediterranean Sea and in Europe ruled by Rome. While events recorded in the books of the OT took place prior to the emergence of Rome as the sole power in the Mediterranean basin, Rome's influence was already strong at the time of the Maccabean revolt (begun 167 B.C.), and from that point until Rome assumed control over Palestine in 63 B.C. its power influenced events throughout the eastern Mediterranean world.

The Romans saw themselves as the legitimate rulers of the civilized world. This vast empire had been gained, Cicero wrote, only through just wars: 'Our people by defensive wars in support of its allies have taken possession of the whole world' (*De Re Publica* 3.35). After the aristocratic misrule in the provinces and the bloody civil wars at home, the imperial order seemed to usher in a new age of peace. It provided permanent military security and high standards of administrative, judicial, and fiscal efficiency. The new era of peace was widely proclaimed in Augustan literature. Augustus' return from campaigns in Gaul and Spain was celebrated by dedication of the *Ara Pacis Augustae* (altar of the peace of Augustus), in January, 9 B.C. Augustus had had the doors of the temple of Janus closed in 29 B.C., signifying the end of warfare. Imperial coinage also celebrated the new age of peace. Even for many of the subject peoples the new Roman order presented an effective and stable rule that stood above local and regional disputes.

**The Birth of Christianity:** It was in the time of Augustus that Jesus was born (Luke 2:1), and that the events recorded in the NT began. Rome was thus the dominant political and military force of the world of the NT. According to the Gospel records, Jesus was born in Bethlehem as the result of a Roman census (Luke 2:1-4), drew illustrations in his teaching from the ever present occupying forces (Matt. 5:41, a service a Roman soldier could demand of a civilian), lived his life in a land under Roman domination, and was put to death by a Roman governor on a Roman means of execution, the cross.

Paul carried out his entire mission within the bounds of the eastern portion of the Roman Empire, wrote his most carefully reasoned letter to Christians who lived in its capital, took advantage of his Roman citizenship (Acts 16:37-38), was arrested by Romans in Jerusalem (Acts 21:31-33), escorted by them (23:24) to the Roman governor's residence in Caesarea (23:33), and when he exercised the citizen's right to appeal to Caesar (25:11) they took him to Rome itself (Acts 27-28).

The apostle Peter is remembered to have written a letter sent to Christians in the Roman provinces in Asia Minor (1 Pet. 1:1), and tradition has it that he was martyred in Rome, the capital city of the empire. In trying times, the author of the Revelation of John denounced bitter persecutions of Christians (Rev. 17), persecutions that came to an official end only when the emperor Constantine in A.D. 313 issued his edict of toleration and subsequently gave his official favor to Christianity as his own religion. Thus the entire career of the early church, as well as the events recorded in the NT and the writing of the NT books themselves, took place in a world dominated by the Roman Empire

**Life in Rome:** The Romans also prided themselves on more utilitarian building accomplishments such as paving roads, constructing systems of bridges for them, and especially using aqueducts to deliver running water to the city. The availability of water encouraged the construction of fountains and numerous public baths. Augustus' friend Agrippa restored and enlarged four existing aqueducts. He was also able to use

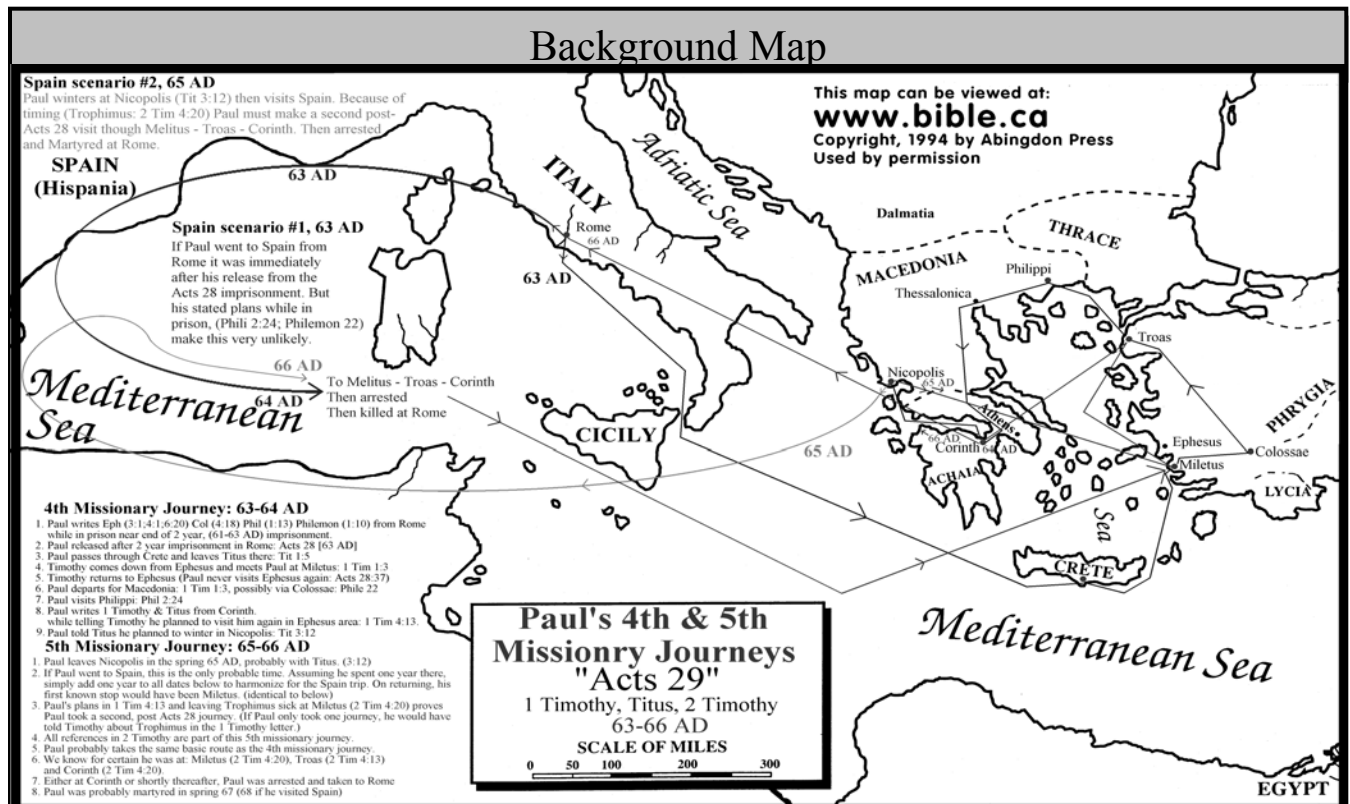
concrete to build two more. Agrippa was the first to have several water channels run over a single series of stones. Another element in his overhaul of the city's drainage system was repairing the retaining walls along the Tiber River.

The public baths were just as much centers of social life as the forum, the Circus Maximus, or the amphitheaters. The largest bath remains are those of Caracalla (A.D. 211-217) and Diocletian (A.D. 289-305). They cover some 30 acres and consist of a conglomeration of rooms and courtyards. Baths of all types were available: cold, warm, hot, steam, air, and sun. There were facilities for exercise, gymnastics, and massage. In addition the garden parks, the library, and the museum provided places for conversation and study. The admission fee and the cost of oil for anointing the body may have kept many from using these baths too often. The city also boasted numerous smaller baths. There were some hundred and seventy such under Augustus and the number swells to over nine hundred in late antiquity (fourth century A.D.).

The wealthier Romans lived in villas, an atrium style of house with a peristyle section and a garden area in the back around which one found the dining room and bedrooms. Lead pipes were used to connect individual homes to the sewage and water systems. Heaters created warm air under the floors of the houses. The slaves occupied the second floor. The emperor Augustus still lived in a modest home on the Palatine, but Tiberius built the first palace and Nero the famous 'Golden House.' Later centuries would see the wealthy also building palaces as homes.

Most of the approximately one million inhabitants of the city, however, were crowded into the brick and wooden tenements, *insulae* (Lat., 'islands'), which are well known from excavations at Ostia. Such buildings could be as large as 4,000 square feet and rise five to six stories. They had no water supply or latrines. The ground floors contained shops, workshops, and storerooms. A typical ground-floor unit contained three to five rooms. As one went higher in the building the units became smaller and darker. The *insulae* were crowded, noisy, and very public. Not surprisingly many shopkeepers moved out onto the streets to conduct their business, thereby contributing to the general congestion. Vehicular traffic along the Appian Way was banned during the day. Consequently the uproar of carts along its stones made for an equally noisy night. These tenement buildings were also perpetual fire traps and burned rapidly in the great fire under Nero in A.D. 64, which was blamed on the Christians.

(Achemier, Paul J., Th.D., *Harper's Bible Dictionary*, (San Francisco: Harper and Row, Publishers, Inc.) 1985.





## Chronology of the Life of Paul

<u><i>Date</i></u>	<u><i>Event</i></u>	<u><i>Letters Written</i></u>
Summer 35	Paul's conversion (Acts 9:1-7)	
Summer 35-37	Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	
Summer 37	<i>Jerusalem, first visit</i> (Acts 9:26-29; Gal. 1:18-20)	
Autumn 37	Tarsus, Syria-Cilicia (Acts 9:30; Gal. 1:21)	
Spring 43	Traveled to Antioch (Acts 11:25-26)	
Autumn 47	<i>Relief visit to Jerusalem</i> (Acts 11:30; Gal. 2:1-10)	
Autumn 47- Spring 48	In Antioch (Acts 12:25-13:1)	
April 48- Sept. 49	<i>First missionary journey</i> (Acts 13-14)	Galatians (written in Antioch; Autumn 49)
Autumn 49	<i>Jerusalem Council, third visit</i> (Acts 15)	
Winter 49/50	In Antioch (Acts 12:25-13:1)	
April 50-Sept. 52	<i>Second missionary journey</i> (Acts 15:36-18:22)	1&2 Thessalonians (Summer 51)
Winter 52/53	In Antioch	
Spring 53- May 57	<i>Third missionary journey</i> (Acts 18:23-21:16)	1&2 Corinthians (Spring 56; Fall 56) Romans (Winter 56/57)
May 57	Meeting with James (Acts 21:13-23)	
May 57-Aug. 59	Arrest, trial and imprisonment (Acts 21:26-26)	
Aug. 59-Feb. 60	Voyage to Rome (Acts 27:1-28:29)	
Feb. 60- March 62	<i>First Roman imprisonment</i> (Acts 28:30)	Eph. (Autumn 60); Col. & Philemon (Autumn 61) Philippians (Spring 62)
Autumn 62		1 Timothy
Spring 63- Autumn 67	Asia Minor, Spain, Crete, Asia Minor, Nicopolis, Macedonia, Greece	Titus (Summer 66)
Autumn 67	<i>Arrested and brought to Rome</i>	2 Timothy (Autumn 67)
Spring 68	Paul's death	
Sept. 2, 70	Destruction of Jerusalem	

C. Complete this "Survey Worksheet" from your initial reading of Romans and the background articles

Romans 1-4 Survey
<p><b>Theme (What is the controlling idea that holds all the parts together?):</b></p>  <p><b>Purpose(s) (Why was this book written?):</b></p>  
<p><b>Date:</b></p>  <p><b>Author (including characteristics and history):</b></p>  
<p><b>Setting/Place of Writing (What do we know about the author's situation as he wrote? What do we know about other historical events happening at the time of writing?):</b></p>    <p><b>Audience (What do we know about the recipients, their city, their history, culture, etc.):</b></p>    
<p><b>Repeated Themes:</b></p>        
<p><b>Key Verses:</b></p>        

**D. Read Romans 1-4 again and create titles for the following paragraphs**

Tips:

1. The first title and several section titles are included as examples. Feel free to change them.
2. Each paragraph title should be 1-4 words.
3. If you don't agree with the paragraph divisions given below, change them. However, you should have a reason for changing them.
4. Finally, don't copy the paragraph titles straight from your Bible. Your titles should represent your understanding of each paragraph.

Romans 1-4 Survey	
<b>1:1-17</b>	<b>Introduction of author, audience and theme</b>
1:1-7	
1:8-15	
1:16-17	<b>Righteousness by faith</b>
<b>1:18-3:20</b>	<b>Condemnation</b>
1:18-32	
2:1-16	
2:17-29	
3:1-8	
3:9-20	
<b>3:21-5:21</b>	<b>Justification</b>
3:21-31	
4:1-25	
4:1-8	
4:9-12	
4:13-17	
4:18-25	

**E. Memorize Romans 1:16-17**

## R o m a n s 1 : 1 - 1 5

---

1) Pray and ask the Holy Spirit to illuminate your study



2) Read Romans 1-4 again this week



3) Memorize: Romans 1:14-15



4) Skill of the Week - Observations



Observation is the most important element in inductive Bible study. It is like the foundation of a house. When the foundation is well-laid, the house can be constructed with confidence. Likewise, if we observe thoroughly, our next step, interpretation, will follow naturally and accurately. Our wise predecessor Solomon has instructed us, “It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.” (Proverbs 25:2) The treasures of God’s wisdom await our discovery - a discovery which comes only through diligent, active searching.

*“[I pray] that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. **I pray that the eyes of your heart may be enlightened**, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe.” (Ephesians 1:17-19)*

Here are some general guidelines to keep in mind before you begin your observations. **First**, our time for study of His Word must be given a place of priority. We must devote to it the time of day we are most alert, rather than relegating it to the position of well-intentioned afterthought. **Second**, we must learn to see again. We must stretch our minds as if we were pursuing the most important prize in the world...because, in fact, we are. Don’t overlook anything. Record everything. Nothing is too trivial to be observed. It is the trivial observation which often spurs the mind to apprehend deeper truth. **Third**, it is God’s desire to reveal Himself to you, not to hide Himself. Approach the Word expectantly, dependently and obediently. God is able and willing to disclose to you the profound mysteries of His Word, but He is not in the habit of revealing His will to the curious. Remember, as our Lord Himself explained, “He who has My commandments and *keeps them*, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will *disclose Myself* to him.” (John 14:21) Now let’s go over the basic techniques for making great observations.

### What should you look for within a passage?

#### A. The Basic Questions:

- o **Who** – Who is performing or receiving the action of the sentence or paragraph?
- o **What** – What is occurring?
- o **When** – When is it occurring? Is there a sequence of events?
- o **Where** – Where is the action occurring? Does the location change within the paragraph?
- o **Why** – What is the goal or purpose for the action? Who benefits? What is his/her motivation?
- o **How** – What is the means or manner for accomplishing the action?

**B. Key Words** (especially theologically important terms)

**C. Important Connectives** - Indicate the relationships within and between clauses and paragraphs

- o Temporal - after, then, as, until, before, when, now, while
- o Local or geographical - where
- o Logical – read next two pages entitled “Structural Indicators”
- o Emphatic - indeed, only

**D. Grammatical Construction** - How does each word function in the sentence?

- o Verb - creates the “action” or state of being
  - Note the tense of the verb (when is the action being performed)
  - Note the “voice” of the verb (active - the subject is doing the acting; passive - the subject is being acted upon)
- o Noun - name of a person, place, thing or quality
- o Pronoun - used in the place of a noun
- o Adjective - modifies or describes a noun
- o Adverb - modifies a verb, adjective or other adverb

**E. Figures of speech** - Non-literal language (e.g. “I am the bread of life”)

**F. Context of the preceding and following passage**

- o How is this passage related to the previous and following passages?
- o What connecting words are used between the passages?
- o Does the audience, mood, or subject change between the passages?

**G. Things that are missing** – what is not included in a passage can be just as important as what is!

- o What words, phrases, or ideas does the author not include that you would have expected?

**H. Differences between translations**

- o Use more than one translation of the bible while you record observations. This will help you get a better grasp on the author’s intended meaning and can be a great source of additional observations. I recommend using any combination of NASB, NKJV, NIV or KJV.

**Example: Observations for Romans 1:1-2**

- |                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b><u>v 1:</u></b> | <ul style="list-style-type: none"><li>(a) Paul begins his letter by introducing himself</li><li>(b) All of Paul’s descriptions of himself concern his role or mission for Christ</li><li>(c) Paul gives 3 descriptive attributes of himself</li><li>(d) Paul’s first description is servanthood, not apostleship as in other letters</li><li>(e) Paul is a servant of Christ Jesus</li><li>(f) Paul’s calling is as an apostle</li><li>(g) The purpose for which Paul was set apart is specifically for the gospel</li><li>(h) The gospel is “of God” whereas Paul is a servant “of Christ”</li></ul>                                                                                                                                                                                               |
| <b><u>v 2:</u></b> | <ul style="list-style-type: none"><li>(a) “Which” refers to the “gospel of God”</li><li>(b) God promised (“promised” is in the past tense) the gospel before it was actually delivered</li><li>(c) The promise was given by God (presumably the Father); no mention of Son or Spirit</li><li>(d) The promise was delivered through men (men were the conduits or agents) who held the title or office of “prophet”</li><li>(e) The prophets are “His” (sent from God, accountable to God)</li><li>(f) There were multiple prophets who recorded various aspects of the gospel; not just one prophet</li><li>(g) The promise was recorded in the scriptures, which are holy</li><li>(h) The specifics of the promise were apparently not revealed in nature or in any other written source</li></ul> |

# Structural Indicators

Structural indicators are techniques an author can use to develop his argument within a paragraph and throughout a book. Noticing these will help you to understand the flow of thought and to build an outline of the book.

**Comparison:** points out the similarities between two or more related ideas, or simply joining like ideas (association). Observe Hebrews 5:1-10 for a comparison of the priesthoods of Aaron and Christ.

*“But his delight is in the law of the LORD, **and** (association) in His law he meditates day and night. And he will be **like** (comparison) a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers.” (Ps.1:2-3)*

**Contrast:** points out dissimilarities between thoughts or ideas. This indicator is often easily identified by the use of the word “but.” An excellent example is the comparisons and contrasts Paul makes between Adam and Christ in Romans 5:12-21. See also Ps. 73.

*“Now the deeds of the flesh are evident... **But** the fruit of the Spirit is....” (Galatians 5:19-23)*

**Purpose:** indicates why the author made a particular statement. This can take the form of advice, admonition, warning, or promise, etc. and is frequently indicated by the phrase “in order that.”

*“...but these have been written **that** you may believe that Jesus is the Christ, the Son of God; and **that** believing you may have life in His name. (John 20:31)*

*And behold, there was a man with a withered hand. And they questioned Him, saying, “Is it lawful to heal on the Sabbath?”-- **in order that** they might accuse Him. (Matt 12:10)*

**Result:** indicates the consequences of an idea(s), action(s) or event(s). Look for “therefore” and “as a result”. It is often difficult to distinguish between purpose and result. The phrase “in order that” can sometimes mean “with the result that.”

*As a result of this many of His disciples withdrew, and were not walking with Him anymore.” (John 6:66)*

**Explanation (Reasons):** states an idea or event followed by its interpretation (or the reasons why it is true, or why it occurred, etc.). Look for the words “for,” or “because” or “because of .” For examples see Acts 11:1-18, Mark 4:3-20, and Titus 1:5.

*“**For** God so loved the world, **that** He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.” (John 3:16)*

**Proportion:** the writer emphasizes or de-emphasizes an idea by the amount of material he includes or omits. In 1 Corinthians 15 Paul does not address the issue of baptism for the dead because he wants to emphasize the truth of the resurrection.

**Instrumentation:** describes the means to an end. In the example from Acts 15 below, grace is the “means” to get to the “end” or result that we are saved. Look for the word “through” to identify instrumentation.

*“But we believe that we are saved **through** the grace of the Lord Jesus, in the same way as they also are.” (Acts 15:11)*

**Questions:** structure is built around questions posed and answered by the author (or a hypothetical opponent created by the author).

*“What shall we say then? Are we to continue in sin that grace might increase?” (Romans 6:1)*  
*“I have loved you,” says the LORD. But you say, “How hast Thou loved us?” (Malachi 1:2)*

**Repetition:** reiteration of the same word or phrase (when a similar but not exact word, phrase or idea is repeated it is known as continuity)

*“these are the generations of....” (Genesis)*  
*“By faith...” (Hebrews 11)*  
*“...for His lovingkindness is everlasting....” (Psalm 136)*  
*Continuity: lost sheep, lost coin, lost son (Luke 15)*

**Progression of Ideas:** the movement of ideas from general to particular (Matthew 6:1-18) or particular to general (James 2).

**Cause to Effect:** the passage first states the cause and then directly correlates the effects. Romans 1:18-31 demonstrates the cause (rejection of God) and the effect (God gave them over).

**Effect to Cause:** opposite of cause to effect, with this technique the author first states the effect and then substantiates it by stating the cause. In Romans 8:18-27 Paul describes the effect of longing, and in 8:28-30 he describes the cause, which is our certain future glorification.

**Pivot/Cruciality:** the author arranges his material so that his story turns, or changes direction, at key points. This is a technique normally employed in narrative. Chapters 11 and 12 of 2 Samuel are pivotal. They describe David’s sin with Bathsheba. Previous chapters extolled the accomplishments of David’s life. Subsequent chapters illustrate the consequences of his sin.

**Climax:** the author arranges his material to move from the lesser to the greater and finally to the greatest. Exodus provides an illustration of climax with the story of deliverance reaching its apex with the glory of God filling the tabernacle in chapter 40.

**Interchange:** the author moves back and forth between several ideas often with the purpose of strengthening comparisons or contrasts. The beginning of 1 Samuel uses interchange between Hannah and her son Samuel and Eli and his sons.

**Preparation/Introduction:** including background material to establish the setting for events or ideas. This is frequent in narrative literature. For examples see Nehemiah 1 or Genesis 2:4-25.

**Transition:** the use of a phrase, sentence, or paragraph to move the author from one idea to the next. Colossians 3:1-4 is used by Paul to move from doctrine to practice.

**Illustration:** the use of a story, analogy, quotation to clarify a proposition. The parables are excellent examples of illustrations.

**Summarization:** the author gathers the main ideas he has been trying to communicate and restates them in a summary. For examples see Hebrews 8:1-2 and Joshua 12

## 5) List ≥3 observations (OBs) per verse for Romans 1:1-15

Tips: (1) Put the pages describing what to look for within a passage and the “Structural Indicators” in front of you to help you find observations in this passage.  
 (2) Nothing is too simple to observe, so record everything you see.  
 (3) Remember that what is not included might be as important as what is.  
 (4) It is often very helpful and insightful to use more than one Bible translation while studying a passage.  
 (5) Finally, remember that every week, observation will continue to be your most important step. Your study will only go as far as your observations allow it to, so really develop this skill!

<b><u>1:1 OBs</u></b>	<b><u>1:2 OBs</u></b>
<b><u>1:3 OBs</u></b>	<b><u>1:4 OBs</u></b>
<b><u>1:5 OBs</u></b>	<b><u>1:6 OBs</u></b>
<b><u>1:7 OBs</u></b>	<b><u>1:8 OBs</u></b>
<b><u>1:9 OBs</u></b>	<b><u>1:10 OBs</u></b>



<u><b>1:11 OBs</b></u>	<u><b>1:12 OBs</b></u>
<u><b>1:13 OBs</b></u>	<u><b>1:14 OBs</b></u>
<u><b>1:15 OBs</b></u>	<p><i>I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. Thus, for my part, I am eager to preach the gospel to you also who are in Rome.</i>  <i>Romans 1:14-15</i></p>

## 6) Interpretation Assignment



In verses 3-4 what is the significance of Jesus' two-fold designation, "descendant of David" and "Son of God?"

What is the "spiritual gift" Paul wishes to impart (1:11; note: look for clues in the context)? Can we impart "spiritual gifts" today?

How did Paul explain his eagerness to share the gospel (vv. 14-16)? To whom are you obligated (cf. Ezek. 3:16-27)?

Review: Read Romans 1:1-3:20 at one sitting. What is the main idea of these three chapters?

## 7) Application Assignment



Why does Paul give thanks? What does he request from God and why? How can we use Paul's pattern of prayer in our own lives this week?

## 8) Mechanical Layout and Summary Sentences

If you have never been in an inductive Bible Study before, don't panic. These skills will be taught later in the semester. If you would like to read ahead and practice them now, they are described on pp. 29-32 and pp. 43-44 respectively.

**Note:** If you have been in an inductive Bible Study before, you can begin now to sharpen your skills by completing the mechanical layout and summary sentences.

## Mechanical Layout for Romans 1:1-15

## Summary Sentence for Romans 1:1-15

**MIP:**

**Complement(s):**

## R o m a n s   1 : 1 6 - 3 2

1) Pray and ask the Holy Spirit to illuminate your study



2) Read Romans 1-4 again this week



3) Memorize: Romans 1:20



4) Skill of the Week - Interpretive Questions



As you made observations of the passage last week, you probably were confronted with many difficult questions. Why did Paul use this word? What does this phrase mean? What is his flow of thought? These questions are just a few examples of the next step in your study of a passage, asking interpretive questions (aka IQs). These questions flow right out of your observations (OBs), so it is always vitally important that you start every passage with a good foundation of observations. Then spend some time thinking about each verse and each observation, asking questions that will lead to a better and richer understanding of the passage's meaning. Don't worry about HOW to answer all of your questions yet; we'll cover those skills in the coming weeks. A list of potential questions is included on the next page entitled "Interpretive Questions".

### Example: OBs and IQs for Romans 1:16

Observations	Interpretive Questions
<ol style="list-style-type: none"> <li>1. Paul begins the sentence with the word "for"</li> <li>2. "Ashamed" is in the present tense</li> <li>3. "For" – Paul explains why he is not ashamed of the gospel</li> <li>4. The gospel represents God's power for salvation. The power comes from God</li> <li>5. The gospel is (present tense) now that power.</li> <li>6. The gospel is open to everyone</li> <li>7. The only requirement for availing oneself of the gospel is to "believe"</li> <li>8. The terms "Jew" and "Greek" encompass "everyone"</li> <li>9. The gospel is God's power to the Jew first; second to the Greek</li> <li>10. The terms Jew and Greek are singular</li> </ol>	<ol style="list-style-type: none"> <li>1. How does this sentence or paragraph connect to the previous? How does the word "for" help make the connection?</li> <li>2. Was there a time in the past when Paul was ashamed of the gospel?</li> <li>3. Why is the gospel called the "power" of God for salvation?</li> <li>4. Why does the gospel need "power"? What forces are contrary to the gospel which it must overcome?</li> <li>5. From what or for what purpose are people being saved?</li> <li>6. What does it mean to "believe"?</li> <li>7. What does it mean that the Jew is first? First in priority, importance or time in receiving the gospel?</li> <li>8. Why is the Jew first?</li> <li>9. Who qualifies as a "Jew" and who as a "Greek"?</li> </ol>

## I n t e r p r e t i v e   Q u e s t i o n s

Components	Definitive (What?)	Rational (Why? How?)
<b>Terms</b>	What key words require word study? What is the meaning of the term ____? How does it function in this sentence? What verb tenses are used?	Why was this word (or verb tense) used here? What other word might have been used, and why was it not? Why does the author change terms? Is this word crucial to the argument of the paragraph or book?
<b>Structure</b>	What type of sentence is this? What laws of structure are used? Result/Purpose, Cause/Effect, Explanation/Reason, Association, Proportion, Repetition/Continuity, Comparison, Climax, General/Particular, Contrast, Interchange, Question/Answer, Preparation, Summation, Transition, Pivot, Illustration (main point or sub-point?)  What key connectors are used?	Why was this type of sentence used? What are the causes, effects, reasons or purposes given in the main clauses? Why is this order of words, phrases or clauses used? What are the timeless principles taught in the main statements or clauses?
<b>Literary Form</b>	What literary form is used? What are the primary characteristics of this form? Is the language literal or figurative? What figures of speech are used?	How does this literary form help to convey the author's meaning? What other form might have been used and to what effect? Why are the figures of speech used rather than literal language? What increased understanding of the truth is communicated through the figures of speech?
<b>Atmosphere</b>	What is the general atmosphere (sarcasm, compassion, urgency, despair, humility, awe, gratitude, joy, anger, concern)? Is there any change in atmosphere? What clues does the author give to set the atmosphere of the passage? What emotional words are used? How are the author's and the audience's attitudes revealed?	Why does this atmosphere pervade the passage? What historical reasons might be affecting the frame of mind of the author or audience? What is the intended effect on the audience of the terms, structure, form and atmosphere (e.g. persuasion, motivation, repentance, encouragement)?
<b>Synthesis</b>	What is the flow of thought? How does this passage function within the broader structural unit of which it is a part?	Why does each idea follow or precede another? How might the argument have been developed differently? How would the argument be affected if this passage were omitted?

### **IQs Tips:**

- Put the “Structural Indicators” in front of you while doing observations and put this page in front of you while writing interpretive questions.
- Don't worry about whether or not you think you can answer a question right now; ask it anyway. Subsequent study may help you answer many of these questions

# Principles of Interpretation (Hermeneutics)

Now that you've practiced recording your interpretive questions, you may be wondering how to answer them. During the next few weeks we will learn, practice, and use various techniques including word studies and mechanical layouts to help us answer these questions. Before you move on to the list of directed questions for this week, read the following guidelines on how to interpret a passage. These principles will guide you in using the new interpretive tools we'll cover in the coming weeks.

## A. Your goal is to discern the author's intended meaning

The most popular principle of interpretation is, "What does it mean to me?" However, there may be multiple applications, but there is only one meaning, and that is the author's meaning.

One fact that complicates this all-important principle is the doctrine of inspiration (i.e. God Himself is the source of Scripture; He "inspired," or "breathed it out," through the vehicle of human authors; cf. 2 Peter 1:20-21; 2 Tim. 3:16). This means that the Bible has dual authorship - human and divine. Therefore, the divine author may have intended to communicate ideas that the human author did not fully understand (1 Peter 1:10-12).

The only difference in the approach of the theologian from that of the historian or the literary critic is that the theologian must approach the revealed word on the basis of faith - faith that it is God's word, that He has promised to preserve it, and that therefore, it composes a whole that must be self-consistent. One may not assume contradiction, though that does not eliminate antimony (e.g. God's sovereignty and human responsibility).

## B. Assume a "normal" use of language

The Bible was given to us because God desired to communicate to us, not to hide Himself from us. His activities in creation (general revelation; Ps. 19), in the inspiration of Scripture (special revelation; 2 Tim. 3:16) and in the incarnation (John 1:14) are all designed to reveal Himself as He truly is. Therefore, we can expect Him to use language as it is normally used in communication between two persons, and we should not be looking for "hidden" meanings (i.e. meanings requiring additional revelation or mystical formulas giving deeper understanding to a select group of people).

"Normal" interpretation of language does not mean strictly "literal" interpretation. "Normal" usage means we take into account:

1. the history and culture of the original recipients (i.e. the customs, idioms, beliefs, figures of speech, superstitions and historical and geographical facts of the author's day)
2. the style or genre which is used to convey the message
3. the grammar of the original language
4. the broader context in which a message is conveyed

In our own speech, all of these things color how we communicate our meaning. It is likely that most interpretive problems would be solved if we understood all of the background and spoke the ancient languages with the same understanding as the writers. In fact, many problems have been solved in the past as knowledge of these cultures and languages has improved. All of this shows

that having adopted a system of interpretation, we still don't always have enough information to apply it correctly.

### **C. Your principles of interpretation should be consistent with how the Bible interprets itself**

Remember, the Bible uses language in a "normal" way, but even the Bible does not use a rigorous consistency in the way it interprets itself. In the parable of the sower, several of the figures have significance. In the parable of the foolish virgins (Matt. 25:1-13) or the unjust judge (Luke 18:1-8) none of the figures are important, only the overall story.

### **D. Be consistent with your principles**

If your interpretation of a given passage forces you to bend or break one of your principles, you should be immediately suspicious. The principle might need to be changed, but more likely your interpretation is faulty. If on the other hand your interpretation is based on your theological presuppositions rather than your principles of interpretation, you must allow the text to challenge and inform your presuppositions.

### **E. Let Scripture interpret Scripture (Acts 17:11)**

Allow clear passages to illuminate ambiguous passages. Beware of building your theology on obscure passages, and do not go beyond what is written (1 Cor. 4:6)

### **F. Remember that revelation is progressive**

For example, the disciples did not have all of the information we have. When they were sent out by Jesus to preach, they were not proclaiming the "gospel" that the Messiah would die, be buried and rise from the dead (1 Cor. 15:1-8), with the result that all who believed on Him would receive eternal life and be incorporated into the "Church" (an organism in which Jews and Gentiles were co-heirs; Eph. 2:11-3:13). They couldn't entertain the idea of Gentile equality (they were still struggling with it in Acts 15), and they certainly were not willing to accept the idea of His death (Mt. 16:22). These ideas were "mysteries." However, later revelation about these "mysteries" does not invalidate the message they preached that the kingdom of God was at hand (Mt. 10:7). Rather, that was the appropriate message for their audience (the Jewish nation) at that point in time (pre-resurrection).

### **G. Distinguish between teaching about a practice and a practice that's merely recorded**

Narrative literature is by nature descriptive (i.e. it tells what happened, sometimes with editorial comment, but often without) rather than prescriptive (i.e. what should happen). Since much of the Bible is narrative we must be careful in our interpretation of descriptive passages.

For example, the book of Acts records practices which are nowhere commanded, without comment on their validity. The church in Corinth baptized for the dead (1 Cor. 15:29), as Paul records without comment, except that such a practice was inconsistent with denial of the resurrection. Did this indicate Paul's approval? Decidedly not. The church in Corinth had so many bad practices that Paul probably decided to let this one go and used it to counter a much greater heresy.







## 6) Interpretation Assignment:



Attempt to answer your two most significant interpretive questions.

1.

2.

How has God revealed Himself (cf. Heb. 1:1-3)? What has He revealed about Himself?

How has God revealed His wrath? Who are the objects of His wrath – believers and/or unbelievers? You may want to scan your concordance under "wrath" to answer this question.

How does this section help you answer the question of the fate of those who have never heard the gospel?

## 7) Synthesis Assignment



What is the connection between 1:8-15 and 1:16-17? What is the connection between 1:16-17 and 1:18-32?

## 7) Application Assignment



Do you ever feel "ashamed" of the gospel? Why? What must we understand and overcome in order to be bold in the gospel?

## 8) Mechanical Layout and Summary Sentence

If you have never been in an inductive Bible Study before, don't panic. These skills will be taught later in the semester. If you would like to read ahead and practice them now, they are described on pp. 29-32 and pp. 43-44 respectively.

**Note:** If you have been in an inductive Bible Study before, you can begin now to sharpen your skills by completing the mechanical layout and summary sentences.

## Mechanical Layout for Romans 1:16-32

## Summary Sentence for Romans 1:16-32

**MIP:**

**Complement(s):**

## R o m a n s 2 : 1 - 1 6

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1) Pray and ask the Holy Spirit to illuminate your study



2) Read Romans 1-4 again this week



3) Memorize: Romans 2:1



4) Skill of the Week - Mechanical Layout



Mechanical layout (ML) is without a doubt the most difficult skill to master (or to teach!), but the rewards it offers to the diligent student make it well worth the effort. It will be your most valuable tool for discovering the author's intended meaning and flow of thought in a passage. A well done mechanical layout will help you answer many of our earlier interpretive questions such as: "How does this passage relate to the previous section?", "Who is the author's intended audience?", and "What are the author's main ideas and supporting ideas?"

The first rule of creating a mechanical layout is: There is not one "right" way to create a mechanical layout! You have a great deal of freedom and flexibility in how you practice and use this technique. However, whatever techniques you use, your goal should always be the same: to discover the author's flow of thought by graphically laying out the passage. Toward this end, here are some general rules to follow. Throughout this list, references will be made to the examples on the next pages from Romans 1:8-15 and 2:1-6.

1. First, read carefully through the passage. You can get an idea of how complex the structure is from the length of each sentence. The longer they are, the more complex the structure.
2. Second, identify the main clause of the first sentence, and write this, starting at the top left of your paper. The only things that should go before this are function words, such as our structural indicators from pages 14-15. The main clause should have a subject, a verb, and a direct object. In the Romans 2:1-6 example, the structural indicator "therefore" is first, and then the main clause of the first sentence "you are without excuse" is placed at the top left. You can rearrange the order of the sentence if you wish, as in Romans 2:3.
3. Place the supporting phrases or words directly under the words they modify. If your diagram is getting messy or confusing, draw connecting arrows from the main word or clause towards its modifier. If there are multiple modifiers of a particular word or phrase, line these modifiers up directly under what they modify, similar to how "of His kindness", "and forbearance", and "patience" are lined up under "riches" in the Romans 2:4 example.
4. Identify each structural indicator in brackets.
5. If it helps you, highlight the key words or phrases as in Romans 2:3, "Do you suppose."

6. Repeat these steps for the next sentence. If this sentence introduces a new main idea, place the main clause of the sentence to the far left, such as “And I do not want you ...” in Romans 1:13 example. Otherwise, if it continues with the same idea as the sentence above, indent the main clause to line it up with the word or phrase it is modifying or continuing from the first sentence. For example, Romans 1:9 (“For God”) does not start a new idea. Rather, it explains the idea contained in 1:8.
7. Continue this process for each of the remaining sentences.
8. Keep your diagram as neat and spaced out as possible. You can use different fonts or colors to help make your layout clearer or easier to follow. **It is a good idea to create your mechanical layout on a computer, as it is easier to manipulate the sentences and make changes later.**

Hopefully, these guidelines and examples will get you started on laying out this week’s passage.

## Example 1: ML for Romans 1:8-15

- 8 First, I thank my God [PRIORITIZATION or TEMPORAL?; point #1 – THANKSGIVING]  
 through Jesus Christ [MEANS of thanksgiving]  
 for you all, [OBJECT of thanksgiving]  
 because your faith is being proclaimed [REASON for thanksgiving]  
 throughout the whole world. [SCOPE of proclamation]
- 9 For God... is my witness [VALIDATION that Paul does actually pray for the Roman believers]  
 whom I serve  
     in my spirit [INTENSITY of Paul's service?]  
     in the *preaching of the gospel* of His Son, [MANNER in which Paul serves – through preaching]  
*as to how unceasingly* I make mention of you, [point #2 – INTENSITY/DURATION of prayer]  
 10 always in my prayers making request, [point #3 – REQUEST]  
     if perhaps now at last by the will of God [CONDITION]  
     I may succeed in coming to you. [GOAL]  
     11 For I long to see you [EXPLANATION of why Paul wants to see them face to face]  
         in order that I may impart some spiritual gift to you, [PURPOSE of face to face visit]  
             that you may be established; [PURPOSE of spiritual gift]  
         12 that is, that I may be encouraged together with you *while* among you, [EXPLANATION of  
             “spiritual gift”; note that the mechanical layout makes the interpretation of “spiritual gift” in this  
             context clear]  
                 each of us by the other's faith,  
                 both yours and mine.
- 13 And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) [EXPLANATION of why they have  
 not actually seen Paul yet – he has requested, and even made plans, but thus far been prevented. What prevented him? He will clarify this point in Rom. 15:22ff.]  
 in order that I might obtain some fruit among you also, [another PURPOSE for visit]  
     even as among the rest of the Gentiles.  
     14 I am under obligation [REASON for Paul's sense of compulsion]  
         both to Greeks and to barbarians, [SCOPE of obligation]  
         both to the wise and to the foolish.
- 15 Thus, for my part, I am eager to preach the gospel to you also who are in Rome. [logical CONCLUSION]

## Example 2: ML for Romans 2:1-6

- 2:1 Therefore [APPLICATION of previous discussion to a new group of people]  
you are without excuse,  
every man *of you* who passes judgment, [WHO is without excuse?]  
for in that you judge another, you condemn yourself; [EXPLANATION of why they are without excuse]  
for you who judge practice the same things. [further CLARIFICATION/EXPLANATION]
- 2 And we know that the judgment of God rightly falls upon those who practice such things. [SUMMARY; God rightly judges immoral people]
- 3 And **do you suppose** this, O man, ... that you will escape the judgment of God [QUESTION]  
when you pass judgment upon those who practice such things and do the same *yourself*?
- 4 Or **do you think** lightly of the riches [QUESTION]  
of His kindness  
and forbearance  
and patience,  
not knowing that the kindness of God leads you to repentance?
- 5 But because of your stubbornness and unrepentant heart [CAUSE; CONTRAST to repentance]  
you are storing up wrath for yourself [EFFECT]  
in the day of wrath [WHEN?]  
and revelation of the righteous judgment of God, [WHAT?]  
6 who will render to every man according to his deeds:



### 5) Complete the ML for Romans 2:7-16.

For the sake of space, the last phrase of 2:6 has been moved all the way to the left margin.

6 who will render to every man according to his deeds:





## 7) Interpretation Assignment:



Compare the "wrath" of 2:5 with the "wrath" of 1:18. Do they have the same meaning? What in the context helps you to decide?

By what standards does God judge those without the law? How does He evaluate those who have the law? How do you think people measure up to these standards? How does this relate to the problem of those who have never heard the gospel?

How would you reconcile the apparent contradiction of 2:13 with 3:20? What is the apparent problem of 2:5-10 and how would you resolve it?

## 8) Synthesis Assignment



What is the connection between 1:18-32 and 2:1-16?

Review the basic point of each paragraph. Be prepared to discuss Paul's flow of thought up to this point.

Create a Summary Sentence for Romans 2:1-16.

(Note: Don't panic, this skill will be taught later in the semester on pp. 43-44. Go ahead and try it if you have been in Growth Groups before.)

MIP:

Complement(s):

## 8) Application Assignment



In view of Ecclesiastes 8:11, 2 Peter 3:9 and Romans 2:4-5, what is the purpose of God's longsuffering? What application can you make for your own life? What application can you make regarding your attitude toward others, particularly those who don't know Christ?

## R o m a n s   2 : 1 7 - 2 9

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1) Pray and ask the Holy Spirit to illuminate your study



2) Read Romans 1-4 again this week



3) Memorize: Romans 2:23



4) Skill of the Week - **Application**



*“He who has My commandments **and keeps them**, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.” (John 14:21)*

We demonstrate our love for the Savior by practicing, not by merely knowing, the truth we have received. And having begun to practice the truth, we have a promise from Him that He will disclose even more of Himself to us...and that is the greatest reward of Bible study!

So how do we begin to make accurate and life-changing applications from God’s Word? This process involves several steps. The first two you have already learned: observing and interpreting the passage to determine the author’s intended meaning for his original audience. If you by-pass these initial steps you are at risk of wrongly applying the passage to your life. Next, as with all aspects of Bible study, you should prepare yourself by making sure that your heart is right before God. It is the Spirit who illuminates our minds to understand and apply God’s Word, and apart from His guidance this will be just another academic exercise. With the initial steps complete, work through the following steps to help you determine how to make proper applications from the passage.

### 1) State the principles of the passage

Professor Howard Hendricks defines a principle as “a succinct statement of a universal truth.” A principle is always true, for every person, in every culture and every age. A principle takes a time-bound truth in Scripture and relates it to our modern setting. It bridges the gap between the text and our world. The Scripture is bursting with principles, but we must be careful in distinguishing universal principles from local or temporary truths that do not necessarily apply to us today. Consider the following questions as you search for principles to apply:

- Does subsequent revelation limit the application?
- Does the author address a specific person or group to whom you do not belong?
- Is the author merely recording what took place?
- Has the historical and cultural context significantly changed?

## 2) Create an application statement

Based upon the universal principle you have derived from the text, the next step is to create an application statement. By putting your application in words you begin to hold yourself accountable for becoming a doer of the Word. Some basic guidelines for constructing an application statement are: 1) focus on the main themes expressed by the author; 2) keep it short; 3) make it practical. Consider the following questions as you create your application statement:

- Is there an example for me to follow or avoid? (Genesis 34; Joshua 1:9)
- Is there a sin or error for me to avoid? (1 Cor. 5:1)
- Is there a promise for me to claim? (Heb. 13:5)
- Is there a prayer for me to repeat? (Eph. 3:14-21)
- Is there a command for me to obey? (2 Timothy 2:22)
- Is there a condition for me to meet? (John 15:5)
- Is there a verse for me to memorize? (Psalm 119:11)
- Is there conviction from the Spirit to which I must respond? (1 Thess. 5:19)

## 3) Relate the application statement to your various relationships

Ask yourself, How should this application affect my attitudes, thoughts or actions...

- ...in relationship to God
- ...in relationship to myself
- ...in relationship to my family
- ...in relationship to my Christian friends
- ...in relationship to my non-Christians friends and the world
- ...in relationship to my adversary

## 4) Create a plan of action

This is the final step, the step of commitment. What will I do today, or this week, or this month to implement this application? Who will I ask to hold me accountable? How and when will I evaluate my progress?

### Example: Application from Romans 2:1-16

**Principle:** God prefers to act in kindness toward self-righteous people (2:4) who judge others but practice the same sins, whether outwardly or in their hearts. However, we all will be held accountable if we fail to repent of our own self-righteousness and our own sinful behavior (2:6).

**Application Statement:** Since I am still alive, God patiently desires to act in kindness toward me in order to deliver me from my foolish, sinful behavior. Therefore, it is in my best interest to evaluate all of my thoughts, attitudes, words and actions for self-righteousness and personal sin, to seek God's forgiveness, and to ask Him to align my entire life with the righteous character of Jesus Christ.

**Relationships:** God is convicting me of a condescending attitude toward my neighbors who do not know Jesus Christ. How can I expect them to behave in a manner that honors God when they don't even know Him? Since God is so patient and kind toward me, I owe them the same patience and kindness.

**Plan of Action:** By the power of the Holy Spirit I commit myself to evaluating my own life this week, not the lives of my neighbors. I will ask the Spirit to convict me every time I have a judgmental thought toward them and to reveal to me opportunities to show kindness toward them that might lead them to repentance. I will also memorize Romans 2:4.



<p><u>2:25 OBs</u></p> <p><u>IQs</u></p>	<p><u>2:26 OBs</u></p> <p><u>IQs</u></p>
<p><u>2:27 OBs</u></p> <p><u>IQs</u></p>	<p><u>2:28 OBs</u></p> <p><u>IQs</u></p>
<p><u>2:29 OBs</u></p> <p><u>IQs</u></p>	<div data-bbox="878 1316 1539 1833" style="border: 1px solid black; padding: 10px;"> <p><i>You who boast in the Law, through your breaking the Law, do you dishonor God? Romans 2:23</i></p> </div>



6) Create a ML for Romans 2:17-29

## 7) Interpretation Assignment



How did the sign of circumcision relate to the Abrahamic Covenant (Gen. 17)? Why did God choose circumcision rather than another sign (e.g. a tattoo, nose ring or something that both men and women could do)?

What does it mean to be “circumcised of heart” (2:28-29)? Can Gentiles be “circumcised of heart”? Does this make Gentiles into “Jews”?

## 8) Synthesis Assignment



What is the connection between 2:1-16 and 2:17-29? What primary point is Paul making in this section?

Create a Summary Sentence for Romans 2:17-29

(Note: Don't panic, this skill will be taught later in the semester on pp. 43-44. Go ahead and try it if you have been in Growth Groups before.)

MIP:

Complement(s):

## 8) Application Assignment



Following the example, identify a principle from this week's passage to apply to your life this week, create an application statement, relate this to relationships in your life, and create a plan of action. Have someone in your group hold you accountable to this plan of action.

Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

## R o m a n s 3 : 1 - 8

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1) Pray and ask the Holy Spirit to illuminate your study



2) Read Romans 1-4 again this week



3) Memorize: Romans 3:3-4



4) Skill of the Week - Summary Sentences



Summary sentences (aka SSs) provide a concise summary of a passage and reflect your interpretation of what the author communicated to his readers. Since they depend so heavily on your study of the passage, you should always write them after you've completed all your other study of the passage, including the questions we do at the end of each week. Summary sentences are challenging to write. However, as you practice them and build your interpretive skills, your ability to articulate the author's message will improve dramatically. The benefit of well written summary sentences is that once you complete them for the book of Romans, you will have a detailed outline of the entire book, written in your own words, reflecting your own study. This will be invaluable in the years ahead when you want to review the book quickly and accurately.

Now let's look at how to write a summary sentence. Every summary sentence will be composed of one "main idea" phrase and one or more "complement" phrases. The **main idea phrase (MIP)** of our sentence should, naturally, describe the main idea that the author is communicating in a passage (or more simply, *What is the author talking about?*). If the main idea is a complete sentence (subject, verb, and direct object) modified by one or more clauses, then your MIP will also include a concise subject, verb, and object, like the example from Romans 1:16-17 below. If, however, the main idea in the passage is a single subject modified by one or more verbs and clauses, then your MIP will include only a subject, such as in the example from 2 Tim 1:3-7. Your sentence can have only one main idea, so divide up longer passages into multiple summary sentences if needed so that each sentence will have one single, concise MIP. If the passage you choose to write a summary sentence for has multiple central ideas, your sentence will not catch all of them, and you'll miss portions of the book. However, if your passage is too short, you'll end up with far too many summary sentences and little idea of how they all fit together.

Your MIP will be followed by one or more **complements**. These phrases summarize the ideas in the passage that "complement" or provide further description of the main idea (or more simply, *What is the author saying about his main idea?*). For example, a summary sentence for the first paragraph above, I might have the following MIP: "This week we will learn and practice the invaluable skill of writing summary sentences..." This reflects the main idea I was attempting to communicate. Now I'll write my complements to this phrase: "...which should be completed as the last exercise each week..." and "...which provide an easy to follow summary of the passage..." These two ideas further describe the central idea summarized in the MIP. A passage could have any number of these complements, but should have only one concise and specific MIP. Notice that my examples below from Titus each have only one complement, while the 2 Timothy example has two. All together, my sentence might read: "This week we will learn and practice the invaluable skill of writing summary sentences which should be completed as the last exercise each week and which provide an easy to follow summary of the passage." This single sentence accurately summarizes all

the information in the paragraph above, including my interpretation of it. However, notice that I've left many details out. This is necessary so that my sentence will be short and concise enough for me to easily remember it and communicate it to others.

Finally, not every member of your group will arrive at precisely the same MIP and complement(s). That is to be expected. However, you should be able to point to specific words or phrases in the paragraph to support your MIP and complement(s). While there are many great possible sentences, it does help to compare sentences and techniques with others so we can each learn how to use this skill better. Study the examples and comments below and then try this skill on your own.

### Example: Summary Sentences

## Romans 1:16-17

**MIP:** The gospel has power to save...

**Complement:** ...by crediting God's righteousness to any person who believes.

## Romans 1:18-32

**MIP:** The righteous judgment of God...

**Complement:** ...comes as a natural consequence upon immoral men who reject Him.

## 2 Timothy 1:3-7

**MIP:** Timothy's genuine faith ...

**Complement 1:** ...creates a strong spiritual and emotional bond between him and Paul

**Complement 2:** and elicits Paul's exhortation to stimulate God's gift within him.

## Luke 1:1-4

**MIP:** This account of the life of Christ was carefully recorded by Luke...

**Complement:** ...in order that Theophilus might know the true story.

**Comments:**

- Remember that doing your summary sentences should be your last step in analyzing a passage because they heavily depend on your understanding of the author's message and flow of thought.
- If your summary sentence is too long or too detailed, it will be harder to understand and remember, doing you little good. So keep it short, simple, and concise.

5) List ≥3 OBs and 1 IQ per verse for Romans 3:1-8

<p><u><b>3:1 OBs</b></u></p>	<p><u><b>3:2 OBs</b></u></p>
<p><u><b>IQs</b></u></p>	<p><u><b>IQs</b></u></p>



6) Create a ML for Romans 3:1-8

## 7) Interpretation Assignment



What is the advantage to being a Jew (3:1,2)? What did they do with this advantage? Is there an application in this for Christians living in America today?

Why would the hypothetical question 3:3 be raised? That is, why would the unbelief of some Jews call the faithfulness of God into question?

## 8) Synthesis Assignment



What is the relationship between 2:17-29 and 3:1-8?

Summarize in your own words the hypothetical dialogue Paul creates in 3:5-8.

Create a Summary Sentence for the following paragraphs, if you haven't already:

Romans 1:1-7

MIP:

Complement(s):

Romans 1:8-15

MIP:

Complement(s):

Romans 1:16-17

MIP:

Complement(s):

Romans 1:18-32

MIP:

Complement(s):

Romans 2:1-16

MIP:

Complement(s):

Romans 2:17-29

MIP:

Complement(s):

Romans 3:1-8

MIP:

Complement(s):

## 9) Application Assignment



Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_



## R o m a n s   3 : 9 - 2 0

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1) Pray and ask the Holy Spirit to illuminate your study



2) Read Romans 1-4 again this week



3) Memorize: Romans 3:10-11



4) Skill of the Week - **Figurative Language**



This week, we will focus on interpreting figurative language within a passage. You have already confronted tons of figurative words and phrases in Revelation 2 & 3. A few weeks ago, when studying principles of interpretation, we stressed the importance of approaching scripture assuming that the author is using language in a “normal” way. So how do we determine if he is trying to convey a literal idea or a figurative idea in a passage? Here are some interpretive guidelines for when a passage appears to use figurative language:

1. Use the literal sense of the word or phrase unless there is some good reason not to.
2. Look for a figurative sense if the expression is an obvious figure of speech. The passage below is figurative because God does not have a physical body, so He can't have a hand.

*Is. 59:1 “Behold, the Lord’s hand is not so short that it cannot save...”*

3. Look for a figurative sense if a literal meaning is impossible or absurd.

*Rev. 1:16 “And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.”*

4. Look for a figurative sense if a literal meaning would involve something immoral.

*John 6:53-55 Jesus therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink.”*

5. Look for a figurative sense if a literal interpretation goes contrary to the context and scope of the passage. In the passage below, Jesus is not literally a lion; the passage is emphasizing His identity and attributes of leadership.

*Rev. 5:1-5 (Lion of the Tribe of Judah)*

6. Look for a figurative sense if a literal interpretation is contrary to the basic genre.

*Ps. 63:7 “For Thou hast been my help, and in the shadow of Thy wings I sing for joy.”*

7. Look for a figurative sense if a literal interpretation involves a contradiction with other Scripture or doctrine. The passage below must be figurative because we know that salvation is actually quite “easy” – faith alone in Christ alone (Eph 2:8-9)

*Mark 10:25” It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”*

So how do you identify figurative language in a passage? Look for the following types of figurative language used in the bible:

**1. Anthropomorphism** - attributing human characteristics to God

*Is. 59:1 "Behold, the Lord's hand is not so short that it cannot save; neither is His ear so dull that it cannot hear."*

**2. Apostrophe** - addressing a thing as if it were a person or an imaginary person

*1 Cor. 15:55 "O death, where is your victory? O death, where is your sting?"*

**3. Euphemism** - substituting a less offensive expression for something potentially offensive

*Gen 4:25 "And Adam **knew** his wife again, and she bore a son and named him Seth..."*

**4. Hyperbole** - exaggeration

*2 Cor. 11:8 "I robbed other churches, taking wages from them to serve you";*

**5. Hypocatastasis** - a comparison in which likeness is implied rather than stated

*Luke 12:1 "Beware of the leaven of the Pharisees, which is hypocrisy."*

**6. Idiom** - an expression peculiar to a group of people

*Gen 2:16-17 "And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely ("eat eat"); but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die ("die die")."*

**7. Merism** - use of two opposite parts to represent the whole

*Ps. 139:2,8,12 "Thou dost know when I sit down and when I rise up...If I ascend to heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there... Even the darkness is not dark to Thee, and the night is as bright as the day. Darkness and light are alike to Thee."*

**8. Metaphor** - form of comparison

*Mt. 5:14 "You are the light of the world. A city set on a hill cannot be hidden."*

**9. Object lessons:** Jeremiah 19 (broken pottery); Hosea 1:2-9; 3:1-5 (prostitute for a wife)

**10. Paradox** - a statement that seems absurd or self-contradictory

*Mt. 16:25 "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it."*

**11. Personification** - ascribing human characteristics to inanimate objects or animals

*Is. 24:23 "Then the moon will be abashed and the sun ashamed"*

**12. Rhetorical question** - a question requiring no response yet forcing the reader to answer mentally

*Ps. 56:11 "In God I have put my trust, I shall not be afraid. What can man do to me?"*

**13. Simile** - a form of comparison using "like" or "as"

*Psalm 1:3 "And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers."*





## 7) Interpretation Assignment



What does this passage say about the nature of man? What is the popular opinion today about the nature of man (Can you think of an example; e.g. something a professor has said in class, book title, line from a song, etc.)? Why are there discrepancies between these two views? How do you view yourself?

What is the meaning of the theological phrase "total depravity"? Use any sources you want but be prepared to support your answer biblically. (cf. Rom 5:12,15; 1 Cor 2:14; Eph 2:1-3, 4:18)

What were the purposes for the Law? Find as many other supporting verses as you can. (cf. Gal 3:19-24; Luke 24:25-27, 44; 1 Pet 1:15-16; Ex 19:5-8; Lev 23:26-32)

## 8) Synthesis Assignment



What is the relationship between 3:1-8 and 3:9-20?

Create a Summary Sentence for Romans 3:9-20

MIP:

Complement:

## 7) Application Assignment



Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

## R o m a n s   3 : 2 1 - 3 1

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1) Pray and ask the Holy Spirit to illuminate your study



2) Read Romans 1-4 again this week



3) Memorize: Romans 3:23-24



4) Skill of the Week - Word Studies



“Words” are merely symbols that convey ideas or meaning to the reader. Ultimately the meaning of a word is determined by convention, or the way a particular generation uses a word. Consequently, new words can come into existence as new ideas develop, and old words can drop out of usage or take on new meanings through time. In a simple New Testament word study, there are essentially two objectives: 1) Determine the possible **range of meaning** of a Greek word within the New Testament; 2) Determine the **precise meaning** of that word in the context we are studying. There are also two basic approaches to studying a word in the New Testament: through an English concordance or through a Greek language concordance.

Studying a word using an English concordance can be very helpful to quickly discover other places that similar words are used in the Bible. However, there are also a couple of drawbacks. Obviously, the words in an English concordance have been translated from Greek to English, so you may 1) miss critical occurrences of the word you are studying because they have been translated by a different English word, or 2) be looking at several different Greek words that have all been translated by the same English word. As a result, it is more difficult to go through this route to ascertain the meaning of a particular Greek word.

Word studies with a Greek concordance are a more direct and accurate way to perform an effective word study, and with the right tools, can be done even if you don’t know any Greek. The following steps will help guide you through the process.

1. **Select a key word** in the passage you are studying. This week, I’ll give you the word to study.
2. **From an interlinear Bible, note the Strong’s number** attached to the word. Most interlinear Bibles, such as the one published by Baker (ISBN #0-8010-2138-3), contain a Greek text, a direct English translation under each word, and the Strong’s numbers above each word. Many English concordances give the Strong’s numbers also. This week’s assignment already includes the Strong’s number.
3. **Look up your word by the Strong’s number in a Greek concordance** such as *The Englishman’s Greek Concordance of the New Testament* (ISBN #1-56563-207-9). You can also find both the Strong’s number and concordance entries online at [www.goshen.com](http://www.goshen.com). For the assignment this week, I’ve already given you the entry you need out of the concordance.
4. **Starting with the first entry, look up the verse and create a concise definition** for how your word is used in that verse. Put the verse reference under the definition.

5. **Now, move on to the next entry** in the concordance and look it up. If your word is used in the same way as the last verse, write the reference under the definition from step 4. Otherwise, write a new definition that describes how the word is used in this verse. Be careful that your definitions are neither too specific or too broad. If too broad, you will end up with only 1 or 2 definitions, and they will not be informative enough to be useful. If too specific, you may end up with 10 or more definitions, and a great deal of confusion. Feel free to modify your definitions as you go.
6. **Repeat this process for each entry.** If you are unable to determine what the word means in a particular verse, skip that verse. As you create your definitions, look for distinctions such as literal v. figurative; past, present, future; subject of the verb (e.g. Is God or man normally performing the action?).
7. **Underline** all the verse references from books written by the author of the book you are studying.
8. **Search for cognates** to the word you are studying. Cognates are words that are derived from the same root (for example: “to save”, “savior”, and “salvation”). Cognates can sometimes be found by looking before and after the word you are studying in the concordance or by looking up the Strong’s number in the back of an English concordance.
9. **Search the references of all cognates** you discover, and repeat the definition process above.
10. **Decide the most probable meaning** of your word within the context you are studying. In making this decision, remember that definitions used by your author frequently are more likely to be the correct definition of the word in the verse you are studying. It is possible that the word you are studying doesn’t fit any of your definitions; that is, it is a unique usage of the word. However, it is more likely that it will fit within one of your definitions. Finally, sometimes you will not be able to conclusively choose one definition. In these cases, eliminate the definitions that don’t fit. Your study of the passage will still benefit since you have narrowed the range of possible meanings.
11. **Finally, look up the word in a lexicon** (dictionary) and compare your definitions with the definitions given by the author. Thayer’s Lexicon is helpful for this because it is coded to Strong’s numbers. Other helpful language tools are the *Linguistic Key to the Greek New Testament* (ISBN #0-310-32050-X) and *The New International Dictionary of New Testament Theology* (ISBN #0-310-33238-9).

## Example: Word Study on “Fruit” from Eph 5:9 – karpos (# 2590)

*“for the fruit of the Light consists in all goodness and righteousness and truth,” Eph 5:9*

### Concordance entry for #2590:

Mat. 3: 8	Bring forth therefore <i>fruits</i> meet	9	And if it bears <i>fruit</i> , well
10	which bringeth not forth good <i>fruits</i>	20: 10	that they should give him of the <i>fruit</i>
7: 16	Ye shall know them by their <i>fruits</i>	John 4: 36	and gathereth <i>fruit</i> unto eternal life
17	good tree bringeth forth good <i>fruit</i> ; but	12: 24	if it dies, it bringeth forth much <i>fruit</i>
	a corrupt tree bringeth forth evil <i>fruit</i> .	15: 2	that beareth not <i>fruit</i> he taketh it away...
18	bring forth evil <i>fruit</i> ...bring forth good <i>fruit</i>		that beareth <i>fruit</i> he purgeth...
19	that bringeth not forth good <i>fruit</i>		may bring forth more <i>fruit</i>
20	by their <i>fruits</i> ye shall know them	4	As the branch cannot bear <i>fruit</i> of itself
12: 33	tree good, and his <i>fruit</i> good...and its <i>fruit</i>	5	the same bringeth forth much <i>fruit</i>
	corrupt...tree is known by his <i>fruit</i>	8	that ye bear much <i>fruit</i>
13: 8	and brought forth <i>fruit</i>	16	that ye should go and bring forth <i>fruit</i>
26	was sprung up, and brought forth <i>fruit</i>		and that your <i>fruit</i> should remain
21: 19	let no <i>fruit</i> grow on thee	Acts 2: 30	that of the <i>fruit</i> of his loins
34	when the time of the <i>fruit</i> drew near...	Rom 1: 13	that I might have some <i>fruit</i> among you
	might receive the <i>fruits</i> of it	6: 21	What <i>fruit</i> had ye then in those things
41	render him the <i>fruits</i> in their seasons	22	ye have your <i>fruit</i> unto holiness
43	bringing forth the <i>fruits</i> thereof	15: 28	and have sealed to them this <i>fruit</i>
Mar. 4: 7	and it yielded no <i>fruit</i>	1Cor 9: 7	and eateth not of the <i>fruit</i> thereof?
8	and did yield <i>fruit</i>	Gal 5: 22	But the <i>fruit</i> of the Spirit is love
29	when the <i>fruit</i> is brought forth	Eph 5: 9	For the <i>fruit</i> of the Spirit is in all
11:14	No man eat <i>fruit</i> of thee hereafter	Phil 1: 11	Being filled with the <i>fruits</i> of
12:12	from the husbandmen of the <i>fruit</i> of	22	this is the <i>fruit</i> of my labor
Lk. 1: 42	blessed is the <i>fruit</i> of thy womb	4: 17	but I desire <i>fruit</i> that may abound
3: 8	Bring forth therefore <i>fruits</i> worthy	2Tim 2: 6	must be first partaker of the <i>fruits</i>
9	Bringeth not forth good <i>fruit</i> is hewn	Heb 12: 11	it yieldeth the peaceable <i>fruit</i> of
6: 43	bringeth not forth corrupt <i>fruit</i> neither	13: 15	the <i>fruit</i> of our lips giving thanks
	doth a corrupt tree...good <i>fruit</i>	Jam 3: 17	full of mercy and good <i>fruits</i>
44	every tree is known by his own <i>fruit</i>	18	And the <i>fruit</i> of righteousness is sown
8: 8	sprang up and bare <i>fruit</i> a hundredfold	5: 7	waiteth for the precious <i>fruit</i> of the earth
12: 17	no room where to bestow my <i>fruits</i>	18	the earth brought forth her <i>fruit</i>
13: 6	he came and sought <i>fruit</i> thereon	Rev 22: 2	which bare twelve <i>fruits</i> , and yielded
7	these three years I come seeking <i>fruit</i>		her <i>fruit</i> every month

### Definitions:

#### • Literal

- o “Fruit” off of a tree or vine - Mt. 21:34; [1 Cor. 9:7]; James 5:1

#### • Figurative - an effect or result

- o Children - Luke 1:42; Acts 2:30
- o Godly behavior or character - Mt. 3:8,10; 21:43; [Gal. 5:22]; [Phil. 1:11]; [Col. 1:10]; Heb. 12:11; Js. 3:17,18
- o True teaching - Mt. 7:16-21
- o Responsiveness to the Gospel - Mt. 13:23
- o Converts - Jn. 4:36; 12:24; [Rom. 1:13]; [Phil. 1:22] (results of ministry)
- o Advantage, gain, profit, benefit - [Rom. 6:21,22] (eternal life); [Phil. 4:17]; Js. 5:7,8 (spiritual benefit)
- o Money given as a gift - [Rom. 15:2]
- o Praise to God - Heb. 13:15

### Meaning in Eph 5:9 :

From the list of potential meanings above, I think that the use of “fruit” in Eph 5:9 is best defined as “Godly behavior or character”. Paul’s frequent use of this definition makes this choice more probable. As a final step, I should now check my definitions against a lexicon such as Thayer’s.







## **Just /righteous /righteousness (dike, dikaiosune; adjective and noun)**

Categories of meaning:

1. Quality of \_\_\_\_\_

Ps. 116:5

Rom. 7:12

Rev. 16:5; 1 Pet. 2:23; Acts 17:31

2. Quality of \_\_\_\_\_

Acts 3:14; 1 Peter 3:18

Rev. 19:11

1 Cor. 1:30

3. Quality of \_\_\_\_\_

Mt. 23:28; Luke 18:9

Rom. 3:10

Rom. 1:17; 5:19; 9:30-33; Gal. 3:11,21; 2 Cor. 5:21

Luke 2:25; Acts 10:22; Phil. 1:11; Eph. 5:9

1 Peter 3:14; Mt. 5:10

Rom. 5:17,21; 8:10-11

Gal. 5:5

2 Cor. 6:7; Eph. 6:14

2 Tim. 4:8

Summary Definition:

Meaning in Romans 3:25:

### **A. *dikaio* \* in Greek and Hellenistic writings (including Josephus and Philo).**

1. A first meaning (from Pindar) is “to validate,” “to establish as right.”
2. We then find the more general meaning “to regard as right,” with such nuances as “to judge,” “to grant,” “to agree,” “to desire,” “to demand.”
3. Another sense is “to treat someone rightly,” “to secure justice for someone,” either negatively as in “to pass sentence,” “to condemn or punish,” “to pass sentence of death,” or positively as in “to represent someone’s cause.”
4. In mysticism, we find the sense “to become sinless.”

**B. *dikaio* \* in the LXX, Apocrypha, Pseudepigrapha, and the Synagogue.** In the LXX the use is forensic but mostly in the positive sense “to pronounce righteous,” “to vindicate.” Thus we find 1. “to acquit,” “to prove innocent,” “to champion someone’s cause,” and occasionally “to make pure.” We also find 2. a use for divine or human vindication. Intransitively in the passive the meaning in Gen. 44:16 is 3. “to justify oneself.” (For details see *TDNT*, II, 212-14.)

There are several other important theological terms in this paragraph. List and define each of them.

Redemption:

Propitiation:

Grace:

What does it mean that God "passed over" sins previously committed? Did He ignore them? Don't forget to consider the OT allusion (Ex. 12:1-13).

Explain from this passage how God can be both "just" (i.e. not have His holiness violated) and the "justifier" (i.e. the one who declares unholy men holy and as a result makes Himself accessible to men)?

### **Bonus Questions:**

How does faith establish the Law? Is the meaning of "Law/law" always the same in 3:21,27,28,31?

What does "witness" mean in 3:21? In other words, how did the Law and Prophets witness the righteousness of God apart from the Law? Can you give any specific examples?

7) Create a ML for Romans 3:21-31

## 8) Synthesis Assignment

What is the relationship between 3:9-20 and 3:21-31?

Create a Summary Sentence for Romans 3:21-31

MIP:

Complement:

## 9) Application Assignment



Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

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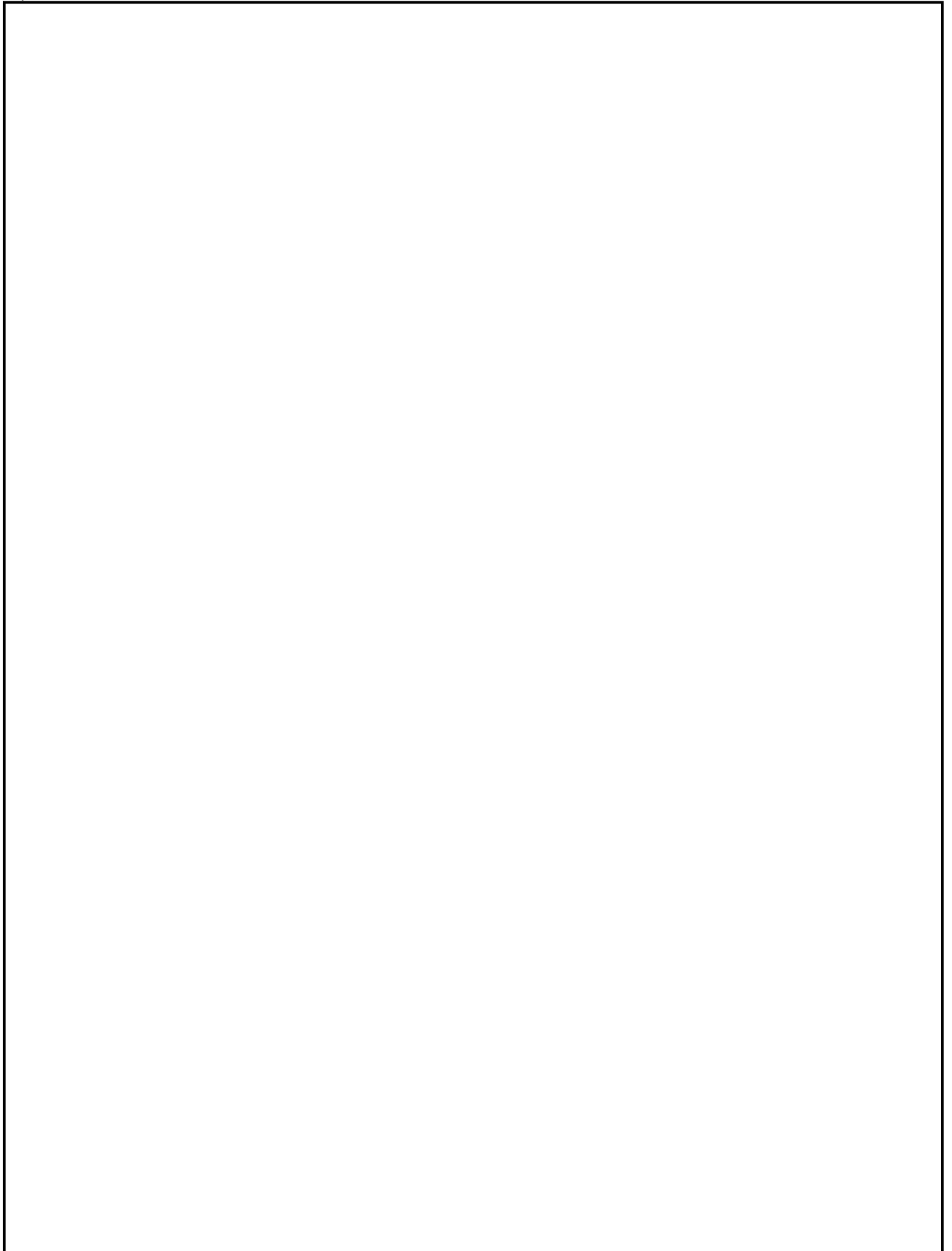
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- A cartoon illustration of a person with dark hair, wearing a white shirt and dark pants, crouching and looking at a large document. The document has horizontal lines representing text. A circular stamp is visible on the document, containing the text '06 07 19 14'.

- 63

<p><u>4:7 OBs</u></p> <p><u>IQs</u></p>	<p><u>4:8 OBs</u></p> <p><u>IQs</u></p>
<p><u>4:9 OBs</u></p> <p><u>IQs</u></p>	<p><u>4:10 OBs</u></p> <p><u>IQs</u></p>
<p><u>4:11 OBs</u></p> <p><u>IQs</u></p>	<p><u>4:12 OBs</u></p> <p><u>IQs</u></p>
	<p><i>Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.</i>  <i>Romans 4:4-5</i></p>



6) Create a ML for Romans 4:1-12





## 7) Interpretation Assignment

Complete this word study on faith

### **Faith**

NOTE: The pages for this word study on faith will be given out at a later point in the semester!!!!



What does it mean to "reckon" (cf. Romans 6:11; 8:18; 2 Cor. 5:19; 2 Tim. 4:16; Heb. 11:19; sometimes translated "consider", "credit", "count", or "impute")? Look up "reckon" and "impute" in an English dictionary.

Read Genesis 12:1-3; 15; 17. Make as many significant observations about the covenant as you can. What is the significance of the sacrifice in 15:12-18?

What difference would it have made if Abraham had received the promise after rather than before circumcision?

## 8) Synthesis Assignment



What is the relationship between 1:18-3:21 and 4:1-12?

Create a Summary Sentence for Romans 4:1-8

MIP:

Complement:

Create a Summary Sentence for Romans 4:9-12

MIP:

Complement:

## 8) Application Assignment



Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

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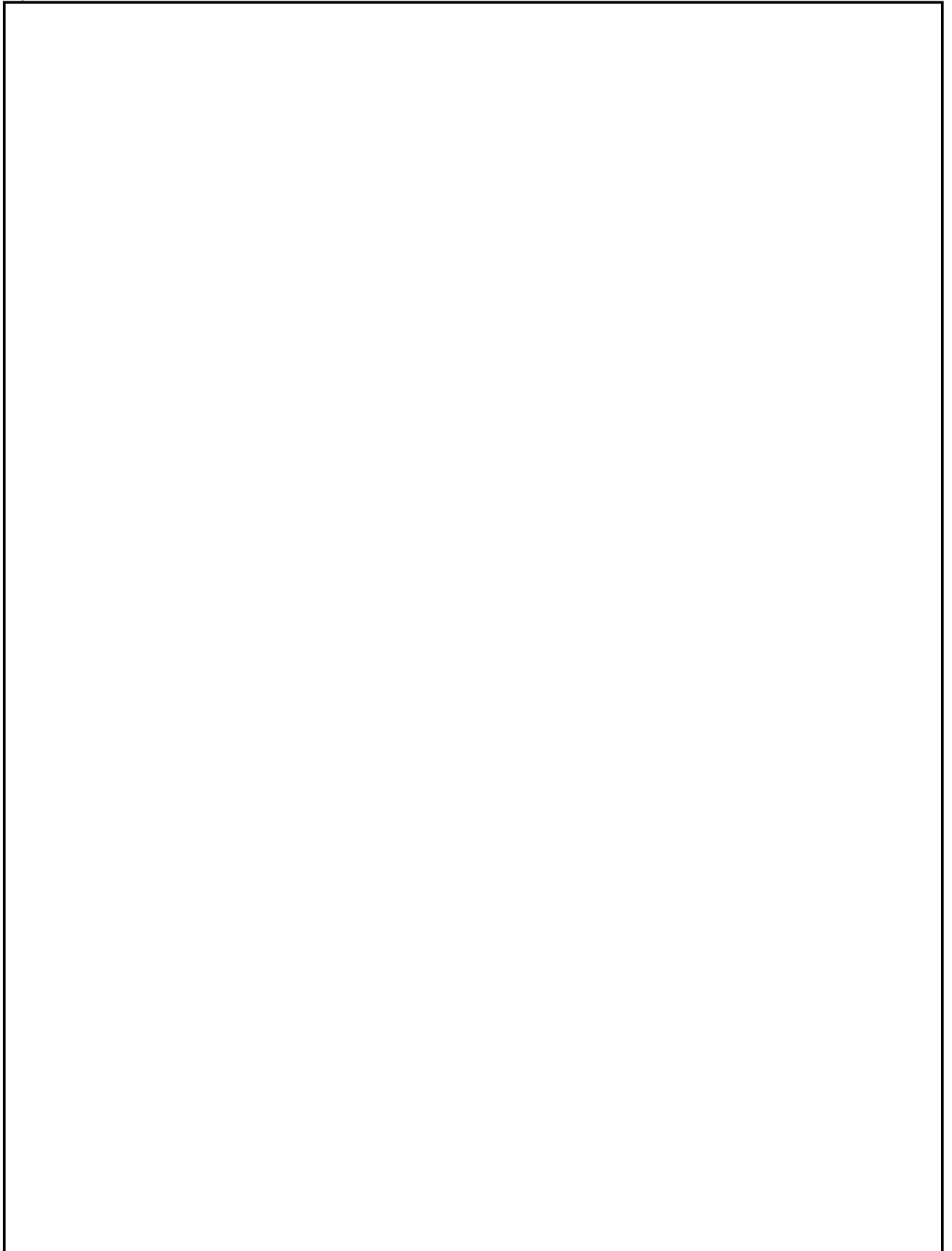
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- A cartoon illustration of a person with dark hair, wearing a white shirt and dark pants, crouching down. They are holding a large, round coin or medal in their right hand. The coin has some text on it, including '06.01' and '19.01'. To the right of the person is a large, white rectangular document or poster with horizontal lines, suggesting text. The background is a simple grey gradient.

- |                                                        |                                                        |
|--------------------------------------------------------|--------------------------------------------------------|
| <p><b><u>4:13 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>4:14 OBs</u></b></p> <p><b><u>IQs</u></b></p> |
| <p><b><u>4:15 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>4:16 OBs</u></b></p> <p><b><u>IQs</u></b></p> |
| <p><b><u>4:17 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>4:18 OBs</u></b></p> <p><b><u>IQs</u></b></p> |

<p><u>4:19 OBs</u></p> <p><u>IQs</u></p>	<p><u>4:20 OBs</u></p> <p><u>IQs</u></p>
<p><u>4:21 OBs</u></p> <p><u>IQs</u></p>	<p><u>4:22 OBs</u></p> <p><u>IQs</u></p>
<p><u>4:23 OBs</u></p> <p><u>IQs</u></p>	<p><u>4:24 OBs</u></p> <p><u>IQs</u></p>
<p><u>4:24 OBs</u></p> <p><u>IQs</u></p>	<p><i>For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.</i>  <i>Romans 4:13</i></p>

6) Create a ML for Romans 4:13-25







## 7) Interpretation Assignment

Complete this word study on hope

### Hope (elpis; noun)

Categories of Meaning:

1. Expectation to receive something \_\_\_\_\_

Acts 2:26; 23:6; 24:15; 26:6,7; Rom 8:24; 1 Th 4:13

Rom 5:2,4,5; 1 John 3:3

Rom 8:20

2 Co 1:7

2 Co 3:12; Phil 1:20

1 Th 2:19

2. Expectation to receive something \_\_\_\_\_

Acts 16:19; 1 Co 9:10

3. Expectation to receive something \_\_\_\_\_

Acts 27:20; 2 Co 10:15

4. A characteristic

of \_\_\_\_\_: Rom 15:13

of \_\_\_\_\_: Rom 12:12; 15:4,13; 1 Th 1:3; 5:8 Heb 3:6; 6:11,18; 10:23; 1 Pet. 3:15

Summary Definition:

Meaning in Romans 4:18

What is the consequence of adding something to faith (cf. 4:14; Gal. 2:21; 5:2)? Do you add anything to faith, either in regard to justification or sanctification?

What is the significance of the phrase "where there is no law, neither is there violation" (4:15)? Does it mean that if a law has not been given or is unknown that there is no possibility of sinning?

What specifically was the content of Abraham's faith (refer back to Genesis 12 and 15)?

**Bonus Question:**

To what historical event might Paul be alluding when he writes "who gives life to the dead and calls into being that which does not exist"?

**8) Synthesis Assignment**



What is the relationship between 4:1-12 and 4:13-25?

Create a Summary Sentence for Romans 4:13-17

MIP:

Complement:

Create a Summary Sentence for Romans 4:18-25

MIP:

Complement:

## 8) Application Assignment



What applications about faith do you find in vv. 18-21? Is there something presently in your life for which God is requiring you to exercise faith? Spend some time prayerfully reading Hebrews 11 as you create your own application.

Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

## James 2:14-26

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1) Pray and ask the Holy Spirit to illuminate your study



2) Read the entire book of James two times



3) Memorize: James 1:25



4) Skill of the Week - **Reconciling apparent contradictions**



James 2 has long been a source of contention among Christians. Non-Christians also use it to argue that the Bible contradicts itself. After all, how can a person be justified by faith and faith alone (Paul), and at the same time be justified by faith AND works (James – “You see that a man is justified by works and not by faith alone”)? This is especially troublesome given Paul’s vehement argument that faith and works cannot be mixed, leaving, it would seem, no room for the addition of works to justification.

But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.... Romans 4:5

But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed. ... nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified. Galatians 1:8-9; 2:16

The honest student of the Word faces a challenging task – To harmonize apparently contradictory passages of Scripture without reading his or her own presuppositions into the text. Certainly clear passages should be used to help interpret unclear passages, but we don’t want to miss the point of the unclear passages in our eagerness to find harmony. Since discussions of the relationship between James 2 and Romans 4 likely will confront each of us for the rest of our lives, we will spend our final week this semester applying the principles we have learned to interpreting James 2 and harmonizing it with Romans 4.

5. EXAMINE THE CONTEXT

What topic(s) is being discussed in the paragraphs immediately preceding and following James 2:14-26?

What is the main idea of the book of James?

Who is James’ audience?

6. OBSERVATIONS

Create as many observations and interpretive questions as you can for James 2:14-26.

<div><u>2:14 OBs</u></div> <div><u>IQs</u></div>	<div><u>2:15 OBs</u></div> <div><u>IQs</u></div>
--------------------------------------------------	--------------------------------------------------



2:26 OBs

IQs

*But one who looks intently at the  
perfect law, the law of liberty, and abides by it,  
not having become a forgetful hearer but an  
effectual doer, this man shall be  
blessed in what he does.  
James 1:25*

7. Create the ML for James 2:14-26

## 8) Interpretation Assignment



Define key terms:

Salvation: What aspect of salvation seems to be in view here (past, present or future)? Try to be specific – Saved from what or for what purpose?

Justification: In whose sight? Positional (declared righteous by God based on Christ's righteousness in spite of my sin) or actual (living a righteous lifestyle)?

To what event(s) in the life of Abraham does James refer?

To what event in the life of Abraham does Paul refer in Romans 4?

### **Bonus Question:**

Quotation marks were not included in the original Greek manuscripts of the New Testament. For that matter, the authors included no punctuation! Therefore, the quotation marks were included later for the purpose of clarification. Based upon the grammar and syntax of the Greek in James 2:14-26, it is likely that the quote should begin with, "You have faith..." and end with, "the demons also believe, and shudder." James sets up a hypothetical argument between himself and an objector in this paragraph. The objector argues a point opposite, or nearly opposite, from James. State James' main argument and the objector's main argument.





## 9) Synthesis Assignment

Write out the argument of James 2:14-26 in your own words.



## 9) Application Assignment

Principle:

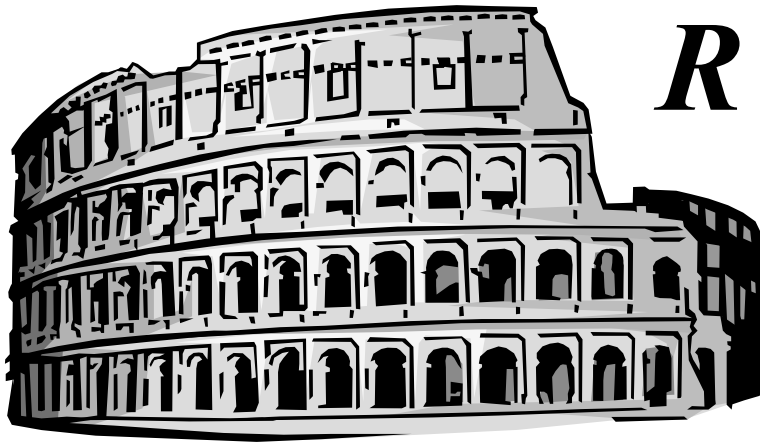
Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

# Growth Groups Inductive Bible Study



## *Romans* *5-8*

Passage	Page #
Introduction to Inductive Bible Study	
Survey and Synthesis of 1-4	2
Romans 5:1-11	12
Romans 5:12-21	20
Romans 6:1-7	25
Romans 6:8-14	30
Romans 6:15-23	34
Romans 7:1-12	39
Romans 7:13-25	45
Romans 8:1-11	50
Romans 8:12-17	56
Romans 8:18-25	60
Romans 8:26-30	65
Romans 8:31-39	69

# Synthesis of Romans 1 - 4

## Survey of Romans 5 - 8

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This semester in the college class we want to focus our attention on our absolute dependence upon God. Apart from God we would not exist. Apart from God we could not take another breath. Apart from God we could not enjoy friendships. Apart from God we would have no hope or purpose in life. We owe God all that we are and all that we have, because all that we are and all that we have is a gift from Him.

The most appropriate and powerful way for us to express our understanding of our absolute dependence upon God is through prayer. In prayer we cry out to God in confession of our sin; we cry out to God in thanks for all that He has given to us; we cry out in petition to God to give us what we need and can't provide for ourselves; we cry out to God in intercession for those who are equally needy but unaware of their need.

As a part of each time in study and fellowship this semester let's spend some time expressing our dependence upon God. Let's focus our attention on two specifics: 1) Our need for God to illuminate and apply the passage to our lives; 2) The salvation of one non-Christian friend.

- 1) Pray for the Spirit to illuminate and apply the Word and for the salvation of one non-Christian friend.



- 2) Memorize Romans 6:5-6



- 3) Synthesize Romans 1-4 from last semester

Read through Romans 1-4 this week. As you are reading, create a biblical theology of these chapters by summarizing what you learned last semester in Romans 1-4 about the following categories (list truths and the scriptural references that accompany them):

**The Bible**

**God the Father**

How do we know that God exists?

Who is He?

What is His personality like?

What has He done?

What will He do in the future?

**God the Son**

Who is He?

What is His personality like?

What has He done?

What will He do in the future?

**God the Holy Spirit**

Who is He?

What is His personality like?

What has He done?

What will He do in the future?

**Mankind**

How do these paragraphs describe man's condition?

Define sin. Describe the extent of sinfulness in the world.

**Salvation**

From what do we need to be saved?

Define justification.

Describe the relationship of works, circumcision and the Law to justification.

**Yourself**

What were the primary lessons you felt that God wanted you to apply from Romans 1-4?

What theological topics did Paul choose not to address in Romans 1-4? Why do you think he left these out?

#### 4) Complete the following steps as you survey Romans 5-8:

Read Romans 5-8 and create titles for the following paragraphs

**\*\*\* We have included the NAS version of Romans 5-8 in the back of the packet to aid you in your study**

Tips:

1. Each paragraph title should be 1-4 words.
2. If you don't agree with the paragraph divisions given below, change them. However, you should have a reason for changing them.
3. Finally, don't copy the paragraph titles straight from your Bible. Your titles should represent your understanding of each paragraph.

Romans 5-8 Survey
<b>5:1-11</b>
<b>5:12-21</b>
<b>6:1-23</b>
<b>6:1-7</b>
<b>6:8-11</b>
<b>6:12-14</b>
<b>6:15-23</b>
<b>7:1-25</b>
<b>7:1-6</b>
<b>7:7-13</b>
<b>7:14-25</b>
<b>8:1-39</b>
<b>8:1-8</b>
<b>8:9-11</b>
<b>8:12-17</b>
<b>8:18-25</b>

**As you are reading chapters 5-8, jot down any observations you discover about the following characteristics:**

- **Relationships between paragraphs**
  - o Cause/effect
  - o Explanation
  - o Summarization
  - o Resolution
  - o Introduction/conclusion
- **Emphasis**
  - o Proportion of material devoted to an idea, person or event (e.g. crucifixion events)
  - o Stated purpose (John 20:30; Prov. 1:2-6)
  - o Order (Gen. 1-3; Luke 4)
- **Repetition**
  - o Terms, phrases, clauses (Ps. 136:1-2)
  - o Characters (e.g. Barnabas in Acts)
  - o Events/circumstances (Judges)
  - o Patterns (e.g. Adam and Christ in Romans)
  - o Citation of OT passages in NT (Mt. 12:39-41; 1 Peter/Psalm 34)
- **Atmosphere**
  - o For example sarcasm, compassion, danger, intrigue, urgency, despair, humility, awe, gratitude, joy, tenderness, zeal, anger, concern, caution
- **Literary Structure**
  - o Biographical - story built around key persons
  - o Geographical - return to key places in Genesis and movement in Exodus
  - o Historical - story built around key events; e.g. Joshua, John (7 “signs”)
  - o Chronological - often employed in biography and history but not always (Judges)
  - o Ideological - each idea builds on the preceding to support the controlling theme

**After reading Romans 5-8, what additional theological topics did Paul pick up in Romans 5-8? How is the order in which he considers various topics significant?**



**Review the background articles on Rome and the book of Romans that you received last semester.**

## Article on the Book of Romans

This letter is the premier example of the epistolary form of writing, not only in the Pauline body of material and in the New Testament but also in all of ancient literature. It stands first in every list of the Apostle Paul's writings though it was not first in time of composition. This bears witness to the importance of the work both in its theme and in its content. It may also reflect the significance of the location of the letter's first readers, the imperial capital of Rome. In addition a possible tie grows out of the fact that the Book of Acts ends with Paul in Rome so that his letter to the Romans follows naturally in the order of Bible books.

**Authorship.** That Paul is the author of this letter is denied by almost no one. Even the ancient heretics admitted Romans was written by Paul. So do the modern (19th century and later) radical German critics, who deny many other facts in the Scriptures.

**Recipients.** A valid question does exist concerning the identity of the recipients of this letter. Paul simply addressed it "to all in Rome who are loved by God and called to be saints" (Rom. 1:7); he did not address it to "the church in Rome." That a church did exist in Rome is obvious, because Paul sent greetings to the church that met in the home of Aquila and Priscilla (16:5). Probably several churches were in Rome; perhaps this multiplicity of churches is why Paul addressed the letter to "the saints" instead of to "the church."

Were these believers in Rome Jews or Gentiles in ethnic background? The answer is both. Aquila, for example, was a Jew (Acts 18:2), as were Andronicus, Junias, and Herodion, all three identified as Paul's relatives (Rom. 16:7, 11). According to Josephus and others a large Jewish colony lived in Rome (cf. Acts 28:17-28). But Rome was a Gentile city, the capital of a Gentile empire in which all Jews, believing and unbelieving, formed a small minority. In addition, though Paul never failed to witness and to minister to Jews, his calling from God was to be "the apostle to the Gentiles" (Rom. 11:13; cf. 15:16). So it is reasonable to conclude that his readers were mostly Gentile in background.

Since the Apostle Paul had not yet visited Rome, how had the Christian faith been introduced to the city? Apparently no other apostle had yet reached Rome, in the light of Paul's stated purpose to be a pioneer missionary and to open virgin territory to the gospel (15:20). In particular, it is evident that Peter was not in Rome at that time because Paul expressed no greetings to him, a grievous error if Peter indeed were there.

Perhaps a partial answer to the founding of the church at Rome is the fact that "visitors from Rome" (Acts 2:10) were in the crowd that witnessed the miracle of Pentecost and heard Peter's sermon. Some of them probably were among the 3,000 converts that day and returned to Rome as believers in Jesus Christ to propagate their faith. Other believers migrated to Rome through the years since Pentecost, for Rome was a magnet that drew people from all over the empire for business and other reasons.

**Place and Date.** Though Paul never named the city, it is obvious that he wrote this letter from Corinth, Cenchrea (16:1) being its eastern harbor. The letter was written at the close of Paul's third missionary journey during the "three months" he was in Greece (Acts 20:3) just before his return to Jerusalem with the offering from the churches of Macedonia and Achaia for the poor believers there (Rom. 15:26). After leaving Corinth, Paul was in Philippi during the Passover and the Feast of Unleavened Bread (Acts 20:6) and desired to reach Jerusalem by Pentecost (Acts 20:16). The letter was written, therefore, in the late winter or early spring of A.D. 57 or 58.

**Purposes.** While Phoebe's projected trip to Rome (Rom. 16:2) was undoubtedly the specific occasion for Paul's writing this letter, he had several objectives in writing. The most obvious was to announce his plans to visit Rome after his return to Jerusalem (15:24, 28-29; cf. Acts 19:21) and to prepare the Christian

community there for his coming. The believers in Rome had been on Paul's heart and prayer list for a long time (Rom. 1:9-10) and his desire to visit them and to minister to them, unfulfilled to this point, was finally about to be satisfied (1:11-15; 15:22-23, 29, 32). Therefore Paul wanted to inform them of his plans and to have them anticipate and pray for their fulfillment (15:30-32).

A second purpose Paul had for writing this letter was to present a complete and detailed statement of the gospel message he proclaimed. Paul was eager "to preach the gospel also to you who are at Rome" (1:15) and he wanted them to know what it was.

A third purpose for writing this letter is not as obvious as the first two. It is related to the tension between the Jewish and the Gentile segments in the Christian community at Rome and a possible conflict between them. Paul did not take sides, but he carefully set forth both sides of the question. On the one hand he emphasized the historical and chronological priority of the Jews—"first for the Jew, then for the Gentile" (Rom. 1:16; cf. 2:9-10). He also stressed the "advantage . . . in being a Jew" (3:1-2; 9:4-5). On the other hand he pointed out that "since there is only one God" (3:30), He is the God of the Gentiles as well as the God of the Jews (3:29). As a result "Jews and Gentiles alike are all under sin" (3:9) and alike are saved by faith in the Lord Jesus Christ and His redemptive and propitiatory sacrifice. Furthermore, in order to bring believing Gentiles into His program of salvation, extending His grace to all human beings, God temporarily halted His specific program for Israel as a chosen nation, since that nation through its official leaders and as a whole had rejected in unbelief God's Son as the Messiah. During this period God continues to have a believing "remnant chosen by grace" (11:5) "until the full number of the Gentiles has come in" (11:25) and God takes up again and fulfills His promises to Israel as a nation.

Related to the Jewish-Gentile tension that runs throughout this letter is a muted but definite undertone that questions God's goodness and wisdom and justice as seen in His plan of salvation. No complaints against God are voiced, but they are implied. As a result this letter to the Romans is more than an exposition of Paul's "gospel of God's grace" (Acts 20:24), a declaration of God's plan of salvation for all human beings by grace through faith. It is a theodicy, an apologetic for God, a defense and vindication of God's nature and His plan for saving people.

*(From The Bible Knowledge Commentary by John A. Witmer. Published by Scripture Press Publications in 1985.)*

## Article on Rome

**Roman Empire**, the lands around the Mediterranean Sea and in Europe ruled by Rome. While events recorded in the books of the OT took place prior to the emergence of Rome as the sole power in the Mediterranean basin, Rome's influence was already strong at the time of the Maccabean revolt (begun 167 B.C.), and from that point until Rome assumed control over Palestine in 63 B.C. its power influenced events throughout the eastern Mediterranean world.

The Romans saw themselves as the legitimate rulers of the civilized world. This vast empire had been gained, Cicero wrote, only through just wars: "Our people by defensive wars in support of its allies has taken possession of the whole world" (*De Re Publica* 3.35). After the aristocratic misrule in the provinces and the bloody civil wars at home, the imperial order seemed to usher in a new age of peace. It provided permanent military security and high standards of administrative, judicial, and fiscal efficiency. The new era of peace was widely proclaimed in Augustan literature. Augustus' return from campaigns in Gaul and Spain was celebrated by dedication of the *Ara Pacis Augustae* (altar of the peace of Augustus), in January, 9 B.C. Augustus had had the doors of the temple of Janus closed in 29 B.C., signifying the end of warfare. Imperial coinage also celebrated the new age of peace. Even for many of the subject peoples the new Roman order presented an effective and stable rule that stood above local and regional disputes.

**The Birth of Christianity:** It was in the time of Augustus that Jesus was born (Luke 2:1), and that the events recorded in the NT began. Rome was thus the dominant political and military force of the world of the NT. According to the Gospel records, Jesus was born in Bethlehem as the result of a Roman census

(Luke 2:1-4), drew illustrations in his teaching from the ever present occupying forces (Matt. 5:41, a service a Roman soldier could demand of a civilian), lived his life in a land under Roman domination, and was put to death by a Roman governor on a Roman means of execution, the cross.

Paul carried out his entire mission within the bounds of the eastern portion of the Roman Empire, wrote his most carefully reasoned letter to Christians who lived in its capital, took advantage of his Roman citizenship (Acts 16:37-38), was arrested by Romans in Jerusalem (Acts 21:31-33), escorted by them (23:24) to the Roman governor's residence in Caesarea (23:33), and when he exercised the citizen's right to appeal to Caesar (25:11) they took him to Rome itself (Acts 27-28).

The apostle Peter is remembered to have written a letter sent to Christians in the Roman provinces in Asia Minor (1 Pet. 1:1), and tradition has it that he was martyred in Rome, the capital city of the empire. In trying times, the author of the Revelation of John denounced bitter persecutions of Christians (Rev. 17), persecutions that came to an official end only when the emperor Constantine in A.D. 313 issued his edict of toleration and subsequently gave his official favor to Christianity as his own religion. Thus the entire career of the early church, as well as the events recorded in the NT and the writing of the NT books themselves, took place in a world dominated by the Roman Empire

**Life in Rome:** The Romans also prided themselves on more utilitarian building accomplishments such as paving roads, constructing systems of bridges for them, and especially using aqueducts to deliver running water to the city. The availability of water encouraged the construction of fountains and numerous public baths. Augustus' friend Agrippa restored and enlarged four existing aqueducts. He was also able to use concrete to build two more. Agrippa was the first to have several water channels run over a single series of stones. Another element in his overhaul of the city's drainage system was repairing the retaining walls along the Tiber River.

The public baths were just as much centers of social life as the forum, the Circus Maximus, or the amphitheaters. The largest bath remains are those of Caracalla (A.D. 211-217) and Diocletian (A.D. 289-305). They cover some 30 acres and consist of a conglomeration of rooms and courtyards. Baths of all types were available: cold, warm, hot, steam, air, and sun. There were facilities for exercise, gymnastics, and massage. In addition the garden parks, the library, and the museum provided places for conversation and study. The admission fee and the cost of oil for anointing the body may have kept many from using these baths too often. The city also boasted numerous smaller baths. There were some hundred and seventy such under Augustus and the number swells to over nine hundred in late antiquity (fourth century A.D.).

The wealthier Romans lived in villas, an atrium style of house with a peristyle section and a garden area in the back around which one found the dining room and bedrooms. Lead pipes were used to connect individual homes to the sewage and water systems. Heaters created warm air under the floors of the houses. The slaves occupied the second floor. The emperor Augustus still lived in a modest home on the Palatine, but Tiberius built the first palace and Nero the famous 'Golden House.' Later centuries would see the wealthy also building palaces as homes.

Most of the approximately one million inhabitants of the city, however, were crowded into the brick and wooden tenements, *insulae* (Lat., 'islands'), which are well known from excavations at Ostia. Such buildings could be as large as 4,000 square feet and rise five to six stories. They had no water supply or latrines. The ground floors contained shops, workshops, and storerooms. A typical ground-floor unit contained three to five rooms. As one went higher in the building the units became smaller and darker. The *insulae* were crowded, noisy, and very public. Not surprisingly many shopkeepers moved out onto the streets to conduct their business, thereby contributing to the general congestion. Vehicular traffic along the Appian Way was banned during the day. Consequently the uproar of carts along its stones made for an equally noisy night. These tenement buildings were also perpetual fire traps and burned rapidly in the great fire under Nero in A.D. 64, which was blamed on the Christians.

*(Achtemier, Paul J., Th.D., Harper's Bible Dictionary, (San Francisco: Harper and Row, Publishers, Inc.) 1985.*

# **Romans Review Test**

From what city and under what circumstances did Paul write the book of Romans?

Define “justification.”

Can you quote Romans 3:23?

Can you quote Romans 6:23?

Define “sanctification.”

What is the main topic of chapters 1-5?

What is the main topic of chapters 6-8?

In which chapter does Paul make the statement, “Wretched man that I am! Who will set me free from the body of this death?”

Which chapter explains the role of the Holy Spirit?

Which chapters describe the relationship of Israel to the grace of God and to His kingdom program?

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

12



5) Create a Mechanical Layout for Romans 5:1-11

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

5:1 THEREFORE having been justified by faith, (CAUSE; note past tense, passive voice)  
we have **peace** with God (EFFECT or RESULT; note present tense)  
through our Lord Jesus Christ, (INSTRUMENTATION)  
2 through whom also (INSTRUMENTATION)  
we have obtained our introduction into this **grace** (additional RESULT)  
in which we stand; (current STATUS in relationship to grace)  
by faith (MEANS by which we obtained our introduction)  
and we exult in **hope** (third RESULT; CLIMAX of justification; present tense, future orientation)  
of the glory (OBJECT of hope)  
of God. (SOURCE of glory)

## 6) Interpretation Assignment



What does it mean that we have "peace with God" (5:1)? Is this peace primarily subjective (I feel at peace) or objective (I am no longer His enemy)?

In what sense were we God's "enemies" (5:10)?

What is the progression in 5:1-2? What 3 aspects of the Christian life are outlined in 5:1-2?

Why does Paul argue that we should "boast" in tribulations (5:3-5; cf. Eph. 3:13; 2 Cor. 4:7-11; 12:9-10)? Is this reasonable? Why does hope not "disappoint" (5:5)?

How is proven character developed (5:4)? Of what character qualities does God highly approve? (Phil. 2:22; James 1:12; 2 Cor. 10:18; 1 Thess. 2:4; 1 Tim. 3:10; 1 Peter 1:7)

Why would a person "hardly die for a righteous man"? How does this argument (5:7-8) demonstrate the depth of God's love for us? How does God answer us when we feel that He does not care (cf. Mark 4:35-41)?

Define "reconciliation" (cp. 2 Cor. 5:18-21).



## Word Study on “Salvation”

What does "saved" mean in 5:9? In 5:10? Take note of the verb tenses in these verses.

Try to come up with a synonym or two for "salvation" by performing a word study. If you have never done a word study on “salvation,” use the concordance sheet on the following pages to complete your own study. **Don’t worry if you have never done a word study – see pages 89-91 for instructions, and do the best you can. Your leader will walk you through the process, and your group will talk through this word study together.**

As you are looking up references and creating categories look for:

- What kind of “salvation” is being talked about? Look for examples of spiritual and physical “salvation”
- When does the “salvation” take place? Notice the tense of the verbs in each verse, and look for examples of “salvation” past, present and future

### Definition of “salvation”

### Categories of Meaning:

Notice that Paul only uses “salvation” one time in Romans 1-4, and he only uses “save” 3 times in Romans 5-8. However, he uses “justify” and “justification” over and over again in Romans 1-4. Why is that?

## 7) Synthesis Assignment



Explain the significance of "therefore" in 5:1. Describe the relationship between chapters 1-4 and 5:1-11.

Summary Sentence for Romans 5:1-11 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement:

## 8) Application Assignment



From 5:1-5,9-10 list some results of justification.

How does the fact that you have been justified affect your attitude toward your current circumstances?

How is God calling you to respond this week to this passage? See 94-95 for some tips on how to apply the text to your own life.

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

18

<p><b><u>5:16 OBs</u></b></p> <p><b><u>IQs</u></b></p>	<p><b><u>5:17 OBs</u></b></p> <p><b><u>IQs</u></b></p>
<p><b><u>5:18 OBs</u></b></p> <p><b><u>IQs</u></b></p>	<p><b><u>5:19 OBs</u></b></p> <p><b><u>IQs</u></b></p>
<p><b><u>5:20 OBs</u></b></p> <p><b><u>IQs</u></b></p>	<p><b><u>5:21 OBs</u></b></p> <p><b><u>IQs</u></b></p>
	<p><i>For if by the transgression of the one, death reigned through the one, much more those who received the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. Romans 5:17</i></p>

## 5) Create a Mechanical Layout for Romans 5:12-21

Use the mechanical layout pages attached to the end of the study (pp. 89-91) to help you create your own mechanical layout.

12 Therefore, just as through one man sin entered into the world, ("therefore" = INFERENCE made based upon what has just been stated)

and death through sin, (RESULT)

and so death spread to all men, (RESULT)

because all sinned— (REASON; Paul breaks off this thought in order to explain himself. He will not pick it up again and complete the thought until 5:18)

13 for until the Law sin was in the world; (begins EXPLANATION of the idea that all died because all sinned)

but sin is not imputed when there is no law. (CONTRAST)

14 Nevertheless death reigned from Adam until Moses,

even over those who had not sinned in the likeness of the offense of Adam,

who is a type of Him who was to come.

15 But the free gift is not like the transgression. (CONTRAST to the "offense of Adam")

For if by the transgression of the one the many died, (EXPLANATION of the contrast)

much more did the grace of God abound to the many (CONTRAST)

and the gift

by the grace of the one Man, Jesus Christ.

## 6) Interpretation Assignment:



What were the results of Adam's fall upon mankind? What sort of "death" is Paul referring to in vv. 12-21? What is proven by the fact that death reigned from Adam until Moses (5:14)?

How did "all sin" in Adam (v. 12)? Is it fair that we should be held responsible for Adam's sin(s)? For which of Adam's sin(s) are we held accountable (5:14-15)? Are we born "guilty"?

What does it mean, "sin is not imputed when there is no law"(5:13)?

How is the "free gift" like and/or unlike the "transgression"? You may want to make a chart comparing the two throughout 5:15-21.

What does it mean to "reign in life"(5:17)? Is this related to justification, sanctification or glorification? How is it accomplished in the believer's life?

## 7) Synthesis Assignment



What is the relationship between 5:1-11 and 5:12ff?

Summary Sentence for Romans 5:12-21 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement:

## 8) Application Assignment



What would our condition be apart from God's **GRACE**? Spend 5 minutes each day this week thanking God for the benefits that His **GRACE** has provided you through Jesus Christ.

What does this paragraph say, if anything, about the fate of infants who die, aborted babies or people with diminished mental capacities?

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|-------------------------------------------------------|-------------------------------------------------------|
| <p><b><u>6:1 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>6:2 OBs</u></b></p> <p><b><u>IQs</u></b></p> |
| <p><b><u>6:3 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>6:4 OBs</u></b></p> <p><b><u>IQs</u></b></p> |
| <p><b><u>6:5 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>6:6 OBs</u></b></p> <p><b><u>IQs</u></b></p> |



**6:7 OBs**

**IQs**

*Therefore we have been buried  
with Him through baptism into death,  
in order that as Christ was raised from the  
dead through the glory of the Father, so we  
too might walk in newness of life.  
Romans 6:4*

**5) Complete the ML for Romans 6:1-7.**

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

6:1 WHAT shall we say then? (INFERENCE based on previous discussion)  
Are we to continue in sin that grace might increase? (QUESTION; hypothetical objection)  
2 May it never be! (ANSWER)  
How shall we who died to sin still live in it? (EXPLANATION phrased as question)  
3 Or do you not know that all of us ...have been baptized into His death? who have been  
baptized into Christ Jesus



## 6) Interpretation Assignment:

Prepositions (e.g. “*according to* the flesh/Spirit,” “*in* the flesh/Spirit,” “set *on* the flesh/Spirit”) are very important as you are interpreting Romans 6-8. I suggest that you use a New American Standard translation (as given you in the back of the packet) in order to help you clearly see these distinctions.

What does Paul mean by "baptized" in this passage? What is the result(s) of baptism?

What is the meaning of "death" in this passage? (cf. 6:2,3,4,5,7,8,9,10,11,13,16,21,23) Does it carry more than one meaning or nuance? What are the possible meanings?

What does it mean to be “freed” from sin (6:7,18)?

In v. 6 what does it mean, “that our body of sin might be done away with”? Is the "body of sin" the same as "the old self/man"?

What does it mean, theologically and practically, that the old man *was crucified* (note the past tense, passive voice)?

## Word Study on “Grace”

**See pp. 89-91 for instructions on how to do a word study.**

Complete the following word study on “grace.” “Grace” essentially means “favor.” As you are categorizing the verses, look for the following:

- Who is granting favor to whom?
- On what basis is the favor being granted?
- What effects or benefits does the favor produce?

Pay particular attention to how Paul uses “grace” in Romans (the word occurs more frequently in Romans than in any other book; 24 times in Romans, 100 times by Paul, 155 times in the entire NT).

**Definition of “grace”:**

**List of references to look through:**

Lk. 4:22; Col. 4:6; Lk. 1:30; 2:40; 2:52; John 1:14,17;  
Acts 6:8; 20:32; 2:47; 4:33; 24:27; 25:3, 9;  
Rom. 3:24; 4:4,16; 5:15-21; 6:14-15; 6:17/7:25/1 Cor. 15:57 (“thanks”); 11:5-6;  
2 Cor. 1:12; Gal. 2:21; 5:1-4; Col. 1:6; 3:16 (“thankfulness”); 2 Cor. 8:6,7;  
Eph. 1:2,6; 2:5,7,8; 4:7; 1 Tim. 1:14; 2 Tim. 1:9; 2:1; Titus 2:11; 3:7; 1 Peter 1:10,13; 5:10;  
Heb. 2:9; 13:9; 2 Peter 3:18; James 4:6

## 7) Synthesis Assignment



Why does Paul ask the question found in 6:1?

Create a Summary Sentence for Romans 6:1-7 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement(s):

## 8) Application Assignment



Create an application from this paragraph. See pp. 94-95 for instructions on application.

Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

28

**6:14 OBs**

**IQs**

*Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.  
Romans 6:11*

**5) Create a ML for Romans 6:8-14**

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

8 Now if we have died with Christ, (COND.; SUMMARIZING previous paragraph with new concl.) we believe that we shall also live with Him, (RESULT)  
9 knowing that Christ, is never to die again; (REASON) having been raised from the dead, death no longer is master over Him. (REASON)  
10 For the death that He died, He died to sin, (EXPLANATION) once for all; but the life that He lives, He lives to God. (CONTRAST)

## 6) Interpretation Assignment



What does it mean to be “dead to sin”?

"Consider" in v. 11 is the same word as "reckon" in 4:3. What is the meaning of this word?  
How do you “consider” or “reckon” yourself dead to sin?

In what sense can the believer be a "weapon/instrument" of unrighteousness or of righteousness?  
Give an example of each.

What does it mean to be “under law”?

What does it mean to be “under grace”?

## 7) Synthesis Assignment



Explain the transition into 6:12.

Create a Summary Sentence for Romans 6:8-11 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement(s):

Create a Summary Sentence for Romans 6:12-14

MIP:

Complement(s):

## 8) Application Assignment



What must a believer know and do in order to live a righteous life according to this passage?

How will you apply these principles to your life this week?

What are some helpful analogies by which you could describe this process to another believer?



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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

<u>6:15 OBs</u>	<u>6:16 OBs</u>
<u>IQs</u>	<u>IQs</u>
<u>6:17 OBs</u>	<u>6:18 OBs</u>
<u>IQs</u>	<u>IQs</u>



## 5) Create a ML for Romans 6:15-23

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

**15** What then? (INFERENCE based on previous discussion; logical but erroneous) Shall we sin (QUESTION; hypothetical objection) because we are not under law (CAUSE or REASON) but under grace? (CONTRAST) May it never be! (ANSWER)

**16** Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? (EXPLANATION; REPETITION of question, "Do you not know?")

## 6) Interpretation Assignment



“Slavery” is a figure of speech. It is also a central theme in this chapter. What is the significance of this figure of speech? See pp. 92-93 for help in understanding figures of speech.

List and describe any other figures of speech you noticed in chapter 5-8.

What two choices do we have in regard to whom/what we serve? What determines whom/what we serve? Why doesn't it “feel” like we have a choice sometimes?

What does the term "sanctification" mean in 6:19,22?

What is the "benefit" (literally “fruit”) to which Paul refers in 6:21,22?

## 7) Synthesis Assignment



What is the relationship between 6:1-14 and 6:15-23?

What is the difference between the rhetorical question Paul asks in 6:1 and the one he asks in 6:15? Is he merely restating the same question?

Create a Summary Sentence for Romans 6:15-23 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement(s):

## 8) Application Assignment



From chapter 6 list at least 4 ways in which we are identified with Christ. Explain the practical impact of each on the believer's life/lifestyle.

In the light of what you learned from Romans 6, why do you think so many believers today experience so little spiritual victory?

Write out how you think God is calling you to respond to the truths you have just learned.

Share these truths with at least one other believer this week. Write down his/her response.

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

37



### 5) Create a ML for Romans 7:1-12

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.



## 6) Interpretation Assignment



Explain Paul's analogy about the married woman. Is the issue of adultery central to his argument? What is it precisely that dies in this analogy?

What does Paul mean by “death” in Romans 7? Are there multiple meanings?

Can a believer be described as "in the flesh" (7:5; 8:8-9)? Can a believer be described as "fleshly" or "carnal" or “walking according to the flesh” (cf. Romans 7:5; 8:5-9; 1 Cor 2:14-3:15; 2 Thess 3:6; 1 Tim 1:15)? What is the difference between being “in the flesh” and being “fleshly”?

How does the Law function in people's lives according to this passage? What does it produce (7:7-13)? Can you think of an illustration of law working this way in your own life?

What does Paul mean when he says he was once “alive” apart from the Law (7:9)?

If the Law arouses sin, is it not sinful? In what sense is the Law good or beneficial?

## Word Study on “Flesh”

Complete the following word study on “flesh.” See pp. 89-91 for instructions on how to do a word study.

Look for literal and figurative uses. Among the figurative uses, you will find several distinct categories of meaning.

### Definition of “flesh”:

### Categories of Meaning:

Mt. 16:17; 24:22; Lk. 3:6; Jn. 17:2; Acts 2:17; Rom. 3:20

Lk. 24:39; Jn. 1:14; 3:6; 6:51; Acts 2:26,31; Rom. 2:28; 1 Cor. 15:39; Eph. 2:11

Rom. 1:3; 4:1; 9:3,5,8; 11:14

Mt. 26:41; Rom. 6:19; 8:3; 7:5,18; 8:3ff; 13:14; Gal. 5:13,16-24; Eph. 2:3; 1 Jn. 1:16

Jn. 6:51-56

1 Cor. 7:28; Js. 5:3

Jn. 6:63; Gal. 3:3; 6:12,13; Phil. 3:3,4

Jn. 8:15; 1 Cor. 1:26; 2 Cor. 5:16; 11:18

## 7) Synthesis Assignment



In chapter 6 Paul described our new relationship to Christ, and consequently our new relationship to sin and death. Why does he follow that up with a discussion of our new relationship to the Law (chapter 7)? Would you have included chapter 7, or would you have jumped straight to a discussion of our new relationship to the Spirit (chapter 8)?

Create a Summary Sentence for Romans 7:1-6 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement:

Create a Summary Sentence for Romans 7:7-12

MIP:

Complement:

## 8) Application Assignment



What does it mean to be "dead to the Law" (v. 4) or "released from the Law" (v. 6)? What are the implications of this truth in the believer's life?

What does it mean in v. 6 that we serve in "newness of the Spirit and not in oldness of the letter"?

In what ways are you serving Christ in the oldness of the letter?

How can you begin to serve in newness of the Spirit this week?

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|--------------------------------------------------------|--------------------------------------------------------|
| <p><b><u>7:13 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>7:14 OBs</u></b></p> <p><b><u>IQs</u></b></p> |
| <p><b><u>7:15 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>7:16 OBs</u></b></p> <p><b><u>IQs</u></b></p> |
| <p><b><u>7:17 OBs</u></b></p> <p><b><u>IQs</u></b></p> | <p><b><u>7:18 OBs</u></b></p> <p><b><u>IQs</u></b></p> |

<p><u>7:19 OBs</u></p> <p><u>IQs</u></p>	<p><u>7:20 OBs</u></p> <p><u>IQs</u></p>
<p><u>7:21 OBs</u></p> <p><u>IQs</u></p>	<p><u>7:22 OBs</u></p> <p><u>IQs</u></p>
<p><u>7:23 OBs</u></p> <p><u>IQs</u></p>	<p><u>7:24 OBs</u></p> <p><u>IQs</u></p>
<p><u>7:25 OBs</u></p> <p><u>IQs</u></p>	<div> <p><i>Wretched man that I am!  Who will set me free from the body  of this death? Thanks be to God through  Jesus Christ our Lord! So then, on the one  hand I myself with my mind am serving the  law of God, but on the other, with  my flesh the law of sin.  Romans 7:24-25</i></p> </div>

### 5) Create a ML for Romans 7:13-25

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

## 6) Interpretation Assignment



Is Paul referring to himself in pre- or post-conversion days? How do you know (remember the context of chapters 5-8 and observe the tense of the verbs)?

What does Paul mean when he says, "I am of flesh, sold into bondage to sin"?

When Paul says in 7:20 "...I am no longer the one doing it, but sin which dwells in me," is he denying personal responsibility for his sin? What does he mean?

Who is the "inner man" (7:22)?

What are the "members of my body" (7:23)?

What is the "law of my mind," and what is the "law of sin" (7:23)? What does Paul mean by "law" here?

## 7) Synthesis Assignment



What is the relationship between 7:1-12 and 7:13-25?

Explain Paul's summary/conclusion statement in 7:25. Does this statement solve the dilemma or merely restate it?

Create a Summary Sentence for Romans 7:13-25 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement:

## 8) Application Assignment



Describe the struggle of 7:14-25? What causes this struggle? As you think of some examples from your own life, ask God daily to cause you to understand and apply the solution to this struggle. Record any insights you have.



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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

<u>8:1 OBs</u>	<u>8:2 OBs</u>
<u>IQs</u>	<u>IQs</u>
<u>8:3 OBs</u>	<u>8:4 OBs</u>
<u>IQs</u>	<u>IQs</u>



## 5) Create a Mechanical Layout for Romans 8:1-11

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

8:1 THERE is therefore now no condemnation

for those who are in Christ Jesus. (SUBSET – who exactly escapes condemnation)

2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. (EXPLANATION)

3 For what the Law could not do, God *did*:

weak as it was through the flesh

(EXPLANATION of law's inability)

sending His own Son in the likeness of sinful flesh (MANNER by which God accomplished purposes) and *as an offering* for sin, He condemned sin in the flesh,

4 in order that the requirement of the Law might be fulfilled in us, (PURPOSE)

## 6) Interpretation Assignment



In 8:1 some Greek manuscripts read, “There is therefore now no condemnation for those who are in Christ Jesus.” Others add the clause, “...who do not walk according to the flesh but according to the Spirit.” How might these two different readings affect your understanding of this verse?

What does "condemnation" mean in 8:1? How might the two different readings mentioned above affect your definition of this word?

What does Paul mean by "Law" in 8:2-4? How is the requirement of the Law fulfilled in us?

What is the "law of sin and of death" in v. 2? What is the "law of the Spirit of life in Christ Jesus" and how has it set believers free?

Is there a distinction between "those who are in the flesh" (8:8,9) and those who "set their mind on the flesh" (8:5)? If so, what is it?

In what sense does the mind set on the flesh (8:6) result in "death"?

Define "life" (5:10,17,18,21; 6:4,22,23; 8:2,6,10; 11:15). It may not be as simple as you think!

How can "the body be dead because of sin" and yet "the spirit be alive because of righteousness" (8:10)? You will need to define "body," "spirit," "dead" and "alive." In what sense can He "give life to your mortal bodies" (8:11)?

Do all believers have the Holy Spirit? Do some people receive more of the Spirit than others? Do some people experience more of the Spirit?

## 7) Synthesis Assignment



What is the relationship between chapter 7 and chapter 8 of Romans?

Create a Summary Sentence for Romans 8:1-11 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement:

## 8) Application Assignment



“Walk” is a figure of speech. What does it mean to "walk according to the Spirit"?

How do you "set your mind on the Spirit/flesh"?

What will you do this week to improve the way you “walk according to the Spirit” and the way you “set your mind on the Spirit”?

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

54

## 5) Create a ML for Romans 8:12-17

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

**12** So then, (CONCLUSIONS based on previous paragraph) brethren, we are under obligation,  
not to the flesh, to live according to the flesh— (CONTRAST; Paul breaks off his thought and apparently never completes  
this sentence; the implied completion would be, "... but to the Spirit, to live according to according to Spirit.")  
**13** for if you are living according to the flesh, (CONDITION)  
you must die; (CONSEQUENCE)  
but if you are putting to death the deeds of the body, (CONDITION)  
by the Spirit (MEANS)  
you will live. (CONSEQUENCE)



## 6) Interpretation Assignment



What does it mean that a believer is under or not under "obligation"?

Can a believer "live according to the flesh"? If so, in what sense does he "die"? If not, how do you know, from the context, that Paul refers to unbelievers when he describes "living according to the flesh"?

What does Paul mean by the terms "life" and "death" in 8:13?

Are all believers "led by the Spirit"? How is a person led by the Spirit?

How does suffering relate to being an heir of God or a fellow-heir of Jesus Christ? What type of "suffering" is Paul referring to? Must a believer suffer in order to be glorified (cp. 8:30)?

Why does Paul use the analogy of "adoption" to describe our relationship to God (cf. 8:23; 9:4; Gal. 4:5; Eph. 1:5)?

## 7) Synthesis Assignment



How does 8:12-17 relate to 8:1-11?

Create a Summary Sentence for Romans 8:12-17 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement:

## 8) Application Assignment



Memorize Romans 8:15: *“For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”*

When you think about your relationship with God, what is the **primary** image that comes to mind? master/slave; grandfather/grandchild; judge/convicted felon; father/child (if you see Him as a father, what kind of father do you imagine? Loving, caring, uninvolved, absent, abusive?)? Spend a few minutes each day meditating on scripture that demonstrates how God, as the ideal Father, feels about you and behaves toward you. Write down your thoughts and the verses you chose.

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

<u>8:18 OBs</u>	<u>8:19 OBs</u>
<u>IQs</u>	<u>IQs</u>
<u>8:20 OBs</u>	<u>8:21 OBs</u>
<u>IQs</u>	<u>IQs</u>



## 5) Create a ML for Romans 8:18-25

Complete the Mechanical Layout relative to the ending of the previous paragraph. Use the mechanical layout pages attached to the end of the study (pp. 84-86).

**8:17** and fellow heirs with Christ,  
if indeed we suffer with *Him*  
in order that we may also be glorified with *Him*.

## 6) Interpretation Assignment



What motivations does Paul provide for enduring present suffering?

Why does Paul mention the longings and groanings of creation?

Define hope. Is the biblical definition the same or different from the world's definition? What are you "hoping" for right now?

## 7) Synthesis Assignment



How does 8:18-25 relate to 8:12-17?

Create a Summary Sentence for Romans 8:18-25 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement(s):

## 8) Application Assignment



Create an application from this paragraph. See pp. 94-95 for instructions on application.

Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

63



### 5) Create a ML for Romans 8:26-30

Complete the Mechanical Layout relative to the ending of the previous paragraph. Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

25 But if we hope for what we do not see, (CONTRAST, CONDITION)  
we wait eagerly for it. (RESULT)  
with perseverance (MANNER)

## 6) Interpretation Assignment



In what sense are we “weak”? Use the context to answer this question.

Why and how does the Spirit “intercede” for us (8:26-27)?

What does 8:30 tell us about the order of the "events" of salvation?

Define “predestination.” (8:29-30; Acts 2:23; 1 Cor. 2:7; Eph. 1:5,11). What specific events or processes does the Bible declare God to predestine?

## 7) Synthesis Assignment



How do verses 18-25 and 26-30 fit into the flow of thought in chapter 8 up to this point?

Create a Summary Sentence for Romans 8:26-30 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement:

## 8) Application Assignment



Memorize Romans 8:26: *“And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning too deep for words.”*

Create an application from this paragraph. See pp. 94-95 for instructions on application.

Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_

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- Use the observation and interpretive question pages attached to the end of the study (pp. 78-83) to help you create your own observations and interpretive questions.

67



### 5) Create a ML for Romans 8:31-39

Use the mechanical layout pages attached to the end of the study (pp. 84-86) to help you create your own mechanical layout.

## 6) Interpretation Assignment



Specifically what “things” will God give to us (8:32)?

Define “elect/election.” Find any verses you can to create your definition. Why does Paul include the concept of “election” (a concept which we normally address only in heated debate) as a source of encouragement?

How do Paul’s comments in 8:33b-34 answer the question, “Who will bring a charge against God’s elect?”?

Summarize the ministries of the Spirit in chapter 8. What other functions does the Spirit perform as defined by the New Testament?

## 7) Synthesis Assignment



How does 8:31-39 conclude this chapter on the ministry of the Holy Spirit? How does it conclude the section on sanctification (chapters 5-8)?

Create a Summary Sentence for Romans 8:31-39 (see pp. 87-88 for instructions on Summary Sentences)

MIP:

Complement(s):

## 8) Application Assignment



Create an application from this paragraph. See pp. 94-95 for instructions on application.

Principle:

Application Statement:

Relationships:

Plan of Action:

Accountability Partner \_\_\_\_\_



# Synthesis of Romans 5-8

Read through Romans 5-8 again this week. As you are reading, create a biblical theology of these chapters by summarizing what you learned this semester about the following categories (list truths and the scriptural references that accompany them):

## **The Bible**

## **God the Father**

Who is He?

What is His personality like?

What has He done?

What will He do in the future?

## **God the Son**

Who is He?

What is His personality like?

What has He done?

What will He do in the future?

**God the Holy Spirit**

Who is He?

What is His personality like?

What has He done?

What will He do in the future?

**Mankind**

What did you learn about your position in Christ?

What did you learn about your resources in Christ?

What did you learn about your flesh?

**Salvation**

From what do we need to be saved?

Define sanctification.

Describe the relationship of works and Law to sanctification.

**Yourself**

What were the primary lessons you felt that God wanted you to apply from Romans 5-8?

What additional theological topics did Paul address in Romans 5-8 that he did not address in 1-4?



# **APPENDIX:**

## **Inductive Bible Study Skills**

<b>OBSERVATIONS</b> <ul style="list-style-type: none"><li>• What to look for in a passage</li><li>• Structural Indicators</li></ul>	Pages 78-80
<b>INTERPRETIVE QUESTIONS</b> <ul style="list-style-type: none"><li>• Instructions</li><li>• Principles of Interpretation</li></ul>	Pages 81-83
<b>MECHANICAL LAYOUT</b>	Pages 84-86
<b>SUMMARY SENTENCES</b>	Pages 87-88
<b>WORD STUDY</b>	Pages 89-91
<b>FIGURATIVE LANGUAGE</b> <ul style="list-style-type: none"><li>• How to Interpret Figurative Language</li><li>• Examples of Figurative Language</li></ul>	Pages 92-93
<b>APPLICATION</b>	Pages 94-95

## What should you look for within a passage?

### A. The Basic Questions:

- o **Who** – Who is performing or receiving the action of the sentence or paragraph?
- o **What** – What is occurring?
- o **When** – When is it occurring? Is there a sequence of events?
- o **Where** – Where is the action occurring? Does the location change within the paragraph?
- o **Why** – What is the goal or purpose for the action? Who benefits? What is his/her motivation?
- o **How** – What is the means or manner for accomplishing the action?

### B. Key Words (especially theologically important terms)

### C. Important Connectives - Indicate the relationships within and between clauses and paragraphs

- o Temporal - after, then, as, until, before, when, now, while
- o Local or geographical - where
- o Logical – read next two pages entitled “Structural Indicators”
- o Emphatic - indeed, only

### D. Grammatical Construction - How does each word function in the sentence?

- o Verb - creates the “action” or state of being
  - Note the tense of the verb (when is the action being performed)
  - Note the “voice” of the verb (active - the subject is doing the acting; passive - the subject is being acted upon)
- o Noun - name of a person, place, thing or quality
- o Pronoun - used in the place of a noun
- o Adjective - modifies or describes a noun
- o Adverb - modifies a verb, adjective or other adverb

### E. Figures of speech - Non-literal language (e.g. “I am the bread of life”)

### F. Context of the preceding and following passage

- o How is this passage related to the previous and following passages?
- o What connecting words are used between the passages?
- o Does the audience, mood, or subject change between the passages?

### G. Things that are missing – what is not included in a passage can be just as important as what is!

- o What words, phrases, or ideas does the author not include that you would have expected?

### H. Differences between translations

- o Use more than one translation of the bible while you record observations. This will help you get a better grasp on the author’s intended meaning and can be a great source of additional observations. I recommend using any combination of NASB, NKJV, NIV or KJV.

## Structural Indicators

Structural indicators are techniques an author can use to develop his argument within a paragraph and throughout a book. Noticing these will help you to understand the flow of thought and to build an outline of the book.

**Comparison:** points out the similarities between two or more related ideas, or simply joining like ideas (association). Observe Hebrews 5:1-10 for a comparison of the priesthoods of Aaron and Christ.

*“But his delight is in the law of the LORD, **and** (association) in His law he meditates day and night. And he will be **like** (comparison) a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers.” (Ps.1:2-3)*

**Contrast:** points out dissimilarities between thoughts or ideas. This indicator is often easily identified by the use of the word “but.” An excellent example is the comparisons and contrasts Paul makes between Adam and Christ in Romans 5:12-21. See also Ps. 73.

*“Now the deeds of the flesh are evident... **But** the fruit of the Spirit is....” (Galatians 5:19-23)*

**Purpose:** indicates why the author made a particular statement. This can take the form of advice, admonition, warning, or promise, etc. and is frequently indicated by the phrase “in order that.”

*“...but these have been written **that** you may believe that Jesus is the Christ, the Son of God; and **that** believing you may have life in His name. (John 20:31)*

*And behold, there was a man with a withered hand. And they questioned Him, saying, “Is it lawful to heal on the Sabbath?”-- **in order that** they might accuse Him. (Matt 12:10)*

**Result:** indicates the consequences of an idea(s), action(s) or event(s). Look for “therefore” and “as a result”. It is often difficult to distinguish between purpose and result. The phrase “in order that” can sometimes mean “with the result that.”

***As a result** of this many of His disciples withdrew, and were not walking with Him anymore.” (John 6:66)*

**Explanation (Reasons):** states an idea or event followed by its interpretation (or the reasons why it is true, or why it occurred, etc.). Look for the words “for,” or “because” or “because of.” For examples see Acts 11:1-18, Mark 4:3-20, and Titus 1:5.

*“**For** God so loved the world, **that** He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.” (John 3:16)*

**Proportion:** the writer emphasizes or de-emphasizes an idea by the amount of material he includes or omits. In 1 Corinthians 15 Paul does not address the issue of baptism for the dead because he wants to emphasize the truth of the resurrection.

**Instrumentation:** describes the means to an end. In the example from Acts 15 below, grace is the “means” to get to the “end” or result that we are saved. Look for the word “through” to identify instrumentation.

*“But we believe that we are saved **through** the grace of the Lord Jesus, in the same way as they also are.” (Acts 15:11)*

**Questions:** structure is built around questions posed and answered by the author (or a hypothetical opponent created by the author).

*“What shall we say then? Are we to continue in sin that grace might increase?” (Romans 6:1)*  
*“I have loved you,” says the LORD. But you say, “How hast Thou loved us?” (Malachi 1:2)*

**Repetition:** reiteration of the same word or phrase (when a similar but not exact word, phrase or idea is repeated it is known as continuity)

*“these are the generations of....” (Genesis)*  
*“By faith...” (Hebrews 11)*  
*“...for His lovingkindness is everlasting....” (Psalm 136)*  
*Continuity: lost sheep, lost coin, lost son (Luke 15)*

**Progression of Ideas:** the movement of ideas from general to particular (Matthew 6:1-18) or particular to general (James 2).

**Cause to Effect:** the passage first states the cause and then directly correlates the effects. Romans 1:18-31 demonstrates the cause (rejection of God) and the effect (God gave them over).

**Effect to Cause:** opposite of cause to effect, with this technique the author first states the effect and then substantiates it by stating the cause. In Romans 8:18-27 Paul describes the effect of longing, and in 8:28-30 he describes the cause, which is our certain future glorification.

**Pivot/Cruciality:** the author arranges his material so that his story turns, or changes direction, at key points. This is a technique normally employed in narrative. Chapters 11 and 12 of 2 Samuel are pivotal. They describe David’s sin with Bathsheba. Previous chapters extolled the accomplishments of David’s life. Subsequent chapters illustrate the consequences of his sin.

**Climax:** the author arranges his material to move from the lesser to the greater and finally to the greatest. Exodus provides an illustration of climax with the story of deliverance reaching its apex with the glory of God filling the tabernacle in chapter 40.

**Interchange:** the author moves back and forth between several ideas often with the purpose of strengthening comparisons or contrasts. The beginning of 1 Samuel uses interchange between Hannah and her son Samuel and Eli and his sons.

**Preparation/Introduction:** including background material to establish the setting for events or ideas. This is frequent in narrative literature. For examples see Nehemiah 1 or Genesis 2:4-25.

**Transition:** the use of a phrase, sentence, or paragraph to move the author from one idea to the next. Colossians 3:1-4 is used by Paul to move from doctrine to practice.

**Illustration:** the use of a story, analogy, quotation to clarify a proposition. The parables are excellent examples of illustrations.

**Summarization:** the author gathers the main ideas he has been trying to communicate and restates them in a summary. For examples see Hebrews 8:1-2 and Joshua 12

## I n t e r p r e t i v e   Q u e s t i o n s

Components	Definitive (What?)	Rational (Why? How?)
<b>Terms</b>	What key words require word study? What is the meaning of the term ____? How does it function in this sentence? What verb tenses are used?	Why was this word (or verb tense) used here? What other word might have been used, and why was it not? Why does the author change terms? Is this word crucial to the argument of the paragraph or book?
<b>Structure</b>	What type of sentence is this? What laws of structure are used? Result/Purpose, Cause/Effect, Explanation/Reason, Association, Proportion, Repetition/Continuity, Comparison, Climax, General/Particular, Contrast, Interchange, Question/Answer, Preparation, Summation, Transition, Pivot, Illustration (main point or sub-point?)  What key connectors are used?	Why was this type of sentence used? What are the causes, effects, reasons or purposes given in the main clauses? Why is this order of words, phrases or clauses used? What are the timeless principles taught in the main statements or clauses?
<b>Literary Form</b>	What literary form is used? What are the primary characteristics of this form? Is the language literal or figurative? What figures of speech are used?	How does this literary form help to convey the author's meaning? What other form might have been used and to what effect? Why are the figures of speech used rather than literal language? What increased understanding of the truth is communicated through the figures of speech?
<b>Atmosphere</b>	What is the general atmosphere (sarcasm, compassion, urgency, despair, humility, awe, gratitude, joy, anger, concern)? Is there any change in atmosphere? What clues does the author give to set the atmosphere of the passage? What emotional words are used? How are the author's and the audience's attitudes revealed?	Why does this atmosphere pervade the passage? What historical reasons might be affecting the frame of mind of the author or audience? What is the intended effect on the audience of the terms, structure, form and atmosphere (e.g. persuasion, motivation, repentance, encouragement)?
<b>Synthesis</b>	What is the flow of thought? How does this passage function within the broader structural unit of which it is a part?	Why does each idea follow or precede another? How might the argument have been developed differently? How would the argument be affected if this passage were omitted?

### **IQs Tips:**

- Put the “Structural Indicators” in front of you while doing observations and put this page in front of you while writing interpretive questions.
- Don't worry about whether or not you think you can answer a question right now; ask it anyway. Subsequent study may help you answer many of these questions



# Principles of Interpretation (Hermeneutics)

Now that you've practiced recording your interpretive questions, you may be wondering how to answer them. During the next few weeks we will learn, practice, and use various techniques including word studies and mechanical layouts to help us answer these questions. Before you move on to the list of directed questions for this week, read the following guidelines on how to interpret a passage. These principles will guide you in using the new interpretive tools we'll cover in the coming weeks.

## A. Your goal is to discern the author's intended meaning

The most popular principle of interpretation is, "What does it mean to me?" However, there may be multiple applications, but there is only one meaning, and that is the author's meaning.

One fact that complicates this all-important principle is the doctrine of inspiration (i.e. God Himself is the source of Scripture; He "inspired," or "breathed it out," through the vehicle of human authors; cf. 2 Peter 1:20-21; 2 Tim. 3:16). This means that the Bible has dual authorship - human and divine. Therefore, the divine author may have intended to communicate ideas that the human author did not fully understand (1 Peter 1:10-12).

The only difference in the approach of the theologian from that of the historian or the literary critic is that the theologian must approach the revealed word on the basis of faith - faith that it is God's word, that He has promised to preserve it, and that therefore, it composes a whole that must be self-consistent. One may not assume contradiction, though that does not eliminate antimony (e.g. God's sovereignty and human responsibility).

## B. Assume a "normal" use of language

The Bible was given to us because God desired to communicate to us, not to hide Himself from us. His activities in creation (general revelation; Ps. 19), in the inspiration of Scripture (special revelation; 2 Tim. 3:16) and in the incarnation (John 1:14) are all designed to reveal Himself as He truly is. Therefore, we can expect Him to use language as it is normally used in communication between two persons, and we should not be looking for "hidden" meanings (i.e. meanings requiring additional revelation or mystical formulas giving deeper understanding to a select group of people).

"Normal" interpretation of language does not mean strictly "literal" interpretation. "Normal" usage means we take into account:

1. the history and culture of the original recipients (i.e. the customs, idioms, beliefs, figures of speech, superstitions and historical and geographical facts of the author's day)
2. the style or genre which is used to convey the message
3. the grammar of the original language
4. the broader context in which a message is conveyed

In our own speech, all of these things color how we communicate our meaning. It is likely that most interpretive problems would be solved if we understood all of the background and spoke the ancient languages with the same understanding as the writers. In fact, many problems have been solved in the past as knowledge of these cultures and languages has improved. All of this shows

that having adopted a system of interpretation, we still don't always have enough information to apply it correctly.

### **C. Your principles of interpretation should be consistent with how the Bible interprets itself**

Remember, the Bible uses language in a "normal" way, but even the Bible does not use a rigorous consistency in the way it interprets itself. In the parable of the sower, several of the figures have significance. In the parable of the foolish virgins (Matt. 25:1-13) or the unjust judge (Luke 18:1-8) none of the figures are important, only the overall story.

### **D. Be consistent with your principles**

If your interpretation of a given passage forces you to bend or break one of your principles, you should be immediately suspicious. The principle might need to be changed, but more likely your interpretation is faulty. If on the other hand your interpretation is based on your theological presuppositions rather than your principles of interpretation, you must allow the text to challenge and inform your presuppositions.

### **E. Let Scripture interpret Scripture (Acts 17:11)**

Allow clear passages to illuminate ambiguous passages. Beware of building your theology on obscure passages, and do not go beyond what is written (1 Cor. 4:6)

### **F. Remember that revelation is progressive**

For example, the disciples did not have all of the information we have. When they were sent out by Jesus to preach, they were not proclaiming the "gospel" that the Messiah would die, be buried and rise from the dead (1 Cor. 15:1-8), with the result that all who believed on Him would receive eternal life and be incorporated into the "Church" (an organism in which Jews and Gentiles were co-heirs; Eph. 2:11-3:13). They couldn't entertain the idea of Gentile equality (they were still struggling with it in Acts 15), and they certainly were not willing to accept the idea of His death (Mt. 16:22). These ideas were "mysteries." However, later revelation about these "mysteries" does not invalidate the message they preached that the kingdom of God was at hand (Mt. 10:7). Rather, that was the appropriate message for their audience (the Jewish nation) at that point in time (pre-resurrection).

### **G. Distinguish between teaching about a practice and a practice that's merely recorded**

Narrative literature is by nature descriptive (i.e. it tells what happened, sometimes with editorial comment, but often without) rather than prescriptive (i.e. what should happen). Since much of the Bible is narrative we must be careful in our interpretation of descriptive passages.

For example, the book of Acts records practices which are nowhere commanded, without comment on their validity. The church in Corinth baptized for the dead (1 Cor. 15:29), as Paul records without comment, except that such a practice was inconsistent with denial of the resurrection. Did this indicate Paul's approval? Decidedly not. The church in Corinth had so many bad practices that Paul probably decided to let this one go and used it to counter a much greater heresy.

Mechanical layout (ML) is without a doubt the most difficult skill to master (or to teach!), but the rewards it offers to the diligent student make it well worth the effort. It will be your most valuable tool for discovering the author's intended meaning and flow of thought in a passage. A well done mechanical layout will help you answer many of our earlier interpretive questions such as: "How does this passage relate to the previous section?", "Who is the author's intended audience?", and "What are the author's main ideas and supporting ideas?"

The first rule of creating a mechanical layout is: There is not one "right" way to create a mechanical layout! You have a great deal of freedom and flexibility in how you practice and use this technique. However, whatever techniques you use, your goal should always be the same: to discover the author's flow of thought by graphically laying out the passage. Toward this end, here are some general rules to follow. Throughout this list, references will be made to the examples on the next pages from Romans 1:8-15 and 2:1-6.

1. First, read carefully through the passage. You can get an idea of how complex the structure is from the length of each sentence. The longer they are, the more complex the structure.
2. Second, identify the main clause of the first sentence, and write this, starting at the top left of your paper. The only things that should go before this are function words, such as our structural indicators from pages 14-15. The main clause should have a subject, a verb, and a direct object. In the Romans 2:1-6 example, the structural indicator "therefore" is first, and then the main clause of the first sentence "you are without excuse" is placed at the top left. You can rearrange the order of the sentence if you wish, as in Romans 2:3.
3. Place the supporting phrases or words directly under the words they modify. If your diagram is getting messy or confusing, draw connecting arrows from the main word or clause towards its modifier. If there are multiple modifiers of a particular word or phrase, line these modifiers up directly under what they modify, similar to how "of His kindness", "and forbearance", and "patience" are lined up under "riches" in the Romans 2:4 example.
4. Identify each structural indicator in brackets.
5. If it helps you, highlight the key words or phrases as in Romans 2:3, "Do you suppose."
6. Repeat these steps for the next sentence. If this sentence introduces a new main idea, place the main clause of the sentence to the far left, such as "And I do not want you ..." in Romans 1:13 example. Otherwise, if it continues with the same idea as the sentence above, indent the main clause to line it up with the word or phrase it is modifying or continuing from the first sentence. For example, Romans 1:9 ("For God") does not start a new idea. Rather, it explains the idea contained in 1:8.
7. Continue this process for each of the remaining sentences.
8. Keep your diagram as neat and spaced out as possible. You can use different fonts or colors to help make your layout clearer or easier to follow. **It is a good idea to create your mechanical layout on a computer, as it is easier to manipulate the sentences and make changes later.**

## Example 1: ML for Romans 1:8-15

8 First, I thank my God [PRIORITIZATION or TEMPORAL?; point #1 – THANKSGIVING]  
through Jesus Christ [MEANS of thanksgiving]  
for you all, [OBJECT of thanksgiving]  
because your faith is being proclaimed [REASON for thanksgiving]  
throughout the whole world. [SCOPE of proclamation]

9 For God... is my witness [VALIDATION that Paul does actually pray for the Roman believers]  
whom I serve  
in my spirit [INTENSITY of Paul's service?]  
in the *preaching of the* gospel of His Son, [MANNER in which Paul serves – through preaching]  
*as to* how unceasingly I make mention of you, [point #2 – INTENSITY/DURATION of prayer]  
10 always in my prayers making request, [point #3 – REQUEST]  
if perhaps now at last by the will of God [CONDITION]  
I may succeed in coming to you. [GOAL]

11 For I long to see you [EXPLANATION of why Paul wants to see them face to face]  
in order that I may impart some spiritual gift to you, [PURPOSE of face to face visit]  
that you may be established; [PURPOSE of spiritual gift]  
12 that is, that I may be encouraged together with you *while* among you, [EXPLANATION of  
“spiritual gift”; note that the mechanical layout makes the interpretation of “spiritual gift” in this  
context clear]  
each of us by the other's faith,  
both yours and mine.

13 And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) [EXPLANATION of why they have  
not actually seen Paul yet – he has requested, and even made plans, but thus far been prevented. What prevented him? He will clarify this point in Rom. 15:22ff.]  
in order that I might obtain some fruit among you also, [another PURPOSE for visit]  
even as among the rest of the Gentiles.  
14 I am under obligation [REASON for Paul's sense of compulsion]  
both to Greeks and to barbarians, [SCOPE of obligation]  
both to the wise and to the foolish.

15 Thus, for my part, I am eager to preach the gospel to you also who are in Rome. [logical CONCLUSION]

## Example 2: ML for Romans 2:1-6

- 2:1 Therefore [APPLICATION of previous discussion to a new group of people]  
you are without excuse,  
every man *of you* who passes judgment, [WHO is without excuse?]  
for in that you judge another, you condemn yourself; [EXPLANATION of why they are without excuse]  
for you who judge practice the same things. [further CLARIFICATION/EXPLANATION]
- 2 And we know that the judgment of God rightly falls upon those who practice such things. [SUMMARY; God rightly judges immoral people]
- 3 And **do you suppose** this, O man, ... that you will escape the judgment of God [QUESTION]  
when you pass judgment upon those who practice such things and do the same *yourself*?
- 4 Or **do you think** lightly of the riches [QUESTION]  
of His kindness  
and forbearance  
and patience,  
not knowing that the kindness of God leads you to repentance?
- 5 But because of your stubbornness and unrepentant heart [CAUSE; CONTRAST to repentance]  
you are storing up wrath for yourself [EFFECT]  
in the day of wrath [WHEN?]  
and revelation of the righteous judgment of God, [WHAT?]
- 6 who will render to every man according to his deeds:

Summary sentences (aka SSs) provide a concise summary of a passage and reflect your interpretation of what the author communicated to his readers. Since they depend so heavily on your study of the passage, you should always write them after you've completed all your other study of the passage, including the questions we do at the end of each week. Summary sentences are challenging to write. However, as you practice them and build your interpretive skills, your ability to articulate the author's message will improve dramatically. The benefit of well written summary sentences is that once you complete them for the book of Romans, you will have a detailed outline of the entire book, written in your own words, reflecting your own study. This will be invaluable in the years ahead when you want to review the book quickly and accurately.

Now let's look at how to write a summary sentence. Every summary sentence will be composed of one "main idea" phrase and one or more "complement" phrases. The **main idea phrase (MIP)** of our sentence should, naturally, describe the main idea that the author is communicating in a passage (or more simply, *What is the author talking about?*). If the main idea is a complete sentence (subject, verb, and direct object) modified by one or more clauses, then your MIP will also include a concise subject, verb, and object, like the example from Romans 1:16-17 below. If, however, the main idea in the passage is a single subject modified by one or more verbs and clauses, then your MIP will include only a subject, such as in the example from 2 Tim 1:3-7. Your sentence can have only one main idea, so divide up longer passages into multiple summary sentences if needed so that each sentence will have one single, concise MIP. If the passage you choose to write a summary sentence for has multiple central ideas, your sentence will not catch all of them, and you'll miss portions of the book. However, if your passage is too short, you'll end up with far too many summary sentences and little idea of how they all fit together.

Your MIP will be followed by one or more **complements**. These phrases summarize the ideas in the passage that "complement" or provide further description of the main idea (or more simply, *What is the author saying about his main idea?*). For example, a summary sentence for the first paragraph above, I might have the following MIP: "This week we will learn and practice the invaluable skill of writing summary sentences..." This reflects the main idea I was attempting to communicate. Now I'll write my complements to this phrase: "...which should be completed as the last exercise each week..." and "...which provide an easy to follow summary of the passage..." These two ideas further describe the central idea summarized in the MIP. A passage could have any number of these complements, but should have only one concise and specific MIP. Notice that my examples below from Titus each have only one complement, while the 2 Timothy example has two. All together, my sentence might read: "This week we will learn and practice the invaluable skill of writing summary sentences which should be completed as the last exercise each week and which provide an easy to follow summary of the passage." This single sentence accurately summarizes all the information in the paragraph above, including my interpretation of it. However, notice that I've left many details out. This is necessary so that my sentence will be short and concise enough for me to easily remember it and communicate it to others.

Finally, not every member of your group will arrive at precisely the same MIP and complement(s). That is to be expected. However, you should be able to point to specific words or phrases in the paragraph to support your MIP and complement(s). While there are many great possible sentences, it does help to compare sentences and techniques with others so we can each learn how to use this skill better. Study the examples and comments below and then try this skill on your own.

## Example: Summary Sentences

### **Romans 1:8-15**

**MIP:** Paul reveals his profound interest in the Romans

**Complement:** through his prayers for them and desire to visit and contribute to their spiritual lives.

### **Romans 1:16-17**

**MIP:** God's righteousness

**Complement:** is revealed in His dealings with men (delivering the gospel to them) and is acquired by faith.

### **Romans 1:18-32**

**MIP:** Suppression of the universally accessible knowledge of God

**Complement:** results in the exercise of His wrath through natural consequences

### **Romans 2:17-3:8**

**MIP:** God's righteousness is revealed in His condemnation of the hypocritical Jew

**Complement:** who boasts in his possession of religious externals while failing to practice God's righteous precepts.

“Words” are merely symbols that convey ideas or meaning to the reader. Ultimately the meaning of a word is determined by convention, or the way a particular generation uses a word. Consequently, new words can come into existence as new ideas develop, and old words can drop out of usage or take on new meanings through time. In a simple New Testament word study, there are essentially two objectives: 1) Determine the possible **range of meaning** of a Greek word within the New Testament; 2) Determine the **precise meaning** of that word in the context we are studying. There are also two basic approaches to studying a word in the New Testament: through an English concordance or through a Greek language concordance.

Studying a word using an English concordance can be very helpful to quickly discover other places that similar words are used in the Bible. However, there are also a couple of drawbacks. Obviously, the words in an English concordance have been translated from Greek to English, so you may 1) miss critical occurrences of the word you are studying because they have been translated by a different English word, or 2) be looking at several different Greek words that have all been translated by the same English word. As a result, it is more difficult to go through this route to ascertain the meaning of a particular Greek word.

Word studies with a Greek concordance are a more direct and accurate way to perform an effective word study, and with the right tools, can be done even if you don’t know any Greek. The following steps will help guide you through the process.

1. **Select a key word** in the passage you are studying. This week, I’ll give you the word to study.
2. **From an interlinear Bible, note the Strong’s number** attached to the word. Most interlinear Bibles, such as the one published by Baker (ISBN #0-8010-2138-3), contain a Greek text, a direct English translation under each word, and the Strong’s numbers above each word. Many English concordances give the Strong’s numbers also. This week’s assignment already includes the Strong’s number.
3. **Look up your word by the Strong’s number in a Greek concordance** such as *The Englishman’s Greek Concordance of the New Testament* (ISBN #1-56563-207-9). You can also find both the Strong’s number and concordance entries online at [www.goshen.com](http://www.goshen.com). For the assignment this week, I’ve already given you the entry you need out of the concordance.
4. **Starting with the first entry, look up the verse and create a concise definition** for how your word is used in that verse. Put the verse reference under the definition.
5. **Now, move on to the next entry** in the concordance and look it up. If your word is used in the same way as the last verse, write the reference under the definition from step 4. Otherwise, write a new definition that describes how the word is used in this verse. Be careful that your definitions are neither too specific or too broad. If too broad, you will end up with only 1 or 2 definitions, and they will not be informative enough to be useful. If too specific, you may end up with 10 or more definitions, and a great deal of confusion. Feel free to modify your definitions as you go.
6. **Repeat this process for each entry.** If you are unable to determine what the word means in a particular verse, skip that verse. As you create your definitions, look for distinctions such as literal v. figurative; past, present, future; subject of the verb (e.g. Is God or man normally performing the action?).



7. **Underline** all the verse references from books written by the author of the book you are studying.
8. **Search for cognates** to the word you are studying. Cognates are words that are derived from the same root (for example: “to save”, “savior”, and “salvation”). Cognates can sometimes be found by looking before and after the word you are studying in the concordance or by looking up the Strong’s number in the back of an English concordance.
9. **Search the references of all cognates** you discover, and repeat the definition process above.
10. **Decide the most probable meaning** of your word within the context you are studying. In making this decision, remember that definitions used by your author frequently are more likely to be the correct definition of the word in the verse you are studying. It is possible that the word you are studying doesn’t fit any of your definitions; that is, it is a unique usage of the word. However, it is more likely that it will fit within one of your definitions. Finally, sometimes you will not be able to conclusively choose one definition. In these cases, eliminate the definitions that don’t fit. Your study of the passage will still benefit since you have narrowed the range of possible meanings.
11. **Finally, look up the word in a lexicon** (dictionary) and compare your definitions with the definitions given by the author. Thayer’s Lexicon is helpful for this because it is coded to Strong’s numbers. Other helpful language tools are the *Linguistic Key to the Greek New Testament* (ISBN #0-310-32050-X) and *The New International Dictionary of New Testament Theology* (ISBN #0-310-33238-9).

**Example: Word Study on “Fruit” from Eph 5:9 – karpos (# 2590)**

*“for the fruit of the Light consists in all goodness and righteousness and truth,” Eph 5:9*

**Concordance entry for #2590:**

Mat.	3: 8	Bring forth therefore <i>fruits</i> meet	9	And if it bear <i>fruit</i> , well
	10	which bringeth not forth good <i>fruits</i>	20: 10	that they should give him of the <i>fruit</i>
7: 16	Ye shall know them by their <i>fruits</i>		John 4: 36	and gathereth <i>fruit</i> unto eternal life
	17	good tree bringeth forth good <i>fruit</i> ; but	12: 24	if it die, it bringeth forth much <i>fruit</i>
		a corrupt tree bringeth forth evil <i>fruit</i> .	15: 2	that beareth not <i>fruit</i> he taketh it away...
	18	bring forth evil <i>fruit</i> ...bring forth good <i>fruit</i>		that beareth <i>fruit</i> he purgeth...
	19	that bringeth not forth good <i>fruit</i>		may bring forth more <i>fruit</i>
	20	by their <i>fruits</i> ye shall know them	4	As the branch cannot bear <i>fruit</i> of itself
12: 33	tree good, and his <i>fruit</i> good...and its <i>fruit</i>		5	the same bringeth forth much <i>fruit</i>
	corrupt...tree is known by his <i>fruit</i>		8	that ye bear much <i>fruit</i>
13: 8	and brought forth <i>fruit</i>		16	that ye should go and bring forth <i>fruit</i>
	26	was sprung up, and brought forth <i>fruit</i>		and that your <i>fruit</i> should remain
21: 19	let no <i>fruit</i> grow on thee		Acts 2: 30	that of the <i>fruit</i> of his loins
	34	when the time of the <i>fruit</i> drew near...	Rom 1: 13	that I might have some <i>fruit</i> among you
		might receive the <i>fruits</i> of it	6: 21	What <i>fruit</i> had ye then in those things
	41	render him the <i>fruits</i> in their seasons	22	ye have your <i>fruit</i> unto holiness
	43	bringing forth the <i>fruits</i> thereof	15: 28	and have sealed to them this <i>fruit</i>
Mar.	4: 7	and it yielded no <i>fruit</i>	9: 7	and eateth not of the <i>fruit</i> thereof?
	8	and did yield <i>fruit</i>	Gal 5: 22	But the <i>fruit</i> of the Spirit is love
	29	when the <i>fruit</i> is brought forth	Eph 5: 9	For the <i>fruit</i> of the Spirit is in all
	11:14	No man eat <i>fruit</i> of thee hereafter	Phil 1: 11	Being filled with the <i>fruits</i> of
	12:12	from the husbandmen of the <i>fruit</i> of	22	this is the <i>fruit</i> of my labor
Luk.	1: 42	blessed is the <i>fruit</i> of thy womb	4: 17	but I desire <i>fruit</i> that may abound
	3: 8	Bring forth therefore <i>fruits</i> worthy	2Tim 2: 6	must be first partaker of the <i>fruits</i>
	9	Bringeth not forth good <i>fruit</i> is hewn	Heb 12: 11	it yieldeth the peaceable <i>fruit</i> of
	6: 43	bringeth not forth corrupt <i>fruit</i> neither	13: 15	the <i>fruit</i> of our lips giving thanks
		doth a corrupt tree...good <i>fruit</i>	Jam 3: 17	full of mercy and good <i>fruits</i>
	44	every tree is known by his own <i>fruit</i>	18	And the <i>fruit</i> of righteousness is sown
	8: 8	sprang up and bare <i>fruit</i> a hundredfold	5: 7	waiteth for the precious <i>fruit</i> of the earth
	12: 17	no room where to bestow my <i>fruits</i>	18	the earth brought forth her <i>fruit</i>
	13: 6	he came and sought <i>fruit</i> thereon	Rev 22: 2	which bare twelve <i>fruits</i> , and yielded
	7	these three years I come seeking <i>fruit</i>		her <i>fruit</i> every month

## Definitions:

### • Literal

- o “Fruit” off of a tree or vine - Mt. 21:34; 1 Cor. 9:7; James 5:1

### • Figurative - an effect or result

- o Children - Luke 1:42; Acts 2:30
- o Godly behavior or character - Mt. 3:8,10; 21:43; Gal. 5:22; Phil. 1:11; Col. 1:10;  
Heb. 12:11; Js. 3:17,18
- o True teaching - Mt. 7:16-21
- o Responsiveness to the Gospel - Mt. 13:23
- o Converts - Jn. 4:36; 12:24; Rom. 1:13; Phil. 1:22 (results of ministry)
- o Advantage, gain, profit, benefit - Rom. 6:21,22 (eternal life); Phil. 4:17; Js. 5:7,8 (spiritual benefit)
- o Money given as a gift - Rom. 15:2
- o Praise to God - Heb. 13:15

## Meaning in Eph 5:9 :

From the list of potential meanings above, I think that the use of “fruit” in Eph 5:9 is best defined as “Godly behavior or character”. Paul’s frequent use of this definition makes this choice more probable. As a final step, I should now check my definitions against a lexicon such as Thayer’s.

## HOW TO INTERPRET FIGURATIVE LANGUAGE

1. Use the literal sense of the word or phrase unless there is some good reason not to.

2. Look for a figurative sense if the expression is an obvious figure of speech. The passage below is figurative because God does not have a physical body, so He can't have a hand.

*Is. 59:1 "Behold, the Lord's hand is not so short that it cannot save..."*

3. Look for a figurative sense if a literal meaning is impossible or absurd.

*Rev. 1:16 "And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength."*

4. Look for a figurative sense if a literal meaning would involve something immoral.

*John 6:53-55 Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink."*

5. Look for a figurative sense if a literal interpretation goes contrary to the context and scope of the passage. In the passage below, Jesus is not literally a lion; the passage is emphasizing His identity and attributes of leadership.

*Rev. 5:1-5 (Lion of the Tribe of Judah)*

6. Look for a figurative sense if a literal interpretation is contrary to the basic genre.

*Ps. 63:7 "For Thou hast been my help, and in the shadow of Thy wings I sing for joy."*

7. Look for a figurative sense if a literal interpretation involves a contradiction with other Scripture or doctrine. The passage below must be figurative because we know that salvation is actually quite "easy" – faith alone in Christ alone (Eph 2:8-9)

*Mark 10:25 "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."*

## EXAMPLES OF FIGURATIVE LANGUAGE

**1. Anthropomorphism** - attributing human characteristics to God

*Is. 59:1 "Behold, the Lord's hand is not so short that it cannot save; neither is His ear so dull that it cannot hear."*

**2. Apostrophe** - addressing a thing as if it were a person or an imaginary person

*1 Cor. 15:55 "O death, where is your victory? O death, where is your sting?"*

**3. Euphemism** - substituting a less offensive expression for something potentially offensive

*Gen 4:25 "And Adam **knew** his wife again, and she bore a son and named him Seth..."*

**4. Hyperbole** - exaggeration

*2 Cor. 11:8 "I robbed other churches, taking wages from them to serve you";*

**5. Hypocatastasis** - a comparison in which likeness is implied rather than stated

*Luke 12:1 "Beware of the leaven of the Pharisees, which is hypocrisy."*

**6. Idiom** - an expression peculiar to a group of people

*Gen 2:16-17 "And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely ("eat eat"); but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die ("die die")."*

**7. Merism** - use of two opposite parts to represent the whole

*Ps. 139:2,8,12 "Thou dost know when I sit down and when I rise up...If I ascend to heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there... Even the darkness is not dark to Thee, and the night is as bright as the day. Darkness and light are alike to Thee."*

**8. Metaphor** - form of comparison

*Mt. 5:14 "You are the light of the world. A city set on a hill cannot be hidden."*

**9. Object lessons:** Jeremiah 19 (broken pottery); Hosea 1:2-9; 3:1-5 (prostitute for a wife)

**10. Paradox** - a statement that seems absurd or self-contradictory

*Mt. 16:25 "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it."*

**11. Personification** - ascribing human characteristics to inanimate objects or animals

*Is. 24:23 "Then the moon will be abashed and the sun ashamed"*

**12. Rhetorical question** - a question requiring no response yet forcing the reader to answer mentally

*Ps. 56:11 "In God I have put my trust, I shall not be afraid. What can man do to me?"*

**13. Simile** - a form of comparison using "like" or "as"

*Psalm 1:3 "And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers."*

The following steps will aide you in making accurate and life-changing applications from God's Word:

### 1) State the principles of the passage

Professor Howard Hendricks defines a principle as "a succinct statement of a universal truth." A principle is always true, for every person, in every culture and every age. A principle takes a time-bound truth in Scripture and relates it to our modern setting. It bridges the gap between the text and our world. The Scripture is bursting with principles, but we must be careful in distinguishing universal principles from local or temporary truths that do not necessarily apply to us today. Consider the following questions as you search for principles to apply:

- Does subsequent revelation limit the application?
- Does the author address a specific person or group to whom you do not belong?
- Is the author merely recording what took place?
- Has the historical and cultural context significantly changed?

### 2) Create an application statement

Based upon the universal principle you have derived from the text, the next step is to create an application statement. By putting your application in words you begin to hold yourself accountable for becoming a doer of the Word. Some basic guidelines for constructing an application statement are: 1) focus on the main themes expressed by the author; 2) keep it short; 3) make it practical. Consider the following questions as you create your application statement:

- Is there an example for me to follow or avoid? (Genesis 34; Joshua 1:9)
- Is there a sin or error for me to avoid? (1 Cor. 5:1)
- Is there a promise for me to claim? (Heb. 13:5)
- Is there a prayer for me to repeat? (Eph. 3:14-21)
- Is there a command for me to obey? (2 Timothy 2:22)
- Is there a condition for me to meet? (John 15:5)
- Is there a verse for me to memorize? (Psalm 119:11)
- Is there conviction from the Spirit to which I must respond? (1 Thess. 5:19)

### 3) Relate the application statement to your various relationships

Ask yourself, How should this application affect my attitudes, thoughts or actions...

- ...in relationship to God
- ...in relationship to myself
- ...in relationship to my family
- ...in relationship to my Christian friends
- ...in relationship to my non-Christians friends and the world
- ...in relationship to my adversary

#### 4) Create a plan of action

This is the final step, the step of commitment. What will I do today, or this week, or this month to implement this application? Who will I ask to hold me accountable? How and when will I evaluate my progress?

#### Example: Application from Romans 2:1-16

**Principle:** God prefers to act in kindness toward self-righteous people (2:4) who judge others but practice the same sins, whether outwardly or in their hearts. However, we all will be held accountable if we fail to repent of our own self-righteousness and our own sinful behavior (2:6).

**Application Statement:** Since I am still alive, God patiently desires to act in kindness toward me in order to deliver me from my foolish, sinful behavior. Therefore, it is in my best interest to evaluate all of my thoughts, attitudes, words and actions for self-righteousness and personal sin, to seek God's forgiveness, and to ask Him to align my entire life with the righteous character of Jesus Christ.

**Relationships:** God is convicting me of a condescending attitude toward my neighbors who do not know Jesus Christ. How can I expect them to behave in a manner that honors God when they don't even know Him? Since God is so patient and kind toward me, I owe them the same patience and kindness.

**Plan of Action:** By the power of the Holy Spirit I commit myself to evaluating my own life this week, not the lives of my neighbors. I will ask the Spirit to convict me every time I have a judgmental thought toward them and to reveal to me opportunities to show kindness toward them that might lead them to repentance. I will also memorize Romans 2:4.

# Romans 5-8 New American Standard Version

## CHAPTER 5

1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,

2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

4 and perseverance, proven character; and proven character, hope;

5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

6 For while we were still helpless, at the right time Christ died for the ungodly.

7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from the wrath {of God} through Him.

10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

13 for until the Law sin was in the world; but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

16 And the gift is not like {that which came} through the one who sinned; for on the one hand the judgment {arose} from one {transgression} resulting in condemnation, but on the other hand the free gift {arose} from many transgressions resulting in justification.

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

18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.



19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

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

## **CHAPTER 6**

1 What shall we say then? Are we to continue in sin that grace might increase?

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

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

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

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

6 knowing this, that our old self was crucified with {Him,} that our body of sin might be done away with, that we should no longer be slaves to sin;

7 for he who has died is freed from sin.

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

9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

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

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

14 For sin shall not be master over you, for you are not under law, but under grace.

15 What then? Shall we sin because we are not under law but under grace? May it never be!

16 Do you not know that when you present yourselves to someone {as} slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

18 and having been freed from sin, you became slaves of righteousness.

19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members {as} slaves to impurity and to lawlessness, resulting in {further} lawlessness, so now present your members {as} slaves to righteousness, resulting in sanctification.

20 For when you were slaves of sin, you were free in regard to righteousness.

21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## **CHAPTER 7**

1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.

5 For while we were in the flesh, the sinful passions, which were {aroused} by the Law, were at work in the members of our body to bear fruit for death.

6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."

8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin {is} dead.

9 And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died;

10 and this commandment, which was to result in life, proved to result in death for me;

11 for sin, taking opportunity through the commandment, deceived me, and through it killed me.

12 So then, the Law is holy, and the commandment is holy and righteous and good.

13 Therefore did that which is good become {a cause of} death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.

14 For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin.

15 For that which I am doing, I do not understand; for I am not practicing what I {would} like to {do,} but I am doing the very thing I hate.

16 But if I do the very thing I do not wish {to do} I agree with the Law, {confessing} that it is good.

17 So now, no longer am I the one doing it, but sin which indwells me.

18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good {is} not.

19 For the good that I wish, I do not do; but I practice the very evil that I do not wish.

20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.

21 I find then the principle that evil is present in me, the one who wishes to do good.

22 For I joyfully concur with the law of God in the inner man,

23 but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.

24 Wretched man that I am! Who will set me free from the body of this death?

25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

## **CHAPTER 8**

1 There is therefore now no condemnation for those who are in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

3 For what the Law could not do, weak as it was through the flesh, God {did:} sending His own Son in the likeness of sinful flesh and {as an offering} for sin, He condemned sin in the flesh,

4 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able {to do so}

8 and those who are in the flesh cannot please God.

9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

10 And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--

13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

14 For all who are being led by the Spirit of God, these are sons of God.

15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

16 The Spirit Himself bears witness with our spirit that we are children of God,

17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with {Him} in order that we may also be glorified with {Him.}

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for {our} adoption as sons, the redemption of our body.

24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?

25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for {us} with groanings too deep for words;

27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to {the will of} God.

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to {His} purpose.

29 For whom He foreknew, He also predestined {to become} conformed to the image of His Son, that He might be the first-born among many brethren;

30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

31 What then shall we say to these things? If God {is} for us, who {is} against us?

32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

33 Who will bring a charge against God's elect? God is the one who justifies;

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 Just as it is written, "For Thy sake we are being put to death all day long; we were considered as sheep to be slaughtered."

37 But in all these things we overwhelmingly conquer through Him who loved us.

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.