

Verse One: Therefore, having been made right by faith, we are having ^①peace with God through our Lord Jesus Christ.

Verse Two: Through whom also we have obtained our ^②introduction (entrance) by faith into this grace in which we stand, and we are ^③rejoicing (exulting); glorying ^④in hope of the glory of God.

Verse Three: And not only this, but we also are ^④rejoicing (exulting; glorying) in our tribulations, knowing that this ^⑤tribulation is ^⑥producing endurance.
the Fruit of trouble James 1:2-4

Verse four: And this ^②endurance, character and this ^③character, hope.

Verse Five: And this hope does not disappoint; because the love of God has been poured out in our hearts through the Holy Spirit who was given to us. - Universal
Reason ← I Jn. 3:3 ^⑤
life love
noway by ourselves Gal. 4:4

Verse Six: For when we were still ^⑥helpless, at the right time Christ died for the godless.

Verse Seven: For one will hardly die for a righteous man; though perhaps for the good man someone would even dare to die.
Reason Greater love has no man than this

Verse Eight: But God is demonstrating His own love to us, because while we were yet ^⑦sinners, Christ died for us.
Reason

Verse Nine: Much more ^⑦therefore, having been justified ^{Past}now by His blood, we shall be ^{Future}saved through Him from the wrath. Rev. 3: ; I Thess. 5: ; John 5:24.

Verse Ten: For if while being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
Reason What does this mean?

Verse Eleven: And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. ^⑧

Verse Twelve: Therefore, just as through one man sin entered the world and through this sin death and so death spread to all men because all sinned. *The How of the Relationship* *Reason* *Adam*

Verse Thirteen: For until law sin was in the world; but sin is not to one's account, where there is no law. *Contrast*

Verse Fourteen: But death reigned from Adam to Moses, even over those who had not sinned in the likeness of Adam's offense, who is a type of the one who was to come. *How is this?* *Adam* *Christ*

Verse Fifteen: But the gracious gift is not like the transgression. For if by transgression of the one the many died, much more the grace of God and the gift of grace of the one man, Jesus Christ, abound to the many. *Result*

Verse Sixteen: And the gift is not like that which came through the one who sinned; for on the one hand the judgment was out of one transgression resulting in condemnation. *Contrast* *Reason* *Adam* *Christ* But on the other hand the gracious gift was out of many transgressions resulting in justification.

Verse Seventeen: For if by the transgression of the one death reigned through that one, much more those who are receiving the abundance of grace and the gift of righteousness, will reign in life through the one, Jesus Christ.

Verse Eighteen: So then, *Result* as through one transgression to all men there resulted condemnation; so also through one act of righteousness, to all men there resulted justification of life. *Adam* *Christ*

Verse Nineteen: For just *Reason* as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one the many will be constituted righteous. *Adam* *Christ* *Key to potential relationship* *Purpose of the law*

Verse Twenty: Now law entered in alongside in order that the transgressors might multiply; but where sin multiplied, grace was present in greater abundance.

Verse Twenty One: In order that just as sin reigned in death so also grace might reign through righteousness, resulting in eternal life through Jesus Christ our Lord.

Chapter Six

Verse One: What then shall we say? Are we to continue in sin in order that grace might increase?

Verse Two: May it never be! How shall we who died to sin still live in it? when did this happen?

Verse Three: Or do you not know that all of us who have been baptized into Christ Jesus, have been baptized into His death?

Verse Four: Therefore we have been buried with Him through baptism into death in order that in the same manner as Christ was raised up from the dead through the glory of the father, so we too might walk in a new life.

Verse Five: 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.

Verse Six: Knowing this, that our old self was crucified with Him, in order that the sinful body may be done away with, that we should no longer be slaves to sin.

Verse Seven: For the one who died has been freed from sin.

Verse Eight: Now if we died with Christ, we are believing that we also live with Him.

Verse Nine: Knowing that Christ having been raised from the dead, is no longer exercising lordship over Him.

Verse Ten: For the death He died, He died to sin once for all; But the life He lives, He lives to God.

Verse Eleven: So also you consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Verse Twelve: Therefore do not let sin reign in your mortal body so that you are obeying its desires.

Verse Thirteen: Moreover, stop presenting the members of your body to sin as instruments of wickedness. But present yourselves to God as those who are alive from the dead, and your members as tools of righteousness to God.

Romans

Verse Fourteen: For ^{Reason} sin shall not exercise lordship over you, for ^{Reason} you are ^{under} not ^{under} law but ^{under} grace.

Verse Fifteen: What ^{then}? Shall we ^{sin} because we are not under law but under grace? May it never be!

Verse Sixteen: Are you not knowing that when you ^{Illustration} present yourselves to someone as slaves resulting in obedience, you are slaves of the one whom you are obeying. Whether of ^{sin} resulting in death or of obedience resulting in righteousness?

Verse Seventeen: But thanks ^{Past} be to God that though you were slaves of ^{sin}, you obeyed from the heart to that form of teaching, for the teaching of which you were given over.

Verse Eighteen: And having been ^{Past} set free from ^{sin}, you were made slaves to righteousness.

Verse Nineteen: I am ^{Past} speaking in ^{Present Admonition} human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness resulting in lawlessness, so now present your members as slaves to righteousness resulting in holiness. ^{End Result}

Verse Twenty: For when you were slaves of ^{sin}, you were free with respect to righteousness. ^{Reason}

Verse Twenty One: Therefore, what ^{fruit} were you having then from the things of which you are now ashamed? For the outcome of those things is death. ^{What do you get from a life of sin?}

Verse Twenty Two: But now, ^{Reason} ^{Contrast} ¹ having been set free from ^{sin} and ² having been made bondslaves of God, you are having your fruit resulting ¹ in holiness, and ² the outcome, eternal life.

Verse Twenty-Three: For the wages of ^{sin} is death, but the free gift of God is life eternal in Christ Jesus our Lord.

Chapter Seven

Verse One: Or do you not know, brethren, ^{Reason} for I am speaking to those who are knowing the law, ^{Illustration From Marriage} that the law is ruling over the individual as long as he lives?

Verse Two: For the married woman has been bound by law to her living husband; but if her husband dies, she has been released from the law of her husband.

Verse Three: 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.

Verse Four: Therefore, my brethren, you also were put to death to the law through the body of Christ, resulting in your being joined to another, to the One who was raised from the dead, in order that we might bear fruit to God. ^{Fruit From Union} ^{John 15:} ^{Spiritual Application} ^{Purpose} ^{Christ}

Verse Five: For when we were in the flesh, the sinful passions, were at work in our members through the law to bear fruit for death. ^{Reason} ^{Past}

Verse Six: But now we have been released from the law, having died to that by which we were being bound, so that we are serving in newness of the Spirit and not in oldness of the letter. ^{Contrast} ^{Present}

Verse Seven: What therefore shall we say? Is the law sin? May it never be! On the contrary, I would not have known sin except through the law; for I would not have known evil desire except that the law was saying: "you shall not desire evil." ^{Reason}

Verse Eight: But sin, grasping an opportunity through the commandment, called forth within me every kind of evil desire. ^{Contrast}

For without law, sin is dead.

Verse Nine: And I was once alive without law, but when the commandment came, sin became alive, and I died; Gal. 3:19

Verse Ten: And this commandment, which was to result in life, I discovered to result in death for me.

Verse Eleven: For sin, grasping an opportunity through the commandment deceived me and through it killed me.

Verse Twelve: So then, the law is holy, and the commandment is holy and righteous, and good.

Verse Thirteen: Therefore, did that which is good become death for me? May it never be! Rather it was sin in order that it might be shown to be sin by accomplishing my death through that which is good in order that through the commandment sin might become sinful in the extreme.

Verse Fourteen: For we are knowing that the law is spiritual. But I am fleshly, having been sold under sin.

Verse Fifteen: For that which I am doing, I am not understanding, for I am not practicing that which I am desiring to do, but I am doing that which I am hating.

Verse Sixteen: Now if I am doing that which I am not desiring I am agreeing with the law that it is good.

Verse Seventeen: So now, no longer am I the one doing it, but sin which indwells me.

Verse Eighteen: For I am knowing that nothing good is indwelling in me, (that is in my flesh); for the being desirous is present in me, but the doing of the good is not.

Verse Nineteen: For the good, I am desiring, I am not doing; but I am practicing the very evil that I am not desiring.

5, 6, 7, & 8

Premise

Verse Twenty: Now if I am doing the very thing I am not desiring, I am no longer the one doing it but sin which dwells in me.

Contrast

Verse Twenty One: I am finding then the law, that evil is present in me, the one who is desiring to do good.

Verse Twenty-Two: For I joyfully agree with the law of God concerning the inner man.

Reason

Eph. 3:16

Contrast

Verse Twenty-Three: But I am seeing a different kind of law in my members warring against the law of sin which is in my members of my mind, making me a prisoner of war to the law.

Verse Twenty Four: Wretched man that I am! Who shall set me free out of the body of this death?

Verse Twenty Five: 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.

Result

Contrast

Chapter Eight

The spirit in the relationship

Verse One: Therefore, now, there is no doom for those who are in Christ Jesus.

Verse Two: For the law of the Spirit of life in Christ Jesus freed you from the law of sin and death.

Verse Three: For what was impossible for the law, because it was weak through the flesh, God having sent His own Son in the likeness of sinful flesh and concerning sin, He condemned sin in the flesh.

Verse Four: In order that the requirement of the law might be fulfilled in us, who are not walking according to the flesh but according to the Spirit! Gal. 5:16-26

Verse Five: For those who are according to the flesh are setting their minds on the things of the flesh, but those who are according to the Spirit, on the things of the Spirit.

Verse Six: For the way of thinking of the flesh is death, but the way of thinking of the Spirit is life and peace.

Verse Seven: because the way of thinking of the flesh is hostile toward God, for it is not subjecting itself to the law of God, for it is not even able to do so.

Verse Eight: And those who are in the flesh are not able to please God.

Verse Nine: But you are not in the flesh but in the Spirit (if indeed the Spirit of God is dwelling in you. But if anyone is not having the Spirit of Christ, he does not belong to Him).

Verse Ten: Now if Christ is in you, on the one hand ¹ the body is dead because of sin, but on the other hand ² the Spirit is alive because of righteousness.

Verse Eleven: And if the Spirit of the One who raised Jesus from the dead is dwelling in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who is dwelling in you.

Verse Twelve: So then, brethren, we are ^{the Relationship defined} those under moral obligation not to the flesh, to live according to the flesh.

Verse Thirteen: For if you are living according to the flesh, you are about to die; but if by the Spirit you are putting to death the deeds of the body, you will live. ^{Reason} ^{Contrast} ^{dependence Gal. 5:16} ^{I Cor. 9:27}

Verse Fourteen: For as many as are being led by the Spirit of God, these are sons of God. ^{Reason} ^{How is this done?}

Verse Fifteen: For you have not received a spirit of slavery to cause you to fear, but you received the spirit of adoption by which we are crying out: "Abba! Father!" ^{Reason} ^{Contrast} ^{Gal. 4:}

Verse Sixteen: The Spirit Himself is bearing witness with our spirit that we are children of God. ^{Assurance} ^{Present} ^{Gal. 4:}

Verse Seventeen: And if children, also heirs; on the one hand ¹ heirs of God, on the other ² fellow-heirs with Christ, if indeed, we are suffering with Him in order that we may also be glorified together. ^{Continuation} ^{Purpose} ^{Gal. 4:}

Verse Eighteen: For I am of the opinion that the sufferings of the present time are not to be compared with the glory which is about to be revealed to us. ^{Reason} ^{I Cor. 2:9 (to us + with us)} ^{Isa. 3:2}

Verse Nineteen: For the anxious longing of the creation is awaiting eagerly for the revelation of the sons of God. ^{Reason} ^{When was this?}

Verse Twenty: For the creation was subjected to frustration, not of its own free will, but because of Him who subjected it, in hope. ^{Reason} ^{Contrast}

The Consummation of the relationship

Verse Twenty-One: that the creation itself also will be set free from its slavery to decay into the liberty of the glory of the children of God.

Verse Twenty Two: For we are knowing that the whole creation is ¹groaning together and ²suffering the pains of childbirth together until now.

Verse Twenty Three: And not only this, but also we ourselves who are having the first fruits of the Spirit, even we ourselves are ¹groaning within ourselves, ²waiting eagerly our adoption, ³the redemption of our body.

Verse Twenty Four: For in hope we have been saved, but hope that is seen is not hope; For why is one also hoping for what he is seeing?

Verse Twenty Five: But if we are hoping for that which we are not seeing, with patience we are waiting eagerly for it.

Verse Twenty Six: And in the same way the Spirit also is helping us in our weakness; For we are not knowing how to pray as we should, but the Spirit Himself is interceding for us with sighs too deep for words.

Verse Twenty Seven: And He who is searching the hearts is knowing what the mind of the Spirit is, because according to God He is interceding on behalf of the Saints.

Verse Twenty Eight: And we are knowing that for those who are loving God, all things He is working together for good, for those who are called in accordance with His purpose.

Verse Twenty Nine: Because whom He foreknew, He also decided upon beforehand those who were to be like His Son in appearance to the end that He might be the first-born among many brethren.

Verse Thirty: Now those whom He decided upon beforehand, those He also called, and those whom He called, these He also justified, and those whom He justified, these He also glorified.

Verse Thirty One: What then shall we say to these things? If God is for us, who could be against us?

Verse Thirty Two: Indeed, He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him graciously give us all things?

Verse Thirty Three: Who will bring a charge against God's chosen ones? God is the one who justifies;

Verse Thirty Four: Who is the one who is condemning? Christ Jesus is He who died, yes, rather who has been raised, who is at the right hand of God, who also is interceding for us.

Verse Thirty Five: Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?

Verse Thirty Six: Even as it stands written, "For your sake we are being put to death all the day long, we were considered as sheep to be slaughtered."

Verse Thirty Seven: But in all things we are winning a most glorious victory through the one who loved us.

Verse Thirty Eight: ^{Reason} For ^{what is this?} I stand convinced that neither ¹ death nor ² life nor ³ angels nor ⁴ principalities, nor ⁵ things present, nor ⁶ things about to come, nor ⁷ powers

Verse Thirty Nine: nor ⁸ height nor ⁹ depth nor ¹⁰ any other created thing, shall be able to separate us from the love of God; which is in Christ Jesus our Lord.

where it resides

Victory in the relationship

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