

## THE BOOK OF ROMANS

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### **Introduction:**

In a somewhat indirect way, the Book of Romans was the turning point for John Wesley.

In the evening of 24 May 1938, John Wesley ‘went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s Preface to the Epistle to the Romans. About a quarter before nine,’ he wrote in his journal, ‘while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me that he had taken my sins away, even mine; and saved me from the law of sin and death.’

Paul wrote this letter about 56 A.D. when he was in the city of Corinth. Paul had not yet visited the church in Rome. He wanted to go there and he prayed that God would make this visit possible (Romans 1:10-12; 15:23-24). This makes the letter to the Romans unique. Most of Paul’s other letters were written to churches where he had personally ministered. But here was a church (the church at Rome) where Paul had not been and where Paul had not taught.

We might ask this question: When Paul gets to Rome what is he going to teach? Here in the book of Romans Paul gives a doctrinal preview of the content of his teaching ministry. What Paul unfolds in these 16 chapters is nothing less than a doctrinal masterpiece. What is Christianity about? What is its central message? What is the true gospel of God? What really is the good news of salvation? What kind of message did the church’s greatest apostle preach wherever he went? To find the answer to all these questions we must turn to the greatest doctrinal book in the New Testament—the epistle of Paul to the Romans.

**Statistics:** 16 chapters, 433 verses, and 9,447 words.

### **Author:**

Paul identifies himself as the author in 1:1 and there are indications in the letter verifying this. He mentions he is from the tribe of Benjamin (11:1; Cf. Philippians 3:5) and the apostle to the Gentiles (11:13; 15:16-19). Other details that support Paul’s authorship are his relation to Priscilla and Aquilla (16:3; C.f. Acts 18:2-3, 18-19), his mention of the gift from the churches of Macedonia and Achaia to Jerusalem (15:25-27; C.f. Acts 19:21; 20:1-5; 21:15-19), and his intention to visit Rome (1:10-13, 15; 15:22-32; C.f. Acts 19:21).

Paul’s life is outlined in Acts 9-28. His Jewish heritage was flawless (Philippians 3:5). He was born a Roman citizen (Acts 22:25-29), trained to be a tentmaker as a secondary vocation (Acts 18:3), and trained as a Pharisee under Gamaliel (Acts 22:3). He persecuted the church (Acts 9:13; 22:4; 26:10-11) before his conversion on the road to Damascus (Acts 9:1-16). His commission to be the apostle to the Gentiles took him on

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three missionary journeys and a final trip to Rome where he is purported to have met his death around A.D. 67.

### **Date of Writing:**

Paul wrote Romans on his third missionary journey after his two epistles to the Corinthians and before his trip to deliver the offering to Jerusalem (15:26). At the time he wrote to the Corinthians, Paul had not yet collected the offering from Macedonia and Achaia, but was planning to come to them immediately (1 Corinthians 16:1-9; 2 Corinthians 9:1-5).

Paul visited Macedonia and Achaia and stayed in Corinth for three months (20:1-3) before traveling to Jerusalem (Acts 20:7, 16). This places the date of writing in the winter of A.D. 56 or early spring A.D. 57 from Corinth.

### **Purpose of Writing:**

Paul wrote to "TO all that be at Rome" (1:7), which may indicate the whole Christian population of several churches rather than one church. The founding of the church in Rome is uncertain, but the two most reasonable theories attribute it to Roman visitors at the scene of Pentecost (Acts 2:10) who returned to Rome, or to the many visitors who traveled in and out of the city. Priscilla and Aquila would be such an example (16:3-5; Acts 18:2).

The position of the Roman Catholic Church which claims Peter traveled and stayed in Rome, and thus founded the church there, should be rejected because Petr's activities were largely confined to the Jews in Palestine (Acts 1-12; Galatians 2:7-9), whereas the church in Rome was probably predominately Gentile. Also, Paul resolved not to build on another man's foundation (15:20), but intended to establish the church by way of his personal presence (1:11). Furthermore, if Peter was there as claimed, Paul's failure to greet him in this letter or mention his presence in others is conspicuously absent.

The church at Rome included both Jews and Gentiles. The presence of Jews is suggested in a number of places (4:1; 7:1-6; 9:10; 16:7, 11) as well as by the relationship of Aquila to the city (Acts 18:1). Since Rome was a Gentile city, the church was probably made up.

### **Purpose of the Writing:**

Paul was excited about being a minister in this church, everyone was well aware of that fact (1:8-15). It is written from Corinth just prior to Paul's trip to Jerusalem to deliver monies that had been given for the poor there. He had intended to go to Rome and then to Spain (15:24). His plans were interrupted when he was arrested in Jerusalem. He would eventually get to Rome as a prisoner. Phoebe who was a member of the church at Cencrea near Corinth (16:1) carried the letter.

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### **Theme:** Righteousness

*“For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, the just shall live by faith.”*

Romans 1:16-17

In these verses Paul states his confidence in the gospel and the reasons for it. The bulk of his epistle is devoted to explaining why and how the gospel of Christ is God’s power to save those who believe.

### **Key Verses in Romans:**

1:14-17; 1:27; 2:4 – goodness of God; 2:12-16; 3:10-19 – None righteous; 3:23 – all have sinned; 4:17-22; 5:1 – Justified by faith; 5:8 – Christ died for us; 5:12; Chapter 6; 7:14-20; 8:1 – No condemnation; 8:14-18; 8:28-31; 8:35-39; 9:30-33; 10:1-4; 10:9-13; 11:26, 29; 12:1-2; 13:1-2; 14:14-21; 15:1, 4; 16:17-18

**A Great Key to the Book of Romans is contained in the first clause of Romans 8:10 – “*IF Christ be in you*”**

### **Background of the Church at Rome:**

Nothing is revealed in the New Testament as to the start of the church in Rome. It is possible that visitors to Jerusalem on the day of Pentecost following the Lord’s ascension were among the 3,000 saved and later took the gospel with them back home (Acts 2:10). Or it could be that among those dispersed following Stephen’s death were some that went to Rome and preached the gospel there (Acts 8:1-4).

The first we read of Christians from Rome is possibly that of Aquila and Priscilla, who along with all Jews were expelled from Rome by Claudius and were found by Paul at Corinth during his second Journey (Acts 18:1-2). After traveling with Paul to Ephesus and working with the church there (Acts 18:18-19, 24-26; 1 Corinthians 16:19), we find them back at Rome and hosting a church in their house (16:3-5).

From the greetings given by Paul in chapter sixteen, it appears that there were several churches in Orme meeting in various homes (16:5, 14-15). The names of individuals would suggest that the Christians were primarily Gentiles, with a smaller number of Jews.

The reputation of the Christians in Rome was widespread; both their faith (1:8) and obedience (16:19) were well known. For this reason Paul had long wanted to see them (15:23), with the goal of sharing in their mutual edification (1:11-12) and to be assisted on his way to Spain (15:22-24).

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## Summary of Romans:

The book of Romans can be divided into the following sections:

1. Righteousness Needed, 1:18 - 3:20 by absolutely everybody.
2. Righteousness Provided, 3:31 - 8:39 only through Jesus Christ.
3. Righteousness Vindicated, 9:1 – 11:36 through Israel.
4. Righteousness Practiced, 12:1 – 15:13 by the Christian. (Practical Living)

As stated before the main theme of Romans is righteousness. Guided by the Holy Spirit Paul first condemns all men of their sinfulness. He expresses his desire to preach the truth of God's Word to those in Rome according to Romans 1:15. Rome was the center of the pagan universe! It was his hope to have assurance that the Christians there were staying on the right path.

In (1:16) he strongly points out that he is not ashamed of the Gospel, because it is what everyone needs to direct them to Salvation and to a Godly life.

Paul also points out over and over again that God did not demand that men have their lives straightened out before coming to Christ. Because, it is a fact that while we were sinners He, Christ died on the Cross for our sins (5:8). When we turn our lives over to Jesus Christ, we are no longer controlled by our sin nature (our flesh) but we are controlled by the Spirit (6:14). If we make an outward confession that Jesus is our Lord, and believe that He is raised from the dead, we are from that moment saved and born again.

We need to live our lives offered by God as a living sacrifice to Him. Because, that should be our greatest desire to worship Him. We cannot please Him by living according to this world and its pleasures. We need to keep our eyes focused on Jesus and His word at all times.

## Additional Remarks:

In presenting the gospel as God's righteousness, Paul first explains the revelation of righteousness in the gospel (1:18-8:39), then its vindication in going to the Gentiles (chapters 9-11), and finally its application in the church (12:1-15:13). The introduction to the letter (1:1-17) establishes Paul's apostolic authority and separation to the task of preaching the gospel (1:1).

This gospel was promised in the Old Testament and revealed in Jesus Christ (1:2-4). Paul then expresses his desire to visit the people of Rome for the purpose of preaching the gospel to them (1:11, 15). The church at Rome was evidently made up mostly of Gentiles (1:13, 16).

Paul's fervent desire to preach the gospel and his characteristic boldness to do so was based on his understanding of what the gospel was. **"It is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek. For**

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**therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.”** (1:16-17). It was the revelation of God’s righteousness from its initial appropriation to its progressive application. With the theme thus stated, Paul goes on to explain the need and provision of righteousness as related to the gospel.

The first half of Romans explains the revelation of the righteousness of God in the gospel (1:18-8:39). God has revealed His righteousness because there is a universal need that condemns all men before God (1:18-3:30). Paul argues conclusively by first demonstrating the condemnation of the Gentile (1:18-32). As a result, God has given them up to the uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. (1:24-32).

Paul next argues that the Jews are likewise condemned (2:1-3:8), for though they stand in judgment over others, they practiced the same things. The principles of God’s judgment (2:1-16) are according to truth, according to works, and according to impartiality. Jews hold no favor over the Gentiles before God when it comes to judgment, because God is no respecter of persons (2:11).

Since the Jews, who have the law, do the same things as the Gentiles, they lack the righteousness of God, also (2:17-29). Before God, what counts is not the physical mark of circumcision, but the inner affirmation of the Spirit (2:28-29). The objection is then anticipated (3:1-8) about what advantage the Jew has if God judges a Jew as He does a Gentile. Paul answers that the Jews have the Scriptures with the divine promises entrusted to them (3:2), and their unbelief does not annul God’s faithfulness to His promises (3:3-4).

The conclusion of this section is that all men are condemned before God (3:9-20). This charge is substantiated from the Old Testament Scriptures which point to man’s sinful character, speech, and deeds (3:10-18). The Jews especially are guilty as those who had the revelation of the law (3:19-20), for the law could not bring justification as they might think, but only the knowledge of sin.

Having expressed the need for God’s righteousness, Paul now explains how it is revealed apart from the law. He explains the imputation of righteousness through justification (3:21-5:21). First, he declares the nature of justification through faith (3:21-31). It is to all who believe in the work of Christ as the propitiation for sin (3:21-26) and not through the keeping of the law (3:27-31). God imputes His righteousness freely because this excludes boasting and allows Gentiles to be justified as well. Faith does not cancel the law, but recognizes its intended purpose of exposing the need for righteousness.

Abraham is used as a fitting illustration of justification through faith (4:1-25). He was justified apart from works (4:1-8) as proved by Genesis 15:6 compared with Romans 4:3). The nature of works and grace makes them mutually exclusive (4:4-5). David agrees with this conclusion, as is seen in the quote from Psalm 33:1-2.

Furthermore, Abraham was justified apart from circumcision (4:9-12) since he had been declared righteous before his circumcision. This means that circumcision does not

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guarantee the blessings of all the Abrahamic promises, for Abraham is “the father of all them that believe” (4:11) Genesis 17:10.

Abraham is the example for all who believe because he so received God’s promise (4:13-25). The promise came to Abraham obviously before the law and thus apart from the law. Therefore, it is of faith according to God’s grace, which allows Jews under the law, as well as men from all nations, to become the children of Abraham.

The example of Abraham’s faith in God’s promise is given for the benefit of those in the church age so they might also believe in Christ and receive the righteousness of God.

Having explained how God’s righteousness is imputed, Paul now lists the benefits of justification through faith (5:1-11). All who are justified stand in grace and are no longer enemies of God, but enjoy peace and hope. This hope enables the Christian to rejoice in times of tribulation. Even during the 2020 COVID-19 season!

Also, the Christian has a strong assurance of God’s love by the testimony of the Holy Spirit and the historical fact that Christ died for people when they were yet sinners. Paul reasons that if Christ so justifies by His provision in death, then He will also deliver from the power of sin and its resulting wrath (5:9-10). This observation anticipates Paul’s lengthy discussion of sanctification in Chapters 6-8. (Sanctification – made Holy before God).

But first, Paul makes the final clarification of the universal provision of righteousness in Christ. To do this, he makes an analogy between justification through faith and the imputation of sin in Adam (5:12-21). Sin was imputed through the one man, Adam, because he represented mankind. But Adam was a type of Christ, who also represented mankind. Christ’s gift to man is the provision of righteousness resulting in life.

Grace, then, is the reigning principle for those who have eternal life, just as sin reigns over men who are in death. Paul has shown that God has provided all mankind with righteousness through faith in Jesus Christ. Adam is the common father of the Jew and Gentile alike, and correspondingly, Christ has provided God’s righteousness to both Jew and Gentile apart from the Jewish law.

At this point Paul makes a transition in the discussion from justification to sanctification; from the imputation of righteousness to the impartation of that same divine righteousness (6:1-8:39).

In 5:21 he argued that grace must reign along with God’s righteousness just as sin reigned in death. Now he explains how grace affects the believer’s new relationship to sin, the law, and the indwelling Spirit.

First, he explains the believer’s new relationship to sin (6:1-23). The believer is to realize his death to the principle of sin (6:1-14). Because sin brought the provision of grace, the Christian must not suppose that he can continue in it. Rather, the Christian has identified

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with Christ in His death through the Spirit's baptism into Christ, and is freed from sin through this death.

In like manner, the Christian is identified with Christ in resurrection-life. He should then consider himself "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (6:11) and no longer under the dominion of sin.

Therefore, the believer should also exhibit his death to the practice of sin (6:15-23) by voluntary submission to righteousness. In the domain of sin the deadness of Adam is manifested, but when the believer submits to God's righteousness, the life of Christ is manifested (6:23).

Next, Paul explains the believer's relationship to the law (7:1-25). Just as he is dead to sin, he is also dead to the law (7:1-6). The illustration from marriage shows how death breaks a contract and its obligations. The believer has died to the law in Christ and is now "married" to Him in new life. The law is then useless in the Christian's new life in that it is not able to deliver from sin (7:7-25).

This does not mean that the law is itself evil, for sin is exposed by use of the law (7:7-13). However, once sin is exposed, the law cannot deliver from it (7:14-25). To illustrate this, Paul uses himself as an example. He confesses his defeat under the principles of the law because of indwelling sin and recognizes the struggle between his body of sin and the law of God. HE realizes there is no victory in and of himself, but only through Jesus Christ.

This note of victory leads Paul to explain the believer's new relationship to the Spirit (8:1-39). The indwelling Spirit is the means of overpowering the evil flesh (8:1-11). The Spirit of life in Christ frees the believer from condemnation, sin, and death. Since the law could never do this, God sent His Son to condemn sin and death and provided the power of the Spirit to fulfill the requirements of the law.

There are two mindsets in life: the carnal mind and that of the Spirit. Those who belong to Christ have the Spirit in them to give the power of life for righteousness.

The indwelling Spirit assures the believer of his sonship with God (8:12-17) which obligates him to live after the Spirit. Sonship also means believers are joint heirs with Christ, and as such they will suffer and be glorified with Christ.

This future glory is also assured by the indwelling Spirit (8:18-30). It is the expectation of all creation, and is the believer's present hope according to the first fruits of the indwelling Spirit who also "maketh intercession for the saints according to the will of God" (8:27). The will of God is for those He foreknew to be glorified.

Paul summarizes the Spirit's assuring ministry by proclaiming the certainty of final victory (8:31-39). The believer is secure in the grace of God through the intercession of

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the Son of God's right hand. God's love in Christ toward the believer is a power that cannot be severed by any physical or spiritual reality.

Now that Paul has declared the righteousness of God that is freely bestowed on all who believe apart from the law, both Jew and Gentile, he anticipates some questions about the relationship of saved Gentiles to the covenant promises made to the Jews. It would be obvious to the Roman Christians that the gospel has been bearing abundant fruit among the Gentiles, as they themselves are proof.

This would raise questions about whether God has then set aside the Jews, and what He intends to do with them in His future program. The charge is anticipated that God has reneged on His promises. Paul therefore sets out to vindicate the righteousness of God that has been revealed in the gospel (9:1-11:36).

He first argues that Israel's past rejection was in the sovereign will of God (9:1-29). He begins by expressing his grief at Israel's rejection and by reaffirming Israel's strategic place in God's program (9:1-5).

Their rejection is consistent with God's promise, because the promise was made not to all the physical seed of Abraham, but to those of the promise. According to God's sovereign election, Isaac and Jacob were chosen to be heirs of the promise.

Furthermore, Israel's rejection is consistent with God's justice (9:14-29), for the prerogative to show mercy belongs to God alone. It is therefore impertinent to question God's sovereign will. God has designed the rejection of Israel and the salvation of the Gentiles to reveal the riches of His glory, even as the Old Testament prophets predicted.

Paul then addresses Israel's contemporary situation and explains their present rejection of the gospel (9:30-10:31). They failed to achieve God's righteousness because they tried to do it by the works of the law, not faith (9:30-33). Thus, they refused to accept God's righteousness in Christ (10:1-13) though it was near in the gospel. The assurance is that whoever believes in Christ will be saved, whether Jew or Gentile. In spite of the gospel being preached to them, Israel heard and rejected it in fulfillment of the prophets' expectations (10:14-21).

Since one may be tempted to conclude from Paul's argument that God is forever finished with the Jews, Paul now explains that there is a future restoration of Israel in the purpose of God (11:1-36). The partial extent of their rejection is illustrated by Paul's own salvation, the example from Elijah's day, and the present remnant chosen according to God's grace (11:1-10). Israel's rejection is not final, but temporary so as to allow salvation to come to the Gentiles (11:11-24). Gentiles can learn from Israel's rejection not to boast of their grafting into the promises to Abraham. Indeed, Israel may well be grafted in again if they believe.

Therefore, Israel's rejection is temporary until God's purpose with the Gentiles is accomplished (11:25-32). The future restoration of Israel is certain because the Scriptures



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promise it, God cannot recall His promises, and God intends to show mercy to all men. Paul's outpouring of praise (11:33-36) is prompted by the perfect wisdom of God who has revealed His mercy to all men while keeping His Word to Israel.

Paul has thus vindicated the righteousness of God revealed in the universal gospel so that God is true to His promises. Now he turns to more practical instruction which applies the righteousness of God revealed in the gospel to the Christian's life (12:1-15:13). The response of the Christian to God's grace is to be a total consecration (12:1-2). Toward those around him (12:3-21) he must demonstrate humility in the church and conduct tempered by love to all. The important relationship the Romans have with the state is to be ruled by respect for authority and love for fellow citizens, as the nearness of Christ's return should so motivate (13:1-14).

Paul devotes a rather lengthy discourse to the believer's responsibilities to weaker brothers (14:1-15:13). Evidently, the Romans had a real problem or a potential problem involving areas of conscience such as eating and observing certain days (14:2-6).

Paul exhorts them not to judge one another in respect to these things (14:1-13). Rather, love should keep them from violating the conscience of a weaker brother (14:14-23). They should all follow Christ's example in accepting and pleasing one another instead of pleasing themselves, for Christ accepted both Jews and Gentiles in order to manifest His salvation (15:1-13). This may indicate that the problem with the Roman Christians was due to Jew-Gentile differences, a situation inexcusable in light of God's righteousness revealed universally in the gospel.

Paul concludes his letter with some personal concerns (15:14-16:27). He explains that the purpose for his writing included a reminder of his divine mission of preaching the gospel to the Gentiles (15:14-21). He then informs the Romans of his plans to visit them on the way to Spain (15:22-33). His final greetings (16:1-24) contain a commendation of Phoebe, greetings to friends, a warning about divisive people, and greetings from his companions. He ends with a benediction which reflects the great theme of the letter (16:25-27): The gospel of Jesus Christ is the revelation of God to all nations. This reminds of the thematic introductory verses 1:16-17 which declare the gospel as the power and revelation of the righteousness of God.

### **General Outline of Romans**

#### **Dealing with Sin**

Chapter One – The Righteousness and Wrath of God

Chapter Two – The Sin of Self Righteousness

#### **Salvation**

Chapter Three – There is No Difference

Chapter Four – Becoming Strong in the Faith

Chapter Five – The Benefits of Salvation

#### **Sanctification**

Chapter Six – What to Do with Sin

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Chapter Seven – Problems with Old Men

## **Security in Christ**

Chapter Eight – Safe, Secure, and Shielded

## **The Special Place of the Jews – (all parenthetical).**

Chapter Nine – The Position of Israel

Chapter Ten – The Need of Israel

Chapter Eleven – The Future of Israel

## **Christian Service**

Chapter Twelve – Spiritual Gifts

Chapter Thirteen – Life Principles

Chapter Fourteen – Christian Maturity

Chapter Fifteen – Practical Living

Chapter Sixteen – Christian Salutations

## **Threefold Outline of Romans:**

**I. Doctrinal:** How the Gospel Saves the Sinner (Chapters 1-8)

**II. National:** How the Gospel Relates to Israel (Chapters 9-11)

**III Practical:** How the Gospel Bares on Conduct (Chapters 12-16)

## **Problem Outline:**

**I. Sin Problem (Chapters 1-8)**

**II. Jew Problem (Chapters 9-11)**

**III. Life Problem (Chapters 12-16)**

## **“S” Outline:**

I. Sin (Chapters 1-3)

II. Salvation (Chapters 4-5)

III, Self (Chapters 6-7)

IV. Spirit (Chapter 8)

V. Sovereignty (Chapters 9-11)

VI. Service (Chapters 12-14)

VII. Secret (Chapter 15)

VIII. Salutation (Chapter 16)

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NAME: \_\_\_\_\_ DATE: \_\_\_\_\_

1. The Book of Romans was called the \_\_\_\_\_ handbook of the Bible by Dr Ken Blue.  
A. Biblical      B. Doctrinal      C. Statistical      D. Ecclesiastical
2. What is the Theme of Romans? \_\_\_\_\_
3. A great key to the Book of Romans is contained in the first clause of Romans 8:10, what is it? \_\_\_\_\_
4. "It is the \_\_\_\_\_ of God unto \_\_\_\_\_ to \_\_\_\_\_ that believeth; to the Jew first and also to the Greek. For therein is the \_\_\_\_\_ of God revealed from \_\_\_\_\_ to \_\_\_\_\_: as it is written, the \_\_\_\_\_ shall live by \_\_\_\_\_."
5. Fill in the following Outlines:
  - Dealing with \_\_\_\_\_
    - Chapter One - The \_\_\_\_\_ and wrath of God
    - Chapter Two – The \_\_\_\_\_ of Self Righteousness
  - Salvation
    - Chapter Three – There is no \_\_\_\_\_
    - Chapter Four – Becoming Strong in the \_\_\_\_\_
    - Chapter Five – The \_\_\_\_\_ of Salvation
  - Sanctification
    - Chapter Six – What to do with \_\_\_\_\_
    - Chapter Seven – Problems with Old Men
  - Security in Christ
    - Chapter Eight – Safe, \_\_\_\_\_, and shielded
  - The Special Place of The Jews – (All \_\_\_\_\_).
  - Chapter Nine – The \_\_\_\_\_ of Israel
  - Chapter Ten – The Need of Israel
  - Chapter Eleven – The \_\_\_\_\_ of Israel



Christian \_\_\_\_\_

Chapter Twelve – Spiritual Gifts

Chapter Thirteen – Life Principles

Chapter Fourteen – Christian \_\_\_\_\_

Chapter Fifteen - \_\_\_\_\_ Living

Chapter Sixteen – Christian Salutations

Problem Outline:

1. \_\_\_\_\_ Problem Chapters 1-8

2. \_\_\_\_\_ Problem Chapters 9-11

3. \_\_\_\_\_ Chapters 12-16

“S” Outline

1. Sin Ch. 1-3

2. \_\_\_\_\_ Ch. 4-5

3. \_\_\_\_\_ Ch. 6-7

4. \_\_\_\_\_ Ch. 8

5. Sovereignty Ch. 9-11

6. \_\_\_\_\_ Ch. 12-14

7. \_\_\_\_\_ Ch. 15

8. Salvation Ch. 16

