**Romans and James BSB Regular Questions**

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| R 1: 1 | Paul, a servant of Christ Jesus, (is) called to be what? | An apostle |
| R 1: 1 | Who (is) Paul? | A servant of Christ Jesus |
| R 1: 1 | Who (is) called to be an apostle, and set apart for the gospel of God? | Paul |
| R 1: 1 | Who (is) set apart for the gospel of God? | Paul, a servant of Christ Jesus |
| R 1: 2 | What (is) the gospel He promised beforehand through His prophets in the Holy Scriptures? | The gospel of God |
| R 1: 2 | He promised the gospel beforehand through His prophets in what? | The Holy Scriptures |
| R 1: 2 | Who promised the gospel beforehand through His prophets in the Holy Scriptures? | He (God) |
| R 1: 3 | His Son was a descendant of David according to what? | The flesh |
| R 1: 3 | Who was a descendant of David according to the flesh? | His (God's) Son |
| R 1: 3 | Whose Son was a descendant of David according to the flesh? | His (God's) |
| R 1: 4 | Who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead? | His Son / Jesus Christ our Lord |
| R 1: 4 | Who was declared with power to be the Son of God by His resurrection from the dead? | His Son / Jesus Christ our Lord |
| R 1: 5 | Through Him and on behalf of His name, we received what? | Grace and apostleship to call all those among the Gentiles to the obedience that comes from faith |
| R 1: 5 | We received grace and apostleship to call all those among the Gentiles to what? | The obedience that comes from faith |
| R 1: 6 | And you also are among whom? | Those who are called to belong to Jesus Christ |
| R 1: 6 | You also are among those who are called to belong to whom? | Jesus Christ |
| R 1: 7 | To all in Rome who are loved by God and called to be saints (be) what? | Grace and peace to you from God our Father and the Lord Jesus Christ |
| R 1: 7 | Grace and peace (be) to you from whom? | God our Father and the Lord Jesus Christ |
| R 1: 7 | Grace and peace (be) to you from God our Father and whom? | The Lord Jesus Christ |
| R 1: 8 | First, I thank my God through Jesus Christ for all of you, why? | Because your faith is being proclaimed all over the world |
| R 1: 8 | Where is your faith being proclaimed? | All over the world |
| R 1: 8 | What is being proclaimed all over the world? | Your faith |
| R 1: 9 | God, whom I serve with my spirit in preaching the gospel of His Son, is what? | My witness how constantly I remember you in my prayers at all times |
| R 1: 9 | Who is my witness how constantly I remember you? | God, whom I serve with my spirit in preaching the gospel of His Son |
| R 1: 9 | I remember you in my prayers when? | Constantly / At all times |
| R 1: 9 | Constantly I remember you in my prayers at all times, asking what? | That now at last by God’s will I may succeed in coming to you |
| R 1:10 | Now at last by God’s will I may succeed in what? | Coming to you |
| R 1:10 | When may I succeed in coming to you? | Now at last |
| R 1:10 | How may I succeed in coming to you? | By God’s will |
| R 1:11 | For I long to see you why? | So that I may impart to you some spiritual gift to strengthen you |
| R 1:11 | Why may I impart to you some spiritual gift? | To strengthen you |
| R 1:11 | What may I impart to you? | Some spiritual gift to strengthen you |
| R 1:12 | You and I may be mutually encouraged by what? | Each other’s faith |
| R 1:12 | How may you and I be mutually encouraged? | By each other’s faith |
| R 1:13 | Often I planned what? | To come to you |
| R 1:13 | I planned to come to you but have been prevented from visiting until when? | Now |
| R 1:13 | When have I been prevented from visiting? | Until now |
| R 1:13 | Where might I have a harvest, just as I have had among the other Gentiles? | Among you |
| R 1:13 | How might I have a harvest among you? | Just as I have had among the other Gentiles |
| R 1:14 | To whom am I obligated? | Both to Greeks and non-Greeks, both to the wise and the foolish |
| R 1:14 | I am obligated both to Greeks and whom? | Non-Greeks |
| R 1:14 | I am obligated both to the wise and whom? | The foolish |
| R 1:15 | I am so eager to preach the gospel also to whom? | You who are in Rome |
| R 1:15 | What am I so eager to preach also to you who are in Rome? | The gospel |
| R 1:16 | I am not ashamed of what? | The gospel |
| R 1:16 | Why am I not ashamed of the gospel? | Because it is the power of God for salvation to everyone who believes, first to the Jew, then to the Greek |
| R 1:16 | What is the power of God for salvation to everyone who believes? | It (The gospel) |
| R 1:17 | For the gospel reveals what? | The righteousness of God that comes by faith from start to finish |
| R 1:17 | What reveals the righteousness of God that comes by faith from start to finish? | The gospel |
| R 1:17 | What comes by faith from start to finish? | The righteousness of God |
| R 1:17 | The righteous will live by what? | Faith |
| R 1:17 | Who will live by faith? | The righteous |
| R 1:18 | The wrath of God is being revealed from heaven against what? | All the godlessness and wickedness of men who suppress the truth by their wickedness |
| R 1:18 | What is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness? | The wrath of God |
| R 1:18 | Who suppress the truth by their wickedness? | Men |
| R 1:19 | What is plain to them, because God has made it plain to them? | What may be known about God |
| R 1:19 | Who has made it plain to them? | God |
| R 1:20 | For since the creation of the world whose invisible qualities, His eternal power and divine nature, have been clearly seen? | God’s |
| R 1:20 | When have God’s invisible qualities been clearly seen? | Since the creation of the world |
| R 1:20 | Whose invisible qualities have been clearly seen? | God’s |
| R 1:20 | Why have God’s invisible qualities, His eternal power and divine nature, been clearly seen, being understood from His workmanship? | So that men are without excuse |
| R 1:20 | Men are without what? | Excuse |
| R 1:20 | Who are without excuse? | Men |
| R 1:21 | For although they knew God, they neither glorified Him as God nor gave what to Him? | Thanks |
| R 1:21 | Who knew God? | They (Men) |
| R 1:21 | Who neither glorified Him as God nor gave thanks to Him? | They (Men) |
| R 1:21 | Who became futile in their thinking and darkened in their foolish hearts? | They (Men) |
| R 1:22 | Although they claimed to be wise, they became what? | Fools |
| R 1:22 | Who claimed to be wise? | They (Men) |
| R 1:22 | Who became fools? | They (Men) |
| R 1:23 | They exchanged the glory of the immortal God for what? | Images of mortal man and birds and animals and reptiles |
| R 1:23 | Who exchanged the glory of the immortal God for images of mortal man and birds and animals and reptiles? | They (Men) |
| R 1:24 | Therefore God gave them over in the desires of their hearts to what? | Impurity for the dishonoring of their bodies with one another |
| R 1:24 | Who gave them over in the desires of their hearts to impurity for the dishonoring of their bodies with one another? | God |
| R 1:25 | They exchanged the truth of God for what? | A lie |
| R 1:25 | They worshiped and served the creature rather than whom? | The Creator, who is forever worthy of praise |
| R 1:25 | Who exchanged the truth of God for a lie? | They (Men) |
| R 1:25 | Who worshiped and served the creature rather than the Creator? | They (Men) |
| R 1:26 | For this reason God gave them over to what? | Dishonorable passions |
| R 1:26 | God gave them over to what passions? | Dishonorable passions |
| R 1:26 | Even their women exchanged natural relations for what? | Unnatural ones |
| R 1:26 | Who exchanged natural relations for unnatural ones? | Even their women |
| R 1:27 | Likewise, the men abandoned natural relations with whom? | Women |
| R 1:27 | Who abandoned natural relations with women? | The men |
| R 1:27 | Who burned with lust for one another? | The men |
| R 1:27 | Men committed indecent acts with other men, and received in themselves what? | The due penalty for their error |
| R 1:27 | Who received in themselves the due penalty for their error? | Men |
| R 1:28 | Furthermore, since they did not see fit to acknowledge God, He gave them up to what? | A depraved mind |
| R 1:28 | Who did not see fit to acknowledge God? | They (Men) |
| R 1:28 | Who gave them up to a depraved mind, to do what ought not to be done? | He (God) |
| R 1:28 | Whom did they not see fit to acknowledge? | God |
| R 1:28 | He gave them up to a depraved mind, to do what? | What ought not to be done |
| R 1:29 | They have become filled with every kind of what? | Wickedness, evil, greed, and depravity |
| R 1:29 | Who have become filled with every kind of wickedness, evil, greed, and depravity? | They (Men) |
| R 1:29 | They are full of envy, murder, strife, deceit, and what? | Malice |
| R 1:29 | Who are full of envy, murder, strife, deceit, and malice? | They (Men) |
| R 1:29 | Who are gossips, slanderers, God-haters, insolent, arrogant, and boastful? | They (Men) |
| R 1:30 | Who are slanderers, God-haters, insolent, arrogant, and boastful? | They (Men) |
| R 1:30 | Who disobey their parents? | They (Men) |
| R 1:30 | Who invent new forms of evil? | They (Men) |
| R 1:31 | They are senseless, faithless, heartless, what? | Merciless |
| R 1:31 | Who are senseless, faithless, heartless, merciless? | They (Men) |
| R 1:32 | They know God’s righteous decree that those who do such things are worthy of what? | Death |
| R 1:32 | Who know God’s righteous decree that those who do such things are worthy of death? | They (Men) |
| R 1:32 | Those who do such things are worthy of what? | Death |
| R 1:32 | Who are worthy of death? | Those who do such things |
| R 1:32 | They not only continue to do these things, but also approve of whom? | Those who practice them |
| R 2: 1 | You, therefore, have no excuse, you who pass judgment on whom? | Another |
| R 2: 1 | For on whatever grounds you judge the other, you are condemning yourself, why? | Since you yourself do the same things |
| R 2: 1 | On what grounds are you condemning yourself? | On whatever grounds you judge the other |
| R 2: 2 | And we know that God’s judgment against those who do such things is based on what? | Truth |
| R 2: 2 | God’s judgment against those who do such things is based on what? | Truth |
| R 2: 2 | What is based on truth? | God’s judgment against those who do such things |
| R 2: 3 | You, O man, pass judgment on others, yet do what? | The same things |
| R 2: 3 | You, O man, pass judgment on whom? | Others |
| R 2: 4 | What do you disregard? | The riches of His kindness, tolerance, and patience |
| R 2: 4 | You disregard the riches of His kindness, tolerance, and patience, not realizing what? | That God’s kindness leads you to repentance |
| R 2: 4 | God’s kindness leads you to what? | Repentance |
| R 2: 4 | What leads you to repentance? | God’s kindness |
| R 2: 4 | Whose kindness leads you to repentance? | God’s |
| R 2: 5 | Why are you storing up wrath against yourself for the day of wrath? | Because of your hard and unrepentant heart |
| R 2: 5 | What are you storing up? | Wrath against yourself for the day of wrath |
| R 2: 5 | When will God’s righteous judgment be revealed? | The day of wrath |
| R 2: 5 | Whose righteous judgment will be revealed? | God's |
| R 2: 6 | God will repay each one according to what? | His deeds |
| R 2: 6 | Who will repay each one according to his deeds? | God |
| R 2: 6 | How will God repay each one? | According to his deeds |
| R 2: 7 | To those who by perseverance in doing good seek glory, honor, and immortality, He will give what? | Eternal life |
| R 2: 7 | He will give eternal life to whom? | Those who by perseverance in doing good seek glory, honor, and immortality |
| R 2: 7 | Who will give eternal life to those who by perseverance in doing good seek glory, honor, and immortality? | He (God) |
| R 2: 8 | But for those who are self-seeking and who reject the truth and follow wickedness, there will be what? | Wrath and anger |
| R 2: 9 | There will be trouble and distress for whom? | Every human being who does evil, first for the Jew, then for the Greek |
| R 2:10 | There will be glory, honor, and peace for whom? | Everyone who does good, first for the Jew, then for the Greek |
| R 2:11 | For God does not show what? | Favoritism |
| R 2:11 | Who does not show favoritism? | God |
| R 2:12 | All who sin apart from the law will also perish apart from what? | The law |
| R 2:12 | Who will also perish apart from the law? | All who sin apart from the law |
| R 2:12 | And all who sin under the law will be judged by what? | The law |
| R 2:12 | Who will be judged by the law? | All who sin under the law |
| R 2:13 | For it is not the hearers of the law who are righteous where? | Before God |
| R 2:13 | But it is the doers of the law who will be declared what? | Righteous |
| R 2:13 | Who will be declared righteous? | The doers of the law |
| R 2:14 | Indeed, when Gentiles, who do not have the law, do by nature what the law requires, they are what? | A law to themselves |
| R 2:14 | When are they a law to themselves, even though they do not have the law? | When Gentiles, who do not have the law, do by nature what the law requires |
| R 2:14 | Who do not have the law? | Gentiles |
| R 2:14 | Who do by nature what the law requires? | Gentiles, who do not have the law |
| R 2:15 | So they show that the work of the law is written on what? | Their hearts |
| R 2:15 | The work of the law is written on their hearts, their consciences also bearing what? | Witness |
| R 2:15 | What (are) also bearing witness? | Their consciences |
| R 2:15 | What (are) either accusing or defending them? | Their thoughts |
| R 2:15 | Their thoughts (are) either accusing or defending them when? | On the day when God will judge men’s secrets through Christ Jesus |
| R 2:16 | God will judge men’s secrets through whom? | Christ Jesus |
| R 2:16 | Who will judge men’s secrets through Christ Jesus? | God |
| R 2:16 | What (is) proclaimed by my gospel? | God will judge men’s secrets through Christ Jesus |
| R 2:16 | How will God judge men’s secrets? | Through Christ Jesus, as proclaimed by my gospel |
| R 2:17 | You call yourself what? | A Jew |
| R 2:17 | You rely on the law and boast in whom? | God |
| R 2:18 | You know His will and approve of what? | What is superior |
| R 2:18 | You approve of what is superior why? | Because you are instructed by the law |
| R 2:18 | You are instructed by what? | The law |
| R 2:19 | You are convinced that you are what? | A guide for the blind, a light for those in darkness, an instructor of the foolish, a teacher of infants |
| R 2:21 | You teach whom? | Others |
| R 2:21 | You preach against what? | Stealing |
| R 2:22 | You forbid what? | Adultery |
| R 2:22 | You abhor what? | Idols |
| R 2:24 | God’s name is blasphemed among whom because of you? | The Gentiles |
| R 2:24 | What is blasphemed among the Gentiles because of you? | God’s name |
| R 2:24 | Whose name is blasphemed among the Gentiles because of you? | God’s name |
| R 2:24 | Why is God’s name blasphemed among the Gentiles? | Because of you |
| R 2:25 | Circumcision has value if you observe what? | The law |
| R 2:25 | What has value if you observe the law? | Circumcision |
| R 2:25 | What if you observe the law? | Circumcision has value |
| R 2:25 | What if you break the law? | Your circumcision has become uncircumcision |
| R 2:26 | What if a man who is not circumcised keeps the requirements of the law? | Will not his uncircumcision be regarded as circumcision? |
| R 2:27 | The one who is physically uncircumcised yet keeps the law will condemn whom? | You who, even though you have the written code and circumcision, are a lawbreaker |
| R 2:27 | Who will condemn you who, even though you have the written code and circumcision, are a lawbreaker? | The one who is physically uncircumcised yet keeps the law |
| R 2:28 | A man is not a Jew because he is one how? | Outwardly |
| R 2:28 | Who is not a Jew because he is one outwardly? | A man |
| R 2:28 | Nor is circumcision only outward and what? | Physical |
| R 2:29 | No, a man is a Jew because he is one how? | Inwardly |
| R 2:29 | Why is a man a Jew? | Because he is one inwardly |
| R 2:29 | And circumcision is a matter of what? | The heart |
| R 2:29 | Circumcision is a matter of the heart, by the Spirit, not by what? | The written code |
| R 2:29 | Such a man’s praise does not come from men, but from whom? | God |
| R 3: 1 | What, then, is the advantage of being a Jew? | Much in every way / First of all, they have been entrusted with the very words of God |
| R 3: 1 | Or what is the value of circumcision? | Much in every way / First of all, they have been entrusted with the very words of God |
| R 3: 2 | First of all, they have been entrusted with what? | The very words of God |
| R 3: 2 | They have been entrusted with the very words of whom? | God |
| R 3: 3 | Will their lack of faith nullify God’s faithfulness? | Certainly not! |
| R 3: 4 | Let God be true and every man what? | A liar |
| R 3: 4 | Let whom be true and every man a liar? | God |
| R 3: 4 | You may be proved right when You speak and victorious when? | When You judge |
| R 3: 4 | When may You be proved right? | When You speak |
| R 3: 4 | You may be victorious when? | When You judge |
| R 3: 5 | Our unrighteousness highlights the righteousness of whom? | God |
| R 3: 5 | What highlights the righteousness of God? | Our unrighteousness |
| R 3: 5 | I am speaking in what terms? | Human |
| R 3: 5 | How am I speaking? | In human terms |
| R 3: 7 | My falsehood accentuates God’s truthfulness, to the increase of what? | His glory |
| R 3: 7 | What accentuates God’s truthfulness? | My falsehood |
| R 3: 8 | Some slanderously claim that we say, what? | “Let us do evil that good may result” |
| R 3: 8 | Whose condemnation is deserved? | Their (Some slanderously claim that we say, “Let us do evil that good may result”) |
| R 3: 9 | Are we any better? | Not at all |
| R 3: 9 | For we have already made the charge that Jews and Greeks alike are all under what? | Sin |
| R 3: 9 | What charge have we already made? | The charge that Jews and Greeks alike are all under sin |
| R 3: 9 | Who are all under sin? | Jews and Greeks alike |
| R 3:10 | There is no one righteous, not even who? | One |
| R 3:12 | All have turned where? | Away |
| R 3:12 | Who have turned away? | All |
| R 3:12 | They have together become what? | Worthless |
| R 3:12 | Who have together become worthless? | They (All) |
| R 3:13 | Their throats are what? | Open graves |
| R 3:13 | What are open graves? | Their throats |
| R 3:13 | Their tongues practice what? | Deceit |
| R 3:13 | What practice deceit? | Their tongues |
| R 3:13 | The venom of vipers is on what? | Their lips |
| R 3:13 | What is on their lips? | The venom of vipers |
| R 3:14 | Their mouths are full of cursing and what? | Bitterness |
| R 3:14 | What are full of cursing and bitterness? | Their mouths |
| R 3:15 | Their feet are swift to shed what? | Blood |
| R 3:15 | What are swift to shed blood? | Their feet |
| R 3:16 | Ruin and misery lie in what? | Their wake |
| R 3:16 | What lie in their wake? | Ruin and misery |
| R 3:17 | What have they not known? | The way of peace |
| R 3:17 | What way have they not known? | The way of peace |
| R 3:18 | There is no fear of God before what? | Their eyes |
| R 3:18 | Where is there no fear of God? | Before their eyes |
| R 3:19 | Whatever the law says, it says to whom? | Those who are under the law |
| R 3:19 | Every mouth may be silenced and the whole world held accountable to whom? | God |
| R 3:19 | What may be silenced? | Every mouth |
| R 3:19 | Who may be held accountable to God? | The whole world |
| R 3:20 | Therefore no one will be justified in His sight by what? | Works of the law |
| R 3:20 | How will no one be justified in His sight? | By works of the law |
| R 3:20 | Why will no one be justified in His sight by works of the law? | For the law merely brings awareness of sin |
| R 3:20 | For the law merely brings what? | Awareness of sin |
| R 3:20 | What merely brings awareness of sin? | The law |
| R 3:21 | But now, apart from the law, the righteousness of God has been revealed, as attested by what? | The Law and the Prophets |
| R 3:21 | How has the righteousness of God been revealed? | Now, apart from the law / As attested by the Law and the Prophets |
| R 3:21 | What has been revealed, as attested by the Law and the Prophets? | The righteousness of God |
| R 3:22 | And this righteousness from God comes through faith in Jesus Christ to whom? | All who believe |
| R 3:22 | What comes through faith in Jesus Christ to all who believe? | This righteousness from God |
| R 3:22 | Why is there no distinction? | For all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that is in Christ Jesus |
| R 3:23 | For all have sinned and fall short of what? | The glory of God |
| R 3:23 | All have sinned and fall short of the glory of whom? | God |
| R 3:23 | Who have sinned and fall short of the glory of God? | All |
| R 3:23 | Who fall short of the glory of God? | All |
| R 3:24 | Who are justified freely by His grace through the redemption that is in Christ Jesus? | All |
| R 3:24 | How are all justified freely? | By His grace through the redemption that is in Christ Jesus |
| R 3:24 | Redemption is in whom? | Christ Jesus |
| R 3:25 | God presented whom as the atoning sacrifice through faith in His blood? | Him (Christ Jesus) |
| R 3:25 | God presented Him as the atoning sacrifice through what? | Faith in His blood |
| R 3:25 | Who presented Him as the atoning sacrifice through faith in His blood? | God |
| R 3:25 | God presented Him as the atoning sacrifice through faith in His blood, why? | In order to demonstrate His righteousness, because in His forbearance He had passed over the sins committed beforehand |
| R 3:25 | In His forbearance He had passed over what? | The sins committed beforehand |
| R 3:25 | Who had passed over the sins committed beforehand? | He (God) |
| R 3:26 | Who did this to demonstrate His righteousness at the present time? | He (God) |
| R 3:26 | He did this to demonstrate what? | His righteousness at the present time |
| R 3:26 | He did this to demonstrate His righteousness at the present time, why? | So as to be just and to justify the one who has faith in Jesus |
| R 3:27 | Where, then, is boasting? | It is excluded |
| R 3:27 | What is excluded? | It (Boasting) |
| R 3:27 | On what principle is it excluded? | On that of faith |
| R 3:28 | For we maintain what? | That a man is justified by faith apart from works of the law |
| R 3:28 | We maintain that a man is justified by faith apart from what? | Works of the law |
| R 3:28 | How is a man justified? | By faith apart from works of the law |
| R 3:28 | Who is justified by faith apart from works of the law? | A man |
| R 3:29 | Is He not the God of Gentiles too? | Yes, of Gentiles too |
| R 3:30 | There is only one God, who will justify the circumcised by what? | Faith |
| R 3:30 | Who will justify the circumcised by faith? | Only one God |
| R 3:30 | Who will justify the uncircumcised through that same faith? | Only one God |
| R 3:31 | Do we, then, nullify the law by this faith? | Certainly not! |
| R 3:31 | Instead, we uphold what? | The law |
| R 3:31 | We uphold what? | The law |
| R 4: 1 | Who (is) our forefather? | Abraham |
| R 4: 2 | What if Abraham was indeed justified by works? | He had something to boast about, but not before God |
| R 4: 3 | For what does the Scripture say? | “Abraham believed God, and it was credited to him as righteousness.” |
| R 4: 3 | What does the Scripture say? | “Abraham believed God, and it was credited to him as righteousness.” |
| R 4: 3 | Abraham believed God, and it was credited to him as what? | Righteousness |
| R 4: 3 | Who believed God? | Abraham |
| R 4: 3 | Who believed God, and it was credited to him as righteousness? | Abraham |
| R 4: 4 | Now the wages of the worker are not credited as a gift, but as what? | An obligation |
| R 4: 4 | The wages of the worker are not credited as what? | A gift |
| R 4: 4 | What are not credited as a gift, but as an obligation? | The wages of the worker |
| R 4: 5 | However, to the one who does not work, but believes in Him who justifies the wicked, his faith is credited as what? | Righteousness |
| R 4: 5 | To whom is his faith credited as righteousness? | To the one who does not work, but believes in Him who justifies the wicked |
| R 4: 5 | Whose faith is credited as righteousness? | His (The one who does not work, but believes in Him who justifies the wicked) |
| R 4: 6 | And David speaks likewise of what? | The blessedness of the man to whom God credits righteousness apart from works |
| R 4: 6 | David speaks likewise of the blessedness of whom? | The man to whom God credits righteousness apart from works: |
| R 4: 6 | Who speaks likewise of the blessedness of the man to whom God credits righteousness apart from works? | David |
| R 4: 7 | Who are blessed? | They whose lawless acts are forgiven, whose sins are covered |
| R 4: 7 | Blessed are they whose lawless acts are what? | Forgiven |
| R 4: 7 | Blessed are they whose sins are what? | Covered |
| R 4: 8 | Blessed is the man whose sin the Lord will never count how? | Against him |
| R 4: 9 | We have been saying that Abraham’s faith was credited to him as what? | Righteousness |
| R 4: 9 | What have we been saying? | That Abraham’s faith was credited to him as righteousness |
| R 4: 9 | Abraham’s faith was credited to him as what? | Righteousness |
| R 4: 9 | Whose faith was credited to him as righteousness? | Abraham’s |
| R 4: 9 | How was Abraham's faith credited to him? | As righteousness |
| R 4:10 | Was it after his circumcision, or before? | It was not after, but before |
| R 4:11 | And he received the sign of what? | Circumcision |
| R 4:11 | Who received the sign of circumcision? | He (Abraham) |
| R 4:11 | Who received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised? | He (Abraham) |
| R 4:11 | So then, he is the father of whom? | All who believe but are not circumcised |
| R 4:11 | Why is he the father of all who believe but are not circumcised? | In order that righteousness might be credited to them |
| R 4:11 | What might be credited to them? | Righteousness |
| R 4:12 | And he is also the father of whom? | The circumcised who not only are circumcised, but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised |
| R 4:12 | Who is also the father of the circumcised who not only are circumcised, but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised? | He (Abraham) |
| R 4:13 | For the promise to Abraham and his offspring that he would be heir of the world was not given through what? | The law |
| R 4:13 | What was not given through the law, but through the righteousness that comes by faith? | The promise to Abraham and his offspring that he would be heir of the world |
| R 4:13 | Who would be heir of the world? | He (Abraham) |
| R 4:14 | What if those who live by the law are heirs? | Faith is useless and the promise is worthless |
| R 4:14 | If those who live by the law are heirs, faith is useless and the promise is what? | Worthless |
| R 4:14 | Faith is useless and the promise is worthless if what? | If those who live by the law are heirs |
| R 4:15 | The law brings what? | Wrath |
| R 4:15 | What brings wrath? | The law |
| R 4:15 | And where there is no law, there is no what? | Transgression |
| R 4:15 | Where is there no transgression? | Where there is no law |
| R 4:16 | Therefore, the promise comes by what? | Faith |
| R 4:16 | The promise comes by faith, why? | So that it may rest on grace and may be guaranteed to all Abraham’s offspring |
| R 4:16 | What comes by faith, so that it may rest on grace? | The promise |
| R 4:16 | What may rest on grace? | It (The promise) |
| R 4:16 | What may be guaranteed to all Abraham’s offspring? | It (The promise) |
| R 4:16 | It may be guaranteed to all Abraham’s offspring—not only to those who are of the law, but also to whom? | Those who are of the faith of Abraham |
| R 4:17 | I have made you a father of whom? | Many nations |
| R 4:17 | Who is our father in the presence of God, in whom he believed? | He (Abraham) |
| R 4:17 | God gives life to the dead and calls into being what? | What does not yet exist |
| R 4:17 | God gives life to whom? | The dead |
| R 4:17 | Who gives life to the dead and calls into being what does not yet exist? | God |
| R 4:17 | Who calls into being what does not yet exist? | God |
| R 4:18 | Against all hope, Abraham in hope believed and so became the father of whom? | Many nations |
| R 4:18 | Who in hope believed and so became the father of many nations? | Abraham |
| R 4:18 | Abraham in hope believed and so became the father of many nations, how? | Just as he had been told, “So shall your offspring be.” |
| R 4:19 | Without weakening in his faith, he acknowledged the decrepitness of what? | His body |
| R 4:19 | He acknowledged the decrepitness of his body why? | Since he was about a hundred years old |
| R 4:19 | He acknowledged the decrepitness of his body and the lifelessness of what? | Sarah’s womb |
| R 4:19 | Who acknowledged the decrepitness of his body? | He (Abraham) |
| R 4:19 | Who acknowledged the lifelessness of Sarah’s womb? | He (Abraham) |
| R 4:19 | Who was about a hundred years old? | He (Abraham) |
| R 4:20 | Yet he did not waver through disbelief in what? | The promise of God |
| R 4:20 | Yet he did not waver through disbelief in the promise of whom? | God |
| R 4:20 | Who did not waver through disbelief in the promise of God? | He (Abraham) |
| R 4:20 | Who was strengthened in his faith and gave glory to God? | He (Abraham) |
| R 4:20 | He was strengthened in his faith and gave glory to God, being fully persuaded that God was able to do what? | What He had promised |
| R 4:21 | He (was) fully persuaded that God was able to do what? | He had promised |
| R 4:21 | God was able to do what? | He had promised |
| R 4:21 | Who was able to do what He had promised? | God |
| R 4:22 | This is why it was credited to him as what? | Righteousness |
| R 4:22 | It was credited to him as what? | Righteousness |
| R 4:23 | Now the words “it was credited to him” were written not only for whom? | Abraham |
| R 4:23 | What were written not only for Abraham? | The words “it was credited to him” |
| R 4:23 | What were written also for us, to whom righteousness will be credited? | The words “it was credited to him” |
| R 4:24 | To whom will righteousness will be credited? | Us who believe in Him who raised Jesus our Lord from the dead |
| R 4:24 | Who raised Jesus our Lord from the dead? | Him (God) |
| R 4:25 | He was delivered over to death for what? | Our trespasses |
| R 4:25 | He was delivered over to death for our trespasses and was raised to life for what? | Our justification |
| R 4:25 | Who was delivered over to death for our trespasses? | He (Jesus our Lord) |
| R 5: 1 | We have peace with God through whom? | Our Lord Jesus Christ |
| R 5: 2 | Through whom have we gained access by faith into this grace in which we stand? | Our Lord Jesus Christ |
| R 5: 2 | We have gained access by faith into what? | This grace in which we stand |
| R 5: 2 | We stand in what? | This grace |
| R 5: 2 | And we rejoice in the hope of what? | The glory of God |
| R 5: 2 | We rejoice in the hope of the glory of whom? | God |
| R 5: 3 | Suffering produces what? | Perseverance |
| R 5: 3 | What produces perseverance? | Suffering |
| R 5: 4 | Perseverance produces what? | Character |
| R 5: 4 | What produces character? | Perseverance |
| R 5: 4 | Character produces what? | Hope |
| R 5: 4 | What produces hope? | Character |
| R 5: 5 | Why does hope not disappoint us? | Because God has poured out His love into our hearts through the Holy Spirit, whom He has given us |
| R 5: 5 | What does not disappoint us? | Hope |
| R 5: 5 | How has God poured out His love into our hearts? | Through the Holy Spirit, whom He has given us |
| R 5: 5 | Who has poured out His love into our hearts through the Holy Spirit, whom He has given us? | God |
| R 5: 5 | Whom has He given us? | The Holy Spirit |
| R 5: 6 | For at just the right time, while we were still powerless, Christ died for whom? | The ungodly |
| R 5: 6 | Christ died for the ungodly when? | At just the right time, while we were still powerless |
| R 5: 6 | Who died for the ungodly at just the right time, while we were still powerless? | Christ |
| R 5: 6 | Who died for the ungodly? | Christ |
| R 5: 6 | While we were still powerless, Christ died for whom? | The ungodly |
| R 5: 7 | Very rarely will anyone die for whom? | A righteous man |
| R 5: 7 | When will anyone die for a righteous man? | Very rarely |
| R 5: 7 | For a good man someone might possibly dare to what? | Die |
| R 5: 7 | For whom might someone possibly dare to die? | For a good man |
| R 5: 8 | But God proves His love for us in what? | This: While we were still sinners, Christ died for us |
| R 5: 8 | Who proves His love for us in this? | God |
| R 5: 8 | While we were still sinners, Christ died for whom? | Us |
| R 5: 8 | Christ died for us when? | While we were still sinners |
| R 5: 8 | Who died for us while we were still sinners? | Christ |
| R 5: 8 | Who died for us? | Christ |
| R 5: 9 | We have now been justified by what? | His blood |
| R 5: 9 | How have we now been justified? | By His blood |
| R 5:10 | What if, when we were enemies of God, we were reconciled to Him through the death of His Son? | How much more, having been reconciled, shall we be saved through His life! |
| R 5:10 | When we were enemies of God, we were reconciled to Him through what? | The death of His Son |
| R 5:10 | We were enemies of whom? | God |
| R 5:10 | We were reconciled to Him through the death of whom? | His Son |
| R 5:10 | When were we reconciled to Him through the death of His Son? | When we were enemies of God |
| R 5:11 | Through whom have we now received reconciliation? | Our Lord Jesus Christ |
| R 5:12 | Sin entered the world through whom? | One man |
| R 5:12 | What entered the world through one man? | Sin |
| R 5:12 | What entered the world through sin? | Death |
| R 5:12 | So also death was passed on to whom? | All men |
| R 5:12 | Why was death passed on to all men? | Because all sinned |
| R 5:13 | For sin was in the world before what? | The law was given |
| R 5:13 | When was sin in the world? | Before the law was given |
| R 5:13 | What was in the world before the law was given? | Sin |
| R 5:13 | But sin is not taken into account when there is no what? | Law |
| R 5:13 | When is sin not taken into account? | When there is no law |
| R 5:13 | What is not taken into account when there is no law? | Sin |
| R 5:14 | Nevertheless, death reigned from Adam until whom? | Moses |
| R 5:14 | Death reigned from Adam until Moses, even over whom? | Those who did not sin in the way that Adam transgressed |
| R 5:14 | What reigned from Adam until Moses? | Death |
| R 5:14 | Who is a pattern of the One to come? | He (Adam) |
| R 5:15 | But the gift is not like what? | The trespass |
| R 5:15 | What if the many died by the trespass of the one man? | How much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, abound to the many! |
| R 5:15 | The many died by the trespass of whom? | The one man |
| R 5:15 | Who died by the trespass of the one man? | The many |
| R 5:16 | Again, the gift is not like the result of what? | The one man’s sin |
| R 5:16 | The judgment that followed one sin brought what? | Condemnation |
| R 5:16 | What followed one sin? | The judgment |
| R 5:16 | But the gift that followed many trespasses brought what? | Justification |
| R 5:16 | What followed many trespasses? | The gift |
| R 5:17 | What if, by the trespass of the one man, death reigned through that one man? | How much more will those who receive an abundance of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! |
| R 5:17 | Death reigned through that one man how? | By the trespass of the one man |
| R 5:17 | Who will reign in life through the one man, Jesus Christ? | Those who receive an abundance of grace and of the gift of righteousness |
| R 5:18 | So then, just as one trespass brought condemnation for all men, so also one act of righteousness brought what? | Justification and life for all men |
| R 5:18 | One trespass brought condemnation for whom? | All men |
| R 5:18 | What brought condemnation for all men? | One trespass |
| R 5:18 | So also one act of righteousness brought what? | Justification and life for all men |
| R 5:18 | What brought justification and life for all men? | One act of righteousness |
| R 5:19 | Through the disobedience of the one man the many were made what? | Sinners |
| R 5:19 | How were the many made sinners? | Through the disobedience of the one man |
| R 5:19 | So also through the obedience of the one man the many will be made what? | Righteous |
| R 5:19 | How will the many be made righteous? | Through the obedience of the one man |
| R 5:20 | The law came in why? | So that the trespass would increase |
| R 5:20 | What came in so that the trespass would increase? | The law |
| R 5:20 | But where sin increased, grace increased how? | All the more |
| R 5:20 | Where sin increased, grace increased all the more, why? | So that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord |
| R 5:21 | Just as sin reigned in death, so also grace might reign through what? | Righteousness |
| R 5:21 | Just as sin reigned in death, so also grace might reign through righteousness why? | To bring eternal life through Jesus Christ our Lord |
| R 5:21 | What reigned in death? | Sin |
| R 5:21 | What might reign through righteousness to bring eternal life through Jesus Christ our Lord? | Grace |
| R 6: 1 | Shall we continue in sin so that grace may increase? | Certainly not! |
| R 6: 3 | All of us who were baptized into Christ Jesus were baptized into what? | His death |
| R 6: 3 | Who were baptized into His death? | All of us who were baptized into Christ Jesus |
| R 6: 4 | We were therefore buried with Him through baptism into what? | Death |
| R 6: 4 | Why were we therefore buried with Him through baptism into death? | In order that, just as Christ was raised from the dead through the glory of the Father, we too may walk in newness of life |
| R 6: 4 | Just as Christ was raised from the dead through the glory of the Father, we too may walk how? | In newness of life |
| R 6: 4 | Just as Christ was raised from the dead through the glory of the Father, we too may walk in what? | Newness of life |
| R 6: 4 | We too may walk in newness of what? | Life |
| R 6: 5 | What if we have been united with Him like this in His death? | We will certainly also be united with Him in His resurrection |
| R 6: 5 | We have been united with Him like this in what? | His death |
| R 6: 5 | We will certainly also be united with Him in what? | His resurrection |
| R 6: 6 | Why was our old self crucified with Him? | So that the body of sin might be rendered powerless, that we should no longer be slaves to sin |
| R 6: 6 | The body of sin might be rendered powerless, that we should no longer be what? | Slaves to sin |
| R 6: 6 | We should no longer be slaves to what? | Sin |
| R 6: 7 | For anyone who has died has been freed from what? | Sin |
| R 6: 7 | Who has been freed from sin? | Anyone who has died |
| R 6: 8 | What if we died with Christ? | We believe that we will also live with Him |
| R 6: 8 | We died with whom? | Christ |
| R 6: 9 | Since Christ was raised from the dead, He cannot die again; why? | Death no longer has dominion over Him |
| R 6: 9 | He cannot die again why? | Since Christ was raised from the dead / Death no longer has dominion over Him |
| R 6: 9 | Death no longer has dominion over whom? | Him (Christ) |
| R 6: 9 | What no longer has dominion over Him? | Death |
| R 6:10 | The death He died, He died to sin how? | Once for all |
| R 6:10 | But the life He lives, He lives to whom? | God |
| R 6:10 | Who died to sin once for all? | He (Christ) |
| R 6:11 | So you too must count yourselves dead to what? | Sin |
| R 6:11 | You too must count yourselves dead to sin, but alive to God in whom? | Christ Jesus |
| R 6:11 | What must you too count yourselves? | Dead to sin, but alive to God in Christ Jesus |
| R 6:12 | Therefore do not let sin reign in what? | Your mortal body |
| R 6:12 | How do not let sin reign in your mortal body? | So that you obey its desires |
| R 6:13 | Do not present the parts of your body to sin as what? | Instruments of wickedness |
| R 6:13 | Do not present the parts of your body to sin as instruments of what? | Wickedness |
| R 6:13 | But present yourselves to God as whom? | Those who have been brought from death to life |
| R 6:13 | Present yourselves to God as those who have been brought from death to what? | Life |
| R 6:13 | And present the parts of your body to whom as instruments of righteousness? | Him (God) |
| R 6:13 | Present the parts of your body to Him as instruments of what? | Righteousness |
| R 6:14 | For sin shall not be what? | Your master |
| R 6:14 | Why shall sin not be your master? | Because you are not under law, but under grace |
| R 6:14 | What shall not be your master? | Sin |
| R 6:14 | You are not under law, but under what? | Grace |
| R 6:15 | Shall we sin because we are not under law, but under grace? | Certainly not! |
| R 6:15 | We are not under law, but under what? | Grace |
| R 6:16 | When you offer yourselves as obedient slaves, you are slaves to whom? | The one you obey |
| R 6:16 | When are you slaves to the one you obey? | When you offer yourselves as obedient slaves |
| R 6:16 | You are slaves to the one you obey, whether you are slaves to sin leading to death, or to what? | Obedience leading to righteousness |
| R 6:17 | But thanks be to God that what? | Though you once were slaves to sin, you wholeheartedly obeyed the form of teaching to which you were committed |
| R 6:17 | But thanks be to whom? | God |
| R 6:17 | Thanks be to whom? | God |
| R 6:17 | Though you once were slaves to sin, you wholeheartedly obeyed what? | The form of teaching to which you were committed |
| R 6:17 | You wholeheartedly obeyed what? | The form of teaching to which you were committed |
| R 6:18 | You have been set free from what? | Sin |
| R 6:18 | You have become slaves to what? | Righteousness |
| R 6:19 | I am speaking in what terms? | Human |
| R 6:19 | Why am I speaking in human terms? | Because of the weakness of your flesh |
| R 6:19 | You used to offer the parts of your body in slavery to what? | Impurity and to escalating wickedness |
| R 6:19 | So now offer them in slavery to righteousness leading to what? | Holiness |
| R 6:20 | For when you were slaves to sin, you were free of what? | Obligation to righteousness |
| R 6:20 | You were slaves to what? | Sin |
| R 6:20 | When were you free of obligation to righteousness? | When you were slaves to sin |
| R 6:21 | What fruit did you reap at that time from the things of which you are now ashamed? | The outcome of those things is death |
| R 6:21 | What is the outcome of those things? | Death |
| R 6:22 | But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to what? | Holiness |
| R 6:22 | You have been set free from what? | Sin |
| R 6:22 | What leads to holiness? | The fruit you reap |
| R 6:23 | For the wages of sin is death, but the gift of God is what? | Eternal life in Christ Jesus our Lord |
| R 6:23 | The wages of sin is what? | Death |
| R 6:23 | What is the wages of sin? | Death |
| R 6:23 | But the gift of God is eternal life in whom? | Christ Jesus our Lord |
| R 6:23 | What is the gift of God? | Eternal life in Christ Jesus our Lord |
| R 6:23 | What is eternal life in Christ Jesus our Lord? | The gift of God |
| R 7: 1 | For I am speaking to those who know what? | The law |
| R 7: 1 | The law has authority over a man only how long? | As long as he lives |
| R 7: 1 | What has authority over a man only as long as he lives? | The law |
| R 7: 2 | For instance, a married woman is bound by law to whom as long as he lives? | Her husband |
| R 7: 2 | How long is a married woman bound by law to her husband? | As long as he lives |
| R 7: 2 | Who is bound by law to her husband as long as he lives? | A married woman |
| R 7: 2 | She is released from the law of marriage if what? | If her husband dies |
| R 7: 3 | What if she is joined to another man while her husband is still alive? | She is called an adulteress |
| R 7: 3 | She is called an adulteress if what? | If she is joined to another man while her husband is still alive |
| R 7: 4 | Therefore, my brothers, you also died to the law how? | Through the body of Christ |
| R 7: 4 | You also died to the law through the body of Christ, why? | That you might belong to another, to Him who was raised from the dead, in order that we might bear fruit to God |
| R 7: 4 | You might belong to whom? | Another, to Him who was raised from the dead |
| R 7: 4 | Why might you belong to another, to Him who was raised from the dead? | In order that we might bear fruit to God |
| R 7: 4 | We might bear fruit to whom? | God |
| R 7: 5 | For when we lived according to the flesh, the sinful passions aroused by the law were at work where? | In our bodies |
| R 7: 5 | When were the sinful passions aroused by the law at work in our bodies? | When we lived according to the flesh |
| R 7: 5 | What were at work in our bodies, bearing fruit for death? | The sinful passions aroused by the law |
| R 7: 6 | But now, having died to what bound us, we have been released from what? | The law |
| R 7: 6 | Why have we been released from the law? | So that we serve in the new way of the Spirit, and not in the old way of the written code |
| R 7: 6 | We serve in the new way of whom? | The Spirit |
| R 7: 6 | We serve in the new way of the Spirit, and not in the old way of what? | The written code |
| R 7: 7 | Is the law sin? | Certainly not! |
| R 7: 7 | Indeed, I would not have been mindful of sin if not for what? | The law |
| R 7: 7 | Why would I not have been mindful of sin if not for the law? | For I would not have been aware of coveting if the law had not said, “Do not covet.” |
| R 7: 7 | For I would not have been aware of coveting if what? | If the law had not said, “Do not covet.” |
| R 7: 7 | What if the law had not said, “Do not covet”? | I would not have been aware of coveting |
| R 7: 8 | What produced in me every kind of covetous desire? | Sin, seizing its opportunity through the commandment |
| R 7: 8 | For apart from the law, sin is what? | Dead |
| R 7: 8 | Apart from what is sin dead? | The law |
| R 7: 8 | What is dead apart from the law? | Sin |
| R 7: 9 | Once I was alive apart from what? | The law |
| R 7: 9 | But when the commandment came, sin sprang to what? | Life |
| R 7: 9 | When the commandment came, what sprang to life? | Sin |
| R 7: 9 | Sin sprang to life and I died when? | When the commandment came |
| R 7:10 | So I discovered what? | That the very commandment that was meant to bring life actually brought death |
| R 7:10 | I discovered that the very commandment that was meant to bring life actually brought what? | Death |
| R 7:10 | What actually brought death? | The very commandment that was meant to bring life |
| R 7:11 | What deceived me and through the commandment put me to death? | Sin |
| R 7:12 | So then, the law is what? | Holy |
| R 7:12 | The law is holy, and the commandment is what? | Holy, righteous, and good |
| R 7:12 | What is holy, righteous, and good? | The commandment |
| R 7:13 | Did that which is good, then, become death to me? | Certainly not! |
| R 7:13 | But in order that sin might be exposed as sin, it produced death in me through what? | What was good |
| R 7:13 | Sin might be exposed as what? | Sin |
| R 7:13 | What might be exposed as sin? | Sin |
| R 7:13 | It produced death in me through what was good, why? | In order that sin might be exposed as sin / So that through the commandment sin might become utterly sinful |
| R 7:13 | What produced death in me through what was good? | It (Sin) |
| R 7:13 | Through the commandment sin might become what? | Utterly sinful |
| R 7:13 | How might sin become utterly sinful? | Through the commandment |
| R 7:13 | What might become utterly sinful? | Sin |
| R 7:14 | But I am unspiritual, sold as what? | A slave to sin |
| R 7:14 | I am sold as a slave to what? | Sin |
| R 7:15 | What do I not understand? | What I do |
| R 7:15 | Why do I not understand what I do? | For what I want to do, I do not do |
| R 7:16 | I admit that the law is good if what? | If I do what I do not want to do |
| R 7:17 | In that case, it is no longer I who do it, but it is what that does it? | Sin living in me |
| R 7:18 | I know that nothing good lives where? | In me, that is, in my flesh |
| R 7:18 | Nothing good lives in me, that is, in what? | My flesh |
| R 7:18 | For I have the desire to do what? | What is good |
| R 7:18 | But I cannot carry what out? | It (I have the desire to do what is good) |
| R 7:19 | Instead, I keep on doing what? | The evil I do not want to do |
| R 7:19 | I keep on doing what? | The evil I do not want to do |
| R 7:21 | What is the principle I have discovered? | This: When I want to do good, evil is right there with me |
| R 7:21 | What have I discovered? | This principle: When I want to do good, evil is right there with me |
| R 7:22 | For in my inner being I delight in what? | God’s law |
| R 7:22 | In my inner being I delight in whose law? | God’s |
| R 7:23 | But I see another law at work where? | In my body |
| R 7:23 | I see another law at work in my body, how? | Warring against the law of my mind and holding me captive to the law of sin that dwells within me |
| R 7:23 | What (is) at work in my body? | Another law |
| R 7:23 | What (is) warring against the law of my mind? | Another law at work in my body |
| R 7:23 | What (is) holding me captive to the law of sin that dwells within me? | Another law at work in my body |
| R 7:24 | Who will rescue me from this body of death? | Thanks be to God, through Jesus Christ our Lord! |
| R 7:25 | Thanks be to whom? | God |
| R 7:25 | Thanks be to God, through whom? | Jesus Christ our Lord |
| R 7:25 | So then, with my mind I serve what? | The law of God |
| R 7:25 | But with my flesh I serve what? | The law of sin |
| R 8: 1 | Therefore, there is now no condemnation for whom? | Those who are in Christ Jesus |
| R 8: 1 | There is now no condemnation for those who are in whom? | Christ Jesus |
| R 8: 1 | There is now no condemnation for whom? | Those who are in Christ Jesus |
| R 8: 1 | Why is there now no condemnation for those who are in Christ Jesus? | For in Christ Jesus the law of the Spirit of life set you free from the law of sin and death |
| R 8: 2 | For in Christ Jesus the law of the Spirit of life set you free from what? | The law of sin and death |
| R 8: 2 | What set you free from the law of sin and death? | The law of the Spirit of life |
| R 8: 3 | For what the law was powerless to do in that it was weakened by the flesh, God did how? | By sending His own Son in the likeness of sinful man, as an offering for sin |
| R 8: 3 | What was weakened by the flesh? | It (The law) |
| R 8: 3 | God did what by sending His own Son in the likeness of sinful man, as an offering for sin? | What the law was powerless to do in that it was weakened by the flesh |
| R 8: 3 | He thus condemned sin in what? | The flesh |
| R 8: 3 | He thus condemned sin in the flesh, why? | So that the righteous standard of the law might be fulfilled in us |
| R 8: 4 | The righteous standard of the law might be fulfilled in whom? | Us, who do not walk according to the flesh but according to the Spirit |
| R 8: 4 | What might be fulfilled in us, who do not walk according to the flesh but according to the Spirit? | The righteous standard of the law |
| R 8: 5 | Those who live according to the flesh set their minds on what? | The things of the flesh |
| R 8: 5 | Who set their minds on the things of the flesh? | Those who live according to the flesh |
| R 8: 5 | But those who live according to the Spirit set their minds on what? | The things of the Spirit |
| R 8: 5 | Who set their minds on the things of the Spirit? | Those who live according to the Spirit |
| R 8: 6 | But the mind of the Spirit is what? | Life and peace |
| R 8: 6 | What is life and peace? | The mind of the Spirit |
| R 8: 7 | What is hostile to God? | The mind of the flesh |
| R 8: 7 | It does not submit to whose law, nor can it do so? | God’s |
| R 8: 7 | What does not submit to God’s law, nor can it do so? | It (The mind of the flesh) |
| R 8: 8 | Those controlled by the flesh cannot please whom? | God |
| R 8: 8 | Who cannot please God? | Those controlled by the flesh |
| R 8: 9 | You, however, are controlled not by the flesh, but by the Spirit, if what? | If the Spirit of God lives in you |
| R 8: 9 | And if anyone does not have the Spirit of Christ, he does not belong to whom? | Christ |
| R 8: 9 | What if anyone does not have the Spirit of Christ? | He does not belong to Christ |
| R 8: 9 | He does not belong to Christ if what? | If anyone does not have the Spirit of Christ |
| R 8: 9 | Who does not belong to Christ? | He (If anyone does not have the Spirit of Christ) |
| R 8:10 | What if Christ is in you? | Your body is dead because of sin, yet your spirit is alive because of righteousness |
| R 8:10 | If Christ is in you, your body is dead because of what? | Sin |
| R 8:11 | Who lives in you? | His Spirit |
| R 8:12 | Therefore, brothers, we have what? | An obligation |
| R 8:12 | We have an obligation, but it is not to what? | The flesh, to live according to it |
| R 8:12 | What is not to the flesh, to live according to it? | It (We have an obligation) |
| R 8:13 | What if you live according to the flesh? | You will die |
| R 8:13 | What if by the Spirit you put to death the deeds of the body? | You will live |
| R 8:13 | You will die if what? | If you live according to the flesh |
| R 8:13 | You will live if what? | If by the Spirit you put to death the deeds of the body |
| R 8:14 | For all who are led by the Spirit of God are what? | Sons of God |
| R 8:14 | All who are led by the Spirit of God are sons of whom? | God |
| R 8:14 | Who are sons of God? | All who are led by the Spirit of God |
| R 8:15 | For you did not receive what? | A spirit of slavery that returns you to fear |
| R 8:15 | You did not receive a spirit of slavery that returns you to what? | Fear |
| R 8:15 | But you received whom? | The Spirit of sonship, by whom we cry, “Abba! Father!” |
| R 8:15 | You received the Spirit of sonship, by whom we cry, what? | “Abba! Father!” |
| R 8:16 | The Spirit Himself testifies with our spirit what? | That we are God’s children |
| R 8:16 | Who testifies with our spirit that we are God’s children? | The Spirit Himself |
| R 8:16 | Whose children are we? | God’s |
| R 8:17 | What if we are children? | Then we are heirs: heirs of God and co-heirs with Christ |
| R 8:17 | And if we are children, then we are what? | Heirs |
| R 8:17 | What if indeed we suffer with Him, so that we may also be glorified with Him? | We are heirs: heirs of God and co-heirs with Christ |
| R 8:18 | I consider that our present sufferings are not comparable to what? | The glory that will be revealed in us |
| R 8:18 | What are not comparable to the glory that will be revealed in us? | Our present sufferings |
| R 8:18 | What will be revealed in us? | Glory |
| R 8:19 | The creation waits in eager expectation for what? | The revelation of the sons of God |
| R 8:19 | The creation waits in eager expectation for the revelation of whom? | The sons of God |
| R 8:19 | What waits in eager expectation for the revelation of the sons of God? | The creation |
| R 8:20 | For the creation was subjected to what? | Futility |
| R 8:20 | What was subjected to futility? | The creation |
| R 8:20 | What was subjected to futility, not by its own will, but because of the One who subjected it? | The creation |
| R 8:21 | The creation itself will be set free from what? | Its bondage to decay |
| R 8:21 | What will be set free from its bondage to decay? | The creation itself |
| R 8:21 | What will be brought into the glorious freedom of the children of God? | The creation itself |
| R 8:22 | The whole creation has been groaning together in what? | The pains of childbirth |
| R 8:22 | What has been groaning together in the pains of childbirth until the present time? | The whole creation |
| R 8:23 | We ourselves have the firstfruits of whom? | The Spirit |
| R 8:23 | Who groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies? | We ourselves, who have the firstfruits of the Spirit |
| R 8:23 | We wait eagerly for what? | Our adoption as sons, the redemption of our bodies |
| R 8:24 | For in this hope we were what? | Saved |
| R 8:24 | In what were we saved? | This hope |
| R 8:24 | What is no hope at all? | Hope that is seen |
| R 8:25 | But if we hope for what we do not yet see, we wait for it how? | Patiently |
| R 8:25 | What if we hope for what we do not yet see? | We wait for it patiently |
| R 8:26 | The Spirit helps us in what? | Our weakness |
| R 8:26 | Who helps us in our weakness? | The Spirit |
| R 8:26 | We do not know what? | How we ought to pray |
| R 8:26 | For we do not know how we ought to pray, but the Spirit Himself intercedes for us with what? | Groans too deep for words |
| R 8:26 | But the Spirit Himself intercedes for us with what? | Groans too deep for words |
| R 8:26 | Who intercedes for us with groans too deep for words? | The Spirit Himself |
| R 8:27 | And He who searches our hearts knows the mind of whom? | The Spirit |
| R 8:27 | He who searches our hearts knows the mind of the Spirit, why? | Because the Spirit intercedes for the saints according to the will of God |
| R 8:27 | Who knows the mind of the Spirit? | He who searches our hearts |
| R 8:27 | The Spirit intercedes for the saints according to what? | The will of God |
| R 8:27 | Who intercedes for the saints according to the will of God? | The Spirit |
| R 8:28 | And we know that God works all things together for what? | The good of those who love Him, who are called according to His purpose |
| R 8:28 | God works all things together for the good of whom? | Those who love Him, who are called according to His purpose |
| R 8:28 | Who works all things together for the good of those who love Him? | God |
| R 8:28 | Who works all things together for the good of those who love Him, who are called according to His purpose? | God |
| R 8:29 | For those God foreknew, He also predestined to be conformed to what? | The image of His Son |
| R 8:29 | Those God foreknew, He also predestined to be conformed to the image of His Son, why? | So that He would be the firstborn among many brothers |
| R 8:29 | He also predestined whom to be conformed to the image of His Son? | Those God foreknew |
| R 8:29 | Who would be the firstborn among many brothers? | He (His Son) |
| R 8:30 | He also called whom? | Those He predestined |
| R 8:30 | He also justified whom? | Those He called |
| R 8:30 | He also glorified whom? | Those He justified |
| R 8:31 | What if God is for us? | Who can be against us? |
| R 8:32 | He did not spare His own Son but gave Him up for whom? | Us all |
| R 8:32 | Who did not spare His own Son but gave Him up for us all? | He (God) |
| R 8:33 | Who will bring any charge against God’s elect? | It is God who justifies |
| R 8:33 | Who justifies? | God |
| R 8:34 | For Christ Jesus, who died, and more than that was raised to life, is where? | At the right hand of God |
| R 8:34 | Who died, and more than that was raised to life? | Christ Jesus |
| R 8:34 | Who more than that was raised to life? | Christ Jesus |
| R 8:34 | Who is at the right hand of God? | Christ Jesus, who died, and more than that was raised to life |
| R 8:34 | Who is interceding for us? | He (Christ Jesus, who died, and more than that was raised to life) |
| R 8:36 | For Your sake we face death when? | All day long |
| R 8:36 | We face death when? | All day long |
| R 8:36 | We are considered as sheep to be what? | Slaughtered |
| R 8:37 | No, in all these things we are what? | More than conquerors through Him who loved us |
| R 8:37 | In all these things we are more than conquerors through whom? | Him who loved us |
| R 8:37 | We are more than conquerors through whom? | Him who loved us |
| R 8:39 | The love of God is in whom? | Christ Jesus our Lord |
| R 9: 1 | I speak the truth in whom? | Christ |
| R 9: 1 | I am not lying, as confirmed by what? | My conscience |
| R 9: 1 | I am not lying, as confirmed by my conscience in whom? | The Holy Spirit |
| R 9: 1 | What (is) confirmed by my conscience in the Holy Spirit? | I am not lying |
| R 9: 2 | I have deep sorrow and unceasing anguish where? | In my heart |
| R 9: 3 | What could I wish? | That I myself were cursed and cut off from Christ for the sake of my brothers, my own flesh and blood, the people of Israel |
| R 9: 3 | My brothers, my own flesh and blood, (are) who? | The people of Israel |
| R 9: 4 | Whose is the adoption as sons? | Theirs (The people of Israel) |
| R 9: 4 | Theirs is the adoption as what? | Sons |
| R 9: 4 | Theirs (are) the divine glory and what? | The covenants |
| R 9: 4 | Theirs (are) the giving of the law, the temple worship, and what? | The promises |
| R 9: 5 | From them proceeds the human descent of whom? | Christ, who is God over all, forever worthy of praise |
| R 9: 5 | Theirs are the patriarchs, and from them proceeds what? | The human descent of Christ |
| R 9: 5 | Who is God over all? | Christ |
| R 9: 6 | It is not as though whose word has failed? | God’s |
| R 9: 6 | Why is it not as though God’s word has failed? | For not all who are descended from Israel are Israel |
| R 9: 6 | For not all who are descended from Israel are who? | Israel |
| R 9: 7 | Nor because they are Abraham’s descendants are they all what? | His children |
| R 9: 7 | Through Isaac your offspring will be what? | Reckoned |
| R 9: 7 | Through whom will your offspring be reckoned? | Isaac |
| R 9: 8 | So it is not the children of the flesh who are whose children? | God’s |
| R 9: 8 | But it is the children of the promise who are regarded as what? | Offspring |
| R 9: 8 | Who are regarded as offspring? | The children of the promise |
| R 9: 9 | The promise stated what? | “At the appointed time I will return, and Sarah will have a son.” |
| R 9: 9 | At the appointed time I will return, and who will have a son? | Sarah |
| R 9: 9 | Who will have a son? | Sarah |
| R 9: 9 | When will I return, and Sarah will have a son? | At the appointed time |
| R 9:10 | Not only that, but Rebecca’s children were conceived by whom? | One man, our father Isaac |
| R 9:10 | Rebecca’s children were conceived by whom? | One man, our father Isaac |
| R 9:10 | Who were conceived by one man, our father Isaac? | Rebecca’s children |
| R 9:10 | Whose children were conceived by one man, our father Isaac? | Rebecca’s |
| R 9:11 | Yet before the twins were born or had done anything good or bad, in order that God’s plan of election might stand, not by works but by Him who calls, she was told, what? | “The older will serve the younger.” |
| R 9:11 | God’s plan of what might stand? | Election |
| R 9:11 | Whose plan of election might stand? | God’s |
| R 9:12 | Who was told, “The older will serve the younger”? | She (Rebecca) |
| R 9:12 | The older will serve whom? | The younger |
| R 9:12 | Who will serve the younger? | The older |
| R 9:13 | Jacob I loved, but I hated whom? | Esau |
| R 9:13 | I loved whom? | Jacob |
| R 9:13 | I hated whom? | Esau |
| R 9:14 | Is God unjust? | Certainly not! |
| R 9:15 | For He says to Moses: what? | “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” |
| R 9:15 | I will have mercy on whom? | Whom I have mercy |
| R 9:15 | And I will have compassion on whom? | Whom I have compassion |
| R 9:16 | So then, it does not depend on what? | Man’s desire or effort |
| R 9:16 | It does not depend on man’s desire or effort, but on what? | God’s mercy |
| R 9:17 | For the Scripture says to Pharaoh: what? | “I raised you up for this very purpose, that I might display My power in you, and that My name might be proclaimed in all the earth.” |
| R 9:17 | Where might I display My power? | In you |
| R 9:17 | Where might My name be proclaimed? | In all the earth |
| R 9:17 | What might be proclaimed in all the earth? | My name |
| R 9:18 | Therefore God has mercy on whom? | Whom He wants to have mercy |
| R 9:18 | Who has mercy on whom He wants to have mercy? | God |
| R 9:18 | Who hardens whom He wants to harden? | He (God) |
| R 9:21 | What right does the potter have? | The right to make from the same lump of clay one vessel for special occasions and another for common use |
| R 9:22 | God, intending to show His wrath and make His power known, bore with great patience what? | The vessels of His wrath, prepared for destruction |
| R 9:22 | Who bore with great patience the vessels of His wrath, prepared for destruction? | God |
| R 9:23 | He did this to make the riches of His glory known to whom? | The vessels of His mercy, whom He prepared in advance for glory |
| R 9:23 | He prepared whom in advance for glory? | The vessels of His mercy |
| R 9:24 | He has called us not only from the Jews, but also from whom? | The Gentiles |
| R 9:25 | He says in Hosea: what? | “I will call them ‘My People’ who are not My people, and I will call her ‘My Beloved’ who is not My beloved,” |
| R 9:25 | I will call them ‘My People’ who are not what? | My people |
| R 9:25 | Whom will I call ‘My People’? | Them who are not My people |
| R 9:25 | And I will call her ‘My Beloved’ who is not what? | My beloved |
| R 9:25 | Whom will I call ‘My Beloved’? | Her who is not My beloved |
| R 9:26 | It will happen that in the very place where it was said to them, ‘You are not My people,’ they will be called what? | ‘Sons of the living God’ |
| R 9:26 | Where will they be called ‘sons of the living God’? | In the very place where it was said to them, ‘You are not My people’ |
| R 9:26 | They will be called what? | ‘Sons of the living God’ |
| R 9:27 | Isaiah cries out concerning whom? | Israel |
| R 9:27 | Isaiah cries out concerning Israel: what? | Though the number of the Israelites is like the sand of the sea, only the remnant will be saved |
| R 9:27 | Who cries out concerning Israel? | Isaiah |
| R 9:27 | Though the number of the Israelites is like the sand of the sea, only who will be saved? | The remnant |
| R 9:27 | What is like the sand of the sea? | The number of the Israelites |
| R 9:27 | What number is like the sand of the sea? | The number of the Israelites |
| R 9:27 | Why will only the remnant be saved? | For the Lord will carry out His sentence on the earth thoroughly and decisively |
| R 9:28 | How will the Lord carry out His sentence on the earth? | Thoroughly and decisively |
| R 9:28 | Who will carry out His sentence on the earth thoroughly and decisively? | The Lord |
| R 9:29 | Isaiah foretold: what? | “Unless the Lord of Hosts had left us descendants, we would have become like Sodom, we would have resembled Gomorrah.” |
| R 9:29 | Unless the Lord of Hosts had left us descendants, we would have become like whom? | Sodom |
| R 9:30 | The Gentiles, who did not pursue righteousness, have obtained what? | It, a righteousness that is by faith |
| R 9:30 | The Gentiles did not pursue what? | Righteousness |
| R 9:30 | Who did not pursue righteousness? | The Gentiles |
| R 9:30 | Who have obtained it, a righteousness that is by faith? | The Gentiles, who did not pursue righteousness |
| R 9:31 | Israel pursued what? | A law of righteousness |
| R 9:31 | Who pursued a law of righteousness? | Israel |
| R 9:31 | Who has not attained it? | Israel, who pursued a law of righteousness |
| R 9:32 | Their pursuit was not by faith, but as if it were by what? | Works |
| R 9:32 | What was not by faith, but as if it were by works? | Their pursuit |
| R 9:32 | They stumbled over what? | The stumbling stone |
| R 9:32 | Who stumbled over the stumbling stone? | They (Israel) |
| R 9:33 | See, I lay in Zion what? | A stone of stumbling and a rock of offense |
| R 9:33 | I lay in Zion a stone of stumbling and a rock of what? | Offense |
| R 9:33 | And the one who believes in Him will never be put to what? | Shame |
| R 10: 1 | Brothers, my heart’s desire and prayer to God for the Israelites is for what? | Their salvation |
| R 10: 1 | What is my heart’s desire and prayer to God for the Israelites? | For their salvation |
| R 10: 1 | What is for their salvation? | My heart’s desire and prayer to God for the Israelites |
| R 10: 2 | For I testify about them what? | That they are zealous for God, but not on the basis of knowledge |
| R 10: 2 | I testify about them that they are zealous for whom? | God |
| R 10: 2 | They are zealous for God, but not on the basis of what? | Knowledge |
| R 10: 2 | Who are zealous for God? | They (The Israelites) |
| R 10: 2 | Who are zealous for God, but not on the basis of knowledge? | They (The Israelites) |
| R 10: 3 | Who were ignorant of God’s righteousness? | They (The Israelites) |
| R 10: 3 | Who sought to establish their own? | They (The Israelites) |
| R 10: 3 | Who did not submit to God’s righteousness? | They (The Israelites) |
| R 10: 3 | Because they were ignorant of God’s righteousness and sought to establish their own, they did not submit to what? | God’s righteousness |
| R 10: 3 | They were ignorant of God’s righteousness and sought to establish what? | Their own |
| R 10: 4 | For Christ is the end of the law, to bring righteousness to whom? | Everyone who believes |
| R 10: 4 | Who is the end of the law? | Christ |
| R 10: 4 | Who is the end of the law, to bring righteousness to everyone who believes? | Christ |
| R 10: 4 | Why is Christ the end of the law? | To bring righteousness to everyone who believes |
| R 10: 5 | For concerning the righteousness that is by the law, Moses writes: what? | “The man who does these things will live by them.” |
| R 10: 5 | The man who does these things will live how? | By them |
| R 10: 5 | Who will live by them? | The man who does these things |
| R 10: 6 | But the righteousness that is by faith says: what? | “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down) or, ‘Who will descend into the Abyss?’ (that is, to bring Christ up from the dead).” |
| R 10: 6 | Do not say in your heart, what? | ‘Who will ascend into heaven?’ (that is, to bring Christ down) or, ‘Who will descend into the Abyss?’ (that is, to bring Christ up from the dead).” |
| R 10: 8 | But what does it say? | “The word is near you; it is in your mouth and in your heart” |
| R 10: 8 | The word is where? | Near you |
| R 10: 8 | What is in your mouth and in your heart? | It (The word) |
| R 10: 8 | What are we proclaiming? | The word of faith: that if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead, you will be saved |
| R 10: 9 | What if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead? | You will be saved |
| R 10: 9 | Who raised Him from the dead? | God |
| R 10: 9 | You will be saved if what? | If you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead |
| R 10:10 | And with your mouth you confess and are what? | Saved |
| R 10:10 | For with your heart you believe and are what? | Justified |
| R 10:10 | You believe and are justified how? | With your heart |
| R 10:10 | You confess and are saved how? | With your mouth |
| R 10:11 | Anyone who believes in Him will never be put to what? | Shame |
| R 10:12 | The same Lord is Lord of whom? | All |
| R 10:12 | There is no difference between whom? | Jew and Greek |
| R 10:12 | The same Lord is Lord of all, and gives richly to whom? | All who call on Him |
| R 10:12 | Who is Lord of all, and gives richly to all who call on Him? | The same Lord |
| R 10:12 | Who gives richly to all who call on Him? | The same Lord |
| R 10:13 | For, “Everyone who calls on the name of the Lord will be what? | Saved |
| R 10:13 | Everyone who calls on the name of whom will be saved? | The Lord |
| R 10:15 | How beautiful are the feet of whom? | Those who bring good news |
| R 10:15 | How beautiful are the feet of those who bring what? | Good news |
| R 10:15 | What are beautiful? | The feet of those who bring good news |
| R 10:15 | Whose feet are beautiful? | The feet of those who bring good news |
| R 10:16 | But not all of them welcomed what? | The good news |
| R 10:16 | For Isaiah says, what? | “Lord, who has believed our message?” |
| R 10:17 | Consequently, faith comes by what? | Hearing |
| R 10:17 | Faith comes by hearing, and hearing by what? | The word of Christ |
| R 10:17 | What comes by hearing? | Faith |
| R 10:17 | What comes by the word of Christ? | Hearing |
| R 10:18 | But I ask, what? | Did they not hear? |
| R 10:18 | Did they not hear? | Indeed they did |
| R 10:18 | Their voice has gone out into what? | All the earth |
| R 10:18 | Their voice has gone out into all the earth, their words to the ends of what? | The world |
| R 10:18 | Where has their voice gone out? | Into all the earth |
| R 10:18 | What has gone out into all the earth? | Their voice |
| R 10:19 | I ask instead, what? | Did Israel not understand? |
| R 10:19 | First, Moses says: what? | “I will make you jealous by those who are not a nation; I will make you angry by a nation without understanding.” |
| R 10:19 | Moses says: what? | “I will make you jealous by those who are not a nation; I will make you angry by a nation without understanding.” |
| R 10:19 | I will make you jealous by whom? | Those who are not a nation |
| R 10:19 | I will make you angry by whom? | A nation without understanding |
| R 10:19 | How will I make you jealous? | By those who are not a nation |
| R 10:19 | How will I make you angry? | By a nation without understanding |
| R 10:20 | And Isaiah boldly says: what? | “I was found by those who did not seek Me; I revealed Myself to those who did not ask for Me.” |
| R 10:20 | By whom was I found? | Those who did not seek Me |
| R 10:20 | I revealed Myself to whom? | Those who did not ask for Me |
| R 10:21 | But as for Israel he says: what? | “All day long I have held out My hands to a disobedient and obstinate people.” |
| R 10:21 | All day long I have held out My hands to whom? | A disobedient and obstinate people |
| R 10:21 | How long have I held out My hands to a disobedient and obstinate people? | All day long |
| R 11: 1 | Did God reject His people? | Certainly not! |
| R 11: 1 | I am an Israelite myself, a descendant of whom? | Abraham |
| R 11: 1 | I am from the tribe of whom? | Benjamin |
| R 11: 2 | Whom did God not reject? | His people, whom He foreknew |
| R 11: 2 | Who did not reject His people, whom He foreknew? | God |
| R 11: 2 | The Scripture says about Elijah what? | How he appealed to God against Israel |
| R 11: 2 | Who appealed to God against Israel? | He (Elijah) |
| R 11: 3 | Lord, they have killed Your prophets and torn down what? | Your altars |
| R 11: 3 | Whom have they killed? | Your prophets |
| R 11: 3 | What have they torn down? | Your altars |
| R 11: 3 | I am the only one left, and they are seeking what as well? | My life |
| R 11: 3 | What are they seeking as well? | My life |
| R 11: 4 | And what was the divine reply to him? | “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.” |
| R 11: 4 | I have reserved for Myself seven thousand men who have not bowed the knee to whom? | Baal |
| R 11: 4 | Whom have I reserved for Myself? | Seven thousand men who have not bowed the knee to Baal |
| R 11: 4 | How many men have I reserved for Myself? | Seven thousand who have not bowed the knee to Baal |
| R 11: 4 | Seven thousand men have not bowed the knee to whom? | Baal |
| R 11: 4 | Who have not bowed the knee to Baal? | Seven thousand men |
| R 11: 5 | In the same way, at the present time there is what? | A remnant chosen by grace |
| R 11: 5 | At the present time there is a remnant chosen by what? | Grace |
| R 11: 5 | When is there a remnant chosen by grace? | At the present time |
| R 11: 6 | What if it is by grace? | Then it is no longer by works |
| R 11: 6 | Then it is no longer by works if what? | If it is by grace |
| R 11: 6 | Otherwise, grace would no longer be what? | Grace |
| R 11: 7 | It failed to obtain what? | What Israel was seeking |
| R 11: 7 | But the elect did obtain what? | What Israel was seeking |
| R 11: 7 | Who were hardened? | The others |
| R 11: 7 | How were the others hardened? | As it is written: “God gave them a spirit of stupor, eyes that could not see, and ears that could not hear, to this very day.” |
| R 11: 8 | God gave them a spirit of what? | Stupor |
| R 11: 8 | God gave them eyes that could not see, and ears that could not hear, to when? | This very day |
| R 11: 8 | Who gave them a spirit of stupor? | God |
| R 11: 8 | Who gave them eyes that could not see, and ears that could not hear, to this very day? | God |
| R 11: 8 | Who gave them a spirit of stupor, eyes that could not see, and ears that could not hear, to this very day? | God |
| R 11: 9 | And David says: what? | “May their table become a snare and a trap, a stumbling block and a retribution to them. |
| R 11: 9 | David says: what? | “May their table become a snare and a trap, a stumbling block and a retribution to them. |
| R 11: 9 | May their table become what? | A snare and a trap, a stumbling block and a retribution to them |
| R 11: 9 | May what become a snare and a trap? | Their table |
| R 11: 9 | May what become a stumbling block and a retribution to them? | Their table |
| R 11:10 | May their eyes be darkened so they cannot see, and their backs be bent when? | Forever |
| R 11:10 | How may their eyes be darkened? | So they cannot see |
| R 11:10 | When may their backs be bent? | Forever |
| R 11:10 | May what be darkened so they cannot see? | Their eyes |
| R 11:10 | May what be bent forever? | Their backs |
| R 11:11 | Did they stumble so as to fall beyond recovery? | Certainly not! |
| R 11:11 | However, because of their trespass, salvation has come to the Gentiles why? | To make Israel jealous |
| R 11:11 | Because of their trespass, salvation has come to whom? | The Gentiles |
| R 11:11 | Why has salvation come to the Gentiles? | Because of their trespass / To make Israel jealous |
| R 11:11 | What has come to the Gentiles to make Israel jealous? | Salvation |
| R 11:12 | What if their trespass means riches for the world, and their failure means riches for the Gentiles? | How much greater riches will their fullness bring! |
| R 11:12 | What means riches for the world? | Their trespass |
| R 11:12 | What means riches for the Gentiles? | Their failure |
| R 11:13 | Inasmuch as I am the apostle to the Gentiles, I magnify what? | My ministry |
| R 11:13 | I am the apostle to whom? | The Gentiles |
| R 11:13 | I magnify my ministry in what hope? | The hope that I may provoke my own people to jealousy and save some of them |
| R 11:14 | I may provoke whom to jealousy and save some of them? | My own people |
| R 11:15 | What if their rejection is the reconciliation of the world? | What will their acceptance be but life from the dead? |
| R 11:16 | What if the first part of the dough is holy? | So is the whole batch |
| R 11:16 | What if the root is holy? | So are the branches |
| R 11:17 | What if some branches have been broken off, and you, a wild olive shoot, have been grafted in among the others to share in the nourishment of the olive root? | Do not boast over those branches |
| R 11:17 | What have been broken off? | Some branches |
| R 11:17 | You, a wild olive shoot, have been grafted in among the others to share in what? | The nourishment of the olive root |
| R 11:18 | Do not boast over what? | Those branches |
| R 11:18 | What if you do boast over those branches? | Remember this: You do not support the root, but the root supports you |
| R 11:18 | Remember what? | This: You do not support the root, but the root supports you |
| R 11:18 | You do not support what? | The root |
| R 11:18 | What supports you? | The root |
| R 11:19 | What will you say then? | “Branches were broken off so that I could be grafted in.” |
| R 11:19 | Why were branches broken off? | So that I could be grafted in |
| R 11:19 | What were broken off so that I could be grafted in? | Branches |
| R 11:20 | What is correct? | That (“Branches were broken off so that I could be grafted in.” / They were broken off because of unbelief, but you stand by faith) |
| R 11:20 | Why were they broken off? | Because of unbelief |
| R 11:20 | They were broken off because of unbelief, but you stand by what? | Faith |
| R 11:20 | Do not be arrogant, but be what? | Afraid |
| R 11:20 | Do not be arrogant, but be afraid why? | For if God did not spare the natural branches, He will certainly not spare you either |
| R 11:21 | What if God did not spare the natural branches? | He will certainly not spare you either |
| R 11:21 | He will certainly not spare you either if what? | If God did not spare the natural branches |
| R 11:22 | Take notice, therefore, of what? | The kindness and severity of God: severity to those who fell, but kindness to you, if you continue in His kindness |
| R 11:22 | The kindness and severity of God (are) what? | Severity to those who fell, but kindness to you, if you continue in His kindness |
| R 11:22 | Otherwise you also will be what? | Cut off |
| R 11:23 | If they do not persist in unbelief, they will be grafted in, why? | For God is able to graft them in again |
| R 11:23 | Who is able to graft them in again? | God |
| R 11:24 | What if you were cut from a wild olive tree, and contrary to nature were grafted into one that is cultivated? | How much more readily will these, the natural branches, be grafted into their own olive tree! |
| R 11:24 | You were cut from a wild olive tree, and contrary to nature were grafted into what? | One that is cultivated |
| R 11:25 | Why do I not want you to be ignorant of this mystery, brothers? | So that you will not be conceited |
| R 11:25 | A hardening in part has come to Israel, until what? | The full number of the Gentiles has come in |
| R 11:25 | What has come to Israel, until the full number of the Gentiles has come in? | A hardening in part |
| R 11:26 | And so all Israel will be saved, how? | As it is written: “The Deliverer will come from Zion; He will remove godlessness from Jacob. |
| R 11:26 | The Deliverer will come from where? | Zion |
| R 11:26 | Who will come from Zion? | The Deliverer |
| R 11:26 | He will remove godlessness from whom? | Jacob |
| R 11:26 | Who will remove godlessness from Jacob? | He (The Deliverer) |
| R 11:27 | And this is My covenant with them when? | When I take away their sins |
| R 11:27 | This is My covenant with them when I take away what? | Their sins |
| R 11:28 | Regarding the gospel, they are what? | Enemies on your account |
| R 11:28 | But regarding election, they are loved on account of whom? | The patriarchs |
| R 11:29 | For God’s gifts and His call are what? | Irrevocable |
| R 11:29 | Whose gifts and His call are irrevocable? | God's |
| R 11:29 | What are irrevocable? | God’s gifts and His call |
| R 11:30 | You who formerly disobeyed God have now received mercy through what? | Their disobedience |
| R 11:30 | Who have now received mercy through their disobedience? | You who formerly disobeyed God |
| R 11:30 | How have you who formerly disobeyed God now received mercy? | Through their disobedience |
| R 11:31 | Why have they too now disobeyed? | In order that they too may now receive mercy through the mercy shown to you |
| R 11:31 | How may they too now receive mercy? | Through the mercy shown to you |
| R 11:32 | For God has consigned everyone to disobedience so that He may have what on everyone? | Mercy |
| R 11:32 | Why has God consigned everyone to disobedience? | So that He may have mercy on everyone |
| R 11:32 | Who has consigned everyone to disobedience so that He may have mercy on everyone? | God |
| R 11:33 | How unsearchable are whose judgments? | His (God) |
| R 11:33 | What are unsearchable? | His judgments |
| R 11:33 | What are untraceable? | His ways |
| R 11:36 | For from Him and through Him and to Him are what? | All things |
| R 11:36 | What are from Him and through Him and to Him? | All things |
| R 11:36 | To Him be the glory when? | Forever |
| R 11:36 | To whom be the glory forever? | Him (God) |
| R 12: 1 | Therefore I urge you, brothers, on account of God’s mercy, what? | To offer your bodies as living sacrifices, holy and pleasing to God |
| R 12: 1 | I urge you, brothers, on account of whose mercy, to offer your bodies as living sacrifices? | God’s |
| R 12: 1 | What is your spiritual service of worship? | To offer your bodies as living sacrifices, holy and pleasing to God |
| R 12: 2 | Do not be conformed to this world, but be transformed by what? | The renewing of your mind |
| R 12: 2 | Do not be conformed to what? | This world |
| R 12: 2 | But be transformed by the renewing of what? | Your mind |
| R 12: 2 | Then you will be able to test and approve what is the good, pleasing, and perfect will of whom? | God |
| R 12: 2 | What will you be able to test and approve? | What is the good, pleasing, and perfect will of God |
| R 12: 3 | For by the grace given me I say to every one of you: what? | Do not think of yourself more highly than you ought, but think of yourself with sober judgment, according to the measure of faith God has given you |
| R 12: 3 | Do not think of yourself how? | More highly than you ought |
| R 12: 3 | But think of yourself how? | With sober judgment, according to the measure of faith God has given you |
| R 12: 3 | Think of yourself with sober judgment, according to what? | The measure of faith God has given you |
| R 12: 4 | Each of us has one body with what? | Many members |
| R 12: 4 | Who has one body with many members? | Each of us |
| R 12: 4 | And not all members have the same what? | Function |
| R 12: 5 | So in Christ we who are many are what? | One body |
| R 12: 5 | In Christ we who are many are one body, and each member belongs to whom? | One another |
| R 12: 5 | Who are one body in Christ? | We who are many |
| R 12: 5 | Who belongs to one another? | Each member |
| R 12: 6 | We have different gifts according to what? | The grace given us |
| R 12: 6 | What if one’s gift is prophecy? | Let him use it in proportion to his faith |
| R 12: 6 | Let whom use it in proportion to his faith? | Him (If one’s gift is prophecy) |
| R 12: 7 | What if it is serving? | Let him serve |
| R 12: 7 | What if it is teaching? | Let him teach |
| R 12: 8 | What if it is encouraging? | Let him encourage |
| R 12: 8 | What if it is giving? | Let him give generously |
| R 12: 8 | What if it is leading? | Let him lead with diligence |
| R 12: 8 | What if it is showing mercy? | Let him do it cheerfully |
| R 12: 9 | Cling to what? | What is good |
| R 12: 9 | Detest what? | What is evil |
| R 12: 9 | Love must be what? | Sincere |
| R 12: 9 | What must be sincere? | Love |
| R 12:10 | How be devoted to one another? | In brotherly love |
| R 12:10 | Be devoted to whom in brotherly love? | One another |
| R 12:10 | Outdo yourselves in honoring whom? | One another |
| R 12:10 | Outdo whom in honoring one another? | Yourselves |
| R 12:11 | Do not let what subside? | Your zeal |
| R 12:11 | Keep what, serving the Lord? | Your spiritual fervor |
| R 12:11 | Keep your spiritual fervor, serving whom? | The Lord |
| R 12:12 | Be joyful in what? | Hope |
| R 12:12 | Be patient in what? | Affliction |
| R 12:12 | Be persistent in what? | In prayer |
| R 12:13 | Share with whom? | The saints who are in need |
| R 12:13 | Practice what? | Hospitality |
| R 12:14 | Bless whom? | Those who persecute you |
| R 12:14 | Bless and do not what? | Curse |
| R 12:15 | Weep with whom? | Those who weep |
| R 12:16 | Live in harmony with whom? | One another |
| R 12:16 | Do not be proud, but enjoy what? | The company of the lowly |
| R 12:16 | Enjoy the company of whom? | The lowly |
| R 12:17 | Do not repay anyone evil for what? | Evil |
| R 12:17 | Do not repay whom evil for evil? | Anyone |
| R 12:17 | Carefully consider what? | What is right in the eyes of everybody |
| R 12:17 | Carefully consider what is right in the eyes of whom? | Everybody |
| R 12:18 | What if it is possible on your part? | Live at peace with everyone |
| R 12:18 | If it is possible on your part, live at peace with whom? | Everyone |
| R 12:19 | Do not avenge yourselves, beloved, but leave room for what? | God’s wrath |
| R 12:19 | Leave room for whose wrath? | God’s |
| R 12:19 | Vengeance is Mine; I will repay, says who? | The Lord |
| R 12:19 | What is Mine? | Vengeance |
| R 12:20 | What if your enemy is hungry? | Feed him |
| R 12:20 | What if he is thirsty? | Give him a drink |
| R 12:20 | For in so doing, you will heap burning coals on what? | His head |
| R 12:20 | How will you heap burning coals on his head? | In so doing (If your enemy is hungry, feed him; if he is thirsty, give him a drink) |
| R 12:21 | Do not be overcome by what? | Evil |
| R 12:21 | Do not be overcome by evil, but overcome evil how? | With good |
| R 12:21 | But overcome evil with what? | Good |
| R 13: 1 | Everyone must submit himself to whom? | The governing authorities |
| R 13: 1 | Why must everyone submit himself to the governing authorities? | For there is no authority except that which is from God |
| R 13: 1 | Who must submit himself to the governing authorities? | Everyone |
| R 13: 1 | For there is no authority except that which is from whom? | God |
| R 13: 1 | The authorities that exist have been appointed by whom? | God |
| R 13: 1 | Who have been appointed by God? | The authorities that exist |
| R 13: 2 | Consequently, whoever resists authority is opposing what? | What God has set in place |
| R 13: 2 | Who is opposing what God has set in place? | Whoever resists authority |
| R 13: 2 | Who will bring judgment on themselves? | Those who do so (Resists authority / Opposing what God has set in place) |
| R 13: 3 | For rulers are not a terror to good conduct, but to what? | Bad |
| R 13: 3 | Rulers are not a terror to what? | Good conduct |
| R 13: 3 | Who are not a terror to good conduct, but to bad? | Rulers |
| R 13: 3 | Then do what is right, and you will have whose approval? | His (The one in authority) |
| R 13: 4 | For he is God’s servant for what? | Your good |
| R 13: 4 | Who is God’s servant for your good? | He (The one in authority) |
| R 13: 4 | What if you do wrong? | Be afraid |
| R 13: 4 | Why be afraid if you do wrong? | For he does not carry the sword in vain |
| R 13: 4 | Who does not carry the sword in vain? | He (The one in authority) |
| R 13: 4 | Who is God’s servant? | He (The one in authority) |
| R 13: 4 | Who is an agent of retribution to the wrongdoer? | He (The one in authority) |
| R 13: 5 | Why is it necessary to submit to authority? | Not only to avoid punishment, but also as a matter of conscience |
| R 13: 5 | What is necessary? | To submit to authority |
| R 13: 6 | This is also why you pay what? | Taxes |
| R 13: 6 | You pay taxes why? | Not only to avoid punishment, but also as a matter of conscience / For the authorities are God’s servants, who devote themselves to their work |
| R 13: 6 | For the authorities are God’s servants, who devote themselves to what? | Their work |
| R 13: 6 | Who are God’s servants, who devote themselves to their work? | The authorities |
| R 13: 6 | Who devote themselves to their work? | The authorities / God’s servants |
| R 13: 7 | Pay everyone what? | What you owe him: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due |
| R 13: 7 | Pay taxes to whom? | Whom taxes are due |
| R 13: 7 | Pay revenue to whom? | Whom revenue is due |
| R 13: 7 | Pay respect to whom? | Whom respect is due |
| R 13: 7 | Pay honor to whom? | Whom honor is due |
| R 13: 8 | Be indebted to no one, except to one another in what? | Love |
| R 13: 8 | Be indebted to no one, except to whom in love? | One another |
| R 13: 8 | Why be indebted to no one, except to one another in love? | For he who loves his neighbor has fulfilled the law |
| R 13: 8 | For he who loves his neighbor has fulfilled what? | The law |
| R 13: 8 | Who has fulfilled the law? | He who loves his neighbor |
| R 13: 9 | The commandments “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not covet,” and any other commandments, are summed up in what? | This one decree: “Love your neighbor as yourself.” |
| R 13: 9 | What are summed up in this one decree: “Love your neighbor as yourself”? | The commandments “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not covet,” and any other commandments |
| R 13: 9 | What commandments are summed up in this one decree: “Love your neighbor as yourself”? | The commandments “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not covet,” and any other commandments |
| R 13: 9 | Do not commit what? | Adultery |
| R 13:10 | Love does no wrong to whom? | Its neighbor |
| R 13:10 | What does no wrong to its neighbor? | Love |
| R 13:10 | Therefore love is the fulfillment of what? | The law |
| R 13:10 | Why is love is the fulfillment of the law? | Therefore (Love does no wrong to its neighbor) |
| R 13:10 | What is the fulfillment of the law? | Love |
| R 13:11 | And do this, understanding what? | The occasion |
| R 13:11 | Why has the hour come for you to wake up from your slumber? | For our salvation is nearer now than when we first believed |
| R 13:11 | What hour has come? | The hour for you to wake up from your slumber |
| R 13:11 | For our salvation is nearer now than when? | When we first believed |
| R 13:11 | What is nearer now than when we first believed? | Our salvation |
| R 13:12 | What is nearly over? | The night |
| R 13:12 | What has drawn near? | The day |
| R 13:12 | So let us lay aside the deeds of darkness and put on what? | The armor of light |
| R 13:12 | Let us lay aside the deeds of what? | Darkness |
| R 13:12 | Let us put on the armor of what? | Light |
| R 13:13 | How let us behave? | Decently, as in the daytime |
| R 13:13 | Let us behave decently, as in the daytime, not in what? | Carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy |
| R 13:14 | Instead, clothe yourselves with whom? | The Lord Jesus Christ |
| R 13:14 | Clothe yourselves with the Lord Jesus Christ, and make no provision for what? | The desires of the flesh |
| R 13:14 | Make no provision for the desires of what? | The flesh |
| R 14: 1 | How accept him whose faith is weak? | Without passing judgment on his opinions |
| R 14: 1 | Accept whom, without passing judgment on his opinions? | Him whose faith is weak |
| R 14: 2 | For one person has faith to eat what? | All things |
| R 14: 2 | Another, who is weak, eats only what? | Vegetables |
| R 14: 2 | Who has faith to eat all things? | One person |
| R 14: 2 | Who eats only vegetables? | Another, who is weak |
| R 14: 3 | The one who eats everything must not belittle whom? | The one who does not |
| R 14: 3 | Who must not belittle the one who does not? | The one who eats everything |
| R 14: 3 | And the one who does not eat everything must not judge whom? | The one who does |
| R 14: 3 | Who must not judge the one who does? | The one who does not eat everything |
| R 14: 3 | Why must the one who does not eat everything not judge the one who does? | For God has accepted him |
| R 14: 3 | Who has accepted him? | God |
| R 14: 4 | Who stands or falls to his own master? | He (Someone else’s servant) |
| R 14: 4 | Why will he stand? | For the Lord is able to make him stand |
| R 14: 4 | Who is able to make him stand? | The Lord |
| R 14: 5 | One person regards a certain day above the others, while someone else considers every day what? | Alike |
| R 14: 5 | Who regards a certain day above the others? | One person |
| R 14: 5 | Who considers every day alike? | Someone else |
| R 14: 5 | How should each one be fully convinced? | In his own mind |
| R 14: 5 | Who should be fully convinced in his own mind? | Each one |
| R 14: 6 | He who observes a special day does so to whom? | The Lord |
| R 14: 6 | Who does so to the Lord? | He who observes a special day / He who abstains |
| R 14: 6 | For he gives thanks to whom? | God |
| R 14: 6 | And he who abstains does so to the Lord and gives thanks to whom? | God |
| R 14: 7 | For none of us lives how? | To himself alone |
| R 14: 7 | None of us lives to himself alone, and none of us dies how? | To himself alone |
| R 14: 8 | If we live, we live to whom? | The Lord |
| R 14: 8 | And if we die, we die to whom? | The Lord |
| R 14: 8 | What if we live? | We live to the Lord |
| R 14: 8 | What if we die? | We die to the Lord |
| R 14: 8 | So whether we live or die, we belong to whom? | The Lord |
| R 14: 9 | For this reason Christ died and returned to life, why? | That He might be the Lord of both the dead and the living |
| R 14: 9 | Who died and returned to life? | Christ |
| R 14: 9 | Who died and returned to life, that He might be the Lord of both the dead and the living? | Christ |
| R 14: 9 | He might be the Lord of both the dead and whom? | The living |
| R 14:10 | For we will all stand before whose judgment seat? | God's |
| R 14:10 | Whom do you belittle? | Your brother |
| R 14:10 | Whom do you judge? | Your brother |
| R 14:11 | As surely as I live, says the Lord, every knee will bow where? | Before Me |
| R 14:11 | Every tongue will confess to whom? | God |
| R 14:11 | Where will every knee bow? | Before Me |
| R 14:11 | What will bow before Me? | Every knee |
| R 14:11 | What will confess to God? | Every tongue |
| R 14:12 | So then, each of us will give an account of himself to whom? | God |
| R 14:12 | What will each of us give to God? | An account of himself |
| R 14:12 | Who will give an account of himself to God? | Each of us |
| R 14:13 | Therefore let us stop what? | Judging one another |
| R 14:13 | Let us stop judging whom? | One another |
| R 14:13 | Instead, make up your mind what? | Not to put any stumbling block or obstacle in your brother’s way |
| R 14:13 | Make up your mind not to put any stumbling block or obstacle where? | In your brother’s way |
| R 14:14 | What am I convinced and fully persuaded in the Lord Jesus? | That nothing is unclean in itself |
| R 14:14 | I am convinced and fully persuaded in the Lord Jesus that nothing is unclean how? | In itself |
| R 14:14 | How is nothing unclean? | In itself |
| R 14:14 | But if anyone regards something as unclean, then for him it is what? | Unclean |
| R 14:14 | What if anyone regards something as unclean? | Then for him it is unclean |
| R 14:15 | What if your brother is distressed by what you eat? | You are no longer acting in love |
| R 14:15 | You are no longer acting in love if what? | If your brother is distressed by what you eat |
| R 14:15 | Do not by your eating destroy whom? | Your brother, for whom Christ died |
| R 14:16 | Do not allow what you consider good, then, to be spoken of as what? | Evil |
| R 14:16 | How do not allow what you consider good, then, to be spoken of? | As evil |
| R 14:16 | Why do not allow what you consider good, then, to be spoken of as evil? | For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit |
| R 14:17 | For the kingdom of God is not a matter of eating and drinking, but of what? | Righteousness, peace, and joy in the Holy Spirit |
| R 14:17 | What is not a matter of eating and drinking? | The kingdom of God |
| R 14:18 | For whoever serves Christ in this way is pleasing to God and approved by whom? | Men |
| R 14:18 | Whoever serves Christ in this way is what? | Pleasing to God and approved by men |
| R 14:18 | Who is pleasing to God and approved by men? | Whoever serves Christ in this way |
| R 14:19 | So then, let us pursue what? | What leads to peace and to mutual edification |
| R 14:19 | Let us pursue what leads to peace and to what? | Mutual edification |
| R 14:20 | Do not destroy the work of God for the sake of what? | Food |
| R 14:20 | Do not destroy what for the sake of food? | The work of God |
| R 14:20 | What is clean? | All food |
| R 14:20 | What food is clean? | All food |
| R 14:20 | What is wrong for a man? | To let his eating be a stumbling block |
| R 14:20 | But it is wrong for a man to let his eating be what? | A stumbling block |
| R 14:21 | What is better? | Not to eat meat or drink wine or to do anything to cause your brother to stumble |
| R 14:21 | It is better not to eat meat or drink wine or to do what? | Anything to cause your brother to stumble |
| R 14:22 | Keep your belief about such matters between whom? | Yourself and God |
| R 14:22 | Keep what between yourself and God? | Your belief about such matters |
| R 14:22 | Blessed is the one who does not condemn himself by what? | What he approves |
| R 14:23 | But the one who has doubts is condemned if what? | He eats |
| R 14:23 | Why is the one who has doubts condemned if he eats? | Because his eating is not from faith; and everything that is not from faith is sin |
| R 14:23 | Who is condemned if he eats? | The one who has doubts |
| R 14:23 | Whose eating is not from faith? | His (The one who has doubts) |
| R 14:23 | And everything that is not from what is sin? | Faith |
| R 14:23 | What is everything that is not from faith? | Sin |
| R 15: 1 | We who are strong ought to bear with the shortcomings of whom? | The weak |
| R 15: 1 | We who are strong ought to bear with the shortcomings of the weak and not to please whom? | Ourselves |
| R 15: 1 | Who ought to bear with the shortcomings of the weak? | We who are strong |
| R 15: 1 | Who ought to bear with the shortcomings of the weak and not to please ourselves? | We who are strong |
| R 15: 2 | Why should each of us please his neighbor? | For his good, to build him up |
| R 15: 2 | Each of us should please whom? | His neighbor |
| R 15: 2 | Who should please his neighbor for his good, to build him up? | Each of us |
| R 15: 3 | For even Christ did not please whom? | Himself |
| R 15: 3 | Who did not please Himself? | Even Christ |
| R 15: 3 | The insults of whom have fallen on Me? | Those who insult You |
| R 15: 3 | What have fallen on Me? | The insults of those who insult You |
| R 15: 3 | What insults have fallen on Me? | The insults of those who insult You |
| R 15: 4 | Why was everything that was written in the past written? | For our instruction, so that through endurance and the encouragement of the Scriptures, we might have hope |
| R 15: 4 | Everything that was written in the past was written for what? | Our instruction |
| R 15: 4 | What was written for our instruction? | Everything that was written in the past |
| R 15: 4 | Through endurance and the encouragement of the Scriptures, we might have what? | Hope |
| R 15: 4 | How might we have hope? | Through endurance and the encouragement of the Scriptures |
| R 15: 5 | Who gives endurance and encouragement? | God |
| R 15: 5 | May who grant you harmony with one another in Christ Jesus? | The God who gives endurance and encouragement |
| R 15: 5 | Why may the God who gives endurance and encouragement grant you harmony with one another in Christ Jesus? | So that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ |
| R 15: 6 | With one mind and one voice you may glorify whom? | The God and Father of our Lord Jesus Christ |
| R 15: 6 | How may you glorify the God and Father of our Lord Jesus Christ? | With one mind and one voice |
| R 15: 7 | Accept one another, then, how? | Just as Christ accepted you |
| R 15: 7 | Why accept one another, then, just as Christ accepted you? | In order to bring glory to God |
| R 15: 7 | Who accepted you? | Christ |
| R 15: 8 | I tell you that Christ has become a servant of the circumcised on behalf of what? | God’s truth |
| R 15: 8 | Christ has become a servant of the circumcised on behalf of God’s truth, to confirm what? | The promises made to the patriarchs |
| R 15: 8 | Why has Christ become a servant of the circumcised on behalf of God’s truth? | To confirm the promises made to the patriarchs |
| R 15: 8 | Who has become a servant of the circumcised on behalf of God’s truth? | Christ |
| R 15: 8 | Who has become a servant of the circumcised on behalf of God’s truth, to confirm the promises made to the patriarchs? | Christ |
| R 15: 9 | The Gentiles may glorify God for what? | His mercy |
| R 15: 9 | Who may glorify God for His mercy? | The Gentiles |
| R 15: 9 | Therefore I will praise You among whom? | The Gentiles |
| R 15: 9 | Where will I praise You? | Among the Gentiles |
| R 15: 9 | I will sing hymns to what? | Your name |
| R 15: 9 | What will I sing? | Hymns to Your name |
| R 15:10 | Again, it says: what? | “Rejoice, O Gentiles, with His people.” |
| R 15:10 | Rejoice, O Gentiles, with whom? | His people |
| R 15:11 | Praise whom, all you Gentiles? | The Lord |
| R 15:11 | And extol Him, who? | All you peoples |
| R 15:12 | And once more, Isaiah says: what? | “The Root of Jesse will appear, One who will arise to rule over the Gentiles; in Him the Gentiles will put their hope.” |
| R 15:12 | The Root of Jesse will appear, One who will arise to rule over whom? | The Gentiles |
| R 15:12 | Who will appear, One who will arise to rule over the Gentiles? | The Root of Jesse |
| R 15:12 | Who will arise to rule over the Gentiles? | The Root of Jesse |
| R 15:12 | In Him the Gentiles will put what? | Their hope |
| R 15:12 | In whom will the Gentiles put their hope? | Him (The Root of Jesse) |
| R 15:13 | Why may the God of hope fill you with all joy and peace as you believe in Him? | So that you may overflow with hope by the power of the Holy Spirit |
| R 15:13 | You may overflow with hope by the power of whom? | The Holy Spirit |
| R 15:13 | How may you overflow with hope? | By the power of the Holy Spirit |
| R 15:14 | I myself am convinced, my brothers, what? | That you yourselves are full of goodness, brimming with knowledge, and able to instruct one another |
| R 15:14 | You yourselves are full of what? | Goodness |
| R 15:14 | You yourselves are brimming with what? | Knowledge |
| R 15:14 | You yourselves are able to instruct whom? | One another |
| R 15:15 | However, I have written you what? | A bold reminder on some points |
| R 15:15 | Why have I written you a bold reminder on some points? | Because of the grace God has given me to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God |
| R 15:15 | God has given me grace to be a minister of Christ Jesus to whom? | The Gentiles |
| R 15:16 | The Gentiles might become an offering acceptable to God, sanctified by whom? | The Holy Spirit |
| R 15:16 | Who might become an offering acceptable to God? | The Gentiles |
| R 15:16 | Who might become an offering acceptable to God, sanctified by the Holy Spirit? | The Gentiles |
| R 15:17 | Therefore I exult in whom in my service to God? | Christ Jesus |
| R 15:17 | I exult in Christ Jesus in my service to whom? | God |
| R 15:18 | I will not presume to speak of anything except what? | What Christ has accomplished through me in leading the Gentiles to obedience by word and deed, by the power of signs and wonders, and by the power of the Spirit of God |
| R 15:19 | So from Jerusalem all the way around to Illyricum, I have fully proclaimed what? | The gospel of Christ |
| R 15:19 | Where have I fully proclaimed the gospel of Christ? | From Jerusalem all the way around to Illyricum |
| R 15:20 | In this way I have aspired to preach what where Christ was not known? | The gospel |
| R 15:20 | Where have I aspired to preach the gospel? | Where Christ was not known |
| R 15:20 | Why have I aspired to preach the gospel where Christ was not known? | So that I would not be building on someone else’s foundation |
| R 15:20 | I would not be building on what? | Someone else’s foundation |
| R 15:21 | Who will see? | Those who were not told about Him |
| R 15:21 | Who will understand? | Those who have not heard |
| R 15:22 | That is why I have often been hindered from what? | Coming to you |
| R 15:22 | When have I been hindered from coming to you? | Often |
| R 15:23 | Where are there no further opportunities for me? | In these regions |
| R 15:23 | I have longed for many years to what? | Visit you |
| R 15:24 | I hope to see you on what? | My way to Spain |
| R 15:24 | And after I have enjoyed your company for a while, you can equip me for what? | My journey |
| R 15:24 | When can you equip me for my journey? | After I have enjoyed your company for a while |
| R 15:25 | Now, however, I am on my way to Jerusalem to serve whom? | The saints there |
| R 15:25 | Why am I on my way to Jerusalem? | To serve the saints there |
| R 15:26 | For Macedonia and Achaia were pleased to make a contribution for the poor among whom? | The saints in Jerusalem |
| R 15:26 | Who were pleased to make a contribution for the poor among the saints in Jerusalem? | Macedonia and Achaia |
| R 15:26 | Where were Macedonia and Achaia pleased to make a contribution for the poor? | Among the saints in Jerusalem |
| R 15:27 | Who were pleased to do it, and indeed they owe it to them? | They (Macedonia and Achaia) |
| R 15:27 | Who owe it to them? | They (Macedonia and Achaia) |
| R 15:27 | What if the Gentiles have shared in their spiritual blessings? | They are obligated to minister to them with material blessings |
| R 15:27 | If the Gentiles have shared in their spiritual blessings, they are obligated to minister to them with what? | Material blessings |
| R 15:28 | So after I have completed this service and have safely delivered this bounty to them, I will set off to where? | Spain |
| R 15:28 | When will I set off to Spain by way of you? | After I have completed this service and have safely delivered this bounty to them |
| R 15:29 | I know that when I come to you, I will come in the fullness of what? | The blessing of Christ |
| R 15:29 | When will I come in the fullness of the blessing of Christ? | When I come to you |
| R 15:31 | Pray that I may be delivered from whom? | The unbelievers in Judea |
| R 15:31 | Pray that my service in Jerusalem may be acceptable to whom? | The saints there |
| R 15:31 | Why pray that I may be delivered from the unbelievers in Judea, and that my service in Jerusalem may be acceptable to the saints there? | So that by God’s will I may come to you with joy and together with you be refreshed |
| R 15:32 | By whose will may I come to you with joy and together with you be refreshed? | God’s |
| R 15:32 | How may I come to you with joy and together with you be refreshed? | By God’s will |
| R 15:33 | The God of peace be with whom? | All of you |
| R 15:33 | Who be with all of you? | The God of peace |
| R 16: 1 | I commend to you whom? | Our sister Phoebe, a servant of the church in Cenchrea |
| R 16: 1 | Our sister Phoebe (is) a servant of whom? | The church in Cenchrea |
| R 16: 2 | Welcome her in the Lord how? | In a manner worthy of the saints |
| R 16: 2 | Welcome her in the Lord in a manner worthy of whom? | The saints |
| R 16: 2 | And assist her with what? | Anything she may need from you |
| R 16: 2 | Why assist her with anything she may need from you? | For she has been a great help to many people, including me |
| R 16: 2 | For she has been a great help to whom? | Many people, including me |
| R 16: 2 | Who has been a great help to many people, including me? | She (Our sister Phoebe) |
| R 16: 3 | Greet Prisca and Aquila, my fellow workers in whom? | Christ Jesus |
| R 16: 3 | Who (are) my fellow workers in Christ Jesus? | Prisca and Aquila |
| R 16: 3 | Who (are) Prisca and Aquila? | My fellow workers in Christ Jesus |
| R 16: 4 | Who have risked their lives for me? | They (Prisca and Aquila) |
| R 16: 4 | Not only I but all the churches of the Gentiles are grateful to whom? | Them (Prisca and Aquila) |
| R 16: 4 | Who are grateful to them? | Not only I but all the churches of the Gentiles |
| R 16: 5 | Greet also the church that meets where? | At their house |
| R 16: 5 | Greet also the church that meets at whose house? | Their (Prisca and Aquila) |
| R 16: 5 | Greet my beloved Epenetus, who was the first convert to Christ where? | In the province of Asia |
| R 16: 5 | Who was the first convert to Christ in the province of Asia? | My beloved Epenetus |
| R 16: 6 | Greet Mary, who has worked how? | Very hard for you |
| R 16: 7 | Greet Andronicus and Junia, my fellow countrymen and what? | Fellow prisoners |
| R 16: 7 | Who (are) Andronicus and Junia? | My fellow countrymen and fellow prisoners |
| R 16: 7 | Who are outstanding among the apostles? | They (Andronicus and Junia) |
| R 16: 7 | Who were in Christ before I was? | They (Andronicus and Junia) |
| R 16: 8 | Greet Ampliatus, my beloved in whom? | The Lord |
| R 16: 8 | Who (is) Ampliatus? | My beloved in the Lord |
| R 16: 8 | Who (is) my beloved in the Lord? | Ampliatus |
| R 16: 9 | Greet Urbanus, our fellow worker in whom? | Christ |
| R 16: 9 | Greet Urbanus, our fellow worker in Christ, and whom? | My beloved Stachys |
| R 16: 9 | Who (is) Urbanus? | Our fellow worker in Christ |
| R 16: 9 | Who (is) our fellow worker in Christ? | Urbanus |
| R 16:10 | Greet Apelles, who is approved in whom? | Christ |
| R 16:10 | Apelles is approved in whom? | Christ |
| R 16:10 | Who is approved in Christ? | Apelles |
| R 16:10 | Greet those who belong to the household of whom? | Aristobulus |
| R 16:11 | Who (is) Herodion? | My fellow countryman |
| R 16:11 | Who (is) my fellow countryman? | Herodion |
| R 16:11 | Greet those from the household of whom? | Narcissus |
| R 16:12 | Who (are) women who have worked hard in the Lord? | Tryphena and Tryphosa |
| R 16:12 | Who have worked hard in the Lord? | Tryphena and Tryphosa |
| R 16:12 | Who (are) Tryphena and Tryphosa? | Women who have worked hard in the Lord |
| R 16:12 | Greet my beloved Persis, who has worked very hard in whom? | The Lord |
| R 16:12 | My beloved Persis has worked very hard in whom? | The Lord |
| R 16:13 | Greet Rufus, chosen in whom? | The Lord |
| R 16:13 | Who (is) chosen in the Lord? | Rufus |
| R 16:13 | Whose mother has been a mother to me as well? | His (Rufus) |
| R 16:13 | Who has been a mother to me as well? | His mother (Rufus) |
| R 16:14 | Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and whom? | The brothers with them |
| R 16:15 | Greet Philologus and Julia, Nereus and his sister, and whom? | Olympas and all the saints with them |
| R 16:16 | Greet one another how? | With a holy kiss |
| R 16:16 | All the churches of Christ send you what? | Greetings |
| R 16:16 | Who send you greetings? | All the churches of Christ |
| R 16:17 | Turn away from whom? | Them (Those who create divisions and obstacles that are contrary to the teaching you have learned) |
| R 16:18 | For such people are not serving our Lord Christ, but what? | Their own appetites |
| R 16:18 | Who are not serving our Lord Christ, but their own appetites? | Such people (Those who create divisions and obstacles that are contrary to the teaching you have learned) |
| R 16:18 | By smooth talk and flattery they deceive the hearts of whom? | The naive |
| R 16:18 | They deceive the hearts of the naive how? | By smooth talk and flattery |
| R 16:19 | Everyone has heard about what? | Your obedience |
| R 16:19 | Everyone has heard about your obedience, so I rejoice how? | Over you |
| R 16:19 | Who has heard about your obedience? | Everyone |
| R 16:19 | I want you to be wise about what? | What is good |
| R 16:19 | I want you to be innocent about what? | What is evil |
| R 16:19 | But I want you to be wise about what is good and innocent about what? | What is evil |
| R 16:20 | The God of peace will soon crush Satan under what? | Your feet |
| R 16:20 | Who will soon crush Satan under your feet? | The God of peace |
| R 16:20 | The grace of our Lord Jesus Christ be where? | With you |
| R 16:21 | Timothy, my fellow worker, sends you what? | Greetings |
| R 16:21 | Who (is) Timothy? | My fellow worker |
| R 16:21 | Who (is) my fellow worker? | Timothy |
| R 16:21 | Who sends you greetings, as do Lucius, Jason, and Sosipater, my fellow countrymen? | Timothy, my fellow worker |
| R 16:21 | Who (are) Lucius, Jason, and Sosipater? | My fellow countrymen |
| R 16:22 | I, Tertius, wrote down what? | This letter |
| R 16:22 | I, Tertius, who wrote down this letter, greet you in whom? | The Lord |
| R 16:22 | Who wrote down this letter? | I, Tertius |
| R 16:23 | Gaius, who has hosted me and all the church, sends you what? | Greetings |
| R 16:23 | Gaius has hosted whom? | Me and all the church |
| R 16:23 | Who has hosted me and all the church? | Gaius |
| R 16:23 | Who (is) Erastus? | The city treasurer |
| R 16:23 | Who (is) the city treasurer? | Erastus |
| R 16:23 | Who (is) our brother? | Quartus |
| R 16:23 | Who (is) Quartus? | Our brother |
| R 16:25 | The mystery concealed for ages past (is) now revealed and made known through the writings of the prophets by the command of whom? | The eternal God |
| R 16:27 | To the only wise God be glory forever through whom? | Jesus Christ |
| J 1: 1 | James (is) a servant of whom? | God and of the Lord Jesus Christ |
| J 1: 1 | Who (is) James? | A servant of God and of the Lord Jesus Christ |
| J 1: 1 | To the twelve tribes of the Dispersion (be) what? | Greetings |
| J 1: 2 | Consider it pure joy, my brothers, when? | When you encounter trials of many kinds |
| J 1: 2 | Why consider it pure joy, my brothers, when you encounter trials of many kinds? | Because you know that the testing of your faith develops perseverance |
| J 1: 3 | The testing of your faith develops what? | Perseverance |
| J 1: 3 | What develops perseverance? | The testing of your faith |
| J 1: 4 | Allow perseverance to finish what? | Its work |
| J 1: 4 | Why allow perseverance to finish its work? | So that you may be mature and complete, not lacking anything |
| J 1: 4 | You may be mature and complete, not lacking what? | Anything |
| J 1: 5 | What if any of you lacks wisdom? | He should ask God, who gives generously to all without finding fault, and it will be given to him |
| J 1: 5 | If any of you lacks wisdom, he should ask whom? | God, who gives generously to all without finding fault |
| J 1: 5 | God gives generously to all without finding what? | Fault |
| J 1: 5 | Who gives generously to all without finding fault? | God |
| J 1: 6 | But he must ask in what? | Faith |
| J 1: 6 | How must he ask? | In faith, without doubting |
| J 1: 6 | Why must he ask in faith, without doubting? | Because he who doubts is like a wave of the sea, blown and tossed by the wind |
| J 1: 6 | He who doubts is like a wave of the sea, blown and tossed by what? | The wind |
| J 1: 6 | Who is like a wave of the sea, blown and tossed by the wind? | He who doubts |
| J 1: 6 | A wave of the sea (is) blown and tossed by what? | The wind |
| J 1: 7 | That man should not expect to receive anything from whom? | The Lord |
| J 1: 7 | Who should not expect to receive anything from the Lord? | That man (He who doubts) |
| J 1: 8 | He is a double-minded man, unstable in what? | All his ways |
| J 1: 8 | Who is a double-minded man, unstable in all his ways? | He (He who doubts) |
| J 1: 8 | Who is unstable in all his ways? | He (He who doubts) |
| J 1: 9 | The brother in humble circumstances should exult in what? | His high position |
| J 1:10 | But the one who is rich should exult in what? | His low position |
| J 1:10 | Who will pass away like a flower of the field? | He (The one who is rich) |
| J 1:10 | Why should the one who is rich exult in his low position? | Because he will pass away like a flower of the field |
| J 1:11 | For the sun rises with scorching heat and withers what? | The plant |
| J 1:11 | What rises with scorching heat and withers the plant? | The sun |
| J 1:11 | Its flower falls and its beauty is what? | Lost |
| J 1:11 | What falls? | Its flower |
| J 1:11 | What is lost? | Its beauty |
| J 1:11 | So too, the rich man will fade away in the midst of what? | His pursuits |
| J 1:11 | Who will fade away in the midst of his pursuits? | The rich man |
| J 1:12 | Blessed is the man who perseveres under what? | Trial |
| J 1:12 | Why is the man who perseveres under trial blessed? | Because when he has stood the test, he will receive the crown of life that God has promised to those who love Him |
| J 1:12 | When he has stood the test, he will receive what? | The crown of life that God has promised to those who love Him |
| J 1:12 | When will he receive the crown of life that God has promised to those who love Him? | When he has stood the test |
| J 1:12 | What has God promised to those who love Him? | The crown of life |
| J 1:13 | When tempted, no one should say, what? | “God is tempting me.” |
| J 1:13 | When should no one say, “God is tempting me”? | When tempted |
| J 1:13 | Why should no one say, “God is tempting me”? | For God cannot be tempted by evil, nor does He tempt anyone |
| J 1:13 | For God cannot be tempted by what? | Evil |
| J 1:13 | God cannot be tempted by evil, nor does He tempt whom? | Anyone |
| J 1:13 | Who cannot be tempted by evil? | God |
| J 1:14 | When is each one tempted? | When by his own evil desires he is lured away and enticed |
| J 1:14 | Each one is tempted when by his own evil desires he is what? | Lured away and enticed |
| J 1:14 | How is he lured away and enticed? | By his own evil desires |
| J 1:14 | Who is tempted when by his own evil desires he is lured away and enticed? | Each one |
| J 1:15 | Then after desire has conceived, it gives birth to what? | Sin |
| J 1:15 | It gives birth to sin when? | After desire has conceived |
| J 1:15 | And sin, when it is full-grown, gives birth to what? | Death |
| J 1:15 | What gives birth to death? | Sin, when it is full-grown |
| J 1:17 | Every good and perfect gift is from where? | Above |
| J 1:17 | Every good and perfect gift is from above, coming down from whom? | The Father of the heavenly lights, with whom there is no change or shifting shadow |
| J 1:17 | What is from above, coming down from the Father of the heavenly lights? | Every good and perfect gift |
| J 1:17 | With whom is there no change or shifting shadow? | The Father of the heavenly lights |
| J 1:18 | He chose to give us birth through what? | The word of truth |
| J 1:18 | He chose to give us birth through the word of truth, why? | That we would be a kind of firstfruits of His creation |
| J 1:18 | Who chose to give us birth through the word of truth? | He (The Father of the heavenly lights) |
| J 1:18 | We would be a kind of firstfruits of what? | His creation |
| J 1:19 | My beloved brothers, understand what? | This: Everyone should be quick to listen, slow to speak, and slow to anger |
| J 1:19 | Understand what? | This: Everyone should be quick to listen, slow to speak, and slow to anger |
| J 1:19 | Everyone should be what? | Quick to listen, slow to speak, and slow to anger |
| J 1:19 | Why should everyone should be quick to listen, slow to speak, and slow to anger? | For man’s anger does not bring about the righteousness that God desires |
| J 1:20 | For man’s anger does not bring about what? | The righteousness that God desires |
| J 1:20 | What does not bring about the righteousness that God desires? | Man’s anger |
| J 1:20 | Whose anger does not bring about the righteousness that God desires? | Man’s |
| J 1:21 | Therefore, get rid of what? | All moral filth and every expression of evil |
| J 1:21 | Get rid of all moral filth and every expression of what? | Evil |
| J 1:21 | And humbly accept what? | The word planted in you, which can save your souls |
| J 1:21 | Humbly accept the word planted where? | In you |
| J 1:21 | What can save your souls? | The word planted in you |
| J 1:22 | Be doers of what? | The word |
| J 1:22 | Be doers of the word, and not what? | Hearers only |
| J 1:22 | Why be doers of the word, and not hearers only? | Otherwise, you are deceiving yourselves |
| J 1:22 | Otherwise, you are deceiving whom? | Yourselves |
| J 1:23 | Who is like a man who looks at his face in a mirror, and after observing himself goes away and immediately forgets what he looks like? | Anyone who hears the word but does not carry it out |
| J 1:23 | For anyone who hears the word but does not carry it out is like who? | A man who looks at his face in a mirror, and after observing himself goes away and immediately forgets what he looks like |
| J 1:25 | But the one who looks intently into the perfect law of freedom, and continues to do so—not being a forgetful hearer, but an effective doer—he will be blessed in what? | What he does |
| J 1:25 | Who will be blessed in what he does? | He (The one who looks intently into the perfect law of freedom, and continues to do so—not being a forgetful hearer, but an effective doer) |
| J 1:26 | If anyone considers himself religious and yet does not bridle his tongue, he deceives what? | His heart |
| J 1:26 | What if anyone considers himself religious and yet does not bridle his tongue? | He deceives his heart and his religion is worthless |
| J 1:26 | Who deceives his heart? | He (If anyone considers himself religious and yet does not bridle his tongue) |
| J 1:26 | Whose religion is worthless? | His (If anyone considers himself religious and yet does not bridle his tongue) |
| J 1:27 | What is pure and undefiled religion before our God and Father? | This: to care for orphans and widows in their distress, and to keep oneself from being polluted by the world |
| J 1:27 | Pure and undefiled religion before our God and Father is this: to care for whom? | Orphans and widows |
| J 1:27 | What is this: to care for orphans and widows in their distress, and to keep oneself from being polluted by the world? | Pure and undefiled religion before our God and Father |
| J 2: 1 | My brothers, as you hold out your faith in our glorious Lord Jesus Christ, do not show what? | Favoritism |
| J 2: 1 | You hold out your faith in whom? | Our glorious Lord Jesus Christ |
| J 2: 1 | Do not show favoritism when? | As you hold out your faith in our glorious Lord Jesus Christ |
| J 2: 2 | Suppose a man comes into your meeting wearing what? | A gold ring and fine clothes |
| J 2: 2 | Suppose a man comes into your meeting wearing a gold ring and fine clothes, and who also comes in? | A poor man in shabby clothes |
| J 2: 2 | Who comes into your meeting wearing a gold ring and fine clothes? | A man |
| J 2: 2 | Who also comes in? | A poor man in shabby clothes |
| J 2: 3 | What if you lavish attention on the man in fine clothes and say, “Here is a seat of honor,” but say to the poor man, “You must stand” or “Sit at my feet”? | Have you not discriminated among yourselves and become judges with evil thoughts? |
| J 2: 3 | Here is a seat of what? | Honor |
| J 2: 5 | Who has chosen the poor of this world to be rich in faith? | God |
| J 2: 5 | Who has chosen the poor of this world to inherit the kingdom He promised those who love Him? | God |
| J 2: 6 | But you have dishonored whom? | The poor |
| J 2: 6 | Whom have you dishonored? | The poor |
| J 2: 6 | The rich oppress you and drag you into what? | Court |
| J 2: 6 | Who oppress you and drag you into court? | The rich |
| J 2: 6 | Who drag you into court? | The rich |
| J 2: 7 | Who blaspheme the noble name by which you have been called? | They (The rich) |
| J 2: 8 | What if you really fulfill the royal law stated in Scripture, “Love your neighbor as yourself”? | You are doing well |
| J 2: 8 | What (is) the royal law stated in Scripture? | “Love your neighbor as yourself” |
| J 2: 8 | Love your neighbor how? | As yourself |
| J 2: 8 | Love whom as yourself? | Your neighbor |
| J 2: 8 | You are doing well if what? | If you really fulfill the royal law stated in Scripture, “Love your neighbor as yourself” |
| J 2: 9 | But if you show favoritism, you sin and are convicted by the law as what? | Transgressors |
| J 2: 9 | What if you show favoritism? | You sin and are convicted by the law as transgressors |
| J 2: 9 | You sin and are convicted by the law as transgressors if what? | If you show favoritism |
| J 2:10 | Whoever keeps the whole law but stumbles at just one point is guilty of what? | Breaking all of it |
| J 2:10 | Who is guilty of breaking all of it? | Whoever keeps the whole law but stumbles at just one point |
| J 2:11 | For He who said, “Do not commit adultery,” also said, what? | “Do not murder.” |
| J 2:11 | Who also said, “Do not murder”? | He who said, “Do not commit adultery” |
| J 2:11 | Do not commit what? | Adultery |
| J 2:11 | What if you do not commit adultery, but do commit murder? | You have become a lawbreaker |
| J 2:11 | You have become a lawbreaker if what? | If you do not commit adultery, but do commit murder |
| J 2:12 | Speak and act as whom? | Those who are going to be judged by the law that gives freedom |
| J 2:12 | Speak and act as those who are going to be judged by what? | The law that gives freedom |
| J 2:12 | Why speak and act as those who are going to be judged by the law that gives freedom? | For judgment without mercy will be shown to anyone who has not been merciful |
| J 2:13 | For judgment without mercy will be shown to whom? | Anyone who has not been merciful |
| J 2:13 | What will be shown to anyone who has not been merciful? | Judgment without mercy |
| J 2:13 | Mercy triumphs over what? | Judgment |
| J 2:13 | What triumphs over judgment? | Mercy |
| J 2:14 | What if someone claims to have faith, but has no deeds? | What good is it, my brothers |
| J 2:15 | Suppose a brother or sister is without what? | Clothes and daily food |
| J 2:17 | So too, faith by itself, if it does not result in action, is what? | Dead |
| J 2:17 | What by itself, if it does not result in action, is dead? | Faith |
| J 2:17 | Faith itself, if it does not result in action, is what? | Dead |
| J 2:18 | What will someone say? | “You have faith and I have deeds.” |
| J 2:18 | Show me your faith without deeds, and I will show you my faith by what? | My deeds |
| J 2:18 | How will I show you my faith? | By my deeds |
| J 2:19 | You believe that God is what? | One |
| J 2:19 | Even the demons believe what—and shudder? | That (God is one) |
| J 2:21 | Who was justified by what he did when he offered his son Isaac on the altar? | Our father Abraham |
| J 2:21 | Who offered his son Isaac on the altar? | He (Our father Abraham) |
| J 2:22 | You see that his faith was working with what? | His actions |
| J 2:22 | His faith was working with what? | His actions |
| J 2:22 | What was working with his actions? | His faith |
| J 2:22 | And his faith was perfected by what? | What he did |
| J 2:22 | What was perfected by what he did? | His faith |
| J 2:23 | And the Scripture was fulfilled that says, what? | “Abraham believed God, and it was credited to him as righteousness” |
| J 2:23 | What Scripture was fulfilled? | The Scripture that says, “Abraham believed God, and it was credited to him as righteousness” |
| J 2:23 | Abraham believed God, and it was credited to him as what? | Righteousness |
| J 2:23 | Who believed God, and it was credited to him as righteousness? | Abraham |
| J 2:23 | Who believed God? | Abraham |
| J 2:24 | As you can see, a man is justified by what? | His deeds |
| J 2:24 | What can you see? | A man is justified by his deeds and not by faith alone |
| J 2:24 | Who is justified by his deeds and not by faith alone? | A man |
| J 2:25 | Who was justified by her actions when she welcomed the spies and sent them off on another route? | Rahab the prostitute |
| J 2:25 | Who welcomed the spies and sent them off on another route? | She (Rahab the prostitute) |
| J 2:25 | She welcomed the spies and sent them off on what? | Another route |
| J 2:26 | As the body without the spirit is dead, so faith without deeds is what? | Dead |
| J 2:26 | The body without the spirit is what? | Dead |
| J 2:26 | So faith without deeds is what? | Dead |
| J 3: 1 | Not many of you should become what? | Teachers |
| J 3: 1 | Why should not many of you become teachers, my brothers? | Because you know that we who teach will be judged more strictly |
| J 3: 1 | You know that we who teach will be judged how? | More strictly |
| J 3: 1 | Who should become teachers? | Not many of you, my brothers |
| J 3: 2 | We all stumble how? | In many ways |
| J 3: 2 | What if anyone is never at fault in what he says? | He is a perfect man, able to control his whole body |
| J 3: 2 | If anyone is never at fault in what he says, he is what? | A perfect man, able to control his whole body |
| J 3: 2 | Who is a perfect man, able to control his whole body? | He (If anyone is never at fault in what he says) |
| J 3: 3 | When we put bits into the mouths of horses to make them obey us, we can guide what? | The whole animal |
| J 3: 3 | We put bits into the mouths of horses why? | To make them obey us |
| J 3: 3 | When can we guide the whole animal? | When we put bits into the mouths of horses to make them obey us |
| J 3: 4 | Consider what as well? | Ships |
| J 3: 4 | Although they are so large and are driven by strong winds, they are steered by a very small rudder where? | Wherever the pilot is inclined |
| J 3: 4 | What are so large and are driven by strong winds? | They (Ships) |
| J 3: 4 | What are steered by a very small rudder wherever the pilot is inclined? | They (Ships) |
| J 3: 4 | Where are they steered by a very small rudder? | Wherever the pilot is inclined |
| J 3: 5 | The tongue is a small part of the body, but it boasts of what? | Great things |
| J 3: 5 | What is a small part of the body, but it boasts of great things? | The tongue |
| J 3: 5 | What boasts of great things? | It (The tongue) |
| J 3: 5 | Consider how small a spark sets what ablaze? | A great forest |
| J 3: 5 | What sets a great forest ablaze? | A small spark |
| J 3: 6 | The tongue also is what? | A fire, a world of wickedness among the parts of the body |
| J 3: 6 | What also is a fire, a world of wickedness among the parts of the body? | The tongue |
| J 3: 6 | What is a world of wickedness among the parts of the body? | The tongue |
| J 3: 6 | What pollutes the whole person? | It (The tongue) |
| J 3: 6 | What sets the course of his life on fire? | It (The tongue) |
| J 3: 6 | What is itself set on fire by hell? | It (The tongue) |
| J 3: 7 | All kinds of animals, birds, reptiles, and creatures of the sea are being tamed and have been tamed by whom? | Man |
| J 3: 7 | What are being tamed and have been tamed by man? | All kinds of animals, birds, reptiles, and creatures of the sea |
| J 3: 8 | But no man can tame what? | The tongue |
| J 3: 8 | Why can no man tame the tongue? | It is a restless evil, full of deadly poison |
| J 3: 8 | What is a restless evil, full of deadly poison? | It (The tongue) |
| J 3: 8 | What is full of deadly poison? | It (The tongue) |
| J 3: 9 | With the tongue we bless whom? | Our Lord and Father |
| J 3: 9 | With the tongue we bless our Lord and Father, and with it we curse whom? | Men, who have been made in God’s likeness |
| J 3: 9 | Who have been made in God’s likeness? | Men |
| J 3:10 | Out of the same mouth come blessing and what? | Cursing |
| J 3:10 | Out of what come blessing and cursing? | The same mouth |
| J 3:10 | What come out of the same mouth? | Blessing and cursing |
| J 3:10 | What should not be? | This (Out of the same mouth come blessing and cursing) |
| J 3:12 | Neither can a salt spring produce what? | Fresh water |
| J 3:13 | Let whom show it by his good conduct? | Him (Who is wise and understanding among you) |
| J 3:13 | Let whom show it by deeds done in the humility that comes from wisdom? | Him (Who is wise and understanding among you) |
| J 3:14 | But if you harbor bitter jealousy and selfish ambition in your hearts, do not boast in it or deny what? | The truth |
| J 3:14 | What if you harbor bitter jealousy and selfish ambition in your hearts? | Do not boast in it or deny the truth |
| J 3:14 | Do not boast in it or deny the truth if what? | If you harbor bitter jealousy and selfish ambition in your hearts |
| J 3:15 | Such wisdom does not come from above, but is what? | Earthly, unspiritual, demonic |
| J 3:15 | What is earthly, unspiritual, demonic? | Such wisdom |
| J 3:16 | For where jealousy and selfish ambition exist, there will be what? | Disorder and every evil practice |
| J 3:16 | Where will there be disorder and every evil practice? | Where jealousy and selfish ambition exist |
| J 3:17 | But the wisdom from above is first of all what? | Pure |
| J 3:17 | What is the wisdom from above? | First of all pure, then peace-loving, gentle, accommodating, full of mercy and good fruit, impartial, and sincere |
| J 3:17 | What is first of all pure, then peace-loving, gentle, accommodating, full of mercy and good fruit, impartial, and sincere? | The wisdom from above |
| J 3:17 | What is peace-loving? | The wisdom from above |
| J 3:17 | What is gentle? | The wisdom from above |
| J 3:17 | What is accommodating? | The wisdom from above |
| J 3:17 | What is full of mercy and good fruit? | The wisdom from above |
| J 3:17 | What is impartial? | The wisdom from above |
| J 3:17 | What is sincere? | The wisdom from above |
| J 3:18 | Peacemakers who sow in peace reap what? | The fruit of righteousness |
| J 3:18 | Who reap the fruit of righteousness? | Peacemakers who sow in peace |
| J 4: 1 | What causes conflicts and quarrels among you? | Don’t they come from the passions at war within you? |
| J 4: 1 | Passions (are) at war where? | Within you |
| J 4: 1 | What (are) at war within you? | Passions |
| J 4: 2 | You crave what? | What you do not have |
| J 4: 2 | You kill and covet, but are what? | Unable to obtain it |
| J 4: 2 | You quarrel and what? | Fight |
| J 4: 2 | Why do you not have? | Because you do not ask |
| J 4: 3 | And when you do ask, you do not receive, because you ask with what? | Wrong motives |
| J 4: 3 | When do you not receive? | When you do ask |
| J 4: 3 | You ask with wrong motives, why? | That you may squander it on your pleasures |
| J 4: 3 | You ask with wrong motives, that you may squander it on what? | Your pleasures |
| J 4: 3 | You may squander it on what? | Your pleasures |
| J 4: 4 | Friendship with the world is hostility toward whom? | God |
| J 4: 4 | What is friendship with the world? | Hostility toward God |
| J 4: 4 | What is hostility toward God? | Friendship with the world |
| J 4: 4 | Therefore, whoever chooses to be a friend of the world renders himself what? | An enemy of God |
| J 4: 4 | Whoever chooses to be a friend of the world renders himself an enemy of whom? | God |
| J 4: 4 | Who renders himself an enemy of God? | Whoever chooses to be a friend of the world |
| J 4: 5 | The Spirit He caused to dwell in us yearns with what? | Envy |
| J 4: 5 | What Spirit yearns with envy? | The Spirit He caused to dwell in us |
| J 4: 6 | But He gives us what? | More grace |
| J 4: 6 | He gives us more what? | Grace |
| J 4: 6 | Who gives us more grace? | He (God) |
| J 4: 6 | God opposes whom? | The proud |
| J 4: 6 | God opposes the proud, but gives grace to whom? | The humble |
| J 4: 6 | Who opposes the proud? | God |
| J 4: 6 | Who gives grace to the humble? | God |
| J 4: 7 | Submit yourselves, then, to whom? | God |
| J 4: 7 | Resist whom, and he will flee from you? | The devil |
| J 4: 7 | Who will flee from you? | He (The devil) |
| J 4: 8 | Draw near to whom? | God |
| J 4: 8 | Draw near to God, and He will draw where? | Near to you |
| J 4: 8 | Who will draw near to you? | He (God) |
| J 4: 8 | Cleanse what, you sinners? | Your hands |
| J 4: 8 | And purify what? | Your hearts |
| J 4: 8 | Purify what, you double-minded? | Your hearts |
| J 4: 9 | Grieve, mourn, and what? | Weep |
| J 4: 9 | Turn your laughter to what? | Mourning |
| J 4: 9 | Turn your joy to what? | Gloom |
| J 4: 9 | Turn what to mourning? | Your laughter |
| J 4: 9 | Turn what to gloom? | Your joy |
| J 4:10 | Humble yourselves before whom? | The Lord |
| J 4:10 | Humble yourselves before whom, and He will exalt you? | The Lord |
| J 4:10 | Who will exalt you? | He (The Lord) |
| J 4:11 | Brothers, do not slander whom? | One another |
| J 4:11 | Do not slander whom? | One another |
| J 4:11 | Anyone who speaks against his brother or judges him speaks against what and judges it? | The law |
| J 4:11 | Who speaks against the law and judges it? | Anyone who speaks against his brother or judges him |
| J 4:11 | And if you judge the law, you are not what? | A practitioner of the law |
| J 4:11 | What if you judge the law? | You are not a practitioner of the law, but a judge of it |
| J 4:12 | Who is able to save and destroy? | Only one Lawgiver and Judge |
| J 4:12 | There is only one Lawgiver and what? | Judge |
| J 4:12 | There is only one Lawgiver and Judge, the One who is able to save and what? | Destroy |
| J 4:13 | Come now, you who say, what? | “Today or tomorrow we will go to this or that city, spend a year there, carry on business, and make a profit.” |
| J 4:13 | Today or tomorrow we will go where? | To this or that city |
| J 4:13 | When will we go to this or that city, spend a year there, carry on business, and make a profit? | Today or tomorrow |
| J 4:14 | You do not even know what will happen when? | Tomorrow |
| J 4:14 | What do you not even know? | What will happen tomorrow |
| J 4:14 | What is your life? | You are a mist that appears for a little while and then vanishes |
| J 4:14 | You are a mist that appears for what and then vanishes? | A little while |
| J 4:14 | What appears for a little while and then vanishes? | A mist |
| J 4:15 | Instead, you ought to say, what? | “If the Lord is willing, we will live and do this or that.” |
| J 4:15 | If the Lord is willing, we will live and do what? | This or that |
| J 4:15 | What if the Lord is willing? | We will live and do this or that |
| J 4:16 | As it is, you boast in what? | Your proud intentions |
| J 4:16 | All such boasting is what? | Evil |
| J 4:17 | Anyone, then, who knows the right thing to do, yet fails to do it, is guilty of what? | Sin |
| J 4:17 | Who is guilty of sin? | Anyone, then, who knows the right thing to do, yet fails to do it |
| J 5: 1 | Come now, you who are what? | Rich |
| J 5: 1 | Weep and wail over what? | The misery to come upon you |
| J 5: 2 | Your riches have rotted and moths have eaten what? | Your clothes |
| J 5: 2 | What have rotted? | Your riches |
| J 5: 2 | What have moths eaten? | Your clothes |
| J 5: 2 | What have eaten your clothes? | Moths |
| J 5: 3 | Your gold and silver are what? | Corroded |
| J 5: 3 | What are corroded? | Your gold and silver |
| J 5: 3 | Their corrosion will testify against you and consume your flesh like what? | Fire |
| J 5: 3 | What will testify against you and consume your flesh like fire? | Their corrosion |
| J 5: 3 | When have you hoarded treasure? | In the last days |
| J 5: 3 | What have you hoarded in the last days? | Treasure |
| J 5: 4 | Look, the wages you withheld from whom are crying out against you? | The workmen who mowed your fields |
| J 5: 4 | What are crying out against you? | The wages you withheld from the workmen who mowed your fields |
| J 5: 4 | The cries of the harvesters have reached the ears of whom? | The Lord of Hosts |
| J 5: 4 | What have reached the ears of the Lord of Hosts? | The cries of the harvesters |
| J 5: 4 | Whose cries have reached the ears of the Lord of Hosts? | The cries of the harvesters |
| J 5: 5 | You have lived on earth in luxury and what? | Self-indulgence |
| J 5: 5 | You have fattened your hearts in the day of what? | Slaughter |
| J 5: 5 | When have you fattened your hearts? | In the day of slaughter |
| J 5: 6 | You have condemned and murdered whom? | The righteous, who did not resist you |
| J 5: 6 | Who did not resist you? | The righteous |
| J 5: 7 | Be patient, then, brothers, until what? | The Lord’s coming |
| J 5: 7 | Be patient, then, brothers, until whose coming? | The Lord’s |
| J 5: 7 | See how the farmer awaits the precious fruit of what? | The soil |
| J 5: 7 | He is patient for what? | The fall and spring rains |
| J 5: 7 | Who is patient for the fall and spring rains? | He (The farmer) |
| J 5: 8 | You, too, be patient and strengthen what? | Your hearts |
| J 5: 8 | Why be patient and strengthen your hearts? | Because the Lord’s coming is near |
| J 5: 8 | Whose coming is near? | The Lord’s |
| J 5: 9 | Do not complain about whom? | One another |
| J 5: 9 | Why do not complain about one another, brothers? | So that you will not be judged |
| J 5: 9 | Look, the Judge is standing at what? | The door |
| J 5: 9 | Who is standing at the door? | The Judge |
| J 5:10 | Brothers, as an example of patience in affliction, take whom? | The prophets who spoke in the name of the Lord |
| J 5:10 | As an example of patience in affliction, take the prophets who spoke in the name of whom? | The Lord |
| J 5:10 | Who spoke in the name of the Lord? | The prophets |
| J 5:11 | See how blessed we consider whom? | Those who have persevered |
| J 5:11 | You have heard of whose perseverance? | Job’s |
| J 5:11 | You have heard of Job’s perseverance and have seen the outcome from whom? | The Lord |
| J 5:11 | The Lord is full of compassion and what? | Mercy |
| J 5:11 | Who is full of compassion and mercy? | The Lord |
| J 5:12 | Above all, my brothers, do not swear, how? | Not by heaven or earth or by any other oath |
| J 5:12 | Do not swear, how? | Not by heaven or earth or by any other oath |
| J 5:12 | Simply let your “Yes” be yes, and your “No,” no, why? | So that you will not fall under judgment |
| J 5:12 | Simply let your “Yes” be yes, and your “No,” what? | No |
| J 5:12 | You will not fall under what? | Judgment |
| J 5:13 | Who should pray? | He (Is any one of you suffering?) |
| J 5:13 | Who should sing praises? | He (Is anyone cheerful?) |
| J 5:14 | Who should call the elders of the church to pray over him and anoint him with oil in the name of the Lord? | He (Is any one of you sick?) |
| J 5:14 | He should call the elders of the church to pray over him and anoint him with oil in the name of whom? | The Lord |
| J 5:15 | And the prayer offered in faith will restore whom? | The one who is sick |
| J 5:15 | What will restore the one who is sick? | The prayer offered in faith |
| J 5:15 | What prayer will restore the one who is sick? | The prayer offered in faith |
| J 5:15 | The Lord will raise whom up? | Him (The one who is sick) |
| J 5:15 | What if he has sinned? | He will be forgiven |
| J 5:16 | Therefore confess your sins to each other and pray for each other so that you may be what? | Healed |
| J 5:16 | Why confess your sins to each other and pray for each other? | So that you may be healed |
| J 5:16 | The prayer of a righteous man has what? | Great power to prevail |
| J 5:16 | What has great power to prevail? | The prayer of a righteous man |
| J 5:16 | What prayer has great power to prevail? | The prayer of a righteous man |
| J 5:17 | Elijah was a man just like whom? | Us |
| J 5:17 | Who was a man just like us? | Elijah |
| J 5:17 | He prayed earnestly that it would not rain, and it did not rain on the land for how long? | Three and a half years |
| J 5:17 | Who prayed earnestly that it would not rain? | He (Elijah) |
| J 5:17 | How long did it not rain on the land? | For three and a half years |
| J 5:18 | Again he prayed, and the heavens gave what? | Rain |
| J 5:18 | And the heavens gave rain, and the earth yielded what? | Its crops |
| J 5:18 | Who prayed again, and the heavens gave rain, and the earth yielded its crops? | He (Elijah) |
| J 5:18 | What gave rain? | The heavens |
| J 5:18 | What yielded its crops? | The earth |
| J 5:19 | My brothers, if one of you should wander from the truth and someone should bring him back, consider what? | This: Whoever turns a sinner from the error of his way will save his soul from death and cover over a multitude of sins |
| J 5:20 | Whoever turns a sinner from the error of his way will save his soul from what? | Death |
| J 5:20 | Whoever turns a sinner from the error of his way will save his soul from death and cover over what? | A multitude of sins |
| J 5:20 | Who will save his soul from death and cover over a multitude of sins? | Whoever turns a sinner from the error of his way |
| J 5:20 | Who will cover over a multitude of sins? | Whoever turns a sinner from the error of his way |