

The
Righteousness
Of
Faith

Families for Bible Memory
1702 W. Jackman St.
Lancaster, CA 93534
www.fbma.net

Bible Memory Book



Notes

The Righteousness of Faith
Romans chapters 5-8

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us.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Assignment 15
Romans 8:33-39

Who will bring a charge against God's elect? God is the one who justifies;

who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

But in all these things we overwhelmingly conquer through Him who loved

Rules of the Memory Course

Memorize each Assignment t in the order given.

Memorize the Assignment t heading with each Assignment t.

Memorize the Bible references (the locations of the verses in the Bible) with each verse or group of verses.

Memorize the verses as they are printed. Do not add, change or leave out any words.

You are expected to memorize the Assignment t during the first part of the week and to use the rest of the week for review. If you wait until the end of the week to memorize, you will forget the verse too quickly, and this is not considered satisfactory work.

We suggest that you recite Saturday morning. If you cannot recite at this time, another time during the week may be agreed upon, but you should recite at the same time each week throughout the memory course.

You must recite an entire Assignment t at one time, not just part of an Assignment t.

You are permitted to recite more than one Assignment t on the first recitation day, but after that, you may recite only one Assignment t a week, as you need to spend a full week on each Assignment t.

You should memorize well so that you do not need to be prompted in your recitation. It is a poor recitation if you have to be prompted more than four times. When this happens you should realize that you will need to spend more time learning your other Assignments.

If you do not learn your Assignments, your supervisor will have to disqualify you from the memory course. In case of emergency you should explain your problem to your supervisor.

If you drop behind a one week, continue behind. Do not try to catch up by try-

and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

What then shall we say to these things? If God *is* for us, who *is* against us?

He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

Assignment 14
Romans 8:26-32

In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words;

and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren;

ing to learn two Assignments in one week.

Tips On Memorizing

- Memorize every day
- Memorize many times a day
- Always keep your verses handy
- Work on several verses at a time
- Say verses aloud or write them down
- Research words that you don't know
- Meditate on what the verses mean
- Seek God's help

I can do all things through Christ which strengtheneth me. Philippians 4:13

Assignment 1
Romans 5:1-8

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

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

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

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

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

the redemption of our body.

For in hope we have been saved, but
hope that is seen is not hope; for who
hopes for what he *already* sees?

But if we hope for what we do not see,
with perseverance we wait eagerly for it.

Assignment 13
Romans 8:19-25

For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope

that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

For we know that the whole creation groans and suffers the pains of childbirth together until now.

And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons,

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

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

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

Assignment 2
Romans 5:9-16

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

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

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

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

for until the Law sin was in the world, but sin is not imputed when there is no

suffer with *Him* so that we may also be glorified with *Him*.

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

Assignment 12
Romans 8:12-18

So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

For all who are being led by the Spirit of God, these are sons of God.

For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

The Spirit Himself testifies with our spirit that we are children of God,

and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we

law.

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

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

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

Assignment 3
Romans 5:17 – 6:3

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

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

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

The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

long to Him.

If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Assignment 11
Romans 8:5-11

For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*,

and those who are in the flesh cannot please God.

However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not be-

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

What shall we say then? Are we to continue in sin so that grace may increase?

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

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

Assignment 4
Romans 6:4-10

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

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

knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

for he who has died is freed from sin.

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

For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Assignment 10
Romans 7:23 – 8:4

but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.

Wretched man that I am! Who will set me free from the body of this death?

Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

Therefore there is now no condemnation for those who are in Christ Jesus.

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

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

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

Assignment 5
Romans 6:11-17

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

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

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

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

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

Do you not know that when you present yourselves to someone *as* slaves for obe-

For I joyfully concur with the law of God in the inner man,

Assignment 9
Romans 7:16-22

But if I do the very thing I do not want *to do*, I agree with the Law, *confessing* that the Law is good.

So now, no longer am I the one doing it, but sin which dwells in me.

For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not.

For the good that I want, I do not do, but I practice the very evil that I do not want.

But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.

I find then the principle that evil is present in me, the one who wants to do good.

dience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

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

Assignment 6
Romans 6:18 – 7:1

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

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

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

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

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

through the commandment sin would become utterly sinful.

For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

For what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.

Assignment 8
Romans 7:9-15

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

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

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

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

Therefore did that which is good become *a cause of* death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that

outcome, eternal life.

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

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

Assignment 7
Romans 7:2-8

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

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

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

For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our

body to bear fruit for death.

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

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

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