

A QUESTION AND ANSWER STUDY

of

The Book of ROMANS

+

by

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## DESTINATION

In the opening salutation the addressees are denoted as "all God's beloved in Rome, who are called to be saints." (Rom 1:7) The fact that Paul did not speak of the "church" in Rome may be significant; perhaps at this time there was no city-wide church in Rome with a community consciousness of its own, as there was, for example, in Corinth, where Paul himself had planted and tended the church. On the other hand, the fact that Paul can address a letter to all the Christians in Rome implies some assurance on his part that they would all have access to it. Even if the only church life in Rome was found in decentralized groups or household churches, the fact of their common faith in Christ would tend to give them a sense of fellowship one with another.

## CHRISTIANITY IN ROME

There is no record of the planting of Christianity in Rome. The position of the city as the center of communications throughout the Roman empire would insure that Christianity, once it was securely established in the eastern provinces, would reach the capital sooner rather than later. The mention of "visitors from Rome, both Jews and proselytes," (Acts 2:10) as the only European contingent in the list of those present in Jerusalem at the first Christian Pentecost may suggest that some of these, impressed by what they heard, carried the message back to Rome. In the 4th century the Latin writer conventionally called "Ambrosiaster," in the preamble to his commentary on Romans, says that the Romans "had embraced the faith of Christ, albeit according to the Jewish rite, without seeing any sign of mighty works or any of the apostles." These words probably preserve a sound tradition. What he wrote about the "Jewish rite" reflects the probable truth of the matter, that it was Jewish Christians who first carried the Gospel to Rome. As late as the time of Hippolytus, early in the 3rd century Christian worship at Rome retained some elements derived from Judaism, and from "nonconformist" rather than normative Judaism (e.g. the preliminary bath of purification which converts were required to undergo on the Thursday preceding the Passover, by way of preparation for their baptism on Passover Day itself, according to the Hippolytan (*Apostolic Tradition*). That the base of Roman Christianity was Jewish, although when Paul wrote, it comprised more Gentile than Jewish believers, is a natural inference from Romans 11:13-24.

The Jewish colony which existed in Rome as early as the 2nd century B.C., was greatly augmented from 63 B.C. onward, after Judea was incorporated into the Roman empire; Cicero in 59 B.C. represented it as large, clannish, powerful, and influential. The city authorities from time to time tried to evict masses of undesirable immigrants, and occasionally the Jewish colony attracted their un-

friendly attention in this regard. In A.D. 19, when Tiberius was emperor, there was a large-scale expulsion of Jews from Rome because of a financial scandal (Jos. Antiq. XVIII. iii 5ff.); but in a decade or two they were back in larger numbers than ever. Claudius, at the beginning of his principate (A.D. 41), took some steps to restrict them (Dio Cassius, Hist. ix.6), but about eight years later he resorted to the more drastic course of expulsion. This expulsion, mentioned in Acts 18:2, is ascribed by Suetonius (*Claudius*, 25) to the Roman Jews' "constant indulgence in riots at the instigation of Chrestus." These last words are enigmatic; it is conceivable that at this time there was in Rome a Jewish agitator named Chrestus of whom nothing else is known. But it is more likely that Suetonius reproduced a garbled version of rioting which repeatedly broke out within the Jewish colony as a result of the introduction of Christianity. That on this occasion the expelled Jews included some who acknowledged Jesus as the Messiah is evident from the fact that Aquila and his wife Priscilla were among them; they appear to have been Christians before they met Paul in Corinth, for Paul never refers to them as though they were converts of his.

The expulsion under Claudius was no more durable than that under Tiberius. The edict may have been allowed to lapse with Claudius' death (A.D. 54), if not earlier; a few years later the Jewish colony in Rome was as flourishing as ever, and as before it included Jewish believers in Jesus. By the time Paul wrote the letter to the Romans—not more than eight years after the edict of expulsion—the Christian community in the capital comprised a considerable Gentile element which probably by that time outnumbered the Jewish membership. At any rate, Paul could assure his readers that their faith was "proclaimed in all the world" (Rom 1:8). Some idea of the composition of the Roman church at this time may be gathered from the greetings in ch. 16, if one regards this chapter as destined for Rome. Many people whom Paul had met at various places in the eastern provinces from time to time were

then resident in Rome, so that he had many friends there, although thus far he had never visited the city. They included members of the households of certain scions of the Herod family, and also two of Paul's kinsmen and fellow prisoners who, he says, are "of note among the apostles" and were Christians before he himself was, with one or two others like Rufus (probably), whose association with the Christian movement went back to the earliest days. The presence of such men and women in the Roman church, even if they were a handful in proportion to the total membership, must have contributed greatly to its strength.

It may be that by the time this letter was written Christianity was beginning to make its way into the upper strata of Roman society. In A.D. 57 the wife of Aulus Plautius (who had added Britain to the Roman empire fourteen years before) was accused before a domestic court of having embraced a "foreign superstition" which, from the description of her way of life, might have been Christianity (Tact Ann. xiii 32). She was acquitted, and continued for the rest of her life to enjoy the esteem of her friends in spite of her retiring ways, which presented a sharp contrast to the social frivolity of many of her contemporaries. Some color is given to the view that her "foreign superstition" was Christianity by archaeological evidence for the prevalence of Christianity in her family in the following century.

By the time of the first great persecution of Roman Christians, which broke out as the sequel to the fire of 64 A.D. they were so numerous that a pagan historian (Tac. Ann. xv 44) and a Christian father (Clement of Rome, Ep. 6:1) both described the martyrs on that occasion as "a huge multitude." The Roman church survived the ordeal and continued to increase and enjoyed the esteem of Christians throughout the world as a church "worthy of God, worthy of honor, worthy of praise, worthy of success, worthy in purity, pre-eminent in love, walking in the law of Christ and bearing the Father's name" (Ignatius, *To the Romans*, preface).

#### OCCASION, PURPOSE AND DATE

The writing of this letter is a milestone in the course of Paul's ministry as apostle to the Gentiles. In Acts 19:21 Luke says that toward the close of his three years' evangelization of Ephesus and the province of Asia, Paul planned to visit Macedonia and Achaia, the theatre of an earlier phase of his ministry, and then go to Jerusalem, adding, "After I have been there, I must also see Rome." Luke put the

matter from his own perspective; Rome is the goal of his narrative, and when he has brought Paul there some years later and portrayed him preaching the Gospel unhindered at the heart of the empire, under the eyes of the highest authorities, he has achieved his purpose. Paul's perspective was different; to him, Rome was not a goal but a place which he must visit in transit, or at best a base from which he could set out on a further phase of his ministry, with a view to repeating in the western Mediterranean the program which (at the time indicated in Acts 19:21) he had almost completed in the East. That Paul's plan for this westward advance was conceived around the time indicated by Luke may be gathered from this letter.

With the evangelization of the province of Asia, Paul had completed his program of missionary pioneering in Asia Minor and the Aegean world. The Gospel had been preached and churches had been planted in the principal cities and along the principal roads of Galatia, Asia, Macedonia, and Achaia. During the brief visit to the Balkan peninsula which followed his Ephesian ministry, Paul carried the Gospel farther West than he had previously done, at least as far as the border of Illyricum (Rom 15:19), the province on the eastern shore of the Adriatic. In his own words, he had no longer "any room for work in these regions" (Rom 15:23). His missionary zeal had not weakened through the arduous experiences of the past years; there were other Gentile lands to be won for the Gospel, and the responsibility of evangelizing them rested peculiarly on Paul as the Gentiles' apostle par excellence. Some Gentile lands along the Mediterranean seaboard had, however, been evangelized already by others than Paul; he looked for virgin soil, for territory where the name of Christ had never been heard. Spain, the oldest Roman province in the West and an important bastion of Roman civilization, was such a place; to Spain, then, Paul decided to go, and continue his apostolic service there.

First, however, he determined to go to Jerusalem and give an account of his stewardship thus far—not to the church of Jerusalem or its leaders, for he denied that he had in any sense been commissioned by them, but to the risen Christ. One may ask why he should have thought it necessary to go to Jerusalem for this purpose; could he not have accomplished it in Ephesus or Corinth? Perhaps he could have done so, but a consideration of his reason may help us to understand the place which Jerusalem held in Paul's thinking. Although it was in Damascus that he first began to preach the Gospel, he de-

scribes the first state of his mission as having been fulfilled "from Jerusalem and as far round as Illyricum" (Rom 15:19), as though Jerusalem were his point of departure. It was in Jerusalem many years before (Acts 22:17-21) that Paul had a vision of the Lord in the Temple and heard His command: "Depart, for I will send you far away to the Gentiles." To that same spot he would return and present to his Master as a spiritual sacrifice the fruit of his "priestly service of the gospel of God" (Rom 15:16). He planned also to take with him to Jerusalem delegates of the Gentile churches he had founded in the Aegean provinces, bearing gifts from their churches as a contribution to relieve the poverty of the mother church in Jerusalem; thus, he hoped, the bonds of fellowship would be more securely forged between those churches and the headquarters of Jewish Christianity, where the Gentile mission in general, and Paul's activity in particular, tended to be viewed with misgivings and suspicion. When this service had been completed, and not before, he would be free to turn his steps in the direction of Spain. On the route to Spain he would have an opportunity of realizing an ambition cherished for many years—the ambition of seeing Rome. Roman citizen though he was from birth, he had never visited the city. It was, therefore, in large measure to prepare the Christians of Rome for his projected visit that he sent them this letter.

The date of the letter is probably to be fixed at some point in the winter of A.D. 56-57. The chronology of this phase of Paul's career can be determined to some degree by the inscriptional evidence from Delphi dating Gallio's entry on the proconsulship of Achaia (cf. Acts 18:12) in the summer of A.D. 51 (or, less probably, A.D. 52), and by the numismatic evidence pointing to A.D. 59 as the year of Felix's supersession by Festus in the procuratorship of Judaea (cf. Acts 24:27). In terms of the narrative of Acts, the writing of the letter may be placed during Paul's three months in Greece (20:3). The reference to his host Gaius (Rom 16:23), which is valid evidence whatever the destination of ch. 16 may have been, points to Corinth as the city where Paul was resident at the time (cf. I Cor 1:14); so does the reference to "Erastus, the city treasurer"—if, as seems likely, this Erastus is to be identified with the man of that name mentioned as curator of public buildings in a Corinthian inscription uncovered in 1929.

In addition to paving the way for his visit to Rome Paul hoped to secure the good will of the

Roman Christians to such an extent that they would provide him with a forward base for his Spanish mission—in the way, for example, that Syrian Antioch had served as a base for Barnabas and himself when they evangelized Cyprus and the cities of South Galatia. He knew that outside his own mission field (and even to some degree inside it) his reputation suffered from the criticisms of his opponents. Therefore he availed himself of the opportunity to place before the Roman Christians a systematic statement of the Gospel as he understood and proclaimed it, and of his policy as apostle to the Gentiles. He does not impose his authority on these readers as he does when he writes to his own converts; yet he makes it plain that the authority by which he carries on his ministry is imparted to him by the risen Christ who called him to be His apostle. The Gospel expounded in this letter is recognizably "the Gospel according to Paul" as known from his other letters, and especially from Galatians. Whereas Galatians was an urgent response to a critical situation in Paul's mission field, Romans is a more dispassionate and orderly unfolding of the same theme to which Galatians is related "as the rough model to the finished statue" (J. B. Lightfoot, *St. Paul's Epistle to the Galatians* [1890], p. 49). A great deal of the present letter was therefore of general interest, and it is probable that from the first, at Paul's own instance, copies of it were circulated to other churches as well as to that in.

How well the letter accomplished its immediate purpose is uncertain; not for three years was Paul able to visit Rome, and when he came it was not as a free agent but as a prisoner under armed guard, to stand trial before Caesar to whose supreme court he had appealed from the jurisdiction of the procurator of Judaea. The reception of the letter may have had something to do with the welcome he received from some Roman Christians as he approached their city along the Appian Way, when he was still some forty miles distant. "The brethren there," says his companion Luke, "when they heard of us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them Paul thanked God and took courage" (Acts 28:15). The purpose of this study is to encourage a direct effort to understand the *text* of the Bible. The questions are designed to stimulate thought, analysis and discussion.

For this study we will generally follow the outline presented by the late Professor John Murray of Westminster Seminary in his Commentary on Romans.

**Chapter 1:1-7 - The Salutation**

1. What does Paul tell us about himself in this section?
2. What does he say that proves the gospel he preached was not something entirely new?
3. In what respect are the Old and New Testaments the same, and in what respects are they different?
4. What important elements of the doctrine of Christ are found in verses 3 and 4?
5. Does Paul speak of Jesus Christ as human or divine?
6. What bearing has the resurrection of Christ on His divine sonship?
7. Is there anything here to suggest whether or not Paul held Christianity to be 'the only true religion'?
8. To whom was this letter written?

**Chapter 1:8-15 - The Introduction**

1. What important facts about the Church of Rome are contained in verses 8-13?
2. What does Paul mean by "the whole world" in verse 8? (Note: the Greek word here is not 'cosmos' as in John 3:16, but 'oikoumene' as in Luke 2:1).
3. What statement of Paul shows that Christians may use an oath in certain instances?
4. To what does Paul refer in verse 11? (See I Cor. 12:9-13, Acts 8:17-19, etc.)
5. What words in v. 13 prove that the Church at Rome at this time was predominately Gentile in membership?

6. What does Paul mean by saying he is a "debtor" (v. 14), and why was he a debtor to Greeks and Barbarians?
7. To what does Paul refer when he speaks of "the wise and the foolish?"

### Chapter 1:16,17 - The Theme of the Epistle

1. Verse 16 informs us that Paul was not ashamed of the gospel of Christ. From this it can be inferred that (a) it is our natural tendency to be ashamed of it, and (b) that there was something in Paul's experience that enabled him to overcome this tendency. Why do you think we have the tendency to be ashamed, and what was it that enabled Paul to overcome this?
2. Why is it that the gospel [good news] is the power of God unto salvation?
3. What is meant by saying "to the Jew first?"

### Chapter 1:18-3:20 - The Universality of Sin and Condemnation

#### *First, of the Gentiles (1:18-32)*

1. What are the two main things revealed in the gospel? (verses 17 & 18)
2. How are these two things revealed?
3. What truth is it that men "suppress" in unrighteousness?
4. How does this truth, which men suppress, come to them? (Verses 19-21)
5. Trace as many 'steps' as you can in the process of apostasy from God on the part of the Gentiles (vv. 19-25)
6. What is the alternative to the worship of the true God? (v. 25)

7. What is the end result of religious apostasy from the true God? (vv. 26-32)
8. What does God do, from His side, in this advancing process of apostasy?
9. How many of these 'symptoms' listed here (vv. 26-32) do you see in our culture today?
10. What does Paul mean when he speaks of these apostates as "knowing the righteous judgment of God?" (Compare Ch. 2:14,15)
11. Is there anything in this passage which proves that homosexuality is sin only, and not a condition with which people just happen to be born, and for which they have "minimal responsibility?"
12. Is there anything in this passage to show that homosexuals are a menace to society?

*Second, of the Jews (2:1-19)*

1. To what does the word "therefore" in v. 1 refer?
2. Why is judging others so common, or universal?
3. Why could the pagan moralists of Paul's day bring about no improvement in morality and justice?
4. What warning is implied in v. 2?
5. What is the real reason for God's longsuffering kindness toward sinners?
6. What is this sometimes taken (falsely) to mean (by unbelievers)?
7. What is the end result of this? (v. 5)
8. Why is it that God's blessings do not produce repentance on the part of sinners?
9. What is the day of judgment called in v. 5?



5. What does the word 'entrusted' (v. 2) tell us (a) about the Bible, and (b) about the Jews?
6. In verses 3 and 4 Paul refutes an argument that was often thrown up to him against the Christian faith. Try to state what this argument said:
7. Are similar arguments used by people today?                      If so, give an example:
8. What is meant by saying that man's unrighteousness serves to demonstrate God's righteousness?
9. Why does Paul 'throw in' the remark about 'speaking in human terms?' (v. 5)
10. How does the fact of judgment (v. 6) support what Paul says in verses 4 and 5?
11. "If my sin (such as lying) ultimately works to the glory of God, then..." (Finish this statement as a person would against whom Paul is arguing):
12. What was the real source of the allegation, in the early church, that Paul said "let us do evil that good may come?"

*Fourth, The Conclusion (3:9-20)*

1. Paul sums up his argument in v. 9. Who does Paul have in mind in referring to "we" and "they" in this verse?
2. What does "under sin" mean?
3. Having arrived at a conclusion by way of argument, Paul now does something in verses 10 and 18 to support his conclusion. What is it?
4. What does this show us as to Paul's attitude toward the Old Testament?
5. What is the one basic truth taught in all these quotations (verses 10-18)?

6. What is there in verse 19 which proves that the law of God has not been abrogated (cancelled, annulled or erased)?
7. Who are those who are under the law?
8. What does it mean to be under the law? (Compare Romans 6:14)
9. The purpose of the revelation of the law of God was to.....  
(finish this statement in the light of verses 19 and 20):
10. What is meant by "the *works* of the law?" (v. 20)
11. What is meant by "flesh?"
12. Do you think a person can be saved without the law? Explain:

### The Righteousness of God (3:21-31)

1. Can you see why the first word in v. 21 is so important?
2. Why does Paul have to use the word 'now' in v. 21?
3. How has 'the righteousness of God' been manifested?
4. Why does Paul say this righteousness is something apart from the law, and yet witnessed by the law?
5. The 'righteousness of God' could mean (a) the righteousness which is an attribute of God himself, or (b) the righteousness that comes to believers from God. Which do you think it means here?
6. If the Jew had a great advantage then why does Paul say (in v. 22) there is 'no distinction'?
7. What does it mean to be 'justified?' (Consult Shorter Catechism Q. 33.)

8. Notice (in verses 25 and 26) how often the idea of public demonstration occurs. How many words or phrases expressing this do you find? Where did this demonstration occur? Why was it so important that it occur publicly?
9. Why is all boasting excluded? (v. 27)
10. How does the death of Jesus Christ demonstrate that God is both just and justifier of the ungodly?
11. Does v. 28 mean that a saved person need not concern himself about doing what the law requires? If not, then what does it mean?
12. Why does Paul say men are justified 'by' faith, or 'through' faith, but never 'because of, or on account of ' faith?
13. Which of these is correct: 'I'm saved on account of Christ's righteousness through faith' - 'I'm saved on account of my faith through Christ?'
14. If we are not saved by the law, but by grace, how can Paul say we establish the law rather than nullify it through gospel principles?

Corroboration from the Old Testament (4:1-25)

1. How can it be shown, from Genesis, that Abraham was justified by grace, not works?
2. How does the citation from David also support Paul's (and all other New Testament) teaching?
3. Why is it important to know Abraham was circumcised after he was justified?
4. Many people think of baptism (the New Testament replacement for circumcision) as a sign and seal of what? What is it really a sign and seal of according to v. 11?
5. What two things are necessary if our situation is to be the same as Abraham's?

6. What do many people think God promised Abraham? What was it that God actually did promise him?
7. What was there in the promise of God to Abraham that already proved, at that time, that the promise was not to his physical children as such?
8. What did Abraham believe that God could and would do?
9. In what way is saving faith today like this?
10. Was the content of Abraham's faith the same as ours is today?
11. Attempt an explanation of the second half of verse 25.
12. What important principle can you derive from v. 23?
13. From verses 23-25 can you deduce which doctrines were considered most central to true and saving faith by Paul?

### The Fruits of Justification (Chapter 5:1-11)

1. Is the peace mentioned in v. 1 the same as the peace mentioned in Philippians 4:7? If not, what is the difference?
2. Why is peace here said to be the result of justification? (Explain the relationship between these).
3. The words "have access" [or "have obtained our introduction" NASB] mean that we have been introduced to God as friends and continue to have standing as such: it brings us, in other words, into "this grace in which we stand (or keep standing)." What does this teach about justification?
4. Paul says we also "rejoice in hope of the glory of God." What does he mean by this phrase? [Compare Ro. 8:17, 9:23; 1 Cor. 2:7; 1 Thess. 2:12. Hint: is it God's glory revealed *to* us, or *in* us, or *both*?]
5. What was Paul's attitude toward suffering and trial?

6. Why was this his attitude?
7. Does "the love of God" which "has been poured out in our hearts by (or through) the Holy Spirit" (v. 5) refer to God's love *toward* us, or God's love operative *in* us? [The verses which follow will help you to answer this].
8. How do we know this love of God referred to in v. 5 is shed abroad in our hearts? (Do we know it from something *inside* us or *outside*?)
9. What does Paul mean by "the right time" in v. 6? (Why was the time when Jesus died 'the right time'? See Gal. 4:4)
10. How does Paul contrast the love of God with the love that men have, in v. 7?
11. Does God love us because Christ died for us, or did Christ die for us because God loved us?

Can you see why this is important?

12. Does v. 9 mean that we are not yet saved when we are justified?
13. According to v. 10 the death of Christ *has* done something, and the life of Christ *will do* something. What is the meaning of 'the life of Christ' here? (Does it mean the life that Christ lived on earth, or the life that he is now living in heaven? Cf. Ro. 6:3-5; 2 Cor. 5:14,15; Eph. 2:4-7 etc.)
14. In v. 11 Paul says "and not only *that*, but...also..." So he is not only saying that we *shall* have something, but also that we already *do* have something to exult about. What is it? \_\_\_\_\_  
\_\_\_\_\_ What does this mean? \_\_\_\_\_

### The Analogy (5:12-21)

1. Paul now gives an analogy to help us understand the meaning of justification. Read the entire passage and then answer this question: is it necessary to believe that the first few chapters of the book of Genesis are a faithful historical record? Why?

2. Verse 12 makes one of the most important statements in the Bible. What does it teach us about the relationship between Adam and Eve?
3. What do you understand these words — “and so [or thus] death spread to all men, because all have sinned” — (in v. 12) to mean? (Hint: *how* did all sin?)
4. If sin is not imputed (reckoned to one’s account) when (or where) there is no law, and from Adam to Moses there was no special revelation of law given, then how is it that Paul can say (v. 13) “until the law sin was in the world?”
5. Why does Paul say that those who lived in the period of time from Adam to Moses did *not* sin “according to the likeness of the transgression of Adam?”
6. In the verses which follow (15-19) there is a comparison between [1] the Adam/condemned humanity complex, and [2] the Christ/redeemed humanity complex. In some ways Paul says these two are *not* parallel with each other, and in some ways they *are*. Read these verses and then state in what ways Adam and the covenant of works compares and contrasts with Christ and the covenant of grace.  
How are they alike?  
How are they different?
7. Do you find anything about children in any of these (12-19) verses?
8. If man was already lost through Adam's sin, why was there need for the law to be revealed again? (v. 20)
9. What is meant by the word “reigned” in v. 24?
10. What answer would you give to the common argument that “it is unfair or unjust for God to condemn people (even tiny infants) for something that someone else (Adam) did, long ago”?
11. What does this passage teach you about the various religions of the world?

The Sanctifying Effects (6:1-23)

The Abuse of Grace Exposed (6:1-11)

## A Question & Answer Study of Romans

1. How does the question in v. 1 (probably a question Paul had met with again and again in his missionary work) seem to arise naturally from the teaching of Chapter 5?
2. What reason does Paul give in answering this false conception?
3. In verses 3-11 Paul argues that baptism means union with Christ (*note the words "into" "united with" and "with"*). How does the analogy (or parallel) back in Ch. 5 (between Adam and Christ) help you to understand Paul's meaning?
4. Baptists often argue that baptism must be done by immersion because of what Paul says in v. 4. How would you answer them (from vv. 5 and 6)?
5. If a man professes faith in Christ and continues to live in sin two explanations are possible. What are they?
6. What does Paul mean by saying "*even so, consider yourselves to be...?*" (v. 11)

### *The Imperatives for the Sanctified (6:12-23)*

1. To what does the word "therefore" (v. 12) refer?
2. What does Paul assume with respect to the believer's past life, in v. 13?
3. If verse 13 is saying we *ought* to live in a righteous manner, and verse 14 says sin *will not* rule over us, is there a contradiction?
4. What is meant (in v. 14) by saying that we "are not under law but under grace"?
5. Paul's question (v. 15) and answer (v. 16) suggests that this phrase "not under law but under grace" was commonly misunderstood and misused. Can you infer what that wrong sense was?
6. From what are we emancipated when we become true Christians?
7. Finish this statement: 'We are emancipated from one thing by becoming \_\_\_\_\_'

8. The inference to be drawn from this passage (and especially v. 20) is that all men are either \_\_\_\_\_ or \_\_\_\_\_
9. What can we infer from this as to an inescapable aspect of man's nature?
10. Is there an exact opposite for 'wages' 'sin' and 'death' (in v. 21)?

### The Law and Grace Dynamic (Chapter 7)

#### *Chapter 7:1-6 - Death to the Law*

1. Paul states a principle in v. 1 and then illustrates it in vv. 2 and 3. What is the central point in this comparison?
2. To what is a person 'married' before he has union with Christ?
3. To what is a person 'married' after he has participated in the death of Christ?
4. What does Paul mean by "in the flesh" (v. 5)?
5. Is the body the source of sin? (v. 5)
6. What does Paul mean by "newness of [the?] spirit" and "oldness of the letter" in v. 6?
7. What is the most that the law can accomplish?

#### Transitional Experience (Chapter 7:7-13)

8. Why does Paul ask, as it were, if the law is sin (evil)?
9. What did the law do for Paul?

10. What does he mean by saying "I was once alive apart from the law"?
11. Explain the sequence [1] "the commandment came" [2] "sin revived" and [3] "I died."
12. What was it that killed Paul?
13. How did sin deceive Paul by means of the law?
14. How does v. 12 argue against those who say the ten commandments are no longer in force?
15. Is there a contradiction between v. 10 and v. 13? Explain:
16. By using a holy and good instrument [the law] to produce a bad result, what good thing is accomplished by God?

*The Contradiction in Believers (Chapter 7:14-25)*

17. To whom does the "we" in v. 14 refer?
18. What evidence do you find in verses 14-25 to show that Paul is describing his *present* (rather than only his *past*) experience? (Or, in other words, that this passage describes what is experienced *after* a person is converted).
19. Does Paul have peace?
20. What statements does Paul make (in verses 15-25) that no unconverted person could truthfully make?
21. What statements does Paul make which prove that he is responsible for his sins, even though they arise out of his old nature?
22. What is meant by this saying: "there is a contradiction here, but it is not in the Bible, it is in the Christian!"

23. What does v. 24 teach us as to the nature of the Christian life *as it is in the genuine people of God*?

24. Why is sin (in this passage, as in other N.T. passages) closely associated with the body? (This is a thought question, not to be answered directly from this passage alone, but from Biblical teaching as a whole).

25. From this passage give your understanding of the following words or phrases:

Flesh \_\_\_\_\_

the inner man \_\_\_\_\_

my members \_\_\_\_\_

### Life in the Spirit (Chapter 8)

1. To what does the word "therefore" refer back, in the previous section?

2. Taking "law" in v. 2 to mean "a regulating and determining principle or power" what is Paul saying here?

3. What was it that the law could *not* do? (Compare Gal. 3:21)

4. What two things did Jesus do that the law could not do? (Verses 3 and 4)

5. How does Paul himself explain the phrase "according to"?

6. Verse 6 could be translated "*the mind of the flesh*" and "*the mind of the Spirit*," meaning either 'the mind that characterizes those who are only of the flesh, and the mind that characterizes those who are of the [Holy] Spirit.' Why is the one called death and the other life?

7. Verse 7 gives the reason why the mind of the flesh is death. What is it?

8. When we speak of man's *total* inability in Reformed teaching what do we mean?

9. What is essential if we are to be characterized by the mind of the Spirit?

10. What does v. 10 teach us as to man's duality of nature? (body-soul)
11. What does the present fact of soul regeneration certify?
12. How does v. 11 make clear that our resurrection bodies will be the same bodies (identical even though transformed) that we now have?
13. What are the main points relevant to Paul's exhortation in the previous passage (verses 1-12) as signified by the words 'so then...'?
14. Why is it certain that those who live according to the flesh must die?
15. What does v. 14 teach us about the leading of the Spirit in the words "are being led"?
16. How do you think the Spirit bears witness *with* our spirits that we are children of God?
17. If we *are* children it follows that we are heirs, etc. What does this mean?
18. What condition is demanded in v. 17 of those who would aspire to glorification with Christ? (Compare Lk. 24:26, Phil. 2:6-11)
19. In v. 18 Paul shows the disproportion between two things. What are they?
20. In verses 19-23 Paul expresses the fact that "the creation" longs for the revelation of the glory of the redeemed. But what precisely is meant by "the creation"? Can you determine which of the following are *not* included, and which *are*?  
*Angels, demons, children of God, mankind in general, unbelieving mankind, the non-rational creation (plants and animals).*
21. What is meant by this futility?
22. Why is the present pain (of futility and corruption) likened to the pains of childbirth?
23. Even though we are already given the firstfruits of the Spirit, Paul says *we also* groan within ourselves because we are waiting for something. What is it?

24. What is the chief characteristic of hope, according to verses 24 and 25?
25. What phrase back in v. 23 relates specifically to this “hope”?
26. With what is the help of the Spirit compared (v. 26) as suggested in the phrase “and in the same way”?
27. Does v. 26 mean that we do not know the right manner (or way) in which to pray, or that we do not know the proper content (that which we are to pray)?
28. How does the Spirit intercede for us? (He does at least three things:)
29. Verse 28 is probably a third reason for comfort in the midst of these groanings: it is to the effect that God does what?
30. What can you learn from verses 29 and 30 concerning “the elect”?
31. Do you think Paul is looking back as far as v. 18 when he says “*What shall we say, then, to these things?*” or is he only looking back to v. 30?
32. Why does Paul refer—in vv. 32-35—to the delivering up of Christ as the ground of assurance for all future things?
33. Nothing in the universe—or the future—can ever arise which \_\_\_\_\_  
\_\_\_\_\_

**The Unbelief of Israel, and the Righteousness and Faithfulness of God (9:1-39)**

1. Why do you think Paul would begin this section by virtually making an oath? (Like: ‘I do solemnly swear that the testimony I am about to give shall be the truth, the whole truth, and nothing but the truth...’)
2. Why does Paul mention both conscience and the Holy Spirit as bearing him witness?

3. Why does Paul say “I *could* wish” instead of “I *do* wish”?
4. What were the notable privileges belonging to the Jews?
5. Verses 4 and 5 prove something with respect to our own situation as ‘covenant-born’ people. What is it?
6. The beginning of v. 6 is probably Paul’s way of negating an oft-repeated charge. What would that be?
7. Explain the words in v. 6: “*They are not all Israel who are of Israel...*”
8. The case of Isaac—and God’s statement to Abraham about Isaac—proves what?
9. What does Paul mean by “*the children of the flesh*” and “*the children of the promise*” in v. 8?
10. Why does Paul introduce the second example (Jacob and Esau) with the words: “*and not only this...*”?
11. Why is the case of Jacob and Esau a particularly strong point in Paul’s argument (as stated in v. 6)?
12. Why was “*it was said to her ‘the older shall serve the younger’*” (v. 12) even before the twins were born, and before either one of them had personally done anything good or evil?
13. From v. 11 what essential elements can you find respecting God’s absolute sovereignty?
14. How does v. 13 prove *reprobation* to be as definitely the teaching of the Bible as election?
15. How does v. 14 confirm the fact that in the preceding verses Paul is indeed teaching God’s absolute sovereignty in the eternal election of some to life, and the reprobation of others to damnation?
16. In answer to the false calumny against this doctrine what does Paul offer (in the next few verses)? [Hint: Paul does not offer a human rational argument but...]

17. What is the “it” of verse 16— *“it does not depend on the man who wills...”*
18. With what previous verse would you relate v. 18? What does it teach?
19. What is the ‘natural argument’ that always arises in the mind of the natural man when he hears about God’s absolute sovereignty? (v. 19, but express it in your own words as a complete thought)
20. Again how does Paul answer the argument(s) of the natural man? (vv. 20-23)
21. Who are the “vessels of mercy”?
22. What does Paul’s quotation from the prophet Hosea (vv. 25 26) prove?
23. What does Paul’s quotation from the prophet Isaiah (v. 28) prove? (Again v. 29)
24. What words would you underline in v. 30 to emphasize the thing that seemed so utterly incredible to the 1st century Jews?
25. Why did this sad eventuality come to pass?
26. What is the stumbling stone of v. 32,33?

### The Righteousness of Faith (Chapter 10)

1. Verse 1 would indicate, indirectly, that many Jews of that day probably accused Paul of what?
2. What does verse 2 teach us with respect to religious zeal?
3. What was the primary thing concerning which the Jews in Paul’s day were completely wrong?
4. What does Paul mean by the word “and” in verse 4?

5. When Paul says “for Moses writes” he is giving a reason for the conclusion in v. 4. What does this teach us with respect to Paul’s attitude toward the Old Testament?
6. In verses 5 and 6 two ways of seeking righteousness are indicated. What are they?
7. In v. 6 “the righteousness of faith” is personified (i.e. described as if it were a person speaking). What common complaint is this ‘personified one’ refuting?
8. Man does not have to take the Jesus trip—or the devil trip—for reasons stated by Paul. What are they?
9. Can a person have saving faith in the head if that person is not willing to make confession with the mouth?
10. Can you reconcile what Paul says about the Jews in Romans 1:16 with what he says here in v. 12?
11. What does it mean to “call upon the name of the Lord!”?
12. Identify the links in the chain of Paul’s argument in verses 14,15.
13. Who is being heard when the gospel is faithfully preached?
14. State your own idea of the present-day application of the O.T. quotation in v. 15.
15. At v. 16 Paul returns to the predominate subject of this part of the letter. What is it?
16. According to v. 17 what is essential to faith? (Two things, or one?)
17. It might seem from v. 17 that there would “automatically be faith” wherever the gospel is preached and “heard.” Is this in fact the case? Why?
18. In Psalm 19 verse 4, quoted here in v. 18, the psalmist is speaking of ‘natural revelation.’ But Paul is talking about ‘gospel preaching.’ Is there any error in his applying the one (universal natural revelation) to the other (universal gospel preaching)?

19. The effect of the quotations of the O.T. in verses 18-21 is to show that Israel's rejection of Christ's message was \_\_\_\_\_
20. What does it show us, that Paul so often through this Chapter, quotes from the Old Testament Scriptures?

### The Restoration of Israel (Chapter 11)

#### *The Remnant and the Remainder (Chapter 11:1-10)*

1. The central question that exercised the Jews of Paul's day was what?
2. Paul answers the question with two facts—one drawn from experience, the other from the Old Testament—what are they?
3. Paul's basic argument in verses 2-10 is that there is historical precedent for the thing that was happening in his day. Can you cite any other example from Bible history, other than the one (Elijah's time) cited by Paul?
4. To whom does Paul ascribe the credit for the fact that there were (in such times) some who still *did* believe? (v. 5,7)
5. Verse 6 gives us further definition of what is meant by divine election. Why is it so important to thus exclude all thought of works?
6. What was Israel seeking? (v. 7) Why did Israel not obtain it? (v. 7-10) [*Note both the human and divine side here*].

#### *The Fullness of Israel (Chapter: 11:11-24)*

1. In the preceding section the thesis is that Israel's rejection is not *complete*. Here it is that Israel's rejection is not \_\_\_\_\_

2. Here is one of the greatest instances in the Bible of the way which God causes all things to work together for good, even a thing so sad and disastrous (to them) as the rejection of Christ by (the majority of) the Jews. What is 'the good?'
3. If "their transgression" (in v. 12) means the majority rejection of Christ, then what must "their fulfillment" (in v. 12) be?
4. If the apostasy of Israel resulted in world-wide blessing among the Gentiles, then what will the recovery of Israel to faith in Christ bring?
5. In verses 13 and 14 Paul explains why he—the apostle to the Gentiles—is so interested in the future of his fellow-countrymen. Why is he?
6. What do you understand to be the precise meaning of "life from the dead" in v. 15?
7. In v. 16 Paul uses two figures to express the concept of continuity in the dealings of God with Israel. Both show that God does not deal with men *on a wholly individualistic basis*, but what?
8. In verses 16 to 24 Paul takes up the second figure and expands upon it. What does he show us here about the New Testament Church?
9. What does this passage show us as to political Zionism? (i.e. the idea that the Jews will find their restoration by going back to Palestine)
10. What verse here shows that all presumptuous confidence of continued favor from God is sinful and dangerous?
11. What is the concept of "fear" intended in v. 20?
12. Into what will the Jews be "grafted in again"? (v. 23)
13. "The doctrine involved in this argument is that the provisions of God's redemptive grace for Jew and Gentile have their base in the covenant of the fathers of Israel." What then is "the root" (v. 16)?

*Fullness of the Gentiles and the Salvation of Israel (Chapter 11:25-32)*

## A Question & Answer Study of Romans

1. Two things in v. 25 indicate that Paul is about to write truth not before available to the Church. What are these two things?
2. It is also clear from v. 25 that this truth here revealed is two-fold. The two things made known are:
3. Bible interpreters have seen the phrase “thus all Israel will be saved” in two ways—(a) as meaning that all true believers (Jew or Gentile) will be saved as God’s True Israel or (b) as meaning that Israel as a whole (re-engrafted Jews) will be saved. Which do you think is right? (Give reasons)
4. One possible reason for objecting to view (b) is the thought that if there is a mass conversion of the Jews it would signal the end of blessing for the Gentiles. This is based on a particular interpretation of the phrase “the fullness of the Gentiles has come in” (v. 25). The word fullness that is used here is also used in Galatians 4:4. How does this show that fullness does not mean termination?
5. In verse 32 Paul states the final result of the sovereign dealings of God with both Jews and Gentiles. How does this apply in our present world?
6. Why does Paul suddenly—in verses 33-35—pour out a torrent of adoration and praise?
7. What is the “real principle our faith as stated in v. 36?

### The Christian Way of Life (Chapter 12:1-15:13)

#### *Manifold Practical Duties (Chapter 12)*

1. Paul now turns from doctrine to practice. Which phrase in v. 1 refers to the doctrine that he has been expounding in the previous chapters?
2. What does this teach us about the relationship between doctrine and practice?
3. Why do you think Paul emphasizes that we must present our *bodies* as a sacrifice to God (rather than *souls*)?
4. Why does Paul emphasize that the sacrifice we present must be living? (Cf. Rom. 6:2,13)

5. The word spiritual (NASB) is λογικην in Greek, from which we get our word 'logical.' Why is the presentation of our bodies as a living sacrifice our logical (rational, or reasonable) service?
6. Verse 2 tells us (a) what it means to present a living sacrifice to God, and (h) how we are to do it. Here three terms need explanation: [συσχηματιξεσθε] meaning 'schematized with' (or *to be brought into line with the scheme of*); [μεταμορφουσθε] to be 'metamorphasized' (as a caterpillar is in becoming a butterfly), and [αιωνι τουτω] this age. Now, in your own words briefly state what this text tells us *not* to do. Also state what it tells us to do.
7. Verse 2b tells us how to do the above. We must prove what God's will is by making sure that what we do is "*good, acceptable, and perfect.*" Taking this to mean:
  - (a) the thing we do must be good (considered in itself);
  - (b) it must be acceptable (considered in the circumstances contemplated);
  - (c) and it must be perfect (as respect the aim or the purpose in view).Now give an example of something good, but not acceptable or perfect.  
And something good and acceptable, but not perfect.  
And something good, acceptable, and perfect.
8. What does Paul mean by the grace given to me in v. 3?
9. If verses 1 and 2 emphasize our individual (personal) responsibility, what do verses 3-8 emphasize?
10. There are two aspects of this: they are, (1) that we are given \_\_\_\_\_  
\_\_\_\_\_ and (2) that we are \_\_\_\_\_  
\_\_\_\_\_ upon one another.
11. Why doesn't Paul mention Apostleship (the Apostolic gift) in the list given here?
12. What do you think Paul means when he says the prophet must exercise his gift *according to the proportion of his faith?* (The Greek is αναλογιαν—*according to the analogy of faith*. Literally the meaning of this word is to lay one word alongside another).
13. What is meant by the service of ministry (διακονια [diaconia]—from which we get 'deacon')?

14. What is the difference between exhorting and teaching? (See I Tim. 6:2, Titus 1:9, I Peter 2:11, 5:1, and Matthew 8:5)
15. What does Paul mean by saying that giving should be done with liberality (or cheerfulness)?
16. What is meant by *ruling*? (I Thess. 5: 1 2, I Tim. 3:4,5 and 5: 1 7)
17. Why does Paul say *mercy with cheerfulness*?
18. In the list of brief exhortations in verses 9-21 underline (or quote) those that we most need in our Reformed Churches, and give your reasons:

*The Civil Magistrate (Chapter 13:1-7)*

1. To whom was Paul referring when he spoke of *the higher authorities*?
2. Why does Paul say (even with emphasis) *every soul*?
3. What is meant by saying that these higher authorities are of God?
4. What is the proper, God-ordained function of civil authorities?
5. Does this imply that there is a limit to the extent to which we must obey them?
6. What does the stress that Paul places on evil *works or deeds* imply as to the authority of the civil magistrate as regards thoughts or beliefs?
7. Whose wrath is it that is expressed when the civil authorities punish evil?
8. What is meant by saying that we Christians must be subject to them *for conscience sake*? (See 1 Peter 2:1 3)
9. What is the highest reason for which the Christian must pay his taxes?

10. The meaning of verse 7 is that Paul has in mind a person or a system. Which do you think it is? (and give your reason)

*The Primacy of Love (Chapter 13:8-10)*

1. Does the first part of v. 8 mean that it is always sinful for a Christian to be in debt (owe money)? (See Exodus 22:25, Psalm 37:26, Matthew 5:42, Luke 6:35)
2. Why is love something that we ought to realize that we owe one another (as a debt that we have not yet paid in full)?
3. What is the relationship between law and love, according to Paul?
4. What does this brief passage prove as respects the decalogue (ten commandments)?
5. What does Paul mean by the phrase 'and if there be any other commandments?'

*The Approaching Consummation (Chapter 13:11-14)*

1. What does Paul mean by the first two words "and this"?
2. Time (or season) here is not 'time in general' but a time with distinct significance, a time charged with issues of importance. Paul—in filling the content of this phrase—gives (a) a conclusion and (b) a reason. What is the conclusion? What is the reason?
3. What is meant by "the night" of v. 12?
4. What is meant by "the day?"
5. What are "the works of darkness?"
6. What does Paul mean by "the armor of light?" (See Eph. 6:10-18)

7. How many of the things mentioned in verses 13 and 14 are common today?
8. What is meant by the phrase "put on the Lord Jesus Christ?"
9. What does Paul mean when he says we are not "to make provision for the flesh in regard to lusts?"

*The Weak and the Strong (Chapter 14:1-23)*

1. Taking verses 1-12 as a unit, what are the two points on which there was a clear difference of opinion in the Church in Paul's time?
2. Are both points of view right?
3. If a man is weak in faith, which of these views does he hold (on both of these points)? (Compare Mark 7:14,15; Acts 10:1-14; Galatians 4:8-11)
4. A better translation of verse 1 is this: "*Now accept the one who is weak in faith, but not for judgment or opinion.*" What is the difference between this and the New American Standard Bible?
5. Can you reconcile what Paul says here, in verses 5 and 6, with what Paul says in Gal. 4:8-11?
6. It is evident, in this passage, that there is a principle of very great importance here (more important than being right on the two questions). What is it? (Note especially verses 4 and 12)
7. What is the reason that we are not to regard a brother with contempt (even if we are quite sure that he holds a wrong opinion)?
8. What do you think Paul means when he speaks (in verse 13) of putting an obstacle or stumbling block in a brother's way? (Compare verse 14b and 15)
9. In verse 14 Paul clearly indicates that he has 'taken sides' on the first question (mentioned in verse 2). Is this a contradiction to what he has already said? Explain:
10. If Paul is right, then why is it sin *for the weaker brother to do what Paul says he can do without sinning?*

11. Can you give a practical illustration of the way in which we as Reformed Christians can follow the advice given in verses 19 and 20?
12. Is Paul, in verse 21, advocating total abstinence (from meal and wine)'? Give a reason for your answer:
13. Why is the weaker brother guilty if he does the same thing that a stronger brother does?

*Christ's Example (Chapter 15:1-6)*

1. The great duty stated in verses 1 and 2, in your own words, is:
2. What reason does Paul give for us to do this?
3. How far did Jesus go for others?
4. In the last half of v. 3 Paul has quoted Psalm 69:9. Now he gives a reason for this quotation of Scripture. What is it?
5. What does this teach us about the Old Testament?
6. Verses 5 and 6 are a prayer. Why does Paul make this prayer at this point in this letter?

*Jews and Gentiles One in Christ (Chapter 15:7-13)*

1. Who does Paul have in mind when he says "us" in verse 7?
2. What would this indicate as to the reason for the different opinions discussed in Chapter 14?
3. What does verse 8 prove as respects the relationship between the Old and New Testament (the continuity of the covenant)?

4. What do the quotations in verses 9-12 prove with respect to the place of the Gentiles in the covenant community which stands in the line of God's promise to Abraham?
5. Why does Paul emphasize the fact that "the Gentiles (are) to glorify God for His mercy?" (v.9)
6. What is the source of joy and peace? From what does this come'?

*Paul's Gentile Ministry, Policy and Plans* (Chapter 15:14-33)

1. Paul now begins the concluding part of this letter. Having, in earlier portions spoken, sometimes, with severity in rebuke, and warning, he now does what?
2. What is the reason for speaking boldly in teaching Christian truths?
3. What does v. 15 teach us about repetition in this work?
4. The Greek word (λειτουργουν - liturgoun) is a word taken from temple setting and usage. What does it teach us as regards the relationship to the Church and the Temple?
5. In this "temple ministry" what does Paul "offer up to God?"
6. How can such "offerings" be acceptable to God?
7. Of what does Paul "boast?"
8. In verses 19 and 20 we learn that Paul was able to perform signs and wonders, and that there was a special reason for this. What was it?
9. What does Paul mean by saying "*for this reason I have often been hindered from coming to you*" in v. 22?
10. What do these verses (22-25) teach us as to Paul's strategy?

11. What does v. 26 teach us concerning the unity of the Apostolic Church?
12. How should this principle be applied today?
13. What does the principle stated in v. 27 teach us as to our responsibility in the Church today?
14. Of what is the ministry of mercy a “fruit”?
15. What does Paul mean when he says that he will put his “seal on this fruit”?
16. Why do you think Paul could be sure that when he did, at last, arrive in Rome it would be “in fullness of the blessing of Christ”?
17. No one believed in the sovereignty of God more strongly than Paul did (He who works all things after the counsel of His will). Yet here Paul urges the Roman Christians to do what? What does this teach us?
18. How does Paul combine the two ideas in verse 32?
19. Why do you think that Paul usually concludes his letters with an expression of desire for peace?

*Greetings and Closing Doxology (Chapter 16:1-27)*

1. It is probable that Paul sent this letter to Rome in the hand of Phoebe. What do we learn for the operation of the Church today, from verses 1 and 2?
2. What does Paul teach us, in verses 3 and 4, concerning the work of even the great Apostles?
3. What does verse 5a teach us about the Church in those days? And today?
4. Verses 5b—15 teach us something important about the Christian religion. State two or three principles that you learn here:

A Question & Answer Study of Romans

5. Are we lacking in Christian love today in the Church, in that we do not greet one another "with a holy kiss"?
6. What important fact—that we might tend to forget—does Paul remind us of in verses 17 and 18 (concerning the Church then—and concerning the Church now)?
7. What is the real cause of divisions in the Church?
8. What is the real motive or purpose of false teachers?
9. Against what does 18b warn us that is very common today?
10. The hallmark of a true Church of Jesus Christ is \_\_\_\_\_
11. A pastor once said that he read evil literature in order to understand it. Does this agree with v. 19'?
12. Was Paul optimistic or pessimistic? \_\_\_\_\_ Which should we be?  
\_\_\_\_\_ Why? \_\_\_\_\_
13. What does v. 22 indicate as to Paul's letters'?
14. That Paul does not include others when he speaks of his apostolic authority, but does include them in his greetings, teaches us an important lesson. What is it?
15. Why does Paul call it "my gospel"? (Cf. Gal. 1:11, 2:2,7 etc.)
16. The true gospel can be called what, according to v. 25?
17. What is the mystery (something formerly kept secret and now revealed)? (Also compare Eph. 3:1-6) \_\_\_\_\_  
How is this confirmed in v. 26 \_\_\_\_\_