

A QUESTION AND ANSWER STUDY

of

The Book of ROMANS

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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 unfriendly 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 minis-

try, 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 describes 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 inscr. 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? (1) His name *was* Saul (Acts 7:58 – 19xx between this and 13:9 [also 22:7,13 & 26:14 in retrospect] but now Paul. (2) He's a δουλος of JC, (3) an apostle, (4) separated to the gospel with (5) with a mission to all nations.
2. What does he say that proves the gospel he preached was not something entirely new? **It was προεπηγγειλατο** (cf. Gal. 3:8 προεσηγγειλισατο)
3. In what respect are the Old and New Testaments the same, and in what respects are they different? **The essential content is the same: salvation through the Messiah. But one was via promise the other via fulfillment.**
4. What important elements of the doctrine of Christ are found in verses 3 and 4? (1) **Divine and Human**, (2) **earlier humiliation and later exaltation.**
5. Does Paul speak of Jesus Christ as human or divine? **Both**
6. What bearing has the resurrection of Christ on His divine sonship? **It does not establish it, but it does confirm it (or certify it).**
7. Is there anything here to suggest whether or not Paul held Christianity to be 'the only true religion? **Yes: in v. 5 he speaks of his goal as an Apostle to be: 'obedience of faith among all nations'**
8. To whom was this letter written? **All (everyone) in Rome who are (is) (1) loved with αγαπη love by God, (2) [effectually] called, (3) having the status of saints [holy ones], and therefore recipients of grace [God's unmerited favor], and peace [no longer at enmity with Him].**

## Chapter 1:8-15 - The Introduction

1. What important facts about the Church of Rome are contained in verses 8-13? (1) **It was already famous for its faith**, (2) **yet in need of what Paul could convey to it** and (3) **predominately Gentile** [v. 13b].
2. What does Paul mean by "the whole world" in verse 8? (Note: the Greek word here is 'cosmos' as in John 3:16, not 'oikoumene' as in Luke 2:1). **So the significance of the gospel is not merely as wide as the Roman empire (Gr: οικουμενη as in Luke 2:1) but as wide as the entire universe (κοσμος).**
3. What statement of Paul shows that Christians may use an oath in certain instances? **Cf. v. 9**
4. To what does Paul refer in verse 11? (See I Cor. 12:9-13, Acts 8:17-19, etc.) **Charismatic gifts.**
5. What words in v. 13 prove that the Church at Rome at this time was predominately Gentile in membership? **"...just as among the other Gentiles..."**

6. What does Paul mean by saying he is a “debtor” (v. 14), and why was he a debtor to Greeks and Barbarians? **What God gave Paul – salvation and the privilege of service – was seen as a debt he could never hope to repay, and yet must seek in some small way to repay (in gratitude) by his Apostolic endeavors.**
7. To what does Paul refer when he speaks of “the wise and the foolish?” **It is not likely that he had any specific persons in view but simply wished to express that his calling was to minister to all men whatever their condition.**

### 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? **He had come to realize (as we should) the supreme wonder and value of it.**
2. Why is it that the gospel [good news] is the power of God unto salvation? **Because of what is revealed in it.**
3. What is meant by saying “to the Jew first?” (1) **This can be read historically. They were first.** (2) **It can also be read covenantally (cf. Rom. 11:17-23) Cf. my efforts to reach the lost in N.Z. beginning with those who had a covenant connection.**

### 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) (1) **The righteousness of God, and (2) The wrath of God against all ungodliness and unrighteousness of men.**
2. How are these two things revealed? **Both are revealed in the person and work of Christ – especially in his suffering and death on the cross.**
3. What truth is it that men “suppress” in unrighteousness? **God’s (general) revelation of himself to all men.**
4. How does this truth, which men suppress, come to them? (Verses 19-21) ? (1) **their own ‘sensus deitus’ and (2) God’s self-disclosure in the cosmos.**
5. Trace as many ‘steps’ as you can in the process of apostasy from God on the part of the Gentiles (vv. 19-25) (1) **knowing the true God, (2) not liking to know him, (3) substituting their own minds as ultimate, (4) loss of all God-fear restraint, (5) descent into the sewer of sin.**
6. What is the alternative to the worship of the true God? (v. 25) **Some form of creature worship. Idolotry, Mariolotry, Humanism, etc.**

7. What is the end result of religious apostasy from the true God? (vv. 26-32) **There is a progressive and pervasive degeneration in morality.**
8. What does God do, from His side, in this advancing process of apostasy? **He gives them up to a full manifestation of their depraved nature (i.e. he removes influences that had previously kept them from such blatant wickedness.**
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) **Although they work hard to convince themselves that what they are doing is all right they cannot entirely suppress an inner sense of guilt and foreboding of judgment. (Why else would they work so hard to convince one another etc.)**
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?" **"Therefore [because of their religious apostasy] God gave them up..." v. 24; "to dishonorable passions...εις παθη ατιμιας..." and; "which is against nature..." παρα φυσιν v. 26.**
12. Is there anything in this passage to show that homosexuals are a menace to society? **Verses 28-32 show that there is with this abandonment a pervasive abandonment of morality. And we see exactly this in the modus operandi of the gay and lesbian perverts.**

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

1. To what does the word "therefore" in v. 1 refer? **All that has gone before**
2. Why is judging others so common, or universal? **Because we are created with a moral nature (cf. 2:14,15)**
3. Why could the pagan moralists of Paul's day bring about no improvement in morality and justice? **They had no source of power to live uprightly – it's not in our fallen nature to do what's right.**
4. What warning is implied in v. 2? **God's judgment is according to truth (i.e. not what man thinks is true but what actually *is* true).**
5. What is the real reason for God's longsuffering kindness toward sinners? **(1) He knows our helpless condition; and (2) is a God of mercy and compassion**
6. What is this sometimes taken (falsely) to mean (by unbelievers)? **Psalms 50:21; 94:4-7'**
7. What is the end result of this? (v. 5) **Accumulated wrath! Cf. Matt. 23:32-35**
8. Why is it that God's blessings do not produce repentance on the part of sinners? **They imagine that they deserve these blessings instead of humbly acknowledging that they do not at all.**
9. What is the day of judgment called in v. 5? **"...the day of wrath and revelation of the righteous judgment of God." When God reveals his wrath he reveals it as his righteous judgment – i.e. as a well-deserved wrath.**

10. Can you explain why it is not correct to say that 2:6-11 teaches salvation by works? **A man's works are not what save him, but they are a reliable indicator of who he serves etc.**
11. What does Paul teach about the nature of man in verses 14 and 15? **Man, being created in the image of God, has a moral nature. Even the most depraved will condemn others who do evil.**
12. What does Paul teach about the law of God in these verses? **It is inescapable – confronting all men everywhere.**
13. Why are the secrets of men to be judged also? **Because this will prove that the judgment of God is righteous or just.**
14. What are some of the things the Jews boasted of? (vv. 17-20) **(1) They knew the law of God; (2) They rested on the law (relied on it for salvation); (3) were very self-confident because of it; (4) they approved of what it taught; (5) considered themselves superior to all Gentiles...etc.**
15. Were any of these things real advantages? **Certainly** If so, then why was the boasting wrong? **Because all advantages of the Jews were of grace alone.**
16. What are some of the sins that Paul says the Jews were guilty of? **Adultery, theft, idolatry.**
17. What does the word 'blasphemy' mean? **To speak against the true God.** How did the Jews cause God's name to be blasphemed among the Gentiles? **By exhibiting an evil life-style.**
18. How would you apply this passage (vv. 17-24) to Christians (and the Christian Church) today? **When the church becomes as permissive as the world etc.**
19. When is circumcision (baptism) profitable? **When it is rightly observed!**
20. What is the meaning of the word 'Jew' according to Paul? **One who is such inwardly and not outwardly only.**

***Third, The Faithfulness of God (3:1-8)***

1. If the Jews are sinners too (as proved in Romans 2:1-29) then what advantage was it to be born a Jew? **Much every way – but chiefly because they had the inspired scriptures of the O.T. which the Gentiles, up to that time, did not have (except in relatively rare cases).**
2. How many things does Paul mention as advantages? **One** Why? **Because everything else depended on this.**
3. How would this apply to us? **We have the Bible *and* the heritage of covenantal continuity. We'd better value it.**
4. What do you think Paul meant when he spoke of 'the oracles of God?' **He viewed the O.T. as a collection of divinely inspired utterances.**

5. What does the word 'entrusted' (v. 2) tell us (a) about the Bible, and (b) about the Jews? **(1) That the Bible has great value (you don't entrust something of no value), (2) That the Jews were given a great privilege and with it went a great responsibility.**
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: **How could the Christian religion be true when so few of the Jews embraced it?**
7. Are similar arguments used by people today? **Yes!** If so, give an example: **Since the Roman Catholic Church is the largest and most widely spread it must be the true Church.**
8. What is meant by saying that man's unrighteousness serves to demonstrate God's righteousness? **The rejection of Christ by the Jews was used to save the elect of all nations!**
9. Why does Paul 'throw in' the remark about 'speaking in human terms?' (v. 5) **He wants it understood that this is not *his* way of thinking but the way that is natural to unregenerate men.**
10. How does the fact of judgment (v. 6) support what Paul says in verses 4 and 5? **The revealed fact that God *will* judge the world proves that *he* is righteous, not they.**
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): **then how can it be just for God to punish me?**
12. What was the real source of the allegation, in the early church, that Paul said "let us do evil that good may come?" **An inexcusable twisting of the truth; especially of justification by faith alone.**

**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? **The Jews as over against the Gentiles.**
2. What does "under sin" mean? **Under the dominion (ruling power) of sin (original → actual).**
3. Having arrived at a conclusion by way of argument, Paul now does something in verses 10 to 18 to support his conclusion. What is it? **He quotes a series of O.T. texts to prove that what he is saying is right (preeminently from the book of Psalms).**
4. What does this show us as to Paul's attitude toward the Old Testament? **He regarded it as (1) the written Word of God (just as Jesus did: Mt. 4:4,7,10), and (2) as continuing to have final authority under the New Covenant (O.T. authority not abrogated under the New Covenant).**
5. What is the one basic truth taught in all these quotations (verses 10-18)? **It is the unmitigated depravity of the whole human race. It is universal (v. 11). No lost human being ever has sought the true God (v. 12a). There is no one who—by nature—really does good (b. 12b). This wickedness comes out in everything they do (vv. 11-17). And, most terrible of all, they do not even see clearly that they have every reason to fear the true God (v. 18).**

6. What is there in verse 19 which proves that the law of God has not been abrogated (cancelled, annulled or erased)? Paul does not say 'the law spoke' (in the past) but says of the law *speaks* (or *is speaking*) right now, to all men, in order that it may be proved to have no excuse.
7. Who are those who are under the law? Every human being ["all the world" v. 19].
8. What does it mean to be under the law? (Compare Romans 6:14) It means to be under the terms of the covenant of law [or works]. *All non-Christian religions really work on this basis. Some deformed Christian groups do too. Islam, and the martyr's expected reward* (cf. 1 Cor. 13:3).
9. The purpose of the revelation of the law of God was to (finish this statement in the light of verses 19 & 20) *show that no one can possibly be judged righteous on the basis of his own works (deeds).*
10. What is meant by "the works of the law?" (v. 20) The Greek here is 'εργων' and it means that no one will be able to show that he has kept the law of God well enough to merit life.
11. What is meant by "flesh?" It refers to man's lost and sinful nature.
12. Do you think a person can be saved without the law? No! Explain: We can be saved apart from the law, in the sense that we cannot claim to have kept it ourselves. But we can only be saved because Jesus – our substitute – did keep it perfectly for us.

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

1. Can you see why the first word in v. 21 is so important? Yes: it draws attention to the contrast in the objective state of things between the hopeless state of all men without exception *before* the redemptive work of Christ was finished in history and the state of things *after*.
2. Why does Paul have to use the word 'now' in v. 21? Because the Christian religion teaches that everything is different now because of the finished work of Christ.
3. How has 'the righteousness of God' been manifested? (1) In the active and (2) passive obedience of Christ. *(He kept the whole law for his people and suffered the punishment due for their sins).*
4. Why does Paul say this righteousness is something apart from the law, and yet witnessed by the law? (1) It's a righteousness that God imputes to believers even though they, themselves, did nothing to produce it. (2) It's a righteousness that fully meets the demands of 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? In the final analysis it makes little difference—the righteousness of God is a quality that belongs to him, but it is precisely such a righteousness that he bestows on us.
6. If the Jew had a great advantage then why does Paul say (in v. 22) there is 'no distinction?' Because privilege in and of itself does not guarantee possession of this righteousness—and without it there is no difference at all because neither has any merits.
7. What does it mean to be 'justified?' (Consult Shorter Catechism Q. 33. – It means (a) a judicial declaration that we are righteous, and (b) it's based on a real imputation to us of righteousness.

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? **“set forth” “demonstrate” (2x)**

Where did this demonstration occur? **On the cross.**

Why was it so important that it occur publicly? **To dispel the notion that God could forgive sin with out payment (see second half of v. 25) - God’s wrath is only seen *fully* in Christ’s death.**

9. Why is all boasting excluded? (v. 27) **It’s now clear that *our own works* are without merit.**
10. How does the death of Jesus Christ demonstrate that God is both just and the justifier of the ungodly? **God’s justice must be immutable if our salvation could only be by his Son’s death!**
11. Does v. 28 mean that a saved person need not concern himself about doing what the law requires? **Absolutely not.**

If not, then what does it mean? **The phrase ‘apart from the deeds of the law’ means that we are not justified on the basis *our own* obedience to it.**

12. Why does Paul say men are justified ‘by’ faith, or ‘through’ faith, but never ‘because of, or on account of ‘ faith? **We must not think of faith as meritorious deed that we perform. Paul defines it as the very antithesis of a ‘work’ that *we* do. (Rather it is reliance on the work of *another*)**
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?’ **The first only.**
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? **The way of salvation revealed in the gospel does *not* down grade the law. To the contrary, it shows us that we are saved by Christ’s meeting its demands both actively and passively.**

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

1. How can it be shown, from Genesis, that Abraham was justified by grace, not works? **As with all other saints in the Bible his shortcomings are not hidden. He was not perfect. He was a sinner.**
2. How does the citation from David also support Paul’s (and all other New Testament) teaching? **He shows that no one can be saved unless God does *not* impute his sins to him (vv. 6-8).**
3. Why is it important to know Abraham was circumcised *after* he was justified? **Because it proves that it is not sacraments that save us.**
4. Many people think of baptism (the New Testament replacement for circumcision) as a sign and seal of what? **What a lost sinner does in order to be saved. What is it really a sign and seal of according to v. 11? **What God gives to those whom he effectually calls.****
5. What two things are necessary if our situation is to be the same as Abraham’s? **Saving faith and a walk that certifies its genuineness.**

6. What do many people think God promised Abraham? **Possession of Palestine in perpetuity.**  
What was it that God actually promised him? **The whole world (Gen. 12:3b, 18:18, 22:18 etc.)**
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? Cf. Gen. 17:5 – his very name; and 17:12 – the **circumcision of household members who were *not* physical descendants of Abraham (hundreds were *not* [Gen. 14:14], one *was*.)**
8. What did Abraham believe that God could and would do? **Keep (fulfill) his promises.**
9. In what way is saving faith today like this? **The ultimate hope of the Christian is the resurrection of the body unto life everlasting – promised, but not yet realized in our own experience.**
10. Was the content of Abraham's faith the same as ours is today? **Essentially, Yes.**
11. Attempt an explanation of the second half of verse 25. **Had not Jesus risen from the dead there is no way that we could have assurance that we are justified.**
12. What important principle can you derive from v. 23? **Here it is clearly stated that God's dealing with Abraham is to be taken as a sure basis for understanding his dealing with us.**
13. From verses 23-25 can you deduce which doctrines were considered most central to true and saving faith by Paul? **(1) our lost condition, (2) imputation, (3) substitutionary atonement (4) salvation by faith, (5) Christ's bodily resurrection, (6) justification**

### 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? **Perhaps not. If not, what is the difference? Objective here, subjective there (but one flows from the other).**
2. Why is peace here said to be the result of justification? (Explain the relationship between these). **Man's natural state is one of enmity. When this is terminated by justification we have peace.**
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? **That it is a permanent thing. Our whole relationship to God is permanently changed by it.**
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*?] **Both. It is 'first of all, the manifestation of God's own glory' but 'that manifestation will be reflected in them' and 'this reflection will constitute their glory.'** (Cf. 1 Jn. 3:2)
5. What was Paul's attitude toward suffering and trial? **He saw it as God's appointed means of sanctifying his people.**

6. Why was this his attitude? **Because he *knew* this to be true.**
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]. **It refers to God’s love toward us.**
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*?) **Both, but the objective more than the subjective.**
9. What does Paul mean by “the right time” in v. 6? **The right time in history.** (Why was the time when Jesus died ‘the right time’? See Gal. 4:4) **Bankrupt Paganism. Roman Roads. Predominate language (Greek). Stable Government (one super power).**
10. How does Paul contrast the love of God with the love that men have, in v. 7? **Men do not love enough to give their own life for their enemies.**
11. Does God love us because Christ died for us, or did Christ die for us because God loved us? **John 3:16 indicates that it was God’s love that moved him to provide a savior.**
- Can you see why this is important? **It should increase our sense of awe and wonder.**
12. Does v. 9 mean that we are not yet saved when we are justified? **No. We are justified now and so, for us, there is no condemnation awaiting us.**
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.) **‘The life of Christ’ concept, here, is his life as one triumphant over sin, Satan and death.**
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? **reconciliation**
- What does this mean? **There is no longer a state of hostility, alienation, enmity between God and us.**

### **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? **Yes! Why? Because Paul’s argument breaks down if there was no historical Adam. (Try substituting ‘every man’ for Adam through this passage).**

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? **The Man was created with headship and therefore a responsibility that she did not have.** (Cf. 1 Tim. 3:13; 1 Cor. 11:3, 7-10). Both are image but man is image *and glory* of God; woman is image of God *and glory of man*. Exegete: glory!
3. What do you understand these words—"and so [Gr. οὕτως – in this way or in this manner] death spread to all men, because all have sinned"—(in v. 12) to mean? (Hint: *how* did all sin?) It means that the sin of the one man Adam is *also—for some reason*—the sin of all human beings.
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?" **Because a law (command) was given to Adam and all men are participants in that sin.**
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?" **Because they did *not* personally and individually violate a commandment specifically given to them as was the case with 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. [Handout special paper]  
How are they alike? **One acts for the many; the many are involved in the act of the one.**  
How are they different? **By one act Adam undid all; by a sustained work Christ redeemed many.**
7. Do you find anything about children in any of these (12-19) verses? **Not explicitly. But yes, by implication because they (like those mentioned in #5 above) did not violate a specific order.**
8. If man was already lost through Adam's sin, why was there need for the law to be revealed again? (v. 20) **In order that many might come to know their sin and misery.**
9. What is meant by the word "reigned" in v. 24? **That it ruled over all men. There was no one who was not under its dominion.**
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"? **Who knows more about what is, or is not, fair—you, or God? Who are you that you dare to argue with him? (Cf. Rom. 9:19ff)**
11. What does this passage teach you about the various religions of the world? **All are false—to a greater or lesser degree—except for Reformed Christianity because they fail to do justice to man's fallen condition and the God-given remedy for it.**

The Sanctifying Effects (6:1-23)

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

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? **If salvation is by grace alone through faith alone, then what difference does it make how I live?**
2. What reason does Paul give in answering this false conception? **Justification is only part of God's great salvation, and no one has any part except in union with Christ — so there will also be regeneration, sanctification, etc.**
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? **We cannot understand the 'how' fully, in either case, but our whole life experience affirms 'that' it is so in the case of Adam — and so it is in Christ.**
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)? **Our baptism is symbolized in *burial* and resurrection (v. 4), but no more than in *crucifixion* and emancipation (v. 6).**
5. If a man professes faith in Christ and continues to live in sin two explanations are possible. What are they? **He is either (1) not truly converted, or (2) he is dangerously misled (ignorant or temporarily backslidden).**
6. What does Paul mean by saying "*even so, consider yourselves to be...?*" (v. 11) He means that we should learn to think of ourselves as believers in terms of union with Christ and no other way.

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

1. To what does the word "therefore" (v. 12) refer? **It draws a conclusion from the fact that we, as believers, have union with Christ: *where this is true there is empowerment unknown before.***
2. What does Paul assume with respect to the believer's past life, in v. 13? **That believers, like others, were by nature in bondage to Satan and to sin. ("Do not go on presenting...etc.")**
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? **No. The *indicative* is the foundation of the *imperative*. As Paul says in Philippians 2:12 & 13 "work out your own salvation with fear and trembling *because* it is God who works in you both to will and to do..."**
4. What is meant (in v. 14) by saying that we "are not under law but under grace"? **It does *not* mean that we are through with law in every sense. It *does* mean that we are no longer operating under the *covenant* of law-works.**
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? **There were some who took it mean freedom to do as one pleases, no matter what it is.**
6. From what are we emancipated when we become true Christians? **The dominion of sin.**
7. Finish this statement: 'We are emancipated from one thing by becoming slaves or servant of another

8. The inference to be drawn from this passage (and especially v. 20) is that all men are either servants/slaves of sin or servants/slaves of righteousness.
9. What can we infer from this as to an inescapable aspect of man's nature? **Man was not created by God to be the supreme being in his own life: but to be under a higher authority. No one can escape from this fact—man is only deluded by Satan to *think* that he can.**
10. Is there an exact opposite for 'wages' 'sin' and 'death' (in v. 21)? Yes: 'gift'-'righteousness'-'life'

### 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? **Law has dominion over man in the state in which he is born, and this leads inevitably to death. There is no escape from it unless and until that dominion is removed (as it is removed when a woman's husband dies).**
2. To what is a person 'married' before he has union with Christ? **The law of God as a law binding him to condemnation/**
3. To what is a person 'married' after he has participated in the death of Christ? **The Lord Jesus Christ.**
4. What does Paul mean by "in the flesh" (v. 5)? **It denotes man's fallen sinful nature (probably with a focus on the body as the instrument by which the sin is done)**
5. Is the body the source of sin? (v. 5) **No. It was not Adam's body that led him to sin, and the body of Jesus did not lead him to sin.**
6. What does Paul mean by "newness of [the?] spirit" and "oldness of the letter" in v. 6? **The newness of the Spirit = the new life empowered by the Spirit of God working in us. The oldness of the letter = the old life in which the externally written law could not empower us to keep it.**
7. What is the most that the law can accomplish? **Awakening awareness of our sin (Gal. 3:24,24 – Gr. παιδαγωγος) Rom. 7:7 etc. [Even this it can only do as an instrument of the Holy Spirit for it is he alone who convicts the world of sin, of righteousness and of judgment (John 16:8)].**

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

8. Why does Paul ask, as it were, if the law is sin (evil)? **Because it can only incite in fallen human nature the very sin that it condemns.**
9. What did the law do for Paul? **As it was applied to his conscience by the Holy Spirit it brought him to recognize that he was vile and unworthy, fully deserving of God's wrath and curse (the very opposite, in other words, of what he had always—before—thought himself to be). Cf. Phil. 3:4ff. 1 Tim. 1:13-15.**

10. What does he mean by saying "I was once alive apart from the law"? The context shows that he **didn't intend this to be taken literally. He simply meant that he then had no conviction of sin.**
11. Explain the sequence [1] "the commandment came" [2] "sin revived" and [3] "I died." [1] **The Holy Spirit brought him to see what the commandment really said; [2] it stirred up his opposition; [3] he was then shown to be (and saw himself to be) dead in trespasses and sins.**
12. What was it that killed Paul? **When the Holy Spirit brought him to see himself as he really was he recognized that he was dead in sin.**
13. How did sin deceive Paul by means of the law? **Because the heart is deceitful above all things it convinces itself that it can keep the law well enough to get by with God.**
14. How does v. 12 argue against those who say the ten commandments are no longer in force? **If the law really is holy and just and good then it must be as unchanging as God is.**
15. Is there a contradiction between v. 10 and v. 13? **No! Explain: Our sinful nature—left to itself—would bring eternal death.**
16. By using a holy and good instrument [the law] to produce a bad result, what good thing is accomplished by God? **God is glorified as his people come to know they cannot keep his law but must renounce their own righteousness completely, and seek the righteousness of Christ as a free gift.**

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

17. To whom does the "we" in v. 14 refer? **True Christian believers (only they are enlightened).**
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). (1) **The repeated use of the present tense verbs; (2) his denial (in v. 17); (3) his recognition (in v. 17) that "evil is present with" him; (4) acknowledgment of the wretchedness that he is (not was).**
19. Does Paul have peace? **Yes — peace with God; No — peace with his own sinful nature and acts.**
20. What statements does Paul make (in verses 15-25) that no unconverted person could truthfully make? **"I delight in the law of God according to the inward man."**
21. What statements does Paul make which prove that he is responsible for his sins, even though they arise out of his old nature? **The "I do" and "I am" statements.**
22. What is meant by this saying: "there is a contradiction here, but it is not in the Bible, it is in the Christian!" **The Christian is a new man with remnants of the old nature—it is these two realities that are in conflict, not the teaching of the word of God.**

23. What does v. 24 teach us as to the nature of the Christian life *as it is in the genuine people of God*? It teaches us that even the most devout Christians, when they thoroughly examine themselves, find in their own nature nothing but unworthiness.
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). Because the body is the instrument through which sin is expressed in this life—the tongue, the eyes, the hands, the feet, etc.
25. From this passage give your understanding of the following words or phrases:

Flesh The old sinful nature inherited from Adam  
the inner man The entire person as renewed by the Holy Spirit after the image of Christ  
my members The sin habituated aspects of our person

### Life in the Spirit (Chapter 8)

1. To what does the word “therefore” refer back, in the previous section? **The entire 7<sup>th</sup> chapter (because deliverance is from both the guilt *and* the power of sin.**
2. Taking “law” in v. 2 to mean “a regulating and determining principle or power” what is Paul saying here? **The contrast is between ‘the law of sin and death’ and ‘the law of the Spirit of life.’**
3. What was it that the law could *not* do? (Compare Gal. 3:21) **(1) It could not impart any forgiveness for past sins. (2) It could not impart any ability for future obedience .**
4. What two things did Jesus do that the law could not do? (Verses 3 and 4) **(1) He did impart forgiveness for past sins by his own sacrifice. (2) He does impart the ability of new obedience.**
5. How does Paul himself explain the phrase “according to”? **He shows in verses 4 and 5 that it means in harmony or accord with (either the Holy Spirit or the sinful fallen human nature).**
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? **The Biblical definition of death is ‘separation from God.**
7. Verse 7 gives the reason why the mind of the flesh is death. What is it? **‘ And the natural man is not only in separation from God, he is at enmity with him. Hostile. Not subject to his law.**
8. When we speak of man's *total* inability in Reformed teaching what do we mean? **It means that he is not able at any time to do anything pleasing to God.**
9. What is essential if we are to be characterized by the mind of the Spirit? **It is essential that we be born again—that the Holy Spirit dwells in us—that his work is being done in us.**

10. What does v. 10 teach us as to man's duality of nature? (body-soul) **That the soul already shares in the resurrection of Christ, but the body does not yet do so. (John 5:25-28; Rev. 20:6)**
11. What does the present fact of soul regeneration certify? **The fact that we already have experienced the first resurrection certifies that we shall experience the second.**
12. How does v. 11 make clear that our resurrection bodies will be the same (identical even though transformed) bodies that we now have? **The reference is to *mortal* bodies (which we now have) not to *dead* bodies, which we will have. Hence the continuity between the present and final.**
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...'? **The things spoken of in these verses are true, and because they are it is unthinkable that they could lead to anything but a sense of debt of obedience.**
14. Why is it certain that those who live according to the flesh must die? **Because they show by the way they live that they are already spiritually dead. And those who are, and remain, spiritually dead must and will experience eternal death.**
15. What does v. 14 teach us about the leading of the Spirit in the words "are being led"? **It belongs to all genuine Christians (no split-level church), and it is constant (not sporadic).**
16. How do you think the Spirit bears witness *with* our spirits that we are children of God? (1) **By Scripture, and (2) by enlightened conscience. (When these are congruent we experience this).**
17. If we *are* children it follows that we are heirs, etc. What does this mean? **We will share in the inheritance that belongs to Christ.**
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) **They must experience in some measure the reproach of Christ. [Heb. 11:24-26]**
19. In v. 18 Paul shows the disproportion between two things. What are they? **Present suffering and future glory!**
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). (Only the latter).***
21. What is meant by this futility? (v. 20) **It means that what we now see in the realm of 'nature' is not to be compared with what will be.**
22. Why is the present pain (of futility and corruption) likened to the pains of childbirth? **Because the *present* state involving things that are unpleasant will issue in the *future* state which will be incomparably wonderful.**

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? **The full consummation of the redemptive program of God.**
24. What is the chief characteristic of hope, according to verses 24 and 25? **It is focused entirely on what is not yet realized.**
25. What phrase back in v. 23 relates specifically to this “hope”? **The redemption of our bodies (i.e. by the bodily resurrection).**
26. With what is the help of the Spirit compared (v. 26) as suggested in the phrase “and in the same way”? (1) **We are supported in our *suffering* by our hope of *future* glory (vv. 18-26), (2) We are supported in our *infirmity* by the Holy Spirit’s *present* ministry of intercession.**
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)? **The content (“what we should pray for...” not the how!)**
28. How does the Spirit intercede for us? (He does at least three things:) (1) **Searches our hearts, (2) causes us to groan, and (3) makes intercession according to the will of God for us.**
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? **Causes ALL things to work together for the good of his people.**
30. What can you learn from verses 29 and 30 concerning “the elect”? **They are foreknown in eternity past *and* predestined to eternity future. And all such either are or will also be justified, adopted, etc.**
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? **It makes little difference because all the items stated from v. 18 to this point are inseparable any way.**
32. Why does Paul refer—in vv. 32-35—to the delivering up of Christ as the ground of assurance for all future things? **Because no other gift can ever compare with the gift of God’s only begotten son, and if he was willing to give him he will surely give whatever else is needed.**
33. Nothing in the universe—or the future—can ever arise which can ever separate us from God and his protecting love\_\_\_\_\_

### 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...’) (1) **Because it is a subject of great importance;** (2) **Because he was probably accused of lacking love for his own people (the Jews).**

2. Why does Paul mention both conscience and the Holy Spirit as bearing him witness? **The Bible characteristically calls for multiple witnesses (Cf. Deut. 17:6, 1 Tim. 5:19)**
3. Why does Paul say “I *could* wish” instead of “I *do* wish”? (1) Because he knew God’s decree of election is unchangeable, and (2) Because he knew he could not merit salvation for others.
4. What were the notable privileges belonging to the Jews? (1) **Adoption** (they were called the children of God, by God himself); (2) the **Covenant** (they were God’s covenant people); (3) the Law (they had God’s Word); (4) the Glory (God’s self-revelation); and (5) the Promise[s].
5. Verses 4 and 5 prove something with respect to our own situation as ‘covenant-born’ people. What is it? (1) **We are born to awesome privileges;** (2) **We need to take heed lest we by failing to take heed lose these privileges (as they did).**
6. The beginning of v. 6 is probably Paul’s way of negating an oft-repeated charge. What would that be? **Paul your doctrine implies that God broke his covenant promise (see Gen. 17; 22:16-18)**
7. Explain the words in v. 6: “*They are not all Israel who are of Israel...*” **It was never the case that each and every one of Abraham’s descendants obtained what God had promised.**
8. The case of Isaac—and God’s statement to Abraham about Isaac—proves what? **That it is God’s sovereign decree of election that ultimately determines who will be saved.**
9. What does Paul mean by “*the children of the flesh*” and “*the children of the promise*” in v. 8? **Those who are only Abraham’s physical descendants are the children of the flesh. Those of Abraham’s children whom God regenerates are the children of the promise.**
10. Why does Paul introduce the second example (Jacob and Esau) with the words: “*and not only this...*”? **Because they were twins—equal in every respect by nature—and both born of Godly parents.**
11. Why is the case of Jacob and Esau a particularly strong point in Paul’s argument (as stated in v. 6)? **Because God chose the one twin and not the other even before they were born (before they had done anything to suggest that one was more deserving than the other)**
12. Why was it “*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? **To indicate that the future was also sovereignly ordained for the children of Jacob and the children of Esau.**
13. From v. 11 what essential elements can you find respecting God’s absolute sovereignty? **The complete absence of any feature by which to identify Jacob as more worthy than Esau.**
14. How does v. 13 prove *reprobation* to be as definitely the teaching of the Bible as election? **Because God’s attitude toward each was determinate.**
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? **When God’s absolute sovereignty is clearly taught this is the natural man’s reaction.**

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...] *instead he simply quotes what the Bible says as an authority that cannot be questioned.*
17. What is the "it" of verse 16— "*it does not depend on the man who wills...*" *Salvation as a whole or any essential part thereof is not a result of anything originating in man.*
18. With what previous verse would you relate v. 18? What does it teach? Verse 15. *God's absolute sovereignty.*
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) *If God sovereignly decrees who is to be saved then how can the lost be blamed?*
20. Again how does Paul answer the argument(s) of the natural man? (vv. 20-23) *He says, in effect, that man is not competent to pass judgment on God. (Doing so only proves his depravity).*
21. Who are the "vessels of mercy"? *The elect.*
22. What does Paul's quotation from the prophet Hosea (vv. 25 26) prove? *That the momentous change that took place in the 1<sup>st</sup> Century was prophesied long ago.*
23. What does Paul's quotation from the prophet Isaiah (v. 28) prove? (Again v. 29) *That they are not all the true Israel who are of Israel; that there will always be a continuing line of believing Jews; and that the the history of the world will be brief in God's way of reconing.*
24. What words would you underline in v. 30 to emphasize the thing that seemed so utterly incredible to the 1st century Jews? *That many of the Gentiles could come into the covenant blessings of Israel while many of the Jews were deprived of them.*
25. Why did this sad eventuality come to pass? *Because the Jews sought to justify themselves rather than to be justified in the way that Abraham and David were justified.*
26. What is the stumbling stone of v. 32,33? *A crucified Messiah.*

### The Righteousness of Faith (Chapter 10)

1. Verse 1 would indicate, indirectly, that many Jews of that day probably accused Paul of what? *No longer loving his own nation (people of his own nationality).*
2. What does verse 2 teach us with respect to religious zeal? *Zeal by itself does not validate (i.e. it is not enough to merely be 'sincere.')*
3. What was the primary thing concerning which the Jews in Paul's day were completely wrong? *The way of obtaining a righteousness that God will regard as acceptable.*

4. What does Paul mean by the word “and” in verse 3? (1) They were not only *ignorant* (of God’s standard of righteousness), (2) but *presumptuous* (assuming they could produce their own).
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? He viewed it as having divine authority.
6. In verses 5 and 6 two ways of seeking righteousness are indicated. What are they? (1) Producing your own by works (perfect law keeping); or (2) obtaining it by faith.
7. In v. 6 and 7 “the righteousness of faith” is personified (i.e. described as if it were a person speaking). What common complaint is this ‘personified one’ refuting? That sure knowledge of the way of salvation is difficult to obtain because it is out of reach.
8. Man does not have to take the Jesus trip—or the devil trip—for reasons stated by Paul. What are they? The way of salvation is clearly revealed in the Word of God which is faithfully preached.
9. Can a person have saving faith in the head if that person is not willing to make confession with the mouth? No. (Faith without works – evidential activity – is dead).
10. Can you reconcile what Paul says about the Jews in Romans 1:16 with what he says here in v. 12? There is a difference as respects privileges (some are, and some are not, covenant born); but there is no difference respecting need or the way of salvation (it is the same for both).
11. What does it mean to “call upon the name of the Lord!”? It means that we must call – or to cry out to the true God – for salvation in Jesus Christ.
12. Identify the links in the chain of Paul’s argument in verses 14,15. (1) People are in a lost condition; (2) It’s through the gospel that they can be saved; (3) It’s by faithful preaching that they hear the gospel; (4) It’s those whom God sends who faithfully preach it. (5) The elect believe.
13. Who is being heard when the gospel is faithfully preached? The Lord himself is heard by means of (or through) his official ambassadors (2 Cor. 5:20).
14. State your own idea of the present-day application of the O.T. quotation in v. 15. We should highly esteem such men for their work’s sake (1 Thess. 5:13). We should also test them to make sure they are such (1 John 4:1).
15. At v. 16 Paul returns to the predominate subject of this part of the letter. What is it? The great calamity which had fallen on the people of Israel at this time in their history (1<sup>st</sup>. Century).
16. According to v. 17 what is essential to faith? (Two things, or one?) Two: a reliable report and a believing response.
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? No Why? Because the natural man cannot receive the things of the Spirit (1 Cor. 2:14) unless and until he is born again (1 Pet.1:22,23 & John 3)

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)? **John Murray says: "Since the gospel proclamation is now to all without distinction, it is proper to see the parallel between the universality of general revelation and the universalism of the gospel."**
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 inexcusable. **They had heard the gospel. And they were told beforehand that the Gentiles would be called.**
20. What does it show us, that Paul so often through this Chapter, quotes from the Old Testament Scriptures? **That there is complete harmony between Old and New Testament history.**

### 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? **How can Jesus be the true Messiah when practically the whole Jewish nation rejected him?**
2. Paul answers the question with two facts—one drawn from experience, the other from the Old Testament—what are they? **(1) Paul himself was a Jew, proving that not all Jews were cut off. (2) There were also other times in O.T. history when the majority became apostate.**
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? **The entire loss of the ten tribes of Israel (the N. Kingdom) later on in the time of Hoshea (Cf. 2 Kings 17:1-24 esp. vv. 6 & 22-23 also 2 Chron. 11:13-17).**
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) **God who graciously elected those who constituted the remnant.**
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? **Because – like fire and water – they are absolutely antithetical. They cannot coexist. (Note 2 Kings 17:19 – Judah also *merited* nothing).**
6. What was Israel seeking? (v. 7) Why did Israel not obtain it? (v. 7-10) [*Note both the human and divine side here*]. **To be accepted by God as righteous. They failed to obtain it because they rejected the way of obtaining righteousness which was acceptable to God, in favor of their own way which was not acceptable to God.**

#### *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 final
2. Here is one of the greatest instances in the Bible of the manner by which God causes all things to work together for good—even a thing so sad and disastrous (for them) as the rejection of Christ

by (the majority of) the Jews. What is 'the good?' "Then God...granted to the Gentiles repentance to life" (Acts 11:18 and see Rom. 10:12,13; Eph. 2:11-14 etc.)

3. If "*their transgression*" (in v. 12) means the majority rejection of Christ, then what must "*their fulfillment*" (in v. 12) be? It must mean that those designated by the word 'their' are the same in both cases. (An argument for restoration of the Jewish people en mass).
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? The phrase "how much more" suggests that the blessing of God among Gentiles will be even greater when (after) this has happened.
5. In verses 13 and 14 Paul explains how he—as the apostle to the Gentiles—associates his ministry with the future of his fellow-countrymen. How does he? **The more his ministry to the Gentiles is crowned with success the more the cause of Israel's salvation is furthered.** (John Murray)
6. What do you understand to be the precise meaning of "life from the dead" in v. 15? **This has been taken by many to mean the bodily resurrection at the end of history. But "nowhere else does 'life from the dead' refer to the resurrection [of the body] and its closest parallel 'alive from the dead' [Rom. 6:15, & Eph. 2:1,5] refers to spiritual life."** (John Murray). What else can it refer to, then, but Israel's restoration.
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? **Covenantal and corporate unity.** (Either as covenant breakers or covenant keepers).
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? **The Israel of God is like a great tree that continues to exist while some branches are *removed* and others *engrafted*.** Yet removal from the tree does not remove all distinctions. Jews remain 'natural branches,' We remain 'wild branches'.
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) **It is fatally flawed because it perpetuates the error that Jesus condemned, i.e. the presumption of being God's people even apart from Christ!** (Cf. John 8:39 & 44 – they said: "Abraham is our father" but Jesus said "you are of your father the Devil").
10. What verse here shows that all presumptuous confidence of continued favor from God is sinful and dangerous? **Verse 20b.** ("*They were broken off because of their unbelief, but you stand through faith. So, don't [you] become proud, but stand in awe*" ESV)
11. What is the concept of "fear" intended in v. 20? **A profound sense of awe as a result of serious consideration of these things!**
12. Into what will the Jews be "grafted in again"? (v. 23) **"Their own olive tree"** (v. 24) meaning the **authentic covenant community of the line of Abrahamic promise [true Israel].**
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)? **The root is Abraham (or the Patriarchs)** (cf. Rom. 4:16b, Gal. 3:7-9 etc.)

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

1. Two things in v. 25 indicate that Paul is about to write truth not before available [*fully revealed*] to the Church. What are these two things? (1) His expressed desire that they not be ignorant = that he had information necessary to dispel their ignorance; (2) he speaks of this information as a 'mystery.' (Mystery = not fully revealed previously).
2. It is also clear from v. 25 that this truth here revealed is two-fold. The two things made known are: (1) "That hardening in part has happened to Israel" (a *large* part, in fact); and (2) that this would continue "until the fullness [ $\pi\lambda\eta\rho\omega\mu\alpha$ ] of the Gentiles has come in."
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) (B) for the following reasons: (1) v. 24 says these who are natural branches (i.e. ethnic Jews) will be grafted into their own olive tree; (2) v. 23 shows that being grafted in is only by believing, and (3) v. 25 says their unbelief will only last '*until* the fullness of the Gentiles has come in," and (4) v. 36 says 'thus' (or in this manner) "all Israel will be saved." Whether this means Israel as a whole (Jews en mass) or the whole Church; either way involves a mass restoration of Jews.
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 [ $\pi\lambda\eta\rho\omega\mu\alpha$ ] is also used in Galatians 4:4. How does this show that fullness does not mean termination? It means a time when everything is brought, by divine providence to, a right condition for this to happen.
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? There is no difference as to what is needed by either category (Gentile and Jew), and no difference as to the remedy for each.
6. Why does Paul suddenly—in verses 33-35—pour out a torrent of adoration and praise? Because "in God's providential ordering of events to their designed end it is the wisdom and knowledge of God that come to the forefront for adoration and admiration."
7. What is the great principle of our faith as stated in v. 36? Our salvation comes from God alone, is wrought by God alone, and is all for God's glory.

*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? "the mercies of God"
2. What does this teach us about the relationship between doctrine and practice? Right practice rests on right doctrine.
3. Why do you think Paul emphasizes that we must present our *bodies* as a sacrifice to God (rather than *souls*)? To avoid the Greek religious dichotomy (the soul is good, the body is evil, etc).

4. Why does Paul emphasize that the sacrifice we present must be living? (Cf. Rom. 6:2,13) **Because the one sacrifice that we can offer to God is the sacrifice of thanksgiving (gratitude).**
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? **It does not make sense (is not logical) to be liberated from slavery and yet living as slaves to sin.**
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: [συσχηματιζεσθε] 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. **Not to be cultural conformists (controlled from what's around us), but to be controlled by what's in us.**
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 respects the *aim* or the *purpose* in view).Now give an example of something good, but not acceptable or perfect. *Playing at a strip club.*  
And something good and acceptable, but not perfect. *Playing the piano for the praise of men.*  
And something good, acceptable, and perfect. *Playing the piano for a care center hymn sing.*
8. What does Paul mean by the grace given to me in v. 3? **The unmerited grace by which he, who once persecuted the Church, became a servant of Christ and even an Apostle.**
9. If verses 1 and 2 emphasize our individual (personal) responsibility, what do verses 3-8 emphasize? **Our corporate responsibility.**
10. There are two aspects of this: they are, (1) that we are given gifts according to the will of God for the benefit of the body of Christ \_\_\_\_\_ and (2) that we are not to emply these gifts for our own benefit , but for the benefit they bestow \_\_\_\_\_ upon one another.
11. Why doesn't Paul mention Apostleship (the Apostolic gift)) in the list given here? **Because this was unique (given only at one time in history, and directly, by Jesus himself.)**
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). **No prophet was ever allowed to say things that contradicted previously given divine revelation. Similarly, we must compare one scripture with another in arriving at our interpretation of scripture).**
13. What is meant by the service of ministry (διακονια [diaconia]—from which we get 'deacon')? **It means that we should always see any ministry in terms of service to others.**

14. What is the difference between exhorting and teaching? (See 1 Tim. 6:2, Titus 1:9, 1 Peter 2:11, 5:1, and Matthew 8:5) **Exhorting** assumes an already existing knowledge of a body of teaching, whereas teaching seeks to provide that knowledge so that people can then be exhorted.
15. What does Paul mean by saying that giving should be done with liberality (or cheerfulness)? **God does not want gifts that are only grudgingly given.**
16. What is meant by *ruling*? (1 Thess. 5:12, 1 Tim. 3:4,5 and 5: 17) **This refers to the work of the elders who 'oversee' the flock of God. Protecting, leading, correcting, etc.**
17. Why does Paul say *mercy with cheerfulness*? **Because those who receive diaconal assistance from the church should receive it as a gift of the Lord himself who delights to give.**
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*? **He was referring to the dictatorial government of the Roman Empire.**
2. Why does Paul say (even with emphasis) *every soul*? **Because no one is exempt from this duty. (In past history the Roman Catholic Church has claimed the right of immunity from this duty).**
3. What is meant by saying that these higher authorities are of God? **Because God is sovereign over all things. No ruler, however sinful he may be, who comes to power except by God's appointment. This does not mean that we must obey them in absolutely everything. But it does mean that we must be subject to them in everything that is not right against God's revealed will.**
4. What is the proper, God-ordained function of civil authorities? **To punish those who do evil and reward those who do good. (And remember: *God alone can tell us what's good and what's evil*).**
5. Does this imply that there is a limit to the extent to which we must obey them? **Yes (cf. #3 above)**
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? **Civil magistrates are not authorized to exercise authority over what men think. (A man may have a perverted mind. But it is only when he exhibits it in – for instance – child porn on the internet, that the Government has right to arrest him).**
7. Whose wrath is it that is expressed when the civil authorities punish evil? **God's. (People who are put to death for murder are suffering the wrath of God [*wrath as appointed by God*]).**
8. What is meant by saying that we Christians must be subject to them *for conscience sake*? (See 1 Peter 2:13) **Due submission to civil authorities is a religious duty. (It was our duty, for instance, to act respectfully toward President Clinton. We were to do so not because he personally merited respect, but because God required it for the sake of his office).**
9. What is the highest reason for which the Christian must pay his taxes? **We know it is the will of God that we do so.**

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 context would indicate that he has in mind all the various persons clothed with special authority in the civil government. (Policeman, Governor, President, etc.)**

*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) **"...this cannot be taken to mean that we may never incur financial obligations, that we may not borrow from others in case of need...But it does condemn the looseness with which we contract debts...and...the indifference so often displayed in the discharging of them."** (JM) *Cf. Mt. 5:33-37.*
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)? **"By its very nature, love is a duty which, when discharged, is never discharged, since he loves not truly who loves for the purpose of ceasing to love."** (Philippi)
3. What is the relationship between law and love, according to Paul? **Law and love are correlative. The commandments are the norms in accordance with which love operates.**
4. What does this brief passage prove as respects the decalogue (ten commandments)? **The inspired Apostle regarded the ten commandments as the definition of what love fulfills.**
5. What does Paul mean by the phrase 'and if there be any other commandments?' **He indicates that he doesn't mean to imply that only some of the ten commandments are authoritative.**

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

1. What does Paul mean by the first two words "and this"? **This indicates another reason why we are to fulfill the law (these laws).**
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? **(a) It is time for believers to be awake (alert). (b) The consummation is drawing near.**
3. What is meant by "the night" of v. 12? **The present state of things.**
4. What is meant by "the day?" **The second coming of Christ.**
5. What are "the works of darkness?" **Anything people do that is out of accord with God's word.**
6. What does Paul mean by "the armor of light?" (See Eph. 6:10-18) **The truth of God in all of its aspects as believed and practiced.**
7. How many of the things mentioned in verses 13 and 14 are common today? **Revelry, drunkenness, licentiousness, lewdness, strife, envy.**

8. What is meant by the phrase “put on the Lord Jesus Christ?” It means to be identified with him not only in his death but also in his resurrection. We must rise to newness of life.
9. What does Paul mean when he says we are not “to make provision for the flesh in regard to lusts?” He means that we must avoid those places, circumstances and occasions in which we are likely to be tempted.

*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? (1) The use, or non-use, of certain food and drink, and (2) The observance, or non-observance, of certain days.
2. Are both points of view right? Evidently not since the Apostle, in speaking of these two groups of people in church at Rome, identifies one as “weak in the faith.”
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) (1) That people should not eat or drink certain kinds of food and drink. (2) That there are certain days that ought to be observed.
4. A better translation of verse 1 is this: “Now accept the one who is weak in faith, but not for judgment of opinion [not to quarrel over opinions ESV].” What is the difference between this and the New American Standard Bible? The NKJV suggests that neither is right, both only being opinions.
5. Can you reconcile what Paul says here, in verses 5 and 6, with what Paul says in Gal. 4:8-11? In Gal. 4:8-11 Paul is dealing with a corporate decision (KJV plural ye). Here it is only a personal or individual one.
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) The concern to please the Lord.
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)? Because he *is* a brother, and because he *is* seeking to please the Lord even if through weakness of understanding he labors under a wrong sense of duty.
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) He means something that tends to lead a brother to sin (cf. Ro. 9:32; 1 Pet. 2:8; Rev. 2:14).
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: No, not at all because Paul did *not* seek to force anything on the conscience of the weaker brother.
10. If Paul is right, then why is it sin *for the weaker brother to do what Paul says he [Paul] can do without sinning?* Because it is always a sin to violate conscience.

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? **We can be patient with new converts who do not yet understand some things that we understand. (Drinking wine, for instance).**
12. Is Paul, in verse 21, advocating total abstinence (from meal and wine)? Give a reason for your answer: **No, not as a general prohibition. Yes, under certain special circumstances.**
13. Why is the weaker brother guilty if he does the same thing that a stronger brother does? **Because his own conscience accuses him of sinning. And to willingly do what our own conscience is convinced is wrong, *is* sin.**

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

1. The great duty stated in verses 1 and 2, in your own words, is: **God does not allow the strong to simply please themselves. (This *doesn't* mean the strong must *please* the weak. Pleasing men is *not* a principle of the believers life. But disregard for the spiritual welfare of the weak is sin).**
2. What reason does Paul give for us to do this? The example of the Lord Jesus Christ. ("It is noteworthy how the Apostle adduces the example of Christ in his most transcendent accomplishments in order to commend the most practical duties.
3. How far did Jesus go for others? **If Christ died for them, how can we justify indifferent refusal to put ourselves out for them?**
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? **Because Christ, in order to save sinners, endured the reproaches that they have against God himself. This was foretold in the O.T. and written for our learning.**
5. What does this teach us about the Old Testament? **Its a guide for us just as much as the N.T. is.**
6. Verses 5 and 6 are a prayer. Why does Paul make this prayer at this point in this letter? **JM calls this "an eloquent way of doing two things at the same time, exhortation to men and prayer to God." And he says: "No form of exhortation is more effective in address to men than this."**

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

1. Who does Paul have in mind when he says "us" in verse 7? (Note: many translations have 'you' here instead of us. I believe 'us' is better supported). **Both: the weak and the strong.**
2. What would this indicate as to the reason for the different opinions discussed in Chapter 14? **That they are *relatively* unimportant. The supremely important thing is to recognize – and treat one another – as brothers and sisters in Christ.**
3. What does verse 8 prove as respects the relationship between the Old and New Testament (the continuity of the covenant)? **That the work of Jesus Christ — which constitutes the content of the N.T. — confirms the promises made in the O.T. (The O.T. = promise, the N.T. = fulfillment).**

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? **That this is not, as the Jews imagined, a breach – or break – in which God promised, but the very fulfillment**
5. Why does Paul emphasize the fact that “the Gentiles (are) to glorify God for His mercy?” (v.9) **Because it is only because of this that *they* are now fellow heirs of the Kingdom.**
6. What is the source of joy and peace? From what does this come? **The gift of eternal life through Jesus Christ. The gospel effectually applied by the Holy Spirit.**

***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? **Earlier (14:4) he plainly spoke the truth that the weak had so far failed to understand. “But...[he] would not have this...interpreted as implying a low estimate of” them. So he now praises their [pl.] virtues.**
2. What is the lesson to be learned here from Paul as a model in speaking boldly? **God's honor must always come first, so his truth is not to be suppressed. But it is also important *how* we do this.**
3. What does v. 15 teach us about repetition in this work? (I.e. Paul again refers to his ‘boldness’) **“...the more boldly unto you in some measure” doesn't = ‘more than boldly’, but = a moderate boldness. So our boldness must be moderated by love (cf. not just *what* we say but also *how*).**
4. The Greek word (λειτουργουντα) is a word taken from temple setting and usage. What does it teach us as regards the relationship to the Church and the Temple? **The term = ‘ministering as a priest’ (only NT). So the gospel ministry is conceived after the pattern of a priestly offering.**
5. In this “temple ministry” what does Paul “offer up to God?” **“The Gentiles as converted to the faith of the gospel are regarded as presented...[as an offering] to God...” [JM]**
6. How can such “offerings” be acceptable to God? **By the renewing work of the holy Spirit in regeneration (resulting in conversion), justification, adoption, and sanctification!**
7. Of what does Paul “boast?” **“Gospel triumphs” [JM] which were “wrought *through* his instrumentality.” (Not: things *he* wrought through the Spirit, but that *Christ* wrought through *him*).**
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? **Attestation of his apostolic office (“...to make the Gentiles obedient...”) Attestation of foundation work. Hence ‘cessation.’ All subsequent officers, given by the Lord, are to build on that foundation (Cf. 1 Cor. 3).**
9. What does Paul mean by saying *“for this reason I have often been hindered from coming to you”* in v. 22? **That he could not come sooner because that foundation-laying work was not yet finished in the parts of the Roman Empire in which he had been laboring.**
10. What do these verses (22-25) teach us as to Paul's strategy? **(1) That he had one! (2) That he stuck to it. (3) That it was far reaching. (Cf. Mt. 28:18-20) Note here the danger of trying to make God's providence the rule of our practice.**

11. What does v. 26 teach us concerning the unity of the Apostolic Church? **That there was a sense of this unity right from the beginning.**
12. How should this principle be applied today! (WCF 26:1 **"All saints...united to Jesus Christ their head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man."**)
13. What does the principle stated in v. 27 teach us as to our responsibility in the Church today? **We must never forget our indebtedness for benefits received from God's O.T. covenant nation. (Cf. The Reformed in WWII Holland).**
14. Of what is the ministry of mercy a "fruit"? **Conscious understanding of Redemptive History.**
15. What does Paul mean when he says that he will put his "seal on this fruit"? **The fruit = the contribution of Gentiles to the needs of Jewish believers in Palestine. The fact that the Gentiles of that era did this 'sealed' (i.e. attested) this recognition to those Jewish believers.**
16. Why do you think Paul could be sure that [if and] when he did, at last, arrive in Rome it would be "in fullness of the blessing of Christ"? **He was absolutely sure of his God-given office and task, and was therefore certain that God would bless his ministry with fruition.**
17. No one believed in the sovereignty of God ("who works all things after the counsel of His will") more strongly than Paul did. Yet here Paul urges the Roman Christians to do what? **To *labor with him in this work by their prayers.* What does this teach us? Such prayer is a God-ordained means of the progress of the gospel. (Note: protecting Paul, ordaining receptivity)!**
18. How does Paul combine the two ideas in verse 32? **Paul refers to *the sovereign will of God*, but also says it is *by means of these things* that joy and peace will result *for both him and them.***
19. Why do you think that Paul usually concludes his letters with an expression of desire for peace? **Because this is the sum of all blessedness ('the peace that passes all understanding').**

**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'? **(1) That attestation is important. (2) That the church is wider than a local assembly. (3) That diaconal assistance is a divine ordinance.**
2. What does Paul teach us, in verses 3 and 4, concerning the work of even the great Apostles? **They were not sufficient for the task without the support and assistance of others.**
3. What does verse 5a teach us about the Church in those days? And today? **Congregations in that day were often very small, meeting in homes, etc. Big is not, in and of itself, what matters.**
4. Verses 5b—15 teach us something important about the Christian religion. State two or three principles that you learn here: **(1) Every Christian is important. (2) Every contribution a believer makes is important. (3) They should fervently love one another (hence the 'holy kiss').**

5. Are we lacking in Christian love today in the Church, in that we do not greet one another "with a holy kiss"? **"It betrays an unnecessary reserve, if not loss of the ardour of the church's first love, when the holy kiss is conspicuous by its absence in the Western Church"** (John Murray).
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)? **It is *always* vulnerable to the attack of the evil one. And Satan uses people to do this** (cf. 2 Cor. 11:12-25).
7. What is the real cause of divisions in the Church? **People who teach what is contrary to the teaching of the Apostles.**
8. What is the real motive or purpose of false teachers? **It is to serve themselves by manipulating the people of God ("These teachers were skilled in the artful device of 'smooth and fair speech', a common feature of those who corrupt the purity and simplicity of the gospel").**
9. Against what does 18b warn us that is very common today? **People who seem pious but are in fact proponents of heresy.**
10. The hallmark of a true Church of Jesus Christ is   **fidelity to the true gospel**
11. A pastor once said that he read evil literature in order to understand it. Does this agree with v. 19'? **It is doubtful to say the least! (The example of B.B. Warfield)**
12. Was Paul optimistic or pessimistic?   **Optimistic**   Which should we be?   **Optimistic**   Why?   **Because of our resources**
13. What does v. 22 indicate as to Paul's letters'? **Many (maybe most) were written down for him by secretaries!**
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? **The importance of making a distinction between person and office!**
15. Why does Paul call it "my gospel"? (Cf. Gal. 1:11, 2:2,7 etc.) **Because it was given to him by the Lord Jesus, so that he could then give it to the church. (Cf. 1 Cor. 11)**
16. The true gospel can be called what, according to v. 25? **The mystery which was long kept secret but is now revealed through the Apostolic testimony.**
17. What is the mystery (something formerly kept secret and now revealed)? (Also compare Eph. 3:1-6)   **The full participation of Gentile people as part of the seed of Abraham**    
  
How is this confirmed in v. 26   **by the command of God it is now being made known to all nations**