

TEACHER'S COPY

EVERYMAN'S COMMENTARY

ON

ROMANS

**QUESTIONS FROM ROMANS
WITH THE ANSWERS**

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ROMANS MEMORY WORK

| <u>DAY</u> | <u>DATE</u> | <u>REFERENCE</u> |
|------------|-------------|----------------------|
| 1 | _____ | Romans 1:15-17 |
| 2 | _____ | Romans 1:18-20 |
| 3 | _____ | Romans 1:21-23 |
| 4 | _____ | Romans 2:4, 6, 7 |
| 5 | _____ | Romans 3:21-23 |
| 6 | _____ | Romans 3:24-26 |
| 7 | _____ | Romans 3:27-28 |
| 8 | _____ | Romans 5:1,8,10 |
| 9 | _____ | Romans 6:1-4 |
| 10 | _____ | Romans 6:16-17 |
| 11 | _____ | Romans 7:1-3 |
| 12 | _____ | Romans 8:1-2,18 |
| 13 | _____ | Romans 8:28,31,34 |
| 14 | _____ | Romans 9:33; 10:9-10 |
| 15 | _____ | Romans 10:13-15 |
| 16 | _____ | Romans 10:17; 12:1-2 |
| 17 | _____ | Romans 12:9-11 |
| 18 | _____ | Romans 12:12-14 |
| 19 | _____ | Romans 14:6; 15:4,9 |
| 20 | _____ | Romans 16:16-18 |

ROMANS

Jim E. Waldron
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CHAPTER ONE

1. Who wrote the book?
A. Paul, formerly known as Saul of Tarsus.
2. Give approximate time of the writing.
A. Probably in the autumn of the year 57 or early 58 before he went to Jerusalem to deliver the funds for the poor. The year 57 was the third year in the reign of the emperor Nero.
3. The book was written where?
A. Probably Corinth.
4. What does Paul call himself?
A. A servant (Greek - *doulos*) of Jesus Christ. *Doulos* literally means slave. We are willing (volunteer) slaves of Jesus (See Psalms 110:3), yet, we "were bought at a price" (I Corinthians 6:20); "with the precious blood of Christ" (I Peter 1:19).
5. What does Paul say he was called to be?
A. An apostle. (1:1) Paul was an apostle (messenger) of Jesus Christ (Eph. 1:1) as were the twelve. Others were apostles (messengers) for various congregations (Phil. 2:25; 2 Cor. 8:23; Acts 11:22; 14:14).
6. What does the author mean by "separated to the gospel of God?"
A. He had been chosen to be a special light bearer to the lost - especially to the Gentiles (Acts 9:15). (1:1)
7. Give two references where "the gospel of God (was) promised before through His prophets in the holy scriptures."
A. Isaiah 2:2-4. (1:2)
8. According to Paul, the gospel is concerning whom?
A. God's Son, Jesus Christ our Lord. (1:3)
9. Paul affirmed God's Son, Jesus Christ our Lord, was born of whose seed according to the flesh?
A. The seed of David, king of Israel. (1:3)
10. How was Jesus declared to be the Son of God with power?
A. By the resurrection from the dead, according to the Spirit of holiness, (1:4) that is, the Spirit of Truth (John 16:13).
11. How does the resurrection declare Jesus is God's Son with power?
A. Because He was the first to rise from the dead never to die again. He became "firstborn from the dead" (Col. 1:18).
12. For what purpose did Paul say he had received grace and apostleship?
A. "For obedience to the faith among all nations." (1:5)

13. Give two references where the term "obedience to the faith" is used in Romans.
A. Romans 1:5 and 16:26. Observe how Romans, the great book on salvation by faith, begins and ends speaking of *obedience* to the faith.
14. To what does the term "the faith" refer?
A. The fullness of the gospel embodied as the New Testament of Jesus Christ. (1:5)
15. Paul said of the Roman Christians "you also are the called of Jesus Christ;" how were they called?
A. Through the gospel (2 Thessalonians 2:14) by which God draws men to Himself (John 6:44-45, Mark 16:15-16). (1:6)
16. Paul said the Roman Christians were "beloved of God" and were called what?
A. Saints. (1:7)
17. Define the word saint.
A. Holy ones (Greek - *hagios*), set apart for service to God (cf. Psalm 4:3). Applicable to all who live and walk in Christ.
18. What two blessings did Paul call upon the saints of Rome and from which two individuals?
A. Grace and peace from God our Father and the Lord Jesus Christ. (1:7)
19. For whom did Paul say, "first, I thank my God"?
A. The Roman saints whose faith was spoken of throughout the world. (1:8)
20. To what did Paul affirm God was witness?
A. That he (Paul) made mention of the Roman Christians always in his prayers. (1:9)
21. What was a primary request in Paul's prayer for the Romans?
A. That he might by some means find a way in the will of God to come to Rome. (1:10)
22. Why did Paul long to see the Romans?
A. That he might impart unto them (the Roman Christians) some spiritual gift. As an apostle it was Paul's manner and that of the twelve to impart spiritual gifts in the churches for their strength and edification (cf. Acts 19:2, 6; Acts 8:18). (1:11)
23. How did Paul expect that he and the Romans could be encouraged together?
A. By their mutual faith. (1:12)
24. Why had Paul often planned to visit the Roman Christians?
A. That he might have some fruit among them. (1:13)
25. Why had Paul not visited Rome at the time his letter was written?
A. His works and responsibilities in other places (Romans 15:20-22) as well as Satan's opposition (I Corinthians 16:9) had hindered him. (1:13)
26. To whom did Paul affirm he was a debtor?
A. To Greeks and barbarians and to the wise and unwise. (1:14)
27. Show from the scriptures why Paul felt such a debt?
A. Saul in spite of his strong opposition to Christ had been called to salvation by the grace of God. He, therefore, as Paul the apostle felt a burning debt to tell others of that saving grace. Again the commission to preach to all men (Mark 16:15-16) placed an obligation on his heart that he "might by

all means save some" (I Corinthians 9:22). Here is a great wonder that so few of us feel the same debt, even though we have been saved by the same grace.

28. What did Paul say he was ready to do in Rome?
A. He was ready to preach the gospel. (1:15)
29. How did Paul personally feel about the gospel?
A. He affirmed, "I am not ashamed of the gospel." (1:16)
30. Why did Paul say he was not ashamed of the gospel?
A. Because it is the power (Greek - *dunamis*) of God unto salvation for everyone who believes, for the Jew first and also the Greek. (1:16)
31. Discuss the expression "for the Jew first and also for the Greek."
A. Because of the promises to Israel God sent the gospel first among the Jews (Acts 13:46) and then to the Gentiles. (1:16)
32. What does Paul mean - in "it" the righteousness of God is revealed?
A. God's righteousness is found embodied in the life and teachings of Jesus and His apostles, which is the gospel - The New Testament. There is no other way for a man to know the righteousness of God except through the New Testament. (1:17)
33. Discuss the expression "from faith to faith."
A. The righteousness of God is manifest by His acceptance of faith as the basis of bestowing His righteousness through the gospel in order to induce more faith. (1:17)
34. Discuss the term "the just shall live by faith."
A. This was first stated in Habakkuk 2:4 and shows God's people are justified in all generations, not by the deeds of law, such as that of Moses, for it is written, "by the deeds of *the** law no flesh shall be justified in His sight"(Rom 3:20). They are not justified by the works of a man's own righteousness (Titus 3:5); but through faith. That is, a faith obedient to the will of God (Matt. 7:21). (1:17) The * indicates that *the* does not occur in the Greek text of the New Testament.
35. The wrath of God is revealed from heaven against what?
A. All unrighteousness of men. (1:18)
36. What does the term "who suppress the truth in unrighteousness" mean?
A. Evil men by second nature not only do evil, but also oppose the truth that exposes their sins. (1:18)
37. Explain or paraphrase Romans 1:19.
A. That which may be known of God outside the Bible (which is manifest naturally in man) is known because of our understanding of the nature of man. Man being a living, conscious, rational and moral being manifests that those characteristics are in man's progenitor. The laws of physics demand an adequate cause for the faculties of man. See Acts 17:28-29 where Paul quotes a heathen poet who affirmed man is God's offspring.
38. How can it be said God has shown things of His invisible nature to man?
A. The engineering and mathematical skills of the solar system's designer and maker are clearly seen in the things He made even though He is invisible. His skill as a botanist is shown in every leaf, etc., etc. (1:20)
39. Name two things of God's invisible nature, which are manifest in creation?
A. 1) "Eternal power," which is demanded in the Maker of the various powers in the universe. Think of

the power of gravity, the power in a tornado, a hurricane, the tide or nuclear power, etc. That is, he who is the originator of so much power must be all-powerful. 2) "His Godhead," "The Godhood" of the Maker of all things is demanded even by a superficial observation of the things around us. No one, but He, who is God, could make all things, even as it is written: "For every house is built by someone, but He who built all things is God" (Hebrews 3:4). (1:20) As the laws of physics demand a builder of a house, just so those same laws demand a Creator to make all things. Explosions and so-called big bangs create chaos, not the beauty and symmetry seen in our solar system or the whole universe for that matter. Big bangs in pressrooms do not create telephone books for Mexico City, Moscow or Mumbai.

40. Due to God's revelation of Himself just in creation, what is said of man's rejection of God?
A. Man is without excuse. (1:20)
41. Although the Gentiles through creation knew God, what two things did they refuse to do?
A. 1) They did not glorify God as God.
2) They were not thankful. (1:21)
42. Name three results from the refusal to glorify the Creator as God and to be thankful to Him.
A. 1) They became futile in their thoughts
2) Their foolish hearts were darkened. (1:21)
3) Professing themselves to be wise, they became fools. (1:22)
43. In the darkness of man's foolish heart, to what did he change the glory of God?
A. He changed the glory of the incorruptible God into an image like corruptible man, four-footed beasts and creeping things. (1:23)
44. When men in their minds corrupted the eternal glory of God into the things of corruptible flesh, what did God do?
A. He gave them up to uncleanness in the lusts of their hearts to dishonor their bodies among themselves. (1:24)
45. Men of corrupt minds exchanged the truth of God for what?
A. "The lie, "which stands for the acceptance of what is false (idols) against the real (God). (1:25)
46. Having accepted this lie, what did these men of corrupt minds do?
A. They worshipped and served the creature rather than the Creator.
47. Because men accepted the lie about God's nature and worshipped the creature rather than the Creator, to what did God give them up?
A. To vile passions. (1:26)
48. Name two examples of the vile passions.
A. 1) Women exchanged the natural use for what is against nature.
2) Men leaving the natural use of the woman burned in their lust one toward another; men with men committing what is shameful. (1:26-27)
49. Discuss "receiving in themselves the penalty of their error which was due."
A. This has reference to the suffering in their bodies from diseases that come because of promiscuous behavior and to the deformity of their spirits by warped emotions, values and concepts (see next question). (1:27)
50. God gave men over to what, because they did not like to retain Him in their knowledge?
A. To a debased mind to do those things which are not fitting. (1:28)

51. Define or paraphrase:
- | | | |
|----|--------------------------|---|
| a. | Unrighteousness | (Ungodliness) |
| b. | Fornication | (Sexual immorality) |
| c. | Wickedness | (Evil deeds) |
| d. | Covetousness | (Greed) |
| e. | Maliciousness | (Being spiteful) |
| f. | Full of envy | (Filled with jealousy) |
| g. | Murder | (Willful taking of innocent human life) |
| h. | Strife | (Division) |
| i. | Deceit | (Guile) |
| j. | Evil-mindedness | (A malignity of the thinking process) |
| k. | Whisperers | (Gossips) |
| l. | Backbiters | (Slanderers) |
| m. | Haters of God | (Those who abhor God and all He stands for) |
| n. | Violent | (Extreme or severe behavior toward others) |
| o. | Proud | (Arrogant) |
| p. | Boasters | (Braggarts) |
| q. | Inventors of evil things | (Those who conjure up evil schemes for greed and lust) |
| r. | Disobedient to parents | (Rebels against parental authority) |
| s. | Undiscerning | (Unaware and Unconcerned about spiritual things) |
| t. | Untrustworthy | (Faithless) |
| u. | Unloving | (To be heartless toward those who should be dear to us) |
| v. | Unforgiving | (Refuse to pardon even the slightest fault) |
| w. | Unmerciful | (Pitiless) (Romans 1:29-31) |
52. How many words or phrases are used to describe sin in Romans 1:29-31?
A. Twenty-three
53. Those who practice sin and ungodliness are worthy of what according to Romans 1:32?
A. Death.
54. To what does "death" refer in Romans 1:32?
A. It has reference to the spiritual and eternal death evil men deserve. That is, separation from God now and eventually in eternity, unless they repent.
55. Not only those who practice sin and ungodliness are worthy of death but who else?
A. Those who approve of the perpetrators of such evil. (1:32)

CHAPTER 2

56. Why did Paul affirm that certain men were inexcusable?
A. Because they condemned such sins as those of Romans 1 and yet practiced them. (2:1)
57. God's judgement against the gross immorality of the Gentiles was according to what?
A. According to truth. (2:2)
58. What rhetorical question did Paul ask in Romans 2:3?
A. "And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgement of God?" (2:3)
59. Rhetorically Paul indicated Jews were rejecting what three things of God?

- A. 1) The riches of His goodness.
2) His forbearance.
3) His longsuffering. (2:4)
60. God's goodness is designed to do what?
A. To bring men to repentance. (2:4)
61. Jews in accordance with what two things were storing (treasuring) up wrath for themselves?
A. 1) Their hardness and
2) Impenitence of heart. (2:5)
62. When was that wrath to appear?
A. In the day of wrath and revelation of the righteous judgement of God. (2:5)
63. How will God render to each one in judgement?
A. God will render to each one according to his deeds. (2:6)
64. List the two kinds of sentences to come from God's judgement, in the day of wrath?
A. 1) Eternal life to some
2) Tribulation and anguish on others. (2:7, 9)
65. To whom will God reward eternal life according to Romans 2:7?
A. Those who in patience continuance in doing good, seek glory, honor and immortality.
66. List three terms Paul uses to describe those who will receive indignation and wrath?
A. 1) Those who are self-seeking.
2) Who do not obey the truth.
3) Who obey unrighteousness. (2:8)
67. How does Paul speak of God's impartiality in condemnation of evil?
A. Paul says tribulation and wrath will be on every soul who does evil of the Jew first and also the Gentile. (2:9)
68. How does Paul speak of God's impartiality in reward for righteousness?
A. Paul says there will be glory, honor and peace to everyone who works good to the Jew first and also the Greek (Gentile). (2:10)
69. Quote Romans 2:11.
A. "For there is no partiality with God."
70. Judgement or condemnation is classified as being for what two categories of men in Romans 2:12?
A. 1) Those who had sinned without the law (Gentiles)
2) "and as many as have sinned in the law (of Moses)."
71. Whom does Paul affirm were, and were not, justified before the law?
A. 1) The doers of the law were justified,
2) Not those who simply heard. (2:13)
72. How could Gentiles without the written law of Moses be a law unto themselves?
A. By naturally doing the things the law required. This would be like what is termed "second-nature" to them (See next answer).

73. What did Paul affirm the Gentiles could have written in their hearts?
 A. "The work of the law." The term here "law's work" means such duties, as the law required. (2:15)
74. Describe how law is written in one's heart. (Cf. Jer. 10:23, 31:33; Rom. 10:17; John 6:44-45; Mark 16:15)
 A. Law: requirements of duty and responsibilities are placed in the human heart by communication or teaching. There is no such thing as a so-called, "law of the heart," inbred or springing up in man, even as it is written, "the way of man is not within himself" (Jeremiah 10:23). How then, was "the work of the law" written in the heart of the Gentile? It came through learning when he saw the things around him, e.g. the heavens (Psalm 19:1-3) or teaching from parents, elders, peers and teachers.
75. What else, besides the work of the law, written in the heart of the Gentiles, could also bear witness to them?
 A. Their conscience. Conscience being a product of what one has learned to accuse or excuse. (2:15)
76. How does Paul describe eternal judgement in Romans 2:16?
 A. As "the day when God will judge the secrets of men."
77. What does Paul mean by, judgement will be according to "my gospel"?
 A. It means the gospel of Jesus Christ of Nazareth, which Paul preached and to which he was totally committed. (2:16) See II Thess.2: 14 where Paul uses a similar expression.
78. Name five ways Paul describes the position of the Jews.
 A. 1) They rested on (trusted in) the law.
 2) Made their boast in God.
 3) They knew God's will.
 4) They approved the things of excellence.
 5) They had been instructed out of the law. (2:17-18)
79. Name four ways the Jews were confident in their own self-satisfaction.
 A. 1) That they were a guide to the blind;
 2) a light to those in darkness;
 3) instructors of the foolish;
 4) and teachers of babes. (2:19-20)
80. What two things did Paul indicate the Jews had in the law?
 A. 1) The form of knowledge and 2) truth. 2:20)
81. List the five rhetorical questions Paul put to the Jews to uncover their hypocrisy.
 A. 1) You who teach another, do you not teach yourself?
 2) You who preach a man should not steal, do you steal?
 3) You who say, do not commit adultery, do you commit adultery?
 4) You, who abhor idols, do you rob temples?
 5) You who make your boast in the law do you dishonor God through breaking the law? (2:21-23)
82. Because of hypocrisy among the Jews, what did Paul affirm had been written? (Cf. Isaiah 52:5; Ezekiel 36:22)
 A. "The name of God is blasphemed among the Gentiles because of you." (2:24)
83. How could circumcision become uncircumcision to the Jews?
 A. If they were breakers of the law their circumcision became like unto uncircumcision. (2:25)
84. How could the Gentile's uncircumcision be counted as circumcision?

- A. By keeping the righteous requirements of the law. (2:26)
85. How could those who were physically uncircumcised judge the Jew who was circumcised and had the written law?
A. By fulfilling the requirements of the law. (2:27)
86. List two ways Paul affirms one is not a Jew before God.
A. 1) God does not count a man a Jew if his "jewishness" is only outward.
2) God does not count one as circumcised if it is only outward in the flesh. (2:28)
87. List two ways one is a true "Jew" in the sight of God.
A. 1) One whose "jewishness" is inward, that is the individual lives the kind of life God expected of the Jew.
2) One whose circumcision is that of the heart. 2:29)
88. What is meant by "in the Spirit and not in the letter?"
A. "In the Spirit" means obeying the commands of the Spirit as He intended. That is, from the heart (cf. Rom. 6:17), in order to receive praise of God, and not just mechanically doing the law's requirements ("in the letter") by an outward show in the flesh to receive praise of men (cf. Matt. 6:5). (2:29)

CHAPTER 3

89. What question does Paul ask at the very beginning of Romans 3?
A. What advantage then has the Jew, or what is the profit of circumcision? (3:1)
90. What was the chief advantage of the Jewish people?
A. Having the oracles of God. (3:2) That is they had the Old Testament scriptures.
91. List two other advantages of Jews.
A. 1) They were descendants of Abraham. (Exodus 3:6)
2) They were a special people to God. (Deut. 7:6)
92. How does Paul answer the following question: "Will their (the Jews) unbelief make the faithfulness of God without effect?" (3:3)
A. "Certainly not, let God be true, but every man a liar." (3:4)
93. How can it be said (particularly of the Jews under the law) "our unrighteousness demonstrates the righteousness of God?"
A. Because man's disobedience to the law gave God the opportunity to demonstrate that He would keep His promises in spite of the Jews rejection of their responsibilities under that law.
94. How does Paul answer the question: "Is God unjust who inflicts wrath?"
A. Paul said; 1) Such a question was just that of man; that is, of a carnally minded man, who wanted to excuse his disobedience. 2) Certainly not! For then how would God judge the world? Comment: God was not unjust to punish disobedience, even though such unrighteousness afforded Him the opportunity to prove His righteousness. This is true because sin brings wrath even though some good may come out of it. (3:5-6) For example a child is pure and holy, although he or she may have been born of parents who committed fornication.
95. If the truth of God has increased to God's glory through man's lie, why is man judged a sinner?
A. Because sin is still sin even though God's glory is seen when He keeps His promises in spite of man's sins. (3:7)

96. What were some people slanderously reporting about Paul's teaching?
A. That he was saying, "Let us do evil that good may come." (3:8)
97. What did Paul say of those who slandered his message in such a manner?
A. Their condemnation is just. (3:8)
98. To whom does Paul refer in Romans 3:9 when he says, "Are we better than they?"
A. He means, are "we" Jews better than the Gentiles are?
99. What did Paul say he had previously charged?
A. That both Jews and Gentiles are under sin. (3:9)
100. Sum up God's conclusion about man in Romans 3:10-12.
A. There is none who does good, no not one.
101. Give four descriptions of the filth and blasphemy out of men's mouths found in Romans 3:13-14.
A. 1) Their throat is an open grave.
2) With their tongues they practice deceit.
3) The poison of asps is under their lips.
4) Their mouth is full of cursing and bitterness.
102. What is the conclusion as to the reason for the corruptness of man found in Romans 3:18?
A. There is no fear of God before their eyes.
103. To whom did the law speak?
A. To those who were under the law. (3:19)
104. What is Paul's affirmation in Romans 3:20 concerning the deeds of the law?
A. "Therefore by the deeds of *the* law no flesh will be justified in His sight."
105. By what came the knowledge of sin?
A. By law, that is a moral code or standard. The law of Moses was such a standard for its very purpose was to declare sin to be what it is - sin. (3:20)
106. Explain Paul's expression "but now the righteousness of God apart from the law is revealed."
A. Paul means, now, in the age of Messiah's reign the righteousness of God, in saving humanity through the blood of Christ, is revealed in the gospel. (3:21)
107. Tell what is meant by "being witnessed by the Law and the Prophets."
A. It means that salvation in Christ came not under the law, but was foretold (or witnessed before hand) in the Old Testament i.e., by the Law and Prophets (See I Peter 1:10-12) many centuries before it was revealed through the apostles. (3:21)
108. How is the righteousness of God described in Romans 3:22?
A. Even the righteousness of God which is through faith in Jesus Christ.
109. What is meant by "there is no difference?"
A. It means salvation is for all (Jews and Gentiles) through obedient faith in Jesus. (3:22)
110. Quote Romans 3:23.
A. "For all have sinned and fall short of the glory of God." Observe that the term "have sinned" is a verb. Humans do not inherit sin to fall short of God's glory. They *do* sin! By the Spirit Isaiah wrote

“all we like sheep have gone astray”(Isa. 53:6). We were not born astray. The living God made it very clear 2600 years ago that a child does not inherit the guilt of the father (Ezekiel 18:1-3, 19-20).

111. Having accepted the gospel we have been justified freely through what?
A. By God's grace through the redemption that is in Christ Jesus. (3:24)
112. God has set forth Jesus to be a propitiation by his blood through what?
A. Through faith. (3:22, 25)
113. What does propitiation mean?
A. An atoning sacrifice.
114. What did God demonstrate by setting forth Jesus and His blood to be a propitiation for us through faith?
A. His righteousness. (3:25)
115. To demonstrate His righteousness what did God do in His forbearance?
A. He passed over sins; that is, He pardoned sins when He took them away because of the blood of Christ (3:26). He did this at the cross for those under the Old Testament and the New (Hebrews 9:15-17).
116. In demonstrating His righteousness in Christ God determined to do what toward justice?
A. To show He is just and the justifier of the one who has faith in Christ. (3:26)
117. What kind of faith justifies both the circumcised and the uncircumcised?
A. An obedient faith, that is a faith, which works through love (Galatians 5:6).
118. Why is boasting before God of salvation by Jews or Gentiles excluded?
A. Because no man is good enough to keep the law of Moses or any other law that will bring him to moral perfection through his own efforts. See Titus 3:5.
119. What is meant by the law of faith?
A. It means the law of Christ (Gal 6:2), which is the New Testament (cf. Matthew 26:28), which is the body of faith once for all delivered to the saints (Jude 3). (3:27) Many theologians are fond of saying Christians are not under law, but under grace. It is plain we are not under the law of Moses or any code of law whereby we might seek to merit salvation (Gal. 3:24-25; Eph. 2:14-15; Col. 2:14-16), but we are not “without law toward God, but under law toward Christ” (I Cor. 9:21). See Romans 8:2 where the law of faith is called “the law of the Spirit of life in Christ Jesus.” We must remember that this “law of faith” (3:27) excludes the opportunity for man to boast of his accomplishments before God. For when we have done all that we could we shall still say, “we are unprofitable servants” (Luke 17:10).
120. Man is justified by faith apart from what?
A. Apart from the deeds of the law of Moses or any law that man may devise. (3:28) As it is written, "For if there had been a law given which could have given life, truly righteousness would have been by the law (i.e., the decalogue Gal. 3:21- see Deut. 4:13). In other words, if any law could have been thought up that would have produced moral perfection in man the ten commandments were as good as any. Yet, no man on the planet (Jew or Gentile) is good enough to be saved apart from the blood of Jesus, which is preached through the gospel. It is written again, "by the works of the law no flesh shall be justified," and again "I do not set aside the grace of God; for if righteousness comes through the law, the Christ died for nothing" (Gal. 2:16, 21).
121. How does Paul answer this question: "Is He not also the God of the Gentiles?"

- A. "Yes, the God of the Gentiles also." (3:29)
122. How can it be said that justification through obedient faith in Jesus Christ establishes law? (Note the text in the Greek New Testament does not have the definite article). In other words the apostle is not asking about establishing "the law", but about establishing God's right to give a "law" for mankind.
- A. No man is able to earn or merit salvation because he keeps a law and that means *any* law; yet Paul tells us he has established "law" (3:31). He has in this chapter set forth "the righteousness of God apart from law ... through faith in Jesus Christ" (3:21-22). He affirms that due to this we are "justified freely by His grace through the redemption that is in Christ Jesus" (3:24). The apostle then by the Spirit maintains that any boasting of personal righteousness that one might claim due to good deeds is excluded. He says such "is excluded. By what law? By works? No, but by the law of faith" (3:27). In other words the plan for man to become righteous before God is called "the law of faith." It is also called the "law of the Spirit of life in Christ Jesus" (8:2), the law of Christ (Galatians 6:2) and the "perfect law of liberty"(James 1:25). It teaches the necessity of obedient faith in Jesus Christ as God's Son (Matt. 7:21; Hebrews 5:8-9, Romans 6:3-4; 10:16) and it excludes all opportunities of boasting. For through this scheme of redemption a man must come to Jesus recognizing that he is a sinner without merit (See again Luke 17:10). Thus the apostle establishes law, that is the law of faith.

CHAPTER 4

123. With what question does the fourth chapter of Romans open?
- A. What then shall we say that Abraham our Father has found according to the flesh? (4:1) Nothing whatsoever, through which he could claim salvation, but the context shows Abraham did not trust in the flesh, but trusted in the living God through an obedient faith.
124. What could Abraham not do before God?
- A. He could not boast that he had earned his salvation. (4:2) This is true because Abraham through his obedient faith (James 2:20-24) did not earn salvation, but as a sinner he accepted it.
125. What was accounted to Abraham for righteousness?
- A. Abraham believed God and it was accounted to him for righteousness (4:3), because God saw his faith in action.
126. What natural law about earning is stated in Romans?
- A. When a man works for wages they are accounted as debt due, not as a gift of grace. (4:4)
127. Whose faith is accounted for righteousness?
- A. The man who does not trust in works of his own righteousness (Titus 3:5), but through faith trusts in God. (4:5)
128. David described the blessedness of what man?
- A. The man to whom God imputes righteousness apart from works. (4:6)
129. The quotation from David on the blessedness of the man to whom God imputes righteousness is found where?
- A. Psalm 32:1-2; Romans 4:7-8.
130. List the three kinds of works of righteousness named in the scriptures.
- A. 1) The works of law like Moses gave Israel by which no flesh can be justified (Rom 3:20, 28; 7:6-7)
2) The work of a man's righteousness through which no one can earn salvation (Titus 3:5).

- 3) The works of God (John 6:29) or the doing of the will of God (Matthew 7:21) through which we do not earn salvation (Ephesians 2:8-9), but accept it through a living obedient faith (Galatians 5:6; James 2:17; I John 5:3).
131. In what three ways does Psalm 32:1-2 and Romans 4:7-8 describe the blessedness of those who continually walk by faith?
A. 1) Their lawless deeds are forgiven. 2) Their sins are covered. 3) Their sins are not imputed to them.
132. What is Paul's rhetorical question of Romans 4:9?
A. "Does the blessedness then come upon the circumcision only or upon the uncircumcised also?"
133. What is affirmed in Romans 4:10 about Abraham's physical state when he was justified?
A. Abraham was uncircumcised when his faith was accounted to him for righteousness.
134. What was circumcision to Abraham?
A. It was a sign or seal of the righteousness of faith. (4:11)
135. Of whom did Abraham become the father?
A. Of all those who believe, not only of the circumcision, but any and all who walk in the steps of the faith which Abraham had while still uncircumcised. (4:12)
136. The promise (Genesis 17:4-6) to Abraham or his seed that he would be heir of the world was not through what?
A. "Not through a system of law like that given at Sinai, but through the righteousness of faith." (4:13)
137. If justification had come by Moses' law what would be true?
A. Faith would be made void and the promise of God to Abraham of no effect. (4:14) This is true because God promised Abraham that eternal salvation would come through his seed (Gal.3: 16) not the law of commandments (Ephesians 2:15), which was given 430 years after God had made the promise to Abraham (Gal 3:17).
138. How could it be said, "the law brings about wrath?"
A. The law of Moses like any statutory law worked wrath, because it was not designed to reward men for good, but to point out lawbreakers, who were worthy of punishment when they broke the law. (4:15)
139. Who are "all the seed" to whom the promise was made sure?
A. All those under the law or not, who, as Abraham did, believe unto righteousness. (4:16)
140. How can it be said Abraham "is the father of us all?"
A. We as Christians, whether Jews or Gentiles, are children of Abraham by faith, as it is written, "If you are Christ's then you are Abraham's seed..." (Gal. 3:29). (4:16)
141. How is the prophecy "I have made you a father of many nations" used in Romans 4:17?
A. It is applied to Abraham and all people on earth in every nation who become his through faith in Christ.
142. What two great powers are attributed to God in Romans 4:17?
A. 1) He gives life to the dead.
2) He speaks of certain things, which do not exist, as though they did and then brings them to pass, such as the inability Abraham and Sarah to have a child in their old age.

143. What did Abraham believe in spite of it being contrary to hope?
A. That he would have a son. (4:18)
144. Tell four things from Romans 4:18-21 about Abraham's reaction to God's promise that he was to have a son.
A. 1) With no basis for hope, in hope Abraham believed God.
2) Even though his and Sarah's bodies were "dead" he was not weak in faith.
3) He did not waver at the promise of a son through unbelief.
4) He was fully convinced what God had promised; God was able to perform.
145. What is meant "it" was accounted to him for righteousness?
A. Abraham's belief of God. (4:22) Anyone acquainted with the life of Abraham knows his faith was not faith only.
146. The things written concerning Abraham's faith being accounted for righteousness was for whose sake?
A. It was written not only for the sake of Abraham, but also for us who believe in God, who raised up Jesus our Lord from the dead. (4:23-24)
147. What does Paul affirm concerning the crucifixion and resurrection of Christ at the close of Romans 4?
A. 1) Christ was delivered up (crucified) because of our offenses.
2) He was raised because of our justification. (4:25)

CHAPTER 5

148. Since we have been justified by faith, what do we have?
A. We have peace with God through our Lord Jesus Christ. (5:1)
149. By what means do we, through Christ, have access to the grace of God in which we stand?
A. By faith. (5:2)
150. Standing in God's grace through obedient faith, in what do we rejoice?
A. In hope of the glory of God. (5:2)
151. Why should it be said, "we (Christians) also glory in tribulation?"
A. Because we can give glory to God when we, as our Lord did, suffer for the sake of righteousness and for our God. (5:3) See Matthew 5:10-12 and I Thessalonians 3:3-4.
152. What does tribulation produce in the life of a Christian?
A. Perseverance. (5:3)
153. What does perseverance produce?
A. Character. (5:4)
154. What is built up in the Christian through character?
A. Hope. (5:4)
155. What has been poured out in the Christian's heart?
A. The love of God. (5:5)
156. Tell by whom and how the love of God has been poured out in the heart of Christians.
A. The Holy Spirit has poured out the love of God in our hearts by producing the fruits of the Spirit in our lives (Galatians 5:22-23) through His word. (2 Tim. 3:16-17)

157. How was the Holy Spirit given to us?
 A. By faith when we became obedient to the gospel (Acts 2:38, 5:32). The Spirit dwells in us and is active in our lives through the word of faith (Romans 10:8,17; Galatians 3:14; 1 Peter 1:25), as Christ dwells in our hearts by faith (Ephesians 3:17).
158. What is meant by "when we were still without strength?"
 A. It refers to the time when we were sinners, away from Christ and powerless to save ourselves. (5:6)
159. What is meant by "in due time Christ died for the ungodly?"
 A. It means in "the fullness of time" God sent forth His Son, born of woman so "that He, by the grace of God, might taste death for everyone" (Galatians 4:4; Hebrews 2:9).
160. Give Paul's two observations on sacrificial service in Romans 5:7.
 A. 1) Scarcely for a righteous man will one die.
 2) Perhaps for a good man someone would dare to die.
161. How did God demonstrate His love toward us?
 A. "While we (humans) were still sinners, Christ died for us." (5:8)
162. Being justified by Christ's blood, our expectations for what, are much more, that is, much greater?
 A. That we shall be saved from wrath through Him. (5:9)
163. How can it be said of Christians "when we were enemies of God?"
 A. Because when we became youths (Genesis 8:21), we learned sin and turned against God by breaking His laws (1 John 3:4). We became outlaws toward God. (5:10)
164. Since we, as breakers of God's laws, are enemies of God, how is it possible for us to be reconciled to God?
 A. God himself provided the means for us to be reconciled to Him through the death of His Son. (5:10)
165. Since we have been reconciled to God through the death of His Son, what can we expect?
 A. We shall be saved by Christ's life. (5:10)
166. What is meant by "we rejoice in God through our Lord Jesus Christ?"
 A. It means we are to be joyful and happy as Christians and to let the world know our rejoicing is due to being in Christ where salvation is. (5:11)
167. Through whom have we received reconciliation to God?
 A. Jesus Christ. (5:11)
168. List the four points made in Romans 5:12.
 A. 1) By one man (Adam) sin entered the world.
 2) Death came through sin.
 3) Death spread to all men.
 4) All sinned, that is, representatively in Adam. The same type analogy is used in the saying that Levi paid tithes to Melchizedek in Abraham (Hebrews 7:9).
169. How could it be said "all sinned" in reference to Adam's sin?
 A. Because Adam sinned representatively for all his posterity. They did not inherit his sin or guilt (Ezekiel 18:19-20), but they did receive the consequences of it, that is death. This came about because after Adam and Eve had sinned they were forced out of the garden, away from the tree that gave life (Genesis 3:22-24). (5:12; See also 5:19)

170. How do we know from Romans 5:13 that law was in the world from Adam until the law of Moses?
- A. Sin was in the world prior to the giving of the law at Sinai; therefore law had to exist. In fact the scriptures tell us that God had law for mankind from creation (Genesis 1:28; 2:17; 26:5) The case of Sodom (Genesis 13:13) illustrates that God had laws – moral laws - long before the ten commandments were given. Law had to exist for sin to exist. (See 4:15; 1 John 3:4 and Genesis 26:5)
171. Why did death reign over men from Adam until Moses even though they had not personally sinned in the manner Adam did?
- A. Because all Adam's posterity received the consequences of his sin, which is physical death, because he was forced away from the tree of life. (See Genesis 3:22-24) It is amazing that the reformers in the 16th and 17th centuries did not see this point: if Adam and Eve had been allowed to stay in the garden they and their posterity would have continued to live always. Inherited sin did not bring death to the first couple's descendents, but the consequence of their sin, which led to being put out of the garden, did.
172. How could it be said that Adam was a type of Him who was to come?
- A. Adam was the head of the human race according to the flesh. Christ Jesus is head of the human race according to the Spirit. (5:14)
173. How is the free gift of God not like the offense or trespass of Adam?
- A. The trespass or offense by Adam opened the door of condemnation to the whole world. The free gift of God through Christ opened the door of eternal life to mankind, because it brought the opportunity for justification unto life for the world. (5:15)
174. What reigned over the whole human race because of Adam's sin?
- A. Death. (5:17)
175. Those, who receive the abundance of grace and the gift of righteousness through Jesus Christ, do what?
- A. They reign in life. (5:17)
176. Compare the reign of the Christian in life to that rule of Jeremiah in his time (Jeremiah 1:10).
- A. Jeremiah reigned over great and mighty nations in his time through the word of God (Jeremiah 1:10). This he did in spite of the terrible tribulation and rejection he suffered at the hands of his own people. Just so, Christians now sit together in heavenly places with Christ (Ephesians 1:20; 2:5-6) and reign in life with him (Romans 5:17) as kings and priests (Revelation 1:6; 5:10).
177. Contrast the results of Adam's transgression and Christ's gift to the whole human race based on Romans 5:18-19.
- A. Adam through disobedience brought sin, condemnation and death into the world. Christ through obedience (Hebrews 5:8-9) brought righteousness, freedom and eternal life to mankind. The many were made sinners by Adam's transgression in that he opened the door to transgression.
178. What benefit does the general resurrection supply to the whole human race?
- A. With the prospect of the general resurrection available to all, men may seek the Lord and receive immortality at the judgement bar of Christ. Had Christ not come no one would have been raised, therefore no one would have had the opportunity of immortality.
179. Why was Moses' law brought in?
- A. Law and sin were in the world from Adam to Moses (See Genesis 13:13; 26:5), but the law came in with its strict written code to cause sin to be seen for what it is, a heinous crime against God. (5:20)

180. When the law was added in order to cause the horror of sin to abound, what abounded much more?
A. The grace of God. (5:20)
181. What had reigned over the human race in death?
A. Sin. (5:21)
182. What now reigns in the life of the one who has received the gift of God's love?
A. The grace of God through righteousness. (5:21)

CHAPTER 6

183. With what two questions does Romans 6 begin?
A. "What shall we say then?" and "Shall we continue in sin that grace may abound?" (6:1)
184. How are the two questions of Romans 6:1 answered?
A. Certainly not! How shall we who died to sin live any longer in it? (6:2)
185. Into what were we baptized?
A. 1) Into Jesus Christ and
B. 2) Into His death. (6:3)
186. Why is being baptized into Christ important?
A. 1) Because salvation is in Christ (2 Timothy 2:10).
2) To be among the elect we must be in Christ (Eph. 1:3-4, I Peter 1:2, 2 Peter 1:10). No one is elect outside of Christ.
187. Give two reasons why being baptized into Christ's death is important?
A. 1) By being baptized into Christ's death we contact His blood, which He shed in death (John 19:33-34) for the propitiation of our sins; and
2) It is in the death of Christ that we are reconciled to God (Romans 5:10).
188. How is baptism described in Romans 6:4?
A. It is described as a burial (cf. Colossians 2:12). It is a travesty of dreadful and eternal consequences to substitute the sprinkling or pouring of water on a candidate for baptism. Baptism requires a burial in water and a raising out of it just as Jesus was buried in the tomb and raised.
189. When does the walking in newness of life begin for the sinner?
A. After he is raised from his burial (in water) into the death of Christ (cf. Colossians 2:12). (6:4)
190. When are we united with Christ in the likeness of His death?
A. At the time of our burial in baptism into Christ. (6:5)
191. Having been united with Christ in the likeness of His death what are we assured of?
A. We shall be in the likeness of His resurrection. (6:5)
192. What happened to our old man (old person or way of life) when we were baptized into the death of Christ?
A. The old man (our old way of life) was crucified with Christ. (6:6) This means we accepted a life of discipline that will cause our base passions to be mortified or put to death (Col. 3:1-5).
193. Since our old man (sinful way of life) was crucified with Christ when we were immersed into His death we

- should no longer be what?
A. Slaves of sins. (6:6)
194. What illustration is used in Romans 6:7 to show Christians have been freed from their sinful way of life?
A. The scriptures say, "He who has died is freed from sin." That is we left the life of sin when we repented and were buried in the "grave" of water.
195. Since we died to sin when we were immersed, we believe what?
A. We believe we shall also live with Him. (6:8)
196. What is Christ's relationship to sin and death?
A. First, death no longer has any dominion over Him. Secondly, He is dead to sin once for all time in that sin cannot tempt Him as it did prior to His crucifixion. See Hebrews 4:14-15 where it says, "Christ was in all points tempted as we are, yet without sin." (6:9-10)
197. How does the Christian stand in relation to sin?
A. Dead to sin, but alive to God in Christ Jesus our Lord. (6:11)
198. What is meant by "do not let sin reign in your mortal body?"
A. It means Christians must not ruled by the physical passions of the body. They must not permit sin to have rule over their lives. (6:12)
199. How can we allow sin to reign in our bodies?
A. By allowing ourselves to be ruled by our physical lusts. (6:12)
200. How can we present the members or parts of our body as instruments of sin?
A. By using our body and its individual parts as tools of unrighteousness. (6:13) This is why the Spirit says "he who commits fornication sins against his own body" (I Corinthians 6:18); because individuals body becomes the tool of the sinful act.
201. Why should we present, or use, the members, or parts, of our bodies as instruments of righteousness?
A. Because we are alive from the dead and we should present ourselves to God and His service. The meaning is, when we came out of the waters of baptism we were raised from being among those who are spiritually dead in sin (See Ephesians 2:5), and our bodies should now be living instruments of righteousness. (6:13)
202. Why does Paul say sin shall not have dominion over the Christian?
A. He wrote: "You are not under law but under grace." The meaning is - you Christians are not under a system of statutory law that simply condemns sin, but under a system of grace, which has made us free from a life of sin and its domination. Bear in mind, God through grace has given us "the perfect law of liberty" (James 1:25), which Paul calls "the law of the Spirit of life in Christ Jesus, (which) has made (us) free from the law of sin and death" (Romans 8:2). That took place when we accepted and obeyed it. Sin cannot have dominion over us as long as we walk in the light of His word (I John 1:7). (6:14)
203. List Paul's question and answer from Romans 6:15.
A. 1) "What then?" "Shall we sin because we are not under law but under grace?"
2) "CERTAINLY NOT!" is the reply. (6:15)
204. To whom is one a slave?
A. To whomsoever or whatsoever he presents himself to obey, whether sin unto death (spiritual and eternal) or of obedience unto righteousness. Note: Here (the latter phrase) Paul has in mind obedient

faith, which we practice under the New Testament of Jesus, which is "the perfect law of liberty."
(6:16)

205. What had the Christians done to become slaves of righteousness?
A. They had obeyed "that form (Greek – *tupon* - pattern) of doctrine to which they were delivered."
(6:17)
206. How do sinners obey the form (pattern) of the doctrine of Christ?
A. They obey the form or doctrinal model of that which has been presented to them, the gospel; the heart of which, is the death, burial and resurrection of Jesus (I Corinthians 15:1-4). This they did when they conformed to the pattern (*tupon*) by their own death to sin through repentance, burial in water and resurrection to walk in newness of life (cf. Romans 6:3,4; Colossians 2:12).
207. When are sinners set free from sin?
A. When they obey from the heart the doctrinal form of the death, burial and resurrection of Jesus found in the gospel; that is, when they have completed their primary obedience to the gospel. (6:18)
208. Why did Paul simplify his language to human terms?
A. Because of our fleshly weaknesses in the body. (6:19)
209. What great contrast is present in the life of the convert in Romans 6:19?
A. 1) Before our conversion each presented the various parts (members) of his or her body as slaves of uncleanness and lawlessness on top of lawlessness.
2) After our conversion each is to present the various parts (members) of his body as slaves of righteousness for the sake of holiness. (6:19)
210. What was true when we were slaves of sin?
A. We were free in regard to righteousness. (6:20)
211. What is the fruit of a life of evil before one is converted to Christ?
A. Spiritual death, which, without repentance, leads to eternal death. (6:21)
212. Name three blessings the child of God has since he has been set free from sin? (6:22)
A. 1) He has become a slave of God. (Rom. 2:18)
2) He has fruit unto holiness of life. (Heb. 12:14)
3) In the end he shall have everlasting life. Rom. 2:7)
213. List the two points made in Romans 6:23.
A. 1) The wages of sin is death.
2) The gift of God is eternal life in Christ Jesus our Lord.

CHAPTER 7

214. How did Paul address the Roman Christians in Romans 7:1?
A. As brethren.
215. To whom did Paul say he was speaking?
A. To those who know law. Here he means law in general. All would have some knowledge of general law and what it expects of a person. (7:1)
216. What did Paul say they knew about the law?
A. That law has dominion (rules) over a man as long as he lives. (7:1)

217. What two basic rules of marriage are stated in Romans 7:2?
 A. 1) A woman who has a husband is bound by law to her husband as long as he lives.
 2) If the husband dies she is released from the law of the husband.
218. To what particular law does the apostle speak?
 A. The law of the wife to the husband or vice-versa. (7:2) It is based on the first marriage immediately after creation (Gen. 2:24; Mt. 19:5-6). God stated in the original law "the two shall be one flesh." Jesus' give His law of marriage based on that original law: "what God has joined together let not man put asunder."
219. What is true if a woman marries another man while her husband lives?
 A. She will be called an adulteress. (7:3)
220. When is a woman free from the law of the husband so that she is no adulteress if she remarries?
 A. When her husband is dead. (7:3)
221. What did the apostle intend to illustrate by the use of the law of the husband to the wife?
 A. That through the body of Christ, we have become dead to the law. In other words God's people became dead to the law in the body of Christ, which was crucified; being now under the new covenant we are married to the newly risen Christ. (7:4)
222. How does Romans 7 show we are not under the ten-commandment law? (See verses 4 and 7)
 A. When Paul affirms we are dead to (separated from) the law he means the law of Moses, including the ten commandments, because he named specifically the 10th commandment, which says, "you shall not covet".
223. To whom are Christians married?
 A. We are married to Him who was raised from the dead, Christ Jesus. (7:4)
224. Why are we married to Christ?
 A. That we should bear fruit to God (John: 15:5). (7:4)
225. What is meant by "when we were in the flesh?"
 A. It means the time of our lives before we became Christians when we obeyed self, sin and Satan. That is, the period of time we were ruled by our own fleshly passions. (7:5)
226. When we were living the fleshly life, what was at work in the members of our body bearing fruit unto death?
 A. The passions of sins. (7:5)
227. What aroused the passions of sin in the body?
 A. The law. This does not mean the law was bad. It means that the codification of law in stone, and its bold condemnation of sinful practices, which were already in and of themselves sinful, stirred up fleshly opposition to it. (7:5)
228. Since we have been delivered from the law how should we serve?
 A. In the newness of *spirit* and not in the oldness of the letter. (7:6)
229. Discuss the contrast of serving in the newness of spirit and not in the oldness of the letter.
 A. The newness of *spirit* here has reference to serving God in a *spirit* renewed by the gospel, while not serving God in the sense of doing the things of the law simply because they were codified.

230. Was the law of Moses sin, that is, was it the thing that caused sin?
 A. Certainly not! The law named sin, but sin was already sin. Driving a car at 100 kph (62.13 mph) on a street frequented by children is criminal-like behavior, even if no sign is posted to warn a motorist of the need to limit one's speed. (7:7)
231. Which of the ten commandments does Paul use to illustrate the usefulness of the law?
 A. "You shall not covet". (7:7)
232. What is meant by "I would not have known sin except through the law?"
 A. The apostle means he would not have known that sin was sin unless he had been told that. The law made known that sin was sin. (7:7) Many times young people feel the passions of sexual lust, for example in a dance, and do not realize such is sin, until they learn such scriptures as "whoever looks at a women to lust for her has already committed adultery with her in his heart" (Matthew 5:28).
233. What advantage did sin take in relation to the commandment of God?
 A. It (sin) took advantage to deceive, by stirring up rebellion against the commandment when the command came and identified that the lifestyle of men was sinful. (7:8)
234. What is meant by "apart from law sin was dead?"
 A. Without law you do not have sin (See Romans 4:15) for the very definition of "sin is lawlessness" (I John 3:4). Note: Law (Gen. 26:5), and sin (Romans 5:13), were in the world prior to the giving of the law of Moses. When the law was given to the Jews it clearly defined for them what sin was and its consequences. It was used by the writer of Romans to illustrate to all the purpose of moral law. (7:8)
235. How could Paul say, "I was alive once without the law?"
 A. He means prior to knowing law, that is, before the time he became mentally and morally awake to law he was alive spiritually. The word of God informs us, "the imagination of man's heart is evil from his youth" (Genesis 8:21); not from conception or infancy. It is in one's adolescence that he learns moral precepts, breaks them and dies spiritually. (7:9)
236. What is meant by, "sin revived and I died?"
 A. It means when the commandment came into Paul's life, sin rose up in him as it had in others, when they learned the precept. That is, sin came alive in him as in all. (7:9) The Greek word translated "revived" is *anezesen* from the root *anazao*. This word is made from "*ana and zao*." The basic meaning of *ana* is "upwards, up" (H. J. Thayer, p. 34) and *zao*, means "to live" (*Ibid*, 269). The following is a very clear rendering of the passage, "Once I was alive apart from the law; but when the commandment came sin sprang to life and I died" (NIV).
237. How could it be said, the commandment in the law of Moses, which was for life, brought death?"
 A. The commandment was intended to warn men away from sin unto life with God, but through the weakness of the flesh, men broke the law and therefore the law condemned them to death for breaking the commandment. (7:10)
238. How could it be said, "sin by occasion of the commandment killed me?"
 A. Just as Satan took advantage of Eve by contradicting the commandment of God when He said, "you will not surely die" (Genesis 3:4-5), and lead her to spiritual death, even so sin takes advantage of the presence of God's laws against sinful conduct and leads men to separation from God. In other words it brought spiritual death in trespasses and sins (cf. Ephesians 2:1,5). Note: Paul's statement, "sin ... killed me," shows he was not born a sinner. Had he been dead in the "total depravity" of sin when he was born, sin could not have killed him. (7:11)

239. Paul affirms what three things about the law as given by Moses?
- A. It was:
 1) Holy,
 2) Just and
 3) Good. (7:12)
240. Romans 7:13 expresses the purpose of Moses' law by saying sin through the commandment became what?
- A. "Exceeding sinful," that is, Moses' law caused sin to be recognized for what it was, an enormous crime against God. The law said sin is sin (lawlessness against God).
241. What does Paul mean by "I am carnal, sold under sin?"
- A. Here Paul speaks for all, who are in the flesh; and he means the whole of mankind is ruled by sin because of the weakness of our fleshly nature. None are born sinners, but all are born flesh and because of this weakness, we all learn sin and obey it unto death just as our father Adam did. (7:14) In other words being carnal (flesh) means we are going to sin.
242. What is Paul describing in Romans 7:15-24?
- A. The plight of a person in the world trying by himself to overcome sin in his life. Without Christ it cannot be done.
243. What is meant by "What I hate, that I do?"
- A. The meaning is, that which one knows he should not do in his spirit, he does anyway because of the demands of the flesh and then hates himself for doing it. (7:15)
244. What is meant by "it is no longer I who do it but sin that dwells in me?"
- A. It means, the spirit of the person is driven to do what it admits is wrong by the powerful demands of the flesh. The fleshly demands are the perpetrators of crimes against God; and even though this does not absolve the individual of guilt; it does put the spotlight on the flesh as the cause of man's wicked behavior. (7:17)
245. What is meant by "in my flesh nothing good dwells?"
- A. There are no moral values in the fleshly body. It is simply a living lump of clay, which has physical demands and it insists that they be gratified. Jesus testified "the spirit indeed is willing but the flesh is weak" (Mark 14:38). The spirit of a person must overcome the flesh if he is to ever to defeat sin, but this one cannot do without help. (7:18)
246. Name four laws spoken of in Romans 7:22-23.
- A. 1) "The law of God;" 2) "law in my members;" 3. "The law of the mind;" and 4. "The law of sin."
247. Describe (A) "**the law in my members,**" and (B) the "**law of sin which is in my members.**"
- A. "**The law in my members**" is a law manifest by the physical demands of the human body. The body has rules: It demands air, food, water and many other things. These demands are ever present and powerful. To be a half decent human being one must control his physical desires through the rule of his spirit, but alone man can do only a very inadequate job. (7:23) Men create criminal and civil laws to enforce halfway decent behavior on the whole, yet even with these men still cannot reach moral perfection and are sinners.
- B. "**The law of sin, which is in my members**" results from the fleshly passions in the body, which cause us to exceed proper desires and break God's laws.
248. What is meant by "the law of my mind?"
- A. This is the demand of one's spirit which seeks to lift the creature above the degradation of submitting

to all the base desires of the flesh. (7:23)

249. What does the apostle mean by the expression "Oh wretched man that I am?"
- A. He means that the struggle between the overpowering demands of the flesh, against the better judgment of the mind, leave the creature wretchedly perplexed in his natural state. He portrays this conflict of spirit and body as a state of death - a living death. (7:24) Even men of the world recognize this internal conflict and cartoonists often portray it with an angel on one shoulder and a devil on the other.
250. How does Paul answer the question "who will deliver me from this body of death?"
- A. "I thank God - through Jesus Christ our Lord!" His point being, he thanked God, that through Jesus Christ coming into his wretched life, his spirit had been able to crucify the flesh with its inordinate demands, and thereby deliver him from a living death. (7:25) As it is written, "knowing this, that our old man was crucified with him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Rom 6:6). This took place when we through obedience were baptized into Christ's death (Romans 6:3). As it is again written, "those who are Christ's have crucified the flesh with its passions and desires" (Gal. 5:24). The crucifying of the flesh is a process that must continue for the child of God as long as he is in the fleshly body; for it is written, "therefore put to death your members which are on the earth..." (Col. 3:5). See Romans 8:1.
251. What is meant by the last sentence of Romans seven?
- A. Paul is summing up his description of the natural man in the world, who in his mind admits the law of God is right, but in spite of this admission, obeys the law of sin. (7:25)

CHAPTER 8

252. What blessed statement is given at the very beginning of Romans 8?
- A. "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit." (8:1)
253. List the two laws spoken of in Romans 8:2.
- A. 1) The law of the Spirit of life in Christ Jesus.
2) The law of sin and death. (8:2)
254. What does the law of the Spirit of life in Christ Jesus mean?
- A. It is the New Covenant or the New Testament, which is also called "the perfect law of liberty" (James 1:25); "the law of Christ" (Galatians 6:2) and "the law of faith" (Romans 3:27). (8:2)
255. What is meant by the law of sin and death?
- A. It is the law, which says, when you obey sin you reap death (cf. 3:23). (8:2)
256. List five laws referred to in Romans.
- A. 1) "The law of God" (7:25);
2) "The law of the mind" (7:23);
3) "The law of the flesh" (called the law in my members) (7:23);
4) "The law of sin and death" (8:2);
5) "The law of faith" (3:27); which is also called, "the law of the Spirit of life in Christ Jesus" (8:2).
257. Explain the statement "what the law could not do in that it was weak through the flesh."
- A. The law was weak, not in and of itself, but weak because of what it had to deal with, that is men in the flesh. (8:3)

258. What did God do in response to the weakness of the law?
 A. He sent his own Son in the likeness of sinful flesh, in order to condemn sin in the flesh. (8:3)
259. How are the righteous requirements of the law fulfilled?
 A. They are fulfilled in us who do not walk according to the flesh, but according to the Spirit, that is, according to the teaching of the Holy Spirit. (8:4)
260. What is meant by "those who live according to the flesh?"
 A. It means those who conduct their lives according to the physical passions of the body, and therefore set their minds always on fleshly lusts. Their very lives are driven by such. (8:5)
261. What is meant by "those who live according to the Spirit?"
 A. It means those who live according to the words of the Holy Spirit as found in the perfect law of liberty. (8:5)
262. What is meant by "carnally minded?"
 A. It means to be fleshly minded. In other words, to be driven, motivated and controlled by the passions of lust in the physical body. Simply put it means to always think about things of the fleshly life. (8:6)
263. What is meant by being spiritually minded?
 A. It means to be driven, motivated and controlled by the words of the Spirit of God as delivered to us by the apostles in the New Testament. Only in walking by the will of God can we truly be "spiritually minded" and have "life and peace" (cf. Matthew 7:21). (8:6)
264. How is the carnal mind enmity against God?
 A. Because the carnal (fleshly) mind disobeys and repudiates all the will of God. (8:7)
265. What is meant by the carnal mind "is not subject to the law of God nor indeed can be?"
 A. The carnally minded person does not submit to the will of God and as long as the mind remains carnal in its thoughts it will not and cannot be subject to God's law. (8:7) A person who has such a mind must learn to think in spiritual terms.
266. List five places (reference and name) where the gospel (New Testament) is referred to as law.
 A. 1) "The law of faith" (Romans 3:27).
 2) "The law of the Spirit of life in Christ Jesus"(Rom. 8:2).
 3) "The law of God" (Romans 8:7)
 4) "The law of Christ" ((Galatians 6:2).
 5) "The perfect law of liberty" (James 1:25).
267. What is meant by "those in the flesh cannot please God?"
 A. It means those who are walking according to the dictates and commandments of fleshly desires cannot please God. (8:8) This verse makes clear what is meant by the carnal mind "is not subject to the law of God nor indeed can be" (8:7).
268. How can we be sure we are not in the flesh?
 A. If we know the Spirit of God dwells in us.
269. How does the Spirit dwell in Christians?
 A. The Holy Spirit dwells in Christians through faith (Galatians 3:14). This means the Holy Spirit lives in and rules the Christian's life by means of His word, when the Christian believes and keeps on

obeying that word (Cf., Ephesians 5:18; Galatians 4:19).

270. How does Christ dwell in Christians?
A. Christ dwells in the Christian's heart by faith. The Christian absorbs the mind of Christ when he hears, believes and acts upon the words of the Spirit about Christ and His teaching. The sanctified one therefore takes on the image of Christ (2 Corinthians 3:18). Christ is thus formed in the child of God (Philippians 2:5; Romans 8:29; Ephesians 3:17; Galatians 4:19; See also answer above).
271. What is true if one does not have the Spirit of Christ?
A. He is none of His. This means Christ through His word must dwell in us and rule us if we are to be His. (8:9) The context shows that having the Spirit of Christ does not simply mean having the disposition of Christ. It means the saint has the mind of Christ (Philippians 2:5) as He dwells in us by faith (Ephesians 3:17) through the word. This means as Paul wrote, "Christ in you, the hope of glory" (Colossians 2:19).
272. Contrast the body and spirit of the Christian as found in Romans 8:10.
A. 1) "The body is dead" because of sin, that is, dead to sin. The Christian's body is dead in reference to participating in a sinful way of life.
2) "The spirit is life" because the spirit is alive unto God in the practice of righteousness. (8:10)
273. Who is meant by "the Spirit of Him who raised Jesus from the dead?"
A. It means the Spirit of the living God, the eternal Father. (8:11)
274. How can God give life to our mortal bodies?
A. When we become Christians our bodies become dead to sin and dead to the world, but through the Spirit of God who works in us, through His word, our mortal bodies are made alive unto righteousness. (8:11)
275. From the negative side saved people are debtors to do what?
A. To live not according to the flesh, that is, they are not to live a life controlled by fleshly appetites. (8:12)
276. If Christians live according to the flesh what will happen?
A. They will die, that is they will be separated from God both now and eternally. (8:13) See I Timothy 5 for a good comment on this point.
277. According to Romans 8:13 what must the Christian do in order to live?
A. He must, by the Spirit, put to death the deeds of the body (Col. 3:5). This is done by applying the sword of the Spirit to all situations we meet in life. Jesus gave just such a demonstration when He met the archenemy of mankind on the field of battle (Matthew 4:1-10). The Lord of glory smote the devil hip and thigh with the sword of the Spirit.
278. How do Christians by the Spirit put to death the deeds of the body?
A. This is done by hearing and obeying the words of the Holy Spirit in the Scriptures. By thus renewing our minds (See Romans 12:1-2) we crucify "the flesh with its passions and desires" (Galatians 5:24). The willing and obedient (cf. Isaiah 1:19) individual utilizes the words of the Spirit to discipline himself to walk according to the commandments blameless (cf. Luke 1:6).
279. Who are sons of God?
A. Those who are led by the Spirit of God. (8:14)
280. How is one led by the Spirit?

- A. Through the words of the Spirit, which are found in the blessed gospel of Jesus, the New Testament.
281. What is meant by "you did not receive the spirit of bondage again to fear?"
 A. Before they came to Christ they had been in bondage to sin and the fear of death (cf. Hebrew 2:14-15), but when they obeyed Christ they had received remission of sins (cf. Acts 2:38) and liberty in Christ Jesus (2 Corinthians 3:17). They had liberty from sin and from the fear of death. (8:15)
282. What spirit have we received?
 A. The Spirit of adoption. This means at the time we received and obeyed the words of the Spirit through the gospel we were adopted by the living God to be His own children. (8:15)
283. What is meant, "we cry out Abba, Father?"
 A. The term "Abba" means Father in the Aramaic language and is here used to show men and women who are adopted by God in any nation may call God, Father in their own tongue. (8:15)
284. How does the Holy Spirit bear witness with our spirit?
 A. God commands that men do certain things to receive adoption; when we have done those things we have the very testimony of the Holy Spirit in His word agreeing with our Spirit that what we have done makes us children of God. He witnesses to us in the word of truth. A most important statement on the Spirit testifying by means of the written word is found in Hebrews 10:15-17. (8:16)
285. To what does the Holy Spirit bear witness? (8:16)
 A. That we are children of God. He does this not by strange feelings or sensations in the body. It is not done by some unusual sign on the landscape or in the clouds, but by His intelligent testimony found in the word He inspired; that is, the word of the gospel (1 Peter 1:18-25).
286. As children of God we are also what?
 A. Heirs of God, even joint heirs with Christ (8:17).
287. To be joint heirs with Christ we must do what?
 A. We must suffer with Him, even as it is written, "Yes, and all who desire to lie godly in Christ Jesus will suffer persecution" (2 Timothy 3:12). (8:17) Few people want to suffer for Christ's sake.
288. Discuss the term, "that we may also be glorified together."
 A. This means we will be glorified together with Christ Himself in heaven. (8:17)
289. To what, does Paul say our present sufferings are not worthy to be compared?
 A. "With the glory that shall be revealed in us." (8:18)
290. The earnest expectation of the creation waits for what?
 A. "For the revealing of the sons of God." This means the supreme purpose of all creation is to bring forth the children of God. (8:19)
291. Why was all creation subjected to futility?
 A. God so subjected it in hope of acquiring sons and daughters. (8:20) The meaning of this is that God made the earth a temporal place, that is not an eternal place of dwelling, thus man is expected to see the world passing away and seek an eternal home.
292. Creation will be delivered from the bondage of corruption into what?
 A. "Into the glorious liberty of the children of God." The thought here is that along with the final redemption of the body of the Christian (See Romans 8:23), will come the transformation of the

whole creation. To this agrees the words of the apostle Peter, who, after affirming this present heavens and earth will be burned up, said, "nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells" (2 Peter 3:13, cf. Revelation 21:1). The "redemption of the body" refers to the putting off of this corruptible body which may be utterly destroyed and the putting on of our new body from heaven (2 Corinthians 5:1-5). That is, when we exchange this old fleshly body for the new one like that of Christ (I John 4:5). (8:21)

293. For what does the whole creation labor with birth pangs?
A. Creation is here personified to explain the suffering of mankind on this temporary plain of existence. The whole of creation suffers under the curse of sin, even as God told the man "cursed is the ground for your sake" (Genesis 3:17). It, therefore, groans under this burden to bring forth sons and daughters of God. (8:22) Sin, sickness, disease, death and dying tell us this.
294. What is meant by we "who have the first fruits of the Spirit?"
A. It is speaking of Christians whose bodies became temples of the Holy Spirit at the time of conversion (Acts 2:38, 5:32, I Corinthians 6:19). This is true because through adoption to become sons of God, all Christians, even Gentiles, partake of the blessings of Abraham, in order that "we might receive the promise of the Spirit through faith" (Galatians 3:14). (8:23)
295. Christians groan in this body for what?
A. "The redemption of the body," which has reference to putting off mortality and the putting on of our new immortal body (I Corinthians 15:53, 2 Corinthians 5:1-5). The idea behind Paul's thought of those who have the first fruits of the Spirit groaning, is that, even Christians suffer because this world is cursed with sin. (8:23)
296. What is meant by "we were saved in this hope?"
A. The term hope has reference to our hope for redemption from mortality by the living God and this hope sustains us. (8:24)
297. What the Christian hopes for (eternal redemption in heaven) he cannot see, but he waits with what?
A. Perseverance. (8:25)
298. How and where does the Holy Spirit make intercession for us?
A. The Holy Spirit helps our weaknesses by taking them to the Father and this is done at the throne of grace (Compare Hebrews 4:14-16). (8:26)
299. What does the Spirit take of ours and intercede to the Father?
A. Our weaknesses, even those expressed by us only in groanings that are not uttered as understandable speech. (8:26)
300. The Holy Spirit makes intercessions for the saints according to whose will?
A. The will of God. (8:27)
301. What is the great and wonderful promise of Romans 8:24?
A. "And we know that all things work together for good to those who love God, to those who are the called according to His purpose." We at times struggle to grasp the blessedness of this great promise. This is especially true when some great tragedy comes into our lives. Job had the same problem, but as our brother James tells us in relation to Job's suffering, we have "seen the end intended by the Lord" (James 5:11).
302. How did God foreknow the saved?
A. He foreknew that all in His Son would be the saved. Observe that God did not predestine any

individual or group *outside* of Christ, as it is written, "He chose us in Him" (Ephesians 1:4). (8:29)
Elect ones of God are those in Christ. As noted God has elected no one outside of Christ, but has said, "whoever desires, let him take of the water of life freely" (Rev. 22:17; cf. John 5:40). God predetermined the kind of individual who will be saved in Christ - the willing and obedient (John 7:17; Isa. 1:19).

303. Unto what did God predestine the ones to be saved?
A. "To be conformed to the image of His Son (2 Corinthians 3:18)." (8:29)
304. God predestined that the saved would be conformed to the image of Christ so that Christ might be what?
A. "That He (Christ) might be the firstborn of many brethren." (8:29)
305. God, having predestined that those in His Son would be saved, did what?
A. He called them. (8:30)
306. How did God call those who were to be saved and conformed to the image of His Son?
A. He called them through the gospel, as Paul said to those in Thessalonica, "He called you by our gospel" (2 Thessalonians 2:14). This is why Jesus commanded, "go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved..." (Mark 16:15-16); and again it is written, "And the Spirit and the bride say, come! And let him who hears say, come! And let him who thirsts come, and whoever desires, let him take the water of life freely" (Revelation 22:17).
307. What is meant by "whom He justified, these He also glorified?"
A. God justifies those whom He calls through the gospel and He glorifies them in prospect for all who die in Christ are glorified. As it is written, "Blessed are the dead who die in the Lord from now on. Yes, says the Spirit, that they may rest from their labors, and their works do follow them" (Rev. 14:13; Eph. 1:7; Col. 1:14; IPet. 2:18-19; Rom. 8:18). (8:30)
308. "If God is for us who can be against us?"
A. The enemy is in the minority, as Elisha said, "Do not fear, for those who are with us are more than those who are with them" (2 Kings 2:16).
309. What is the greatest demonstration that God is for us?
A. That He spared not "His own Son, but delivered Him up for us all." (8:32)
310. Shall not God, with Christ, freely give us all things?
A. God has in Christ Jesus given us all things that pertain to life and godliness (2 Peter 1:3). (8:32)
311. "Who shall bring a charge against God's elect" ones?
A. No one, for even Satan, who is the accuser of the brethren (Revelation 12:10) cannot find a way to accuse them because God has justified His people (I Pet. 1:18-19) through the precious blood of Jesus. (8:33)
312. What is meant by, "It is God who justifies?"
A. It means, it is God who justifies through His Son's blood (Rom. 5:9). This takes place when we through obedient faith accept that blood as the propitiation for our sins. (8:33)
313. "Who is he who condemns?"
A. None, for God has granted a pardon to His people through His own mercy and grace. (8:34)
314. What four affirmations are made about Christ Jesus our Lord in Romans 8:34?

- A. 1) It is Christ who died.
2) He is risen.
3) He is at the right hand of God.
4) He also makes intercessions for us.
315. Who shall separate us from the love of Christ?
A. No one, with the exception of our selves should we turn away in unbelief. (8:35)
316. List seven things the apostle shows will not separate the man of faith from the love of Christ.
A. 1) Tribulation, 2) Distress, 3) Persecution, 4) Famine, 5) Nakedness, 6) Peril, 7) Sword. (8:35)
317. What prophesy does Paul quote to show how far the faithful will go in order to cling to Christ?
A. "For your sake we are killed all day long; we are accounted as sheep for the slaughter" (Psalm 44:22, Romans 8:36).
318. What is meant by "in all these things we are more than conquerors?"
A. This was a most appropriate comment to the saints in Rome the city of many triumphs for worldly conquerors, yet through Christ we are greater than all conquerors like Alexander, Caesar or Napoleon. (8:37)
319. Name ten other things Paul said he was persuaded could not separate us from the love of God, which is in Christ Jesus our Lord?
A. 1) Death, 2) Life, 3) Angels, 4) Principalities, 5) Powers, 6) Things present, 7) Things to come, 8) Height, 9) Depth, 10) Nor any created thing. (8:38-39)

CHAPTER 9

320. What three affirmations does Paul make at the beginning of Romans nine?
A. 1) I tell the truth in Christ.
2) I am not lying.
3) My conscience also bearing witness in the Holy Spirit. These things Paul said to confirm the sincerity of his next statement about love for the Jews. (9:1)
321. What did Paul say he had continually in his heart?
A. Great sorrow and grief for his kinsmen according to the flesh. (9:2)
322. What did he say he could wish?
A. That he could wish himself accursed from Christ for his brethren, his kinsmen in the flesh. (9:3)
Observe this was only a wish, not at all a possibility. (See Exodus 32:32-33).
323. Name nine ways Paul identifies his kinsmen according to the flesh.
A. 1) Israelites, 2) Those to whom pertained the adoption, 3) The glory (of being God's people), 4) The covenants, 5) The giving of the law, 6) The service of God, 7) The promises, 8) Of whom are the fathers, and 9) From whom, according to the flesh, Christ came. (9:4-5)
324. How does Paul identify Christ after affirming He came from Israel according to the flesh?
A. "Eternally blessed God" (9:5)
325. What is meant by "they are not all Israel who are of Israel?"
A. Simply because a person is of the fleshly stock of Jacob (Israel) does not mean he is of God's true Israel. (9:6)

326. How are the children of Abraham and Isaac contrasted?
 A. The apostle shows that even the Old Testament did not consider all of Abraham's descendants as children of promise for it contrasted them with those of Isaac, quoting God who said, "In Isaac your seed shall be called" not in Ishmael or of Keturah's sons (Genesis 21:12). (9:7)
327. What is plainly affirmed about the children of the flesh of Abraham?
 A. "That is, those who are the children of the flesh, these are not the children of God" (9:8)
328. What is affirmed about the children of promise?
 A. "The children of the promise are counted as seed" (9:8).
329. What does God's statement to Rebecca about her sons: "the older shall serve the younger" teach about God's purpose?
 A. There are certain things God has determined in His own purpose and plans which are against the idea that one can earn his salvation by works. Neither does a person merit salvation simply because he is of a certain race. God chose the younger of Isaac's children over the elder showing that physical descent did not determine God's favor. (9:10-12)
330. What does "Jacob have I loved, but Esau I have hated" mean?
 A. This statement was made through Malachi (1:2-3) over a thousand years after the two sons of Jacob were born and it means God loved the nation of Israel over the nation of Edom. (9:13) This was because of the righteous individuals in Israel who served as the "salt" of the nation.
331. Is there unrighteousness with God?
 A. "Certainly not" is the apostle's answer for God had the right to choose servants according to His will. (9:14)
332. Sum up God's statement to Moses on compassion.
 A. God said to Moses, I will have compassion on whom I desire to have compassion. (9:15) The apostle's point is that God did not have to select people for Himself according to the imagination of men, but He selected people on the basis of His will and perfect understanding of human nature.
333. What is meant by "it is not of him who wills, nor of him who runs, but of God who shows mercy?"
 A. It means God did not decide to save certain ones because they willed Him to do it, nor because their good moral deeds (him who runs) forced Him to accept them, but He set forth His acceptance of all in Christ Jesus, because of His desire and His mercy. (9:16)
334. Why did God say He had raised up Pharaoh?
 A. God told Pharaoh I raised you up to "show My power in you, and that My name might be declared in all the earth" (Exodus 9:16). (9:17) God knew the condition of Pharaoh's heart, and He needed a man of Pharaoh's disposition to punish the cruel and murderous Egyptians and to show His (God's) glory in the earth. Pharaoh was raised up to manifest God's own power. Had there been a weak man on the throne of Egypt God would not have had the occasion to demonstrate His power over the arrogant Egyptians and their gods. Alternately applying and lifting plagues by God hardened Pharaoh's heart.
335. Explain: "He has mercy on whom He wills and whom He wills He hardens."
 A. God was determined to show mercy toward the kind of person He desired and not according to human desires. He determined to provide the means of hardening to those who were of the disposition to despise His purpose and plans. The concept here is like that which says God will send a strong delusion to those who do not love the truth (2 Thessalonians 2:10-12). When men hate the truth, God

will give them ample opportunity to have all the error and lies they want. (9:18)

336. Name two questions that may be put to God about His choice of mercy?
A. 1) Why does He still find fault? God can rightly find fault because man has sinned. It was and is His choice as to the plan of salvation, which identifies the kind of individual, whom He desires to pardon.
2) Who has resisted His will? God's will is that all be saved, as it is written, God is "not willing that any should perish but that all should come to repentance" (2 Peter 3:9), but man must be saved in the manner God has chosen. That involves God's will of choosing the means as to how men are saved. (9:20)
337. What rhetorical question does Paul ask about potters in relation to God's will?
A. In response to the presumptuous question: "Why have you made me like this?" Paul responds on behalf of God: "Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?" (9:21)
338. What two things did God seek to demonstrate through His sovereign will according to Romans 9:22-23?
A. 1) His wrath upon vessels of wrath, and
2) The riches of His glory upon the vessels of mercy.
339. Who are the vessels of mercy upon whom God showed mercy?
A. Those whom He called according to His will both of Jews and Gentiles (cf. Acts 2:39-40). (9:24)
340. The quotation from God by Hosea (Hosea 2:23; Romans 9:25): "I will call them my people who were not my people" refers to whom?
A. The Gentiles who would respond to the gospel call.
341. How did God through Hosea (Hosea 1:10; Romans 9:26) show His desire to adopt people caught up in paganism?
A. God foretold that those who were not His people would be "called the sons of the living God."
342. Tell by whom and where it was prophesied, "though the number of the children of Israel be as the sand of the sea, the remnant will be saved."
A. Isaiah 10:22 (9:27)
343. Isaiah (Isaiah 1:9; Romans 9:29) affirmed about Israel, "unless the Lord of Sabaoth (hosts) had left us a seed: we would have been like what?
A. Sodom and Gomorrah.
344. The Gentiles, who did not pursue righteousness, have obtained what?
A. They "have attained to righteousness, even the righteousness of faith." (9:30)
345. How was it possible that Israel who pursued the law of righteousness did not attain to the law of righteousness?
A. "Because they did not seek it by faith, but as it were, by the works of the law." (9:32) The point here is that God wanted the Jews to believe His testimony about His Son, but they kept on trying to prove they could be righteous by their own efforts at keeping the law of commandments.
346. What is illustrated by God's promise in the prophets (Romans 9:33) that he would put a stumbling block in Zion?
A. That God would provide salvation to mankind according to His will, and knowing the hearts of the men of Israel He knew they would stumble over the meek and lowly Jesus (See Rom. 3:20; Eph.

2:15).

CHAPTER 10

347. What is the very first thing Paul says at the beginning of Romans 10?
A. "Brethren, my hearts desire and prayer to God for Israel is that they may be saved." (10:1)
348. What did Paul bear witness to concerning Israel?
A. "That they have a zeal for God, but not according to knowledge." (10:2)
349. Being ignorant of God's righteousness and seeking to establish their own righteousness, what had Israel done?
A. They had "not submitted to the righteousness of God." They were ignorant of the fact that God wanted servants who would do His bidding and not those who would try to prove how good they could be at keeping a strict moral code (cf. I Samuel 15:22), whether they believed Him or not. (10:3)
350. How can it be said, "Christ is the end of the law for righteousness?"
A. The end or object to which the law pointed was righteousness, and Christ provides man with the righteousness the law sought, thus He is the end at which the law aimed. (10:4) Those who become believing servants of Jesus attain to that righteousness in Him.
351. Why did the law's statement "the man who does those things shall live by them" present such a problem to the human family?
A. Because humans, encumbered by the flesh, are incapable of fulfilling the demands of the law. (10:5)
352. What two extremes are used as illustrations of things not necessary to obtain the righteousness of faith?
A. 1) The extreme of "Who will ascend into heaven to bring Christ down?" (10:6)
2) Or the equal extreme of "Who will descend into the abyss to bring Christ up?" (10:7)
353. How far do God's people have to go to have the righteousness of faith?
A. It is the word "near you, even in your mouth and in your heart," that is, the word of faith, which we preach (See I Peter 1:18-25). (10:8)
354. What two things are used to represent the whole plan of salvation in Romans 10:9?
A. "Confess with your mouth the Lord Jesus and believe in you heart that God has raised him from the dead."
355. With what does a person believe unto righteousness?
A. With his heart, that is his spirit or inner person. (10:10) Our Lord showed His great contempt for those who simply served God with their lips calling them hypocrites and quoting Isaiah: "These people draw near to me with their mouth, and they honor me with their lips, but their heart is far from me" (Matthew 15:8)
356. What does one do with his mouth unto salvation?
A. Confess the Lord Jesus. (10:10) Our Lord Himself said, "...whoever confesses me before men, him will I confess before My Father who is in heaven" (Matthew 10:32).
357. What does Paul affirm in Romans 10:11 that was foretold in Isaiah 28:16?
A. "Whoever believes on Him (Jesus the rock) will not be put to shame."

358. How was Paul able to affirm "there is no distinction between Jew and Greek" with God?
 A. Because "the same Lord over all is rich to all who call upon Him." (10:12)
359. Give the three references where "for whosoever calls upon the name of the Lord shall be saved" is found
 A. 1) Joel 2:32; 2) Acts 2:21; and 3) Romans 10:13. This does not mean simply calling out the name of Jesus as one might do on his deathbed. This is seen by the fact that Jesus Himself affirmed, "Not everyone who says unto me Lord, Lord, shall enter the kingdom of heaven, but he who does the will of My Father in heaven" (Matthew 7:21). See the next question where we learn how one was told what to do in order to call on the name of the Lord.
360. How did Ananias of Damascus tell Saul to call on the name of the Lord (Acts 22:16)?
 A. When Ananias found Saul down, fasting and praying, three days after Saul had seen the Lord he said to him, "why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord." Ananias did not say to him just keep on praying until you pray through. He did not say, just ask Jesus to come into your heart by praying "the sinner's prayer. On the contrary he ask why Saul was delaying to be baptized.
361. Compare Matthew 7:21 and Romans 10:13.
 A. The term, "call on the name of the Lord" in Romans 10:13 does not have reference to simply verbalizing Christ's name for salvation. It means to call on the name of the Lord in such a manner as to believe and obey "the will of (Christ's) Father in heaven" (Matthew 7:21). This is seen in Acts two where the 3000 called on Him by their obedience in baptism (Compare 2:21,36-41).
362. List the four questions from Romans 10:14-15.
 A. 1) "How shall they call on Him in whom they have not believed?"
 2) "How shall they believe in Him of whom they have not heard?"
 3) "How shall they hear without a preacher?"
 4) "How shall they preach except they are sent?"
- How tragic it is today that we seem to regard this scripture as being redundant. For it is the rare church which sends out a gospel preacher to preach to those who have not heard. There are 6.7 billion plus souls on this planet that bear testimony to that fact. Where are the evangelists to go and where are the churches to send?
363. What does the Holy Spirit affirm is beautiful about a gospel preacher?
 A. His feet. (10:15)
364. Compare the expression "they have not all obeyed the gospel," which is found in 10:16a with 10:9, 13 and to 16b.
 A. In the texts the terms *belief* and *obedience* are used interchangeably.
365. How does faith come?
 A. "Faith comes by hearing and hearing by the word of God." (10:17) Some claim they get direct messages from God or the Holy Spirit, but there is not one word they can reveal about God that does not come from the written word.
366. How does the writer of Romans indicate the spread of the gospel?
 A. "Their sound has gone out to all the earth, and their words to the ends of the world." (10:18)
367. How had Moses warned the Jews that God would appeal to the Gentiles to become believers?
 A. Moses quoted God, who said, "I will provoke you to jealousy by those who are not a nation, and I will anger you by a foolish nation." (10:19)

368. To what does the term "I will anger you by a foolish nation" refer?
 A. It refers to the "nation" made up of the saved from all nations, that is, the nation belonging to Christ, even as Peter spoke to Christians and said, "You are ... a holy nation," although, they "once were not a people" (1 Peter 2:9-11). (10:19)
369. What is meant by Isaiah's statement from God: "I was found by those who did not seek me?"
 A. This was a prophecy by Isaiah that the Gentiles would accept salvation through Christ. (10:20)
370. What did God, through Isaiah, say about Israel's infidelity?
 A. God said of Israel, "All day long I have stretched out My hands to a disobedient and contrary people." (10:21)

CHAPTER 11

371. Give the question and answer Paul used at the beginning of chapter 11 verse 1.
 A. 1) "Has God cast away His people?" 2) Certainly not! In the next few verses Paul shows that God's people did not consist of all those who made up the fleshly nation of Israel. He shows that God's people, the true Israel, were always the righteous and faithful within that nation. Here Paul says God did not cast off His people. That is He did not cast off the God fearing people of that nation. The same apostle in the Galatian letter by the use of an allegory shows that God did cast off the *fleshly* nation of Israel. In other words modern Israel, which sits on the right-bank of the Jordan is no more the Israel of God, than is any other earthly nation.
372. What did Paul say of his ancestry in Romans 11:1?
 A. "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (11:1)
373. "God's people whom He foreknew" refers to whom?
 A. This term refers to those righteous Israelites or Jews throughout all generations, who served in the midst of the fleshly nation of Israel. In fact it was on behalf of those believing, obedient Jews that God cared for and protected physical Israel. Isaiah had warned the nation in his day, "If you be willing and obedient, you will eat of the land" (Isaiah 1:19). He again wrote, "Though the number of the (fleshly) children of Israel be as the sand of the sea, the remnant will be saved" (Isaiah 10:22-23; Romans 9:27). That is the true people of God, the true Israel. (11:2)
374. What illustration does Paul use to show the true Israel of God whom He foreknew had been preserved?
 A. He quoted the statement of God to Elijah; "I have reserved for Myself seven thousand men who have not bowed the knee to Baal." (11:4)
375. Paul affirmed what existed in his day according to the election of grace?
 A. He said, "Even so at this present time there is a remnant according to the election of grace." (11:5)
376. What is Paul contrasting when he says, "if by grace, then it is no longer of works?"
 A. Salvation through accepting the grace of God instead of seeking to earn salvation through the works of the law (cf. Romans 3:20). (11:6)
377. What is meant by "Israel has not obtained what it seeks?"
 A. Israel according to the flesh sought righteousness by trying to earn or attain such by keeping the law. Since that was impossible they could not attain their goal. (11:7)
378. What is meant by "the elect have obtained it?"
 A. What the elect obtained, was the righteousness demanded by the law. God predetermined that

salvation would be in His Son (cf., I Peter 1:20); and that His people would be elect in the Son. Therefore, those who accept His grace through obedient faith are pardoned and justified in Christ Jesus. Being therefore the "elect" in Christ; they obtain the state of righteousness, which the law demanded.

379. Who is referred to by "the rest were hardened?"
A. The Jews, who stumbled at faith as the criterion for acceptance with God, and demonstrated such by their rejection of His Son (the stone God had lain in Zion - Acts 4:10-12).
380. How could it be said, "God has given them a spirit of stupor, eyes that they should not see and ears that they should not hear to this very day?"
A. Because God did not give fleshly Israel what it expected and did not justify them according to their preconceived ideas. What He did give them was the cross and an expectation of faith in His Son and it simply stupefied them. (11:8)
381. How did David foretell the unbelief of fleshly Israel?
A. 1) He said, let their table become a snare, a trap, a stumbling block, and recompense to them, meaning let the table of blessing they had, as God's people become a curse to them.
2) Let their eyes be darkened, meaning their eyes would be darkened with ignorance because of their rejection of the light in Christ Jesus. (11:9-10)
382. What is meant by the question, "Have they stumbled that they should fall?"
A. The apostle means has fleshly Israel stumbled simply for the sake of falling or has their fall amounted to nothing more than a fall. (11:11)
383. Name four things, which had come out of the stumbling or fall of the Jews?
A. 1) The Jews had been made jealous with the hope they would seek God according to His will.
2) Salvation had come to the Gentiles.
3) The riches of God had come for the world, and
4) For the Gentiles. (11:11-12).
384. What did Paul mean by "I magnify my ministry?"
A. He means to honor his office as apostle to the Gentiles that he might, not only, bring the riches of salvation to the Gentiles, but might make Jews jealous so that they would seek God. (11:13)
385. Paul sought by any (lawful) means to do what?
A. To make the Jews jealous for the God of their fathers, so that they might seek God in God's way. (11:14)
386. "If their (the fleshly Jews) being cast away is the reconciling of the world, what would their acceptance be?"
A. Like "life from the dead" (11:15)
387. To what shall we compare the analogy of the first fruit, the lump and the root?
A. Paul had earlier spoken of the Jews' history of serving God and their faithful ancestors (9:4-5), thus the core or the root of Israel had been holy, thus making it God's olive tree. (11:16)
388. To whom does the term, "branches ... broken off," refer?
A. This term refers to Jews being broken off from God's spiritual tree (the family of Abraham, Isaac and Israel), because of unbelief. (11:17)
389. What illustration of grafting does Paul use for the bringing in of the Gentiles?
A. That of the Gentiles as a wild olive tree being grafted into God's own olive tree and thereby being

partakers of the riches of His tree. (11:17)

390. How does Paul warn the Gentiles about boasting against the fallen of Israel? (11:18-20)
A. He said, do not boast against the branches that were broken off, and "again do not be haughty, but fear."
391. Why were the Jews broken off?
A. "Because of unbelief." (11:20)
392. How is it the Gentiles stand accepted before God?
A. By a living faith (cf. James 2:26) in the living God. (11:20)
393. Since, God did not spare the natural branches because of their unbelief what is also possible?
A. He would not spare Gentiles if they stumbled back into unbelief. (11:21)
394. Romans 11:22 requires that we consider what?
A. "The goodness and severity of God."
395. If the fallen Jews do not continue in unbelief what will occur?
A. They will be grafted in again. (11:23)
396. Contrast the picture of the Gentiles being grafted into the stock of faith and the return of the Jews.
A. The apostle pictured the Gentiles as a wild olive tree being grafted into the stock of Israel, while the return of the Jews to God would be the return of natural branches to their own native stock. (11:24)
397. Of what did Paul not want the Gentiles to be ignorant?
A. "That hardening in part has happened to Israel until the fullness of the Gentiles has come in" (11:25), that is, in order that the full quota of the Gentiles might be saved.
398. Who is "all Israel" that will be saved?
A. It is the sum total of all God fearing people among the Hebrews (Israelites or Jews) from the promised seed (Isaac), the 7000 in Elijah's day (11:4) and the remnant in Paul's time (11:5). It is God's true Israel. It does not mean all fleshly Israel for it has been cast out (Galatians 4:30). The expression, "*so all Israel will be saved*" means God's true Israel will be saved after the manner of faith. Any Jew may be a part of "all" Israel, not because he or she is Abraham's seed according to the flesh, but he or she may be saved by not continuing in unbelief (See 11:23). In verse 23 Paul shows Israel could be saved by being re-grafted into the "good olive tree" of God through faith."
399. To what does "this is my covenant with them" (Israel) refer?
A. God's covenant referred to is His promise that He would send "the Deliverer" out of Zion to take away Israel's sin. The covenant is fulfilled when Christ takes away the sins of Jews, as they turn to God in faith, that is a living faith like their progenitor Abraham had. (11:26-27)
400. Compare, "they are enemies for your sake" with "they are beloved for the sake of the fathers."
A. 1) They were enemies for sake of the Gentiles means they were rejected because of unbelief, which rejection gave the wide-open opportunity for the Gentile's salvation.
2) Yet, they were beloved of God because of His love for the fathers: Abraham, Isaac and Jacob. (11:28)
401. What is meant by "the gifts and calling of God are irrevocable?"
A. The gifts and promises of God to the ancient fathers such as the calling of Abraham's seed in Isaac and ultimately in *the* seed, Christ (Gal. 3:17) were not regretted by God nor were they revocable. (11:29)

402. How is it the Gentiles have obtained mercy through Israel's disobedience?
 A. When the Jews turned away from the message of Christ it gave the gospel preachers the opportunity to give almost full time to reaching the Gentiles. See Acts 13:46. (11:30)
403. How can disobedient Israel now obtain mercy through the mercy shown to the Gentiles?
 A. The possibility was that Gentile obedience to God might provoke the Jews through jealousy to seek God. (11:31)
404. How is it God shut all up in disobedience?
 A. God shut up all Jews and Gentiles in the same state, that is, disobedience, because all had sinned (been disobedient). All being in the same state God could have mercy on all in Christ. (11:32) The great message here is that God regarded the descendants of Abraham in the same way as the Gentiles. That is He saw both groups as what they were - sinners. He therefore treated them on equal terms.
405. Touch briefly on the depth of God's wisdom and knowledge and the unsearchable nature of His judgements in dealing with Jews and Gentiles.
 A. The great lesson on the depth of God's wisdom from this context is how He used the rejection of the gospel by the Jews to bring blessings to the Gentiles. And the manner in which acceptance of the gospel by Gentiles might be used to provoke the Jews themselves to turn to Christ. (11:33)
406. How does Paul describe the unsearchable nature of God with a quotation from Isaiah?
 A. He asked, who "has known the mind of the Lord, or who had become His counselor?" (11:34-35).
407. How is the existence of all things attributed to God at the close of Romans 11?
 A. It is written, "for of Him and through Him and to Him are all things." (11:36) These are the same kinds of words used for our Lord Jesus Christ in Colossians 1:16.

CHAPTER 12

408. What did Paul by the mercies of God beseech the Romans to do?
 A. "To present (their) bodies a living sacrifice, holy, acceptable to God." (12:1) Earlier the apostle had told the Romans not to present the various parts (members) of their bodies as instruments of sin, but to present themselves alive unto God (6:13). Here he is telling them that once and for all time they are to present their whole bodies as a living offering to God.
409. To what does the term "which is your reasonable service" refer?
 A. It means service from their spirit, that is, from their reasoning faculties. (12:1) No reliable translation of the scriptures translates the word for service as worship.
410. What is meant by, "do not be conformed to this world but be transformed?"
 A. 1) They were not to be like the world or model their lives after the world's style of life. 2) To be transformed was to be changed from the old way of life under sin to the new way in Christ. (12:2)
411. Discuss "be transformed by the renewing of your mind."
 A. The Christian's life must be changed or transformed through the renewal of his very basic pattern of thinking, and that comes by filling the mind with the things of the Holy Spirit, which are found only in the word of God. (12:2) Practically speaking it means reading, studying, memorizing, believing and practicing the word of God.
412. What can the child of God prove by the renewing of his mind?

- A. "What is that good and acceptable and perfect will of God." (12:2) This is accomplished as the Christian daily puts into practice the wisdom stored up for him in the book of books. As the Christian conforms his life to the word he is able to prove the perfect will of God in his own life.
413. What does Paul say concerning how we ought to think of ourselves?
A. He says, a Christian ought, "not to think of himself more highly than he ought to think." (12:3)
414. What is meant by "we have many members in one body?"
A. There are many members of the church, but just one church (cf., Colossians 1:18). (12:4) As each part of the human body has its own function to aid the whole, just so each member of the church ought to find his or her place of work in the body of Christ.
415. How is the unity and closeness of the relationship of Christians described in Romans 12:5?
A. We are "individually members of one another." This requires that we regard each brother or sister in Christ as a part of us.
416. Describe the two classifications of gifts touched on in Romans 12:3-8.
A. 1) Miraculous gifts, such as prophecy. 2) Common gifts acquired through learning and practicing the obedient life, such as exhortation, giving and showing mercy.
417. List the seven things spoken of as gifts in 12:6-8.
A. 1) Prophecy, 2) Ministry, 3) Teaching, 4) Exhortation, 5) Giving, 6) Leading ability and 7) Showing mercy. A word of comment is appropriate on "giving" as a gift. God has given some the ability to succeed in the use of this world's goods. Those who have this skill should use it to the glory of God. They may not have the ability to be an evangelist, but they might be able to support a half dozen or so. Each part of the body has a responsibility to use its own talent to build up the whole. Find a work in the kingdom you can do and do it.
418. Define or paraphrase the following:
a. Love without hypocrisy (Don't pretend to love) (12:9-13)
b. Abhor what is evil (Hate what God hates – Psalms 97:10)
c. Cleave to what is good (Hold on to good people and things)
d. Be kindly affectionate to one another (Love tenderly)
e. With brotherly love (Love as brothers should - I John 3:18)
f. In honor give preference to one another (Prefer Christians)
g. Not lagging in diligence (Don't be slow in zeal)
h. Fervent in spirit serving the Lord (Ardent in mind for Jesus)
i. Rejoicing in hope (Be happy because of your hope - Rom.8: 24)
j. Patient in tribulation (Heroic endurance in face of troubles)
k. Continuing steadfastly in prayer (Pray always – I Thess. 5:17)
l. Distribute to needy saints (Give to poor Christians)
m. Given to hospitality (Given to gracious reception of guests)
419. How are saints to react to those who persecute them?
A. We are to bless them. (12:14) See the comments by our Lord on this point (Matthew 5:10-12).
420. How are we to react to those who rejoice and to those who weep?
A. We are to rejoice with those who rejoice, and to weep with those who weep. (12:15)
421. Define or paraphrase:
a. Be of the same mind one toward another (Treat others as you desire to be treated.) (Matt. 7:12)

- b. Do not set your mind on high things (Do not put your thoughts on things of human pride; do not be a snob)
 - c. Associate with the humble (Rejoice in the company of the poor and the lowly)
 - d. Do not be wise in your own opinions (Don't be self-opinionated. Seek the advice of others - Proverbs 11:14)
 - e. Repay no one evil for evil (Do not pay back for evil)
 - f. Have regard for good things in the sight of all men (Provide things honorable before all) (12:16-17)
422. If possible Christians are to do what?
A. As much as depends on us we are to live peaceably with all. (12:18)
423. Why are Christians commanded "do not avenge yourselves?"
A. Because they are to give way to the Lord's anger, for vengeance belongs to God and He will repay.
424. What statement is quoted from Proverbs to show how we are to react to our enemies?
A. "Therefore if your enemy hungers feed him; if he thirsts, give him drink; for in so doing you will heap coals of fire on his head" (Proverbs 25:21-22). (12:20)
425. What is meant by "for in so doing you will heap coals of fire on his head?"
A. It means good deeds to your enemy will turn out to be greater punishment or lead to greater sorrow for him, than physical abuse from you. (12:20)
426. What is the last admonition of Romans 12?
A. "Do not be overcome by evil, but overcome evil with good" (12:21)

CHAPTER 13

427. Every soul is required to do what?
A. To be subject unto the governmental authority. (13:1)
428. Who is the source of governmental authority?
A. God. (13:1)
429. What about evil governments?
A. Even though God ordains governments, that does not mean governments cannot go bad or turn evil and abuse their power. God has ordained the home, but homes are often bad. The government of the Roman Empire was a reasonable secular government at the time Paul wrote that often protected the saints (Acts 18:14-16; 19:31-35; 21:32-35; 28:30-31), but from 64 until 98 A.D. it was a ravenous beast that sought to destroy the people of God (Revelation 13:1; 17:10)
430. If one resists the authority of government whom does he resist?
A. God and His ordinance. (13:2)
431. God ordained rulers are not a terror to what?
A. To good works. (13:3)
432. What is meant in reference to the government agent "he is God's minister?"
A. It means the government agent is God's servant to punish evil doers, that is, a minister of wrath. It is not the concept that he is a minister of the gospel of reconciliation. (13:4) Notice the Holy Spirit said that the punitive agent of the government is a minister "to you for good," that is God uses men of the world to control evil doers on behalf of His people. The text does not intimate that the Christian becomes the agent of

punishment on evil doers. Saints are ministers of reconciliation.

433. When should the Christian have to fear the government authority?
A. When he does evil. (13:4)
434. Name a scripture that authorizes the government to use a sword to punishment evil doers.
A. Romans 13:4. The sword is an instrument of capital punishment. From this passage we learn that God has authorized the government to use it on evil doers. Paul told the Roman governor, Festus, if I "have committed anything worthy of death, I do not object to dying" (Acts 25:11).
435. Give three reasons why the Christian obeys the government.
A. 1) God commands it. 2) Because of potential wrath from the government, and 3) For conscience sake. (13:5)
436. When is it right to disobey government ordinances?
A. When those ordinances forbid our service to God. When the Jewish Sanhedrin ordered the apostles not to preach Christ in Jerusalem the apostles said, "We ought to obey God rather than men" (Acts 5:29).
437. Tell where and how do the scriptures require that we pay taxes.
A. Romans 13:6-7 Because of government wrath and for conscience sake "you also pay taxes..."
438. List the four requirements of Romans 13:7 in relation to government.
A. 1) Taxes to whom taxes.
2) Customs to whom customs (tax duties)
3) Fear (reverence) to whom fear.
4) Honor to whom honor.
439. Explain "owe no man anything."
A. Do not have a debt unpaid. (13:8) One of the most ungodly things that occurs from time to time is when a preacher (or other Christian) makes a debt and refuses to pay it or runs away leaving someone else saddled with the debt.
440. What "debt" does Romans 13:8 show we always owe?
A. That we should love one another. (13:8)
441. How does loving others as ourselves fulfill the law?
A. When we love others we do no harm to them, as the law required. (13:8)
442. List the five requirements of the ten commandments that are said to be summed up in "you shall love your neighbor as yourself."
A. 1) You shall not commit adultery.
2) You shall not murder.
3) You shall not steal.
4) You shall not bear false witness.
5) You shall not covet. (13:9)
443. How can it be said, "therefore love is the fulfillment of the law?"
A. The law sought to compel men not to hurt one another, and true love for others prevents that. (13:10)
444. What did Paul say to the Roman Christians that it was high time to do?
A. He said, it is high time to awake out of sleep; for now our salvation is nearer than when we first

believed. (13:11) Here is a most important admonition to saints in our time for too many are asleep to the urgency of winning soul for Jesus' sake.

445. What is meant by, the night is far spent and the day is at hand?
A. Paul in the context is saying their time of life is swiftly passing and the new day, which would dawn when they had passed from this life, was swiftly coming. (13:12)
446. To what does the armor of light refer?
A. The armor of light refers to the Christian armor found listed in Ephesians 6:13-17.
447. Define the six things listed as opposite of walking in the daylight of righteousness.
a. Revelry (Riotous drunken parties in houses or openly in the streets)
b. Drunkenness (Inebriation)
c. Licentiousness (Promiscuity)
d. Lewdness (Indecent things)
e. Strife (Contention)
f. Envy (Covetousness and jealousy) (13:13)
448. God's people are to put on Christ and make no provisions for what?
A. "For the flesh, to fulfill its lusts." (13:14) Here is a clear warning that Christians are not to plan ahead for some lustful fantasy.

CHAPTER 14

449. We should receive a brother who is weak in faith, but not to what end?
A. Not to disputes about doubtful things. (14:1) The concept is like that stated by Paul to Timothy, "avoid foolish and ignorant disputes, knowing that they generate strife" (2 Timothy 2:23). If a weak brother seems to dwell on matters that are insignificant be tolerant with him, but not so tolerant as to let him cause division or trouble among the flock.
450. How does Paul describe a Christian who is fearful of eating meats?
A. He says one who is weak eats only vegetables. (14:2)
451. How does Paul say we are to react to each other's habits in things neutral to the gospel such as eating or not eating meat?
A. Let the brother who eats meat not despise the one who does not, nor let the person who does not eat meat condemn the other. (14:3)
452. How does Paul show we are not to judge or condemn one another in things God allows?
A. He shows that we are God's servants and we stand or fall according to His word (cf. John 12:48). (14:4) This 14th chapter of Romans is such a beautiful treatise on how do deal with things around the world that are neutral to the gospel. It is a tragedy that so many theologians have used this text to pretend that things required in the gospel are of no consequence.
453. What does Paul mean by "one person esteems one day above another, another esteems every day alike?"
A. He has reference to some Christians, whether Jew or Gentile, esteeming a certain day as dedicated above others. As this was done by some with the Sabbath, while other Christians did not. Since there was no law in the New Covenant like the one for the Jewish Sabbath, Paul classified such an observation as a matter of judgement. Here is evidence that the Sabbath observation was not bound on the Christians. It is also further proof that Romans 14 has reference to things, which are neutral to the gospel. (14:5) See the next question.

454. How does Paul say a person should regard things, which God has left to man's own judgment?
A. "Let each be fully convinced in his own mind." (14:5)
455. Explain "none of us lives to himself and no one dies to himself."
A. God's people are interdependent on one another, but whether we live or die we are the Lord's own property (See 1 Corinthians 6:20).
456. What does Paul say was the end of Christ dying, rising from the dead and living again in Romans 14:9?
A. "That He might be Lord of the living and the dead" (cf., 2 Timothy 4:1).
457. What two things (14:10, 12) does Paul affirm about judgment?
A. 1) "We shall all stand before the judgment seat of Christ" and 2) "each of us shall give account of himself to the Lord."
458. Name three things Paul says we are not to do in matters that are neutral to the gospel.
A. 1) Let us not judge (condemn) one another in such
2) Let us not put a stumbling block or
3) A cause to fall before our brother's way. (14:13)
459. What kind of judgement is commanded of God's people (John 7:24; Matthew 7:1, 15-19; cf., I Corinthians 5:12)?
A. As Jesus said, "Do not judge according to appearance, but judge with righteous judgement" (John 7:24); and again, He said, in reference to righteous judgement concerning men's lives and teaching, "by their fruits you will know them" (Matthew 7:16).
460. How can we say the command not to judge in Romans 14:13 relates to things that are neutral to the gospel?
A. Because in other scriptures we are told to judge righteous judgement (John 7:24) and in Romans 14 he introduces the chapter as a discussion on eating of foods. The question of a special diet for the adherents of many religions presents a big problem to them, e.g., Jews, Adventist, Moslems, Hindus, Jains and others. Thank God those who are truly Christians may eat any kind of food and give thanks over it (I Timothy 4:4-5). Christians do not eat blood. (Acts 15:20)
461. What does Paul mean, "nothing is unclean of itself, but to him who considers anything to be unclean, to him it is unclean?"
A. Anything, as God made it, and is used as He intended, is good and clean. Yet, if a person eats anything, although harmless in and of itself and esteems such to be wrong, it becomes evil to him. (14:14)
462. Explain "do not destroy with your food the one for whom Christ died."
A. Even though what I eat as food is a neutral question to the gospel, if another is grieved because I eat such as to cause him to stumble into sin, and thus be destroyed, I am not walking in love. An example of this would be for me to eat meat sacrificed to an idol, in such a way as to cause the brother to believe I was worshipping the idol (cf. I Corinthians 8:1-13). (14:15)
463. Explain "do not let your good be evil spoken of."
A. We should not do what is right or good in such a manner as to bring reproach on the good that we do. (14:16)
464. Tell what the kingdom of God is not, and what it is in the context of Romans 14.
A. Paul affirmed, "the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit." (14:17) This shows clearly that Christians do not have food laws. Any food or drink that is not harmful in and of itself is suitable for the Christian to eat.

465. In the context of Romans 14 who is said to be acceptable to God and approved by men.
A. He who serves Christ being concerned even about his example in the common things of life, such as showing concern for the scruples of others in food. (14:18)
466. In matters of judgement, like the eating of meats, we should always pursue what?
A. Things that make for peace and the things by which we may edify each other. (14:19)
467. We are commanded to not destroy the work of God just for the sake of what?
A. For the sake of food. (14:20)
468. What does the apostle mean, "all things indeed are pure?"
A. He means all things in their natural state, such as food, are pure. (14:20)
469. Explain "it is evil for the man who eats with offense."
A. Even though, a thing is pure in and of itself, it is evil for one to give an occasion of stumbling in such. (14:20)
470. What does the apostle say, is good, if what we do causes a brother to stumble?
A. "It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak." (14:21)
471. How does the context of Romans 14 show "wine" means a non-intoxicating beverage spoken of in such places as Proverbs 3:10?
A. Because the apostle in the context is discussing things of a pristine and innocent nature made by God, and not things of an evil nature, such as beverage alcohol, which destroys homes and lives by the millions. In no way can beverage alcohol be described as an innocent or harmless substance. Jesus said, a tree is known by its fruits (Matthew 7:17-20) and there is no more evil tree on the planet than beverage alcohol. (14:21)
472. Explain "Happy is he who does not condemn himself in what he approves."
A. It means, happy is the man who does not condemn himself in eating something harmless or doing something innocent in and of itself. That is, happy is the man who is not harder on himself than God is (See I John 3:20). (14:22) This verse has so often been misused to say using liquor is all right as long as a man does not condemn himself in the use of it. It does not teach such foolishness (Cf., Habakkuk 2:15).
473. Why is this statement true "he who doubts is condemned if he eats?"
A. Because if a person eats doubting that he is doing right he manifest a spirit of one who would do what is not right.
474. How is "faith" used in Romans 14:23?
A. It is used in the sense of confidence toward the position one should be loyal to. That is he does not eat from with a good conscience toward what he believes is right. (14:23)

CHAPTER 15

475. Strong Christians ought to do what toward the weak?
A. To bear with the scruples (misgivings) of the weak (15:1) See the comments on Romans 14:1.
476. How should we strive to deal with our neighbor or brother who may be weak?
A. We ought to seek to please him for his good and his edification (15:2)

477. How did Christ leave us an example about seeking whom we should please?
 A. He did not please Himself, but "the reproaches of those who reproached (God) fell upon (Him)". (15:3)
478. Why were the things of the Old Testament written down?
 A. "For our learning that we through the patience and comfort of the scripture might have hope". (15:4)
479. Paul's prayer was that the God of patience and comfort would grant what to the saints at Rome?
 A. That they might "be like-minded toward one another"(15:5) as Jesus, who "did not please Himself" (15:3), but suffered for the sake of God.
480. What two terms for unity does Paul use in seeking glory for God through the saints?
 A. He said to the Roman Christians, "that you may with 1) one mind and 2) one mouth glorify the "God and Father of our Lord Jesus Christ." (15:6)
481. How should we receive one another?
 A. Just as Christ received us to the glory of God. (15:7)
482. Why did Jesus Christ become a servant to the circumcision?
 A. "For the truth of God to confirm the promises made to the fathers" of the nation of Israel. (15:8)
483. How did Jesus coming as a servant to the circumcision affect the Gentiles?
 A. That through Jesus "the Gentiles might glorify God for His mercy," and sing unto (God's) name" (15:9). In fulfilling the promises of God to Israel's ancestors Christ came as Abraham's seed to bless all nations (cf., Galatians 3:16). This text illustrates the commendation and use of a cappella music for the saints of the New Testament. Even Old Testament quotes found in the New Testament about music are always a cappella examples (cf. Hebrews 2:12).
484. Give four Old Testament references and a summary of four prophecies about God's promises to the Gentiles from Romans 15:9-12).
 A. 1) "...I will confess you among the Gentiles and sing to Your name" (2 Samuel 22:50)
 2) "Rejoice O Gentiles with His people" (Deuteronomy 32:43). 3) "Praise the Lord, all you Gentiles"(Psalms 117:1). 4) "...A root of Jesse ... shall rise to reign over the Gentiles, in Him the Gentiles shall hope" (Isaiah 11:1,10). In light of these statements in the law and the prophets it is astonishing to know how hard the Jews persecuted the Christians such as Paul and Silas because they took the name of the living God to the Gentiles (cf. I Thessalonians 2:15-16).
485. Paul's prayer was that the God of hope would fill the Romans with what?
 A. "All joy and peace in believing." (15:13)
486. Paul wanted the saints to abound in hope by what?
 A. "By the power of the Holy Spirit" (15:13) The Holy Spirit operates in the Christian's life through His sword (cf., Ephesians 6:17, I Thessalonians 2:13).
487. What confidence did Paul have in the Roman brethren?
 A. That they were, 1) "full of goodness,
 2) Filled with all knowledge and
 3) Able also to admonish one another." (15:14)
488. Why did Paul say he had written more boldly to the church at Rome?
 A. As a reminder on some points, because of the grace given to him by God. (15:15)

489. How did Paul describe his work to the Roman saints?
A. As a minister of Jesus Christ to the Gentiles (cf. 11:13). (15:16)
490. Paul said he dared not what?
A. "Speak of any of those things which Christ has not accomplished through (him), in word or deed, to make the Gentiles obedient" (15:18).
491. What did Paul affirm he had done by the power of the Holy Spirit?
A. "Mighty signs and wonders" (15:19)
492. Identify the two geographical points Paul used concerning his work of preaching the gospel of Christ.
A. "From Jerusalem round about to Illyricum." (15:19) Jerusalem was the capital of Palestine. Illyricum was the area that now constitutes the area of Bosnia – Herzegovina, Montenegro and Yugoslavia.
493. What was Paul's aim in methods of spreading the gospel?
A. To preach the gospel where Christ was not named. (15:20) A major question for preachers today is why do so few have this same ambition?
494. What scripture did Paul quote to back up his desire to preach to those who have not heard?
A. Isaiah 52:5 where it is written, "To whom He was not announced they shall see..." (15:21)
495. What was the reason Paul had been much hindered in coming to Rome?
A. Because of his desire to preach where Christ had not been named. (15:20,22)
496. The expectation of a journey to what place would afford Paul the opportunity to visit Rome?
A. Spain. (15:24)
497. What two things did Paul expect from his visit to Rome?
A. 1) That the church at Rome would help him on his way to Spain and 2) That he might enjoy their company for a while. (15:24)
498. Why did Paul tell the Roman Christians he was going to Jerusalem?
A. To serve the saints; that is, he was going to take free will gifts from the Gentile Christians to the poor of Jerusalem and Judea. (15:25)
499. The Christians of what two places are named for their gifts to the poor in Jerusalem?
A. Macedonia and Achaia. (15:26)
500. Why were the Gentiles indebted to the saints of Judeah?
A. Because the Gentiles had received of their spiritual things. (15:27) Practically speaking the Judeah churches had spent much to support the spread of the gospel from Pentecost, both in gifts of money and property to support the early saints while they were being strengthened by the apostles (See Acts 4:34-35). Many of these later went out from Jerusalem spreading the word (Acts 8:44, 11:19-20). The Jerusalem church also sent out evangelists, prophets and teachers (Acts 11:22, 15:22).
501. When did Paul expect to go to Spain?
A. After he had taken the gifts for the poor to Jerusalem. (15:28)
502. How did Paul expect to come to the Roman saints in reference to the gospel?
A. "In the fullness of the blessing of the gospel of Christ." (15:29)

503. What did Paul beg the Roman saints to do with him?
A. Strive together with him in prayers to God. (15:30)
504. In what reference and how are the three persons of the Godhead spoken of in Romans?
A. In Romans 15:30 it is written, "Through the Lord Jesus Christ, and through the love of the Spirit and ... to God."
505. About what four specific things did Paul ask the Roman Christians to pray?
A. 1) That he would be delivered from those in Jerusalem who did not believe.
2) That his service to Jerusalem might be acceptable to the saints.
3) That he might come to (the Roman Christians) with joy
4) That he might be refreshed together with them. (15:31-32)
506. What brief request of Paul closes Romans 15?
A. "Now the God of peace be with you all. Amen." (15:33)

CHAPTER 16

507. Whom does Paul commend at the very beginning of Romans 16?
A. Phoebe, a sister, who served the church in Cenchrea. (16:1)
508. Discuss Phoebe as a servant of the church in Cenchrea.
A. She was a servant of the church like the women, who served our Lord, but there is no evidence whatsoever that there was a group of women serving, as deaconesses in the churches as there were deacons (Philippians 1:1, I Timothy 3:8-13).
509. Tell how and why Paul wanted the Christians at Rome to receive Phoebe.
A. Receive her in the Lord in a manner worthy of saints, because she had been a helper of many including Paul. (16:2)
510. What husband-wife team did Paul greet at Rome as fellow workers in Christ Jesus?
A. Aquila and Priscilla. (16:3)
511. What had Priscilla and Aquila done in Rome that they did in other places (I Corinthians 16:19)?
A. They had begun the church in their home. (16:5)
512. Name two of Paul's relatives that had come into Christ before him.
A. Andronicus and Junia. (16:7)
513. What other relative does Paul greet?
A. Herodion. (16:11)
514. Whose mother does Paul describe as his mother?
A. That of Rufus. (16:13) Here is a comment by Paul that sheds light on Jesus' statement in Mark 10:30, where our Lord promised His faithful servants would have "a hundredfold ... brothers and sisters and mothers..."
515. How many persons at Rome does Paul greet by name? (16:3-15)
A. Twenty-six.
516. What restriction is put on the common kiss of greeting when used among Christians?

- A. That it be a holy kiss. (16:16)
517. How does Paul describe local churches?
A. As the churches of Christ. (16:16)
518. How were the saints at Rome to deal with those who caused divisions and offenses contrary to the doctrine of Christ?
A. Note them and avoid them. (16:17)
519. Those who caused divisions among the saints were doing what?
A. They were serving their own belly. (16:18)
520. How did the false teachers, who caused divisions, in Rome speak?
A. With "smooth words and flattering speech they deceive the hearts of the simple." (16:18)
521. Paul told the saints in Rome what had become known about them?
A. Their obedience. (16:19)
522. Contrast Paul's desire on behalf of the Roman Christians concerning wisdom and simplicity.
A. He said, he wanted them to be wise in what is good and simple in what is evil. (16:19)
523. Paul assured the Roman Christians that God would do what for them?
A. "Crush Satan under their feet" (16:20)
524. What complimentary close is found twice near the end of Romans 16 that is found in all of Paul's letters?
A. "The grace of our Lord Jesus Christ be with you." (16:20,24)
525. Which of Paul's fellow workers sent greetings to the saints at Rome?
A. Timothy. (16:21)
526. Name three of Paul's relatives that sent greetings to Rome.
A. Lucius, Jason and Sosipater. (16:21)
527. Who served as Paul's secretary and wrote down his words for the Roman saints?
A. Tertius. (16:22)
528. Who was serving as Paul's host when he wrote the letter to Rome?
A. Gaius. (16:23)
529. Who was the city (Ephesus) treasurer that sent greetings to Rome?
A. Erastus. (16:23)
530. By what did Paul expect God would establish the saints in Rome?
A. According to "Paul's gospel" and to the preaching of Jesus. (16:25)
531. Tell five things Paul affirms about the mystery of the gospel.
A. 1) It had been keep secret since the world began.
2) It had now been manifest.
3) By the prophetic scriptures it had been made known to all nations.
4) It was given according to the commandment of the everlasting God.
5) It was for obedience to the faith. 16:25-26)

532. Quote the very last verse of Romans.
A. To God alone be glory through Jesus Christ forever. (16:27)