

## ROMANS -- Chapter 1

1. The word "faith" is used in the New Testament in the objective sense (the system of belief, as in Eph. 4:5) and in the subjective sense (the personal faith of one, as in Heb. 11:7)., "Faith" here in ver. 5 is to be understood in the subjective sense. So, Paul is saying that he was an apostle for the purpose of having people's faith \_\_\_\_\_ (the gospel). See also 16:26.
2. Joining 1:8 and 16:26 we see that Bible faith and \_\_\_\_\_ can't be separated.
3. To whom did Paul write this epistle? Did they all comprise just one congregation, or various congregations throughout the city? (See chapter 16).
4. According to ver. 15, ¿why did Paul desire to visit the brethren in Rome? What does this prove as respects the imparting of spiritual (miraculous) gifts?
5. In ver.15, the word "so" connects the fact of Paul's being their \_\_\_\_\_ (ver. 14) with the conclusion that he was disposed to \_\_\_\_\_ in Rome.
6. According to ver. 14, the Greeks referred to non-Greeks as \_\_\_\_\_.
7. Verse 16 presents the theme of this epistle. Please memorize it.
8. In the gospel is revealed the righteousness of God by faith (and not by works), and is preached so that man might believe. According to ver. 17, in the phrase "from faith unto faith", the word "faith" is used in the first instance in the \_\_\_\_\_ sense, and in the second instance in the \_\_\_\_\_ sense. (Note question #1 above).
9. Paul's point in the rest of the chapter is that the Gentiles without Christ are lost in their sins. In chapter 2, he says the same thing about the Jews. In 3:23 he concludes that all of these are lost in sin. Name two attributes of God that are perceived by man by means of considering God's creation of the world?
10. God revealed himself to early man and he knew God, but he became \_\_\_\_\_ in his reasonings, or thoughts, and his heart was darkened by his own actions and will.
11. According to ver. 23, they began to practice \_\_\_\_\_.
12. What happens to the man who refuses to have, or retain, God in his knowledge?
13. Which identical phrase is found three times between verses 24 and 28?
14. Today there are even professed Christians who try to justify homosexuality. Which verses in this chapter condemn the practice?
15. Just who are described in the catalogue of sins given in ver. 29-31?
16. According to ver. 32, worldly people not only \_\_\_\_\_ such sinful things but also \_\_\_\_\_ with them that \_\_\_\_\_ them.
17. Gentiles have no excuse because they know that a just God will punish with \_\_\_\_\_ those that practice such things.

## ROMANS -- Chapter 2

1. Which verse clearly identifies the person to whom Paul refers on saying in ver. 1, "O man"? To whom is Paul referring?
2. To what things is Paul referring on saying in ver. 2, "such things"?
3. To "judge" in this context means to "condemn". How is it that the Jew was condemning himself?
4. What is the purpose of the goodness of God?
5. Name the two types of things that God will render to every man in the final Judgment.
6. Which verse in this chapter states the same truth as in Acts 10:34?
7. According to ver. 13, one must \_\_\_\_\_ the law, but also must \_\_\_\_\_ what it says.
8. Which word in ver. 15. corresponds to the phrase, "by nature", in ver. 14?
9. The Jews had the Law of Moses, and the Gentiles knew from remote times (since the Patriarchal dispensation) the law of God that he had given them. But, neither the \_\_\_\_\_ nor the \_\_\_\_\_ kept the law of God; rather, both were \_\_\_\_\_ and needed pardon from God.
10. Verses 13, 14, and 15 constitute a parenthetical thought. Therefore, verses 12 and 16 should be read together. Here the final Judgement is described as a day in which God will judge \_\_\_\_\_.
11. Verses 17 to 20 mention some things in which the unconverted Jew gloried. He taught and preached well, but he \_\_\_\_\_.
12. Although the Jew had many high privileges, he dishonored God by means of his \_\_\_\_\_ (ver. 23).
13. In ver. 24, to whom does the pronoun "you" (it is plural) refer?
14. Circumcision for the Jew was a \_\_\_\_\_ of the covenant between God and him (Gen. 17:11), but it was not the covenant itself. In order for circumcision to be of worth, the Jew had to be a \_\_\_\_\_ of the law.
15. In ver. 26, to whom does Paul refer on saying, "the uncircumcised"?
16. Paul is not affirming that the Gentiles had kept the law of God in a way that made them innocent. He is proving that the \_\_\_\_\_ were as lost as the Gentiles, because both groups were in \_\_\_\_\_.
17. The Gentile, that kept the law of God, condemned the Jew that had circumcision and the Law of Moses but who did not do what that Law \_\_\_\_\_ him.
18. At the beginning of ver. 28, the word "For" introduces the \_\_\_\_\_ of what Paul was affirming in ver. 27.
19. The Jew that God accepts is the one whose circumcision is that of the \_\_\_\_\_. According to Phil. 3:3, he glories in \_\_\_\_\_.

## ROMANS -- Chapter 3

1. Paul's rhetorical question of ver. 1 reflects an objection that the unconverted Jew would have, basing himself on what Paul had just said in chapter 2. What was the great advantage of the Jew?
2. The unfaithfulness of the Jew did not cause God to change his part, because all of God's promises are c\_\_\_\_\_.
3. The unconverted Jew had no reason to argue the case with God, because always that man in his thoughts brings God into judgment, God is \_\_\_\_\_ and every man is a \_\_\_\_\_. Paul (in ver. 4) cites Psalms \_\_\_\_\_.
4. Upon saying (ver. 5), "I speak after the manner of men", Paul presents a possible objection of the unconverted Jew. If the unrighteousness of the Jew occasioned the presentation of the \_\_\_\_\_ \_\_\_\_\_ in the gospel, not for that reason would the Jew not merit punishment. Why is that? \_\_\_\_\_  
\_\_\_\_\_.
5. Using the false argument of the Jews, that "the end justifies the means", Paul proves that he did well in "lying", upon preaching the gospel that the Jews considered a falsehood, because from that resulted that the truth of God by contrast would be seen as more glorious. If the Jews were right, then they were inconsistent in condemning \_\_\_\_\_.
6. We are not permitted to do \_\_\_\_\_ that \_\_\_\_\_ may come. To affirm that we may do so is to s\_\_\_\_\_. (See ver. 8) Today the idea is very popular that it is alright to do evil provided that it is for a \_\_\_\_\_ cause.
7. In ver. 9, to whom is Paul referring when he says "we"?
8. Paul, in verses 10-18, appeals to the \_\_\_\_\_, that to the Jew was authoritative. In ver. 10 does Paul say "righteous" in the absolute or in the relative sense? (In which sense, then, does Acts 10:22 state that Cornelius was a righteous, or just, man?)
9. In ver. 19, Paul refers to the Law of \_\_\_\_\_.
10. The Law of Moses made known what is sin, but it did not pardon sin. Therefore the Jew, having committed sin, by the Law could not be \_\_\_\_\_.
11. In ver. 21, the word "now" refers to the \_\_\_\_\_ dispensation.
12. By the phrase "righteousness of God" we are not to understand that reference is made to the fact that God is righteous, but to the plan of salvation that God has revealed in the \_\_\_\_\_.
13. In the holy eyes of God there is no difference between Jew and Gentile, in that all have \_\_\_\_\_. Therefore, both have to seek righteousness by means of the redemption that is in \_\_\_\_\_.
14. Salvation by faith in Christ excluded, and excludes, the \_\_\_\_\_ of the Jew, because finding himself under the Law of Moses, and being circumcised, did not obtain for him justification, or righteousness.
15. Paul's conclusion in ver. 28 is based on the fact that God is \_\_\_\_\_, and not just the God of the Jews. Therefore, everyone that is justified will have to be justified \_\_\_\_\_.
16. In reference to the Law of Moses, the gospel actually \_\_\_\_\_ it.

## ROMANS -- Chapter 4

Remember, the point of controversy in this letter, or epistle, is the BASIS of justification! Is that basis the perfect keeping of the Law of Moses (and therefore justification can be merited), or is it the obedience of faith (in the gospel of Christ) (and therefore justification is a matter of grace)?

1. Since Paul is disputing with the Judaizers, he chooses \_\_\_\_\_, the father in the flesh of the \_\_\_\_\_, whose case they could not deny.

2. In 3:28 Paul concluded that justification is by faith (in Christ) without the works (of the Law of Moses). Now he proves it with the cases of \_\_\_\_\_ (ver. 1), and of \_\_\_\_\_ (ver. 6), two great, Old Testament personages.

3. The phrase "justified by works" means to be just because of having kept perfectly the law of God; that is, without having sinned. To be justified in that way would permit man to \_\_\_\_\_. But no one can do this toward or before God.

4. Abraham was not justified in that way, but rather by \_\_\_\_\_.

5. The word "work" in verses 4 and 5 does not refer to obeying or to not obeying the gospel (for example, to being baptized or not). It refers to keeping perfectly, or not, the \_\_\_\_\_. (Remember 3:28,31).

6. According to the inspired declaration of David, the imputation (or reckoning, accounting) of righteousness (i.e., having righteousness put to one's account) is the same thing as having one's sins \_\_\_\_\_. To say that God will not impute sin to a particular person means that God \_\_\_\_\_ him. The "imputation of righteousness" does not mean, as Calvinism affirms, that God attributes to the individual the personal righteousness of Jesus, and this on the basis of "faith only".

7. The quotation given in ver. 3 is found in \_\_\_\_\_. The circumcision of Abraham is recorded in Genesis, chap. \_\_\_\_\_. So, the faith of Abraham was reckoned or accounted to him for righteousness while he was yet in \_\_\_\_\_.

8. Abraham, then, is the father of all, Jew or Gentile, who "walk \_\_\_\_\_ faith" that Abraham had before he was circumcised.

9. The promise made to Abraham, that through his seed all the nations of the earth would be blessed (Gen. 22:18; Gal. 3:16), here in Rom. 4:13 is expressed as the promise that Abraham should be \_\_\_\_\_.

10. Contrasted with the promise that blesses, the \_\_\_\_\_ worketh, or produces, \_\_\_\_\_ because men commit transgressions.

11. The promise is by faith (in Christ, with all that that entails), and not by the law (of Moses that the Jews were to keep), that it might be by grace and not by \_\_\_\_\_. (See 3:28. This contrast abounds in the argumentation of Paul, not only in Romans, but elsewhere).

12. As Abraham, although of great age, had to believe that God could give him a son, we have to believe that God could \_\_\_\_\_ Jesus \_\_\_\_\_.

13. Moses wrote Gen. 15:6, not only to honor Abraham, but also that the believer in \_\_\_\_\_ might have full assurance that he also is justified by faith.

## ROMANS -- Chapter 5

1. The word "therefore" introduces the \_\_\_\_\_ of what Paul was affirming in chapter 4, which is that man is justified by \_\_\_\_\_ and not by \_\_\_\_\_; that is, man is justified by the gospel and not by the \_\_\_\_\_.
2. Rom. 5:1 does not say what the evangelical affirms, which is that the sinner is justified by faith \_\_\_\_\_, apart from obeying the g\_\_\_\_\_. To the contrary, Paul says in 6:17 that the Romans had \_\_\_\_\_ from the heart.
3. The Christian does not glory or rejoice only in the hope of the glory of God, but also in his \_\_\_\_\_, which is another fruit of justification.
4. What does steadfastness or perseverance produce for the Christian?
5. God approves steadfastness in a Christian, and since he is approved, he has \_\_\_\_\_ of being accepted eternally by God.
6. Paul contrasts a man's love for another man with God's love for man. Man will hardly die for a righteous and good man, but Christ died for the \_\_\_\_\_.
7. Man, being justified by the \_\_\_\_\_ of Christ, in the last day will be saved from the \_\_\_\_\_ of God.
8. Calvinism teaches that God is reconciled to man, but verse \_\_\_\_\_ teaches that man is reconciled to God. (God hasn't done any wrong that he should need reconciliation).
9. Is the "life" of Christ, referred to in verse 10, the one lived before the cross, or the one he now lives to make intercession for Christians? How would the Calvinist answer this question?
10. Verses 12--21 present a contrast between \_\_\_\_\_ and \_\_\_\_\_, comparing the effects of the \_\_\_\_\_ of Adam with the effects of the \_\_\_\_\_ of Christ.
11. In verse 12, the word "Therefore" introduces a \_\_\_\_\_ of what was said \_\_\_\_\_. Since that is the case, that we are reconciled by the death of Christ, it can be affirmed that as \_\_\_\_\_ entered the world by one man, \_\_\_\_\_, and by sin, \_\_\_\_\_ (ver. 12), so by one act of \_\_\_\_\_ on the part of \_\_\_\_\_ came justification unto eternal life. This is the line of thought in this section.
12. One must keep in mind that in this section life and death in the \_\_\_\_\_ sense is treated, and not in the \_\_\_\_\_ sense. (Death in the physical sense is treated in 1 Corinthians 15).
13. Catholics, and some Protestants (Evangelicals), use this section (especially ver. 12) to attempt to prove their doctrine of "\_\_\_\_\_ sin". But they err in great manner and twist this passage, ignoring the context. Verse 12 does not say that the GUILT of Adam's sin passed to all men, but that he introduced sin into the world and sin brings \_\_\_\_\_ death, and that death passed to all men because \_\_\_\_\_ men sin (and not only Adam).

## ROMANS -- Chapter 6

1. The word, "then", in ver. 1 is significant. Paul is going to ask a question in view of what he has affirmed in chapter 5 that we are saved from sin by the grace of God in Christ Jesus. The conclusion, then, is that the Christian may not continue in \_\_\_\_\_, claiming that, by continuing in sin, \_\_\_\_\_ will abound.
2. The reason that the Christian may not continue in the practice of sin is that he \_\_\_\_\_ to sin, and so he may not continue to \_\_\_\_\_ in it.
3. In \_\_\_\_\_ the penitent sinner is \_\_\_\_\_ with Christ into death, and as Christ arose, the b\_\_\_\_\_ one now walks in newness of \_\_\_\_\_.
4. In ver. 6, the phrase "our old man" is equivalent to the phrase, " \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_", and also found in ver. 6. Sin reigns in him.
5. According to ver. 7, death to sin frees a man from sin. The person who is baptized into Christ dies to the man of sin, and is freed from sin simply because he no longer \_\_\_\_\_ in sin. Verse 7 illustrates the point of ver. 6.
6. In the ver. 8, the phrase "shall live", is future tense, but it is the "future of duty or obligation". After having died with Christ, we have the duty of \_\_\_\_\_ with him. See ver. 11; the words contrasted are \_\_\_\_\_ and \_\_\_\_\_.
7. As \_\_\_\_\_ died once, was buried, arose, and now lives unto \_\_\_\_\_, so the Christian has died once for all to \_\_\_\_\_ and now lives a new life for \_\_\_\_\_.
8. The law condemns; grace saves. But for the Christian, now under the grace of God, it is not permitted that he continue in sin for the simple reason given in ver. 16: we are \_\_\_\_\_ of the one whom we \_\_\_\_\_.
9. The Christian before had been a \_\_\_\_\_ of \_\_\_\_\_, but he was freed from sin by his \_\_\_\_\_ from the heart to that \_\_\_\_\_ of teaching to which he was delivered (ver. 17).
10. The man without God boasts of being "free", but in reality every human being is a slave, either of \_\_\_\_\_ or of \_\_\_\_\_.
11. The phrase, "after the manner of men", or "in human terms" (ver. 19), signifies to use an illustration from daily life. The slave or servant, transferred to serve a second master, cannot any longer continue in the service of the \_\_\_\_\_ master. So it is with the Christian: when he was a servant of sin, he was free concerning \_\_\_\_\_.
12. In verses 21 and 22, Paul contrasts the \_\_\_\_\_, which a man had when he was in a life of sin, with that which he now has as a Christian, which is \_\_\_\_\_. The end of this fruit is \_\_\_\_\_.
13. In ver. 23, the word "wages" is contrasted with the word \_\_\_\_\_. The word "sin" is contrasted with the word \_\_\_\_\_. The word "death" is contrasted with the words \_\_\_\_\_.

## ROMANS -- Chapter 7

1. In the first six verses, under the figure of matrimony, Paul continues the argumentation of the liberty that the Christian has from the Law of Moses. Any law governs only the living, and not the \_\_\_\_\_. The wife is bound by law to the husband while \_\_\_\_\_. If during the life of the husband she is joined to another man, she shall be called an \_\_\_\_\_. In the same way the Jewish Christians had before been joined to the Law of \_\_\_\_\_, but now, dead to that law, they had been joined to \_\_\_\_\_.
2. The phrase, "when we were in the flesh" (ver. 5), is contrasted with the phrase " \_\_\_\_\_ " (ver. 6). The phrase, "sinful passions" (or, Greek, passions of sin), refers to the passions that are used in sinful ways, contrary to God's laws. The Law of Moses did not create passions, but governed them, and when they violated the Law, they became " \_\_\_\_\_ passions".
3. The Jewish Christian, having died to the Law of \_\_\_\_\_, was not now serving under that Law. Which phrase in ver. 6 refers to the Old Covenant, and which one to the New?
4. In verses 7-12, Paul discusses the relation between the Law and sin. The Law is not sinful, but \_\_\_\_\_, but describing sin and prohibiting it, it came to be the occasion (not the source) for \_\_\_\_\_ that condemns one and causes him to fall under the condemnation of the \_\_\_\_\_.
5. Contrary to what the Sabbatarians claim, we know that the law, to which Paul says that Christians have become dead (ver. 4), was the Law of Moses that contained the Ten Commandments (Ex. 20; Dt. 5), because Paul illustrates the case with one of the Ten Commandments. Which one is it?
6. In ver. 9, the phrase, " \_\_\_\_\_ ", refers to the time in the life of Paul when he was a child in innocence. When he became of age to be responsible before God, and sinned, then sin \_\_\_\_\_; that is, sin presented itself as truly alive. If the doctrine of "o \_\_\_\_\_ sin"; that is, of "t \_\_\_\_\_ depravity", is true, then we might ask: When was Paul without law and when did he spiritually die?
7. The declaration in ver. 12 answers the question in ver. \_\_\_\_?
8. In ver. 13-25 Paul describes the impotence and desperation of the man without the grace of the gospel in the fight of the \_\_\_\_\_ man (ver. 22) with the passions of the flesh. He is not describing himself as a \_\_\_\_\_ who is the object of the grace of God in the gospel! In this section it is very important to note that Paul, upon saying, "I", does not refer to a Christian, with the so-called "depraved nature", but rather to the man in \_\_\_\_\_, that without the pardon of God in the gospel cannot stand justified before God.
9. According to ver. 14, the unconverted man has as his master \_\_\_\_\_.
10. Sin does not reign in the mortal body of the Christian (6:12). Therefore, the phrases, "sold under sin" and "Wretched man that I am", do not refer to the \_\_\_\_\_. In this section Paul refers to himself as a typical man in \_\_\_\_\_, and as one who still does not find himself in Christ.
11. The first part of ver. 25 answers the question of ver. \_\_\_\_\_. The Judaizers thought to find the solution through the Law of Moses and not through \_\_\_\_\_.

## ROMANS -- Chapter 8

1. This chapter begins with the great conclusion of all that has been said before; namely, that there is \_\_\_\_\_ to them that are in \_\_\_\_\_.
2. According to ver. 2, the Holy Spirit has a \_\_\_\_\_. With what is it contrasted?
3. What was impossible for the Law of Moses since it was "weak through the flesh"?
4. In ver. 4, to whom does the pronoun, "us", refer?
5. In verses 4-10 (excepting the parts of ver. 9, "Spirit of God", and "Spirit of Christ") I understand that Paul, in saying "spirit", is referring to the human spirit, and not to the Holy Spirit. (Remember that uninspired editors have capitalized the word "spirit" whenever they think that the Holy Spirit is meant). In this section the "flesh" is contrasted with the "spirit". As respects these contrasts, the key word, or words, in ver. 4 is \_\_\_\_\_; in ver. 5, is \_\_\_\_\_; in ver. 6, is \_\_\_\_\_; in verses 8,9 is \_\_\_\_\_; in ver. 10, \_\_\_\_\_ and \_\_\_\_\_.  
In this section, flesh = the things of this life only; spirit = the things that fit us for service to God in this life and prepare us for the joys of heaven.
6. According to ver. 10 the Christian has his body dead because of sin (that is, inactive in sin). Which verse, then, speaks of his having his body alive again (active in righteousness)? (Cp. 2 Cor. 4:11).
7. Christians are debtors, not to the flesh, but (by implication) to the \_\_\_\_\_.
8. The Holy Spirit does not give testimony directly to anyone! Ver. 16 shows that the Holy Spirit by the i\_\_\_\_\_ Word gives testimony as to what a child of God is, and our spirit gives testimony as to whether or not we are just that.
9. The son of God is an heir, and \_\_\_\_\_-\_\_\_\_\_ with Christ, but all that is c\_\_\_\_\_. He has to \_\_\_\_\_ with Christ!
10. All of the creation is presented as figuratively \_\_\_\_\_, and traveling in pain, waiting for the \_\_\_\_\_, the \_\_\_\_\_ of the physical body. In the gospel there is hope for redemption, or salvation. This salvation is conditional. It will be fully revealed in the sons of God finally and eternally redeemed in Christ in the last day.
11. A special help that the Christian has is the \_\_\_\_\_ of the Holy Spirit (verses 26,27). God, who searches the heart, knows the mental disposition (mind) that the Holy Spirit has produced, through the inspired word, in the Christian.
12. In ver. 28, the phrase "all things", does not refer to every event in daily life, but to the things of this context, as for example, the \_\_\_\_\_ of the Holy Spirit.
13. According to verses 29, 30, the order of events is the following: foreknow, \_\_\_\_\_, call, \_\_\_\_\_, glorify.
14. Faithful Christians, as respects afflictions and persecutions, are \_\_\_\_\_.
15. Are all the things mentioned in verses 38,39 things within the Christian, or outside of him? What significance does this question have in view of the false doctrine of impossibility of apostasy (that is, that a Christian cannot so sin as to be eternally lost)?

## ROMANS -- Chapter 9

(The first 8 chapters treat the theme of the salvation that God offers by means of the gospel of Christ to the Jews and to the Gentiles. Now, in chapters 9 through 11, Paul treats the case of the Jews in particular, concerning their rejection or exclusion).

1. What caused the great sorrow and the unceasing pain of heart that Paul was experiencing?
2. According to ver. 5, Christ is \_\_\_\_\_, a truth denied by the Jehovah's Witnesses.
3. Verses 6 through 8 refute the false position that the rejection of the Jews would prove that God did not keep his promises toward them. He fulfilled them in the children according to the \_\_\_\_\_ and not according to the \_\_\_\_\_.
4. As God did not choose for descent Ishmael, who was born according to the flesh, but rather Isaac, who was born according to promise, neither did he choose \_\_\_\_\_, who was born first, but rather \_\_\_\_\_.
5. Calvinism, that affirms the unconditional predestination of the individual, bases itself greatly on ver. 13, but it errs in great manner. This citation of Paul is found in \_\_\_\_\_, and in verses 1 and 4 of said passage the reference does not treat of two individuals, but of two nations, \_\_\_\_\_ and \_\_\_\_\_, and this passage was given many years after the deaths of Esau and Jacob.
6. Verses 14 through 18 refute the false position of proving that God is unjust upon rejecting the Jews. God is free to show his mercy according to his will. His mercy is not dependent upon the one who \_\_\_\_\_, nor upon the one who \_\_\_\_\_. Upon saying this, Paul refers in particular to the \_\_\_\_\_.
7. Paul mentions \_\_\_\_\_ as an example of one hardened by God, upon God's presenting to him the occasion or opportunity to disobey (although in reality he hardened himself). So, God shows mercy to the one that \_\_\_\_\_ him, and he hardens the one who \_\_\_\_\_ him.
8. Verses 19 through 29 refute the false position that God should not inculcate the one who resists God's will. If God arbitrarily showed mercy to a man, or hardened him, then he would be unjust. But it is not thus. Everything is conditional, although the conditions do not depend on man. In verses 22 and 23, upon saying, "vessels of \_\_\_\_\_" and "vessels of \_\_\_\_\_", reference is not made to individuals in particular, but rather to a category of persons thus prepared by their own deeds.
9. To which two prophets does Paul appeal to affirm that the Gentiles would have a part in the people of God?
10. Not all the people of Israel would be saved, but only the \_\_\_\_\_.
11. Verses 30 through 33 present the conclusion of the argument, giving the true reason for the rejection of the Jews, and of the acceptance of the Gentiles. The Gentiles (that is, those among them that obey the gospel) attain to righteousness by \_\_\_\_\_, but the Jews (that reject the gospel) continue seeking the righteousness of God by means of the \_\_\_\_\_ of the Law.
12. To whom is reference made in the prophecy of ver. 33?

## ROMANS -- Chapter 10

This chapter and the next describe the condition of Israel from the viewpoint of the gospel. Israel did not obtain the righteousness of God (11:7), or attain to it (9:30-32), because they did not obey the gospel (10:16). The righteousness of God by the gospel is something near; that is, easy and accessible (10:6-8). It is equally for Jews and for Gentiles (10:11-13). Nevertheless, the Jews, who had the opportunity to be saved, were lost because of their rebellion (10:16-21).

1. Choose the correct answer: Verse 1 proves by (commandment, direct declaration, example, inference) that the Jewish race was lost.
2. To have zeal for God is both good and necessary, but without \_\_\_\_\_ it is not enough.
3. What are we to understand by the phrase, "God's righteousness" (v. 3)?
4. The end or purpose of the Law of Moses was to make the Jew just, or righteous (by telling him what to do, and what not to do). But, that end (righteousness) is reached only by \_\_\_\_\_ in \_\_\_\_\_.
5. According to v. 5, the only righteousness possible by means of the Law of Moses was that based on \_\_\_\_\_ perfectly well all the things commanded therein, without failing in one point.
6. Verses 5 and 6 make a comparison between the two kinds of righteousnesses (or plans by which one is made righteous). The two words that present this contrast are \_\_\_\_\_ and \_\_\_\_\_.
7. To be saved was not difficult for the Jew (nor is it for anyone). To the contrary, the word preached is \_\_\_\_\_ (v. 8).
8. It is simply a question of \_\_\_\_\_ in the heart that God raised Christ from the dead, and \_\_\_\_\_ with the mouth that Jesus is Lord. Such faith and confession are for \_\_\_\_\_; that is, for \_\_\_\_\_.
9. The reason why every believer, that is, everyone that calls on the name of the Lord, will be saved is because between Jew and Gentile there is no \_\_\_\_\_.
10. Considering verses 14 and 15, give the five key verbs, but in reverse order (that in reality is the order in which these things are done so that the sinner might be saved).
11. Considering the context (in particular, verses 13 through 16), the phrase, "calling upon the name of the Lord" equals "\_\_\_\_\_".
12. That which follows the word "But", in verse 16, proves that "obey" and "\_\_\_\_\_ " are used in the Scriptures interchangeably.
13. According to Calvinism, faith is given unconditionally to the so-called "elect". But, according to 10:17, faith is for everyone, and is by \_\_\_\_\_, because the word of God is for all (Mark 16:15).
14. The Jews had had every opportunity to be saved because they had heard the preaching of the word in their time. Their lost condition was not due to not having \_\_\_\_\_, but to their being a \_\_\_\_\_ and \_\_\_\_\_ people.
15. To believe equals \_\_\_\_\_, and to disobey equals \_\_\_\_\_.

## ROMANS -- Chapter 11

1. What proof does Paul give that God has not cast off his people?
2. In the case of \_\_\_\_\_ God had a remnant of thousands of persons. Even now he has a remnant chosen by \_\_\_\_\_, constituted of many Christians.
3. In ver. 6 Paul contrasts grace with works. (See chap. 4, question # 5). Sectarians make Paul contrast grace with obedience to the gospel (things done to obey the gospel) as if there were nothing to do to be saved. In reality, here Paul says to the Jews that salvation is by the \_\_\_\_\_ of God (in the gospel with its conditions), and not by \_\_\_\_\_ (of keeping of laws) that would bring salvation merited apart from pardon from \_\_\_\_\_.
4. What was it that Israel sought, or was seeking for? (ver. 7) See 10:3; Phil. 3:9.
5. Verse 8 says that "God gave them...", but not directly. The Jews themselves were responsible for seeing with their eyes and hearing with their ears (Matt. 13:\_\_\_\_\_).
6. What resulted from the fall of the Jews as a nation?
7. Some versions, in ver. 12, say "their full restoration", and this concords with the teaching of Premillennialism. But the text says, "fulness", as also in verse \_\_\_\_\_. (The same Greek work is found in both verses). Paul is not prophesying a restoration of the Jews as a race of people, but is speaking of two effects: (1) the effect of the Jews' rejection of Christ, that was the riches of the \_\_\_\_\_, and so (2) the effect of the \_\_\_\_\_ finding themselves complete (fulness) in Christ would be the same as in the case of the Gentiles.
8. According to ver. 14, Paul obviously did not expect to see the conversion to Christ of the Jews in general (i.e., a "full restoration"), but rather the conversion of only \_\_\_\_\_.
9. Verse 15 exemplifies the case of figurative resurrection that is found also in other Bible passages. In this verse the phrases "casting away" and "reconciling" are contrasted with the phrases " \_\_\_\_\_" and " \_\_\_\_\_ from the dead".
10. In ver. 16, upon saying "first fruit" and "root" Paul refers to the first Jewish converts to Christ (starting on the day of Pentecost). To whom is reference made in ver. 17 upon saying, "thou"?
11. In ver. 17, to whom do the broken off branches refer? (The olive tree represents God's favor, grace, goodness).
12. In ver. 20, \_\_\_\_\_ is contrasted with \_\_\_\_\_.
13. Name the two attributes of God mentioned in ver. 22.
14. In ver. 24, "contrary to nature" here means contrary to custom, for customarily the good olive branch is grafted into the wild olive tree, and not the wild branch into the good olive tree. Here the wild branch, the \_\_\_\_\_, is grafted into the good olive tree (the goodness of God).
15. Verse 26 does NOT say, "And then all Israel shall be saved". It says, "so" (in such a manner). All Israel, that will be saved, will be saved by the \_\_\_\_\_ (1:16).
16. The phrase that answers the questions of ver. 34 and 35 is \_\_\_\_\_.

## ROMANS -- Chapter 12

1. Chapter 11 terminates the argumentative section of this epistle. The word, "therefore", in 12:1, refers to what God has done for us in Christ Jesus, and to the conclusion that for this reason the Christian ought to present his body \_\_\_\_\_.
2. He should not be \_\_\_\_\_, but should rather be \_\_\_\_\_. What three words describe the will of God (ver. 2)?
3. Which word in ver. 3 has to do with Paul's apostleship?
4. How should each Christian think of himself?
5. Verses 6 and 7 treat of spiritual gifts, but spiritual gifts were not necessary for the other activities mentioned in ver. 8. What are they?
6. All gifts, whether spiritual or not, were to be executed with (disinterest, dedication, convenience, ordinary enthusiasm).
7. Bible love is not pretended, for that would be \_\_\_\_\_.
8. Is there anything that a Christian should abhor? If so, what?
9. In his service to the Lord, the Christian should not be \_\_\_\_\_, but should be \_\_\_\_\_.
10. Verses 12 and 13 mention actions and attitudes in reference to five different things. Name them.
11. As to congregational benevolence, it is (general, limited); as to individual benevolence, it is (general, limited).
12. The proper response of the Christian to persecution is to \_\_\_\_\_.
13. Doing what ver. 15 commands shows that Christians are of the \_\_\_\_\_ as respects each other. This is stated in ver. \_\_\_\_\_.
14. Which phrase in ver. 16 expresses the idea of humility?
15. Christians are to be wise, but not in their own \_\_\_\_\_. (Give a definition of this word).
16. What is the Christian commanded to do in the sight of all men?
17. It is not always possible to have peace with men, but as for the Christian, if it is possible, to the extent that \_\_\_\_\_, there is to be peace with all men
18. To whom does vengeance belong? To whom does it not belong?
19. If his enemy is hungry or thirsty, the Christian \_\_\_\_\_ him and gives him \_\_\_\_\_.
20. What is the significance of the phrase, "heap coals of fire upon his head"?

## ROMANS -- Chapter 13

1. What phrase in ver. 1 refers to civil government?
2. Why does the one who resists civil government resist God?
3. In order not to fear the power of the civil government, why should one do?
4. Civil government is called "a minister of God" (ver. 4). For that reason is it proper to call civil governments "Christian"?
5. Which phrase in ver. 4 indicates capital punishment for the evil-doer?
6. Name the two reasons why the Christian is subject to the civil government.
7. Why is it the will of God that citizens pay taxes?
8. Name the four dues that citizens are to render.
9. The Christian always pays his debts (he owes no man anything), but he is always in debt to his \_\_\_\_\_ to \_\_\_\_\_ him.
10. Does ver. 8 teach that it is a sin to lend, or borrow from others? (Compare Lk. 6:34,35).
11. If one loves his neighbor, according to ver. 9, what things should he not do to or with his neighbor?
12. Love never works \_\_\_\_\_ to his neighbor, but rather \_\_\_\_\_.
13. On the basis of what is the law fulfilled?
14. In ver. 11, what does "sleep" signify?
15. Each day brings \_\_\_\_\_ nearer to the Christian.
16. "Night" and "darkness" symbolize \_\_\_\_\_ and spiritual ignorance.
17. In vers. 12 and 13 which two verbs are used figuratively to indicate the kind of life that the Christian ought to live?
18. The sinful practices mentioned in ver. 13 in ver. 14 are referred to as \_\_\_\_\_ of the flesh.

## ROMANS -- Chapter 14

This chapter treats matters of opinion, and not of faith. The weak brother (weak in faith; he that has doubts) is contrasted with the strong brother (i.e., he understands and doubts not, 15:1). In context, the word "judge" means condemn. The weak brother tends to condemn the strong brother who, at the same time, tends to set at nought the weak brother.

1. Verse 1 speaks of "receiving" in the matter of fellowship. Who are the ones who are to do the receiving?
2. In verse 2, to whom does the word "one" refer, to the weak brother or to the strong?
3. In verse 3, which one is commanded not to set at nought? Which one is commanded not to judge?
4. In verse 4, the strong brother is referred to as \_\_\_\_\_. The weak brother has no right to condemn him because the weak brother is not his \_\_\_\_\_.
5. In verse 5, reference is made to the weak brother with the phrase, \_\_\_\_\_ and to the strong brother with the word, \_\_\_\_\_.
6. Neither the one nor the other is obligated to change his thinking, rather each one is to be fully \_\_\_\_\_ in his own mind.
7. Verses 7 and 8 is not speaking about the influence that one has on another in his daily life, but about the relation that the \_\_\_\_\_ has with \_\_\_\_\_ as a pleasing servant in his sight.
8. In verse 10, Paul with his first question refers to the action of the \_\_\_\_\_ brother, and with his second question he refers to the action of the \_\_\_\_\_ brother.
9. Paul's point in verses 10-12, upon mentioning the final Judgment, is that condemnation belongs to \_\_\_\_\_ and not to men.
10. Paul's conclusion, as expressed in ver. 13 with the word \_\_\_\_\_, is that, instead of \_\_\_\_\_ one another, each Christian should rather judge this: that he not put a \_\_\_\_\_ in his brother's way.
11. The things of the context are not unclean of themselves, but they do become unclean to the one who \_\_\_\_\_ them to be unclean.
12. Verse 15 makes it clear that Paul upon saying "grieved" is not referring to "hurt feelings" but rather to the fact that the weak brother is caused to be (lost, misunderstood, disfellowshipped, slighted).
13. How could one's good become spoken of as evil?
14. Everyone is commanded to follow that which contributes to \_\_\_\_\_ and to \_\_\_\_\_.
15. The command of ver. 20 is directed to the (weak, strong) brother.
16. In verse 22, to which of the two brothers does Paul refer upon saying, "thou" or "you"?
17. In verse 23, upon saying, "he" Paul refers to the (weak, strong) brother.
18. The word "faith" in ver. 23 is used in the context of Rom. 14 in the sense of (gospel, personal scruple or conscience, revealed truth).

## ROMANS -- Chapter 15

1. Having just spoken about the weak brother (14:23), Paul now (in 15:1) refers to himself and to others as the \_\_\_\_\_ brethren. Their duty toward the weak in the negative sense is \_\_\_\_\_.
2. The word "neighbor" in chapters 14 and 15 does not refer to the people who live next door to us, but rather to a \_\_\_\_\_ in the faith.
3. Who is the example par excellence of not pleasing one's self?
4. What use does Paul, in ver. 3, make of the citation of Ps. 69:9?
5. To which books of the Bible does the phrase, "the scriptures", in ver. 4 refer?
6. In verses 5 and 6, to what matter is Paul referring upon using the phrases, "be of the same mind" and "with one accord"?
7. The commandment in ver. 7 reminds of the one found in 14:\_\_\_\_\_.
8. According to ver. 7, of what is Christ an example?
9. Verses 8 through 12 show that \_\_\_\_\_ makes no distinction between Jew and Gentile, which proves that neither should we discriminate between brethren but rather \_\_\_\_\_ one another.
10. Since Christians are full of goodness and filled with all knowledge, of what are they capable?
11. Paul was a minister (servant) of \_\_\_\_\_ unto the \_\_\_\_\_.
12. Paul had preached the gospel fully as far away as \_\_\_\_\_, a place to the north of Macedonia.
13. To what circumstance does Paul apply the passage that he cites from Isa. 52:15?
14. \_\_\_\_\_ times and for many \_\_\_\_\_ Paul had desired to visit the brethren in Rome.
15. From Rome, Paul hoped to be able to travel to \_\_\_\_\_.
16. That which is treated in 1 Cor. 16:1-4, and in 2 Corinthians chap. 8 and 9, is also treated here in Rom. 15:\_\_\_\_\_.
17. As to benevolence on the part of the local church, using money from the first-day-of-the-week offering, the object of said benevolence is always, but always, the \_\_\_\_\_, and never the public in general. (The reason is simple: benevolence is a form of fellowship--2 Cor. 9:13, and the church is not in fellowship with the unconverted).
18. How many times in this chapter, and in which verses, does Paul specify who the biblical object of congregational benevolence is?
19. Name the three areas or regions from which money was raised for the benevolence here treated. (Apart from this chapter, see 1 Cor. 16:1).
20. He that receives spiritual benefits from others ought to administer to them of his \_\_\_\_\_ goods.
21. How could the brethren in Rome aid Paul in his desire to come see them?

## ROMANS -- Chapter 16

1. Who in verse 1 is called a servant (“deaconess” is a transliteration of “diakone”, a female servant)?

There are qualifications for a “deacon” (1 Tim. 3:8-13); therefore they are special servants of the local church, apart from the other members (Phil. 1:1). There are qualifications for “elders” apart from other brethren who are of age in the local church (1 Tim. 3:2-7). But there are no qualifications for “deaconess” (Rom. 16:1), nor for elderly women (Titus 2:3); therefore there is no office of deaconess nor of women elders in the church. Neither are all old men “elders” in the sense of bishops, or pastors.

2. Describe the location of Cenchreae.

3. Were Prisca and Aquila Jews or Gentiles? (Acts 18:2).

4. What special use of its house did this couple make?

5. What is the name of the first convert to Christ in Asia?

6. Which had been a Christian longer, Paul or Junias?

7. Give three words with which Paul describes some of the brethren in the list given in verses 7-10.

8. Name the kinsmen of Paul who are mentioned in verses 7-11.

9. According to verses 14 and 15, in Rome was there at this time just one large congregation or a number of congregations?

10. To “salute” is to greet. What was the customary, sincere greeting at that time among the brethren? (The custom of greeting varies among peoples but all Christians must be sincere and holy in expressing them).

11. The local churches about Paul, knowing that he was writing the churches in Rome, sent by him their greetings. Is the phrase, “churches of Christ” (or, Church of Christ) a proper name for the church in the universal sense? (Compare 1 Cor. 16:19, 20). Is the church in the universal sense made up of churches of Christ?

12. It is an apostolic commandment to mark and \_\_\_\_\_ those who cause the \_\_\_\_\_ and occasions of stumbling contrary to the doctrine taught by the apostles.

13. What do deceivers use to beguile the hearts of the innocent?

14. What is said of the Roman brethren’s \_\_\_\_\_ in 1:8 is here said of their \_\_\_\_\_.

15. Who did the actual writing of this letter to the Romans?

16. What special service did Gaius render to Paul?

17. According to ver. 25, the “mystery” referred to is the \_\_\_\_\_.

18. According to ver. 26, for what purpose is the gospel to be preached?