

ROMANS

"A noted scholar once remarked that the book of Romans was the profoundest production in all literature. Shallow minds and superficial treatment certainly cannot do justice to such an amazing and enduring discussion of redemption from sin as Paul has written in this famous epistle."(From the introduction to A NEW COMMENTARY ON PAUL'S LETTER TO THE SAINTS AT ROME, by R.L. Whiteside).

DATE AND PLACE WRITTEN

In 15:25,26 Paul says that he was on his way to _____ to deliver the _____ for the poor among the saints. This relief came from the brethren in _____ and _____. When I Corinthians 16:1-3, and 2 Corinthians chapters 8-9 were written, this collection was still in the planning stages. This indicates that Romans was written (before/after) the book of 2 Corinthians. It is likely that it was written only a few months (before/after) 2 Corinthians in late 56 or early 57 A.D.. The majority of scholars conclude that it was written from _____. They sight the fact that Paul refers to Phoebe (16:1) from nearby Cenchrea, and Gaius (16:23) who is most likely the same man referred to in I Corinthians 1:14. Also, Erastus who is called the treasurer of the city (16:23) is identified in an inscription found in Corinth.

TO WHOM WAS IT WRITTEN?

It is clearly addressed to Christians at Rome in 1:7. The city of Rome was founded in 753 B.C.. In Paul's time, the population was over 1 million [one inscription puts it over 4 million], and the majority of the people were slaves. Much wealth was gathered there which was evidenced by many large buildings. When and how the church began here is uncertain. Since there were Jews from Rome in Jerusalem on _____ (Acts 2:10), it is reasonable to conclude that they carried the Gospel home with them. Historians say that originally, the nucleus of the church was Jewish, but a large group of Gentiles were soon added to them. Some say that the edict of Claudius may have changed the balance of the church by forcing the temporary departure of the Jews from Rome. Although the ban was lifted when Paul wrote [for Nero was now Emperor], it is likely that some Jewish Christians had not returned. Thus the predominance of Gentiles in the church at Rome.

THEME

The revelation of the righteousness of God to man, and its application to man's spiritual need.

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QUESTIONS

I. INTRODUCTION 1:1-17

A. Salutation 1:1-7

1. Authorship 1:1-5

1. What is meant by "called to be an apostle", and why are the words "to be" in italics? 1:1 _____

2. In what way was Paul "separated unto the Gospel"? 1:1 _____

3. What did Paul say was promised through the prophets and Scriptures? 1:2 _____

4. What TWO things do we learn about the nature of Jesus in 1:3? _____

5. In what way did God use His great power to PROVE that Jesus was His Son? 1:4 _____

6. Paul says that TWO things were received through Jesus Christ that are vital to the salvation of "all nations". What are they? 1:5 _____

7. According to 1:5, what did Paul want to accomplish when he went preaching the Gospel to "all nations"? _____

2. Destination 1:6,7a

8. In 1:6, Paul says: "Among whom you also are called of Jesus Christ". AMONG WHOM were they called? _____

9. Does this mean that ALL who hear the Gospel are being addressed, since they are all "called"? (See also Matthew 22:14) _____

10. Did Paul mean for this to be for everyone who was living in Rome at the time? _____ What does the word "saints" mean and to whom does it refer? 1:7 _____

3. Greeting 1:7b

11. What is the significance of wishing "grace and peace" for the brethren in Rome, as Paul does in so many of his letters? 1:7b _____

B. Occasion Of Writing 1:8-15

12. What did Paul say he thanked God for in his prayers? 1:8,9 _____

13. Paul expressed what desire in 1:10? _____

14. If Paul was able to go to Rome, what did he want to do for the brethren there? 1:11 _____

15. In what way did Paul say he and the Roman brethren would find comfort [or encouragement]? 1:12

16. Paul had often planned to do something . What was it, and why was he unable to do it? 1:13 ____

17. In what way is the scope of the Gospel expressed by Paul in 1:14? _____

18. Some proponents of the "grace-unity" heresy today are saying that the "Gospel" is for those who are not Christians, and "Doctrine" is only for the church. What does Paul say in 1:15 about this? ____

C. Theme 1:16,17

19. Is the Gospel of Christ the power of salvation to EVERYONE? If not, WHY NOT? 1:16 _____

20. Please define "the righteousness of God", and be prepared to discuss this in class. 1:17 _____

21. What is meant by "from faith to faith"? 1:17 _____

22. Where did Paul quote from in 1:17, and what is the meaning of this phrase in its original context?

II. NEED OF DIVINE RIGHTEOUSNESS 1:18- 3:20

A. Gentiles Under Sin 1:18-32

23. Why is God's wrath justified against the ungodliness and unrighteousness of men? 1:18 _____

-
24. Often we think of unrighteousness and ungodliness being virtually the same. How do they differ in meaning in this context? 1:18 _____
-
25. In the latter part of 1:18, the KJV says: "who hold the truth in unrighteousness", while the ASV and many others say: "who hinder the truth in righteousness". Discuss the difference in wording, and which most accurately fits the context. _____
-
26. How had God made Himself known among those who were not of the nation of Israel? 1:19,20 _____
-
27. What did Paul mean when he said they were "without excuse", and how does this relate to the justice of God's wrath upon them? 1:20 _____
-
28. Even though they "knew God", there were FOUR THINGS Paul says they did in 1:21. Name and define each. _____
-
29. What was the result of man pretending to be WISE according to 1:22,23? _____
-
30. Discuss the relationship between the lesson taught in 2 Thessalonians 2:8-12 and the lesson in our context, 1:24. _____
-
31. How had they worshipped and served the creature rather than the Creator? 1:25 _____
-
32. What do we learn about God's patience from 1:26-32? What are the key words found in this context that tell us about His longsuffering towards mankind? _____
-
33. In 1:26,27 we find Paul describing things that were common among the heathens of his time. Is there any of this type of immorality going on in our world today, and if so what is it called? _____
-
34. Paul lists 23 characteristics of those who would not retain God in their knowledge in 1:28-31. Name and define each of these below.
- a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____

- g. _____
- h. _____
- i. _____
- j. _____
- k. _____
- l. _____
- m. _____
- n. _____
- o. _____
- p. _____
- q. _____
- r. _____
- s. _____
- t. _____
- u. _____
- v. _____
- w. _____

35. What can we conclude about so-called "big sins" and "little sins" from the way Paul groups the preceding sins? 1:28-31 _____
-
36. Can one be condemned before God for approving the practice of sin in others, or encouraging them to engage in sin? 1:32 _____
-

B. Righteous Judgement 2:1-16

37. In 2:1, what kind of "judge" is Paul condemning? _____
-
38. How is the judgement of God different from that mentioned in 2:1? 2:2 _____
-
39. What is the warning Paul gives to those who are described in the words of 2:1 regarding the judgement of God? 2:3 _____
-
40. Define the following words from 2:4, and explain how each relates to the context:
- a. Goodness- _____
 - b. Forbearance- _____
 - c. Longsuffering- _____
41. How does the "goodness of God" lead(s) us(you) to repentance? Is this teaching that God will miraculously intervene in the lives of those whom He has chosen to be saved? If not, what DOES it mean? 2:4 _____
-

42. While the goodness of God was leading the Jews to repentance, what does Paul say they were doing and what does he say was the cause of this? 2:5 _____

43. In 2:6, Paul says that God "will render to each one according to his deeds". What are the DEEDS to which he refers, and WHAT will be rendered? 2:7-10 _____

Does this mean that God will stack up all the GOOD we have done and weigh it against all the BAD, and then reward us according to what we have done the most of in this life? If not, then WHAT?

44. What is the significance of "to the Jews first, and also to the Greek" found in 1:16;2:9,10? _____

45. Where else can we find the sentiment expressed by Paul in 2:11, and why is it significant? [HINT: there are FIVE in the N.T.] _____

46. Consider what Paul says about the Jews and the law, and what James says in James 1:22-24 and explain the attitude which the Jews had about their relationship to God and the Law. 2:12-13 _____

47. To whom was the law NOT given, and in what way did those who did NOT have the law, become a "law unto themselves"? 2:14,15 _____

Did the Gentiles have any form of "law" with respect to God after the law of Moses was given? _____ If so, what was it? _____

C. Jews And The Law 2:17 - 3:8

48. What was Paul's reason for making concessions in 2:17-20? _____

49. In 2:24, Paul says that the name of God was blasphemed among the Gentiles because of the Jews. WHY? 2:21-23 _____

50. What do the terms Paul used in 2:17,23 [i.e. "rest in the law" and "boast in the law"] say about the way the Jews looked at the Law of Moses? _____

51. How could the Jews' circumcision become uncircumcision, and likewise, how could the Gentiles'

uncircumcision be counted as circumcision? 2:25,26 _____

52. In 2:27, the KJV and ASV have "uncircumcision which is by nature", while the NASV and NKJV have "physically uncircumcised". Why the difference if any, and to whom does it refer? _____

53. To the Jew, the difference between them and everyone else was one of CIRCUMCISION and THE LAW. What does Paul say about OUTWARD versus INWARD circumcision, and what does this do to the Jews boasting in the circumcision "which is outward in the flesh"? 2:28,29 _____

54. Having shown the futility of the Jews boasting in circumcision and the Law, what advantage or profit did Paul say there was for the Jew? 3:1,2 _____

55. What is the objection Paul anticipated in 3:3, and how did he answer it? 3:4 _____

56. As Paul speaks here "in human terms" [NASV], what does he mean by "our unrighteousness commends the righteousness of God"? 3:5 _____

57. How does the argument which Paul anticipates from the Jews, relate to his summation in 3:8? [i.e. "Let us do evil that good may come"]. 3:5-8 _____

D. All Under Sin 3:9-20

58. What is one of the MAIN points that Paul wants the Jews to see in 3:9? _____

59. In 3:10-18, there is what is considered by some to be a logical arrangement of the Old Testament Scriptures. Below you will find the headings which fit the three major points made in this context. Please fill in the points from verses 10-18 that fit into these categories, and be prepared to discuss in class what is meant by each.

1. GENERAL STATE OF SIN _____

2. PRACTICE OF SIN IN WORD AND DEED _____

3. SOURCE OF SIN _____

What is the point that Paul is making in 3:19 about the Law? _____

60. The definite article "the" does not appear in the Greek text before the word "law" in verse 20.

Reading this as Paul intended it, what is the lesson? 3:20 _____

III. DIVINE RIGHTEOUSNESS MANIFEST 3:21-8:39

A. Righteousness Through Faith 3:21-31

61. Again, we find that the definite article "the" does not appear in the Greek text of 3:21 before "law" in the first part of the verse, but it does appear in the second part. With this in mind, what is the point Paul is making here? _____

62. Is the "righteousness of God" bestowed upon mankind conditionally or unconditionally? Please explain your answer. 3:21,22 _____

63. In verse 23, Paul concludes that Jews and Gentiles alike have sinned and "fallen short of the glory of God". What is meant by "fall short of the glory of God"? 3:23 _____

64. What did Paul mean when he said we are justified "freely"? 3:24 _____

65. In 3:24, Paul says that there is "redemption...in Christ". What is the meaning of the word "redemption" here? _____

66. Define "propitiation" in 3:25, and explain how this relates to our salvation. _____

67. Discuss the relationship between the blood of Christ and the sins committed by those who lived before Christ came to this earth in the form of a man. 3:25 _____

68. How can God be "just" in "justifying" those guilty of sin, and why is it necessary that He be proven "just"? 3:26 _____

69. How could any man "boast" with regard to ANY "law" of works? 3:27 _____

70. What does a man have to "boast of" under "a law of faith"? 3:27 _____

71. Some try to tell us that 3:28, which talks about man being "justified by faith apart from the deeds of LAW ["the" not in the text here]", means that man must do NOTHING with regard to salvation. Is this what Paul is teaching? If not, WHAT is he teaching? _____

72. Why is it important for Paul to point out that God is the God of both the Jews and the Gentiles? 3:29

73. Some teach that Paul was advocating TWO systems with regard to salvation in 3:30 [i.e. one "by faith" and the other "through faith"]. Is this what he was doing? If not, WHAT was he doing? __

74. In 3:31, as in many others, the word "the" has been added twice to the word "law". Also, it was omitted before the word "faith". With these changes in mind, what do we learn from Paul in this verse? _____

B. Righteousness And Promise 4:1-25

75. What is the meaning of "according [pertaining] to the flesh"? 4:1,2 _____

76. Where is Paul quoting from in 4:3, and what is the setting in the Old Testament record? _____

Was there anything for Abraham to DO in connection with the promise here given by God? _____

If so, how do you harmonize this with 4:4? _____

77. What is the difference between "wages" or a "debt", and "grace"? _____

78. In 4:5-8, there are several terms that cause people untold problems when they study this book. Define each one listed below and be prepared to discuss it in context in the class session.

a. WORKETH NOT/DOES NOT WORK- _____

b. COUNTED/RECKONED/ACCOUNTED- _____

c. IMPUTETH/RECKONETH/RECKONS/IMPUTES- _____

d. FORGIVEN- _____

e. COVERED- _____

f. RIGHTEOUSNESS- _____

79. What very important part of Judaism was Paul dealing with in 4:9-12? _____

80. Abraham is said to have walked in TWO different ways. What were they and why are they important to Jews and Gentiles alike? 4:12 _____

81. In what way did the promise to Abraham that in his seed all nations of the earth would be blessed come to pass? 4:13 _____
82. If, as the Jews thought, the promise came through "law" ["the" is missing here again], what would this do to "faith" and to the promise itself? 4:14 _____

83. Consider what Paul states in 4:15, and then answer the following questions:
- a. If the Gentiles, as some say, were without ANY law, how could they be guilty of ANY SIN? _____

- b. IF we are not under ANY LAW today, as some contend, of what sins can we be found guilty before God? _____

- c. IF those who are not Christians are NOT subject to the laws of God on Marriage, Divorce and Remarriage [as some teach] how could one who is NOT a Christian ever be guilty of Adultery or FORNICATION? _____

84. Please show the relationship of GRACE to FAITH and how they relate to both those under and not under the Law. 4:16 _____

85. Name some of the things that made Abraham's faith contrary to hope, and the reasons why he "believed God". 4:17-21 _____

86. Once again we have the concepts of "accounted to him for righteousness" and "imputed to him" [some versions have "reckoned"]. What is the meaning here as it relates to our justification before God today? 4:22-24 _____

87. In what way could we say that the essence of the Gospel is contained in 4:25? _____

C. RIGHTEOUSNESS AND GRACE - 5:1-21

88. Paul says that we are "justified by faith" [v.1]. Define the word "justified", and explain what he means by this statement. _____

89. What is the relationship between "justification" and "peace with God". Does one precede the other, if so which? 5:1 _____

90. Through whom have we "obtained our access" [introduction, NASV], and what is it that we have obtained? 5:2 _____

91. In verses 3,4 we have several terms that are intertwined by Paul in a natural progression. Define each term, and then show how they naturally fit together.
- a. TRIBULATIONS - _____

- b. PATIENCE [PERSEVERANCE,NKJV] - _____

- c. EXPERIENCE [CHARACTER,NKJV] - _____

- d. HOPE - _____

- Show how these four relate to each other in the life of a Christian according to what Paul says here.

92. In verse 5, Paul says that "hope maketh not ashamed;". What does this mean? _____

93. When we read in verse 5 that the "love of God is shed abroad in our hearts by the Holy Ghost which is given to us", what are we to understand? In answering this, please take note of the word in the KJV text above that is underlined, and compare it with other reliable versions. _____

94. What is meant by the words "without strength" used to describe those prior to Christ's death? 5:6

95. Paul was inspired to use the words "in due time Christ died for the ungodly". What is "DUE TIME" here? 5:6 _____

96. Explain the line of reasoning used by Paul in verses 6-8 concerning the death of Christ. _____

97. What is the meaning of "saved by His life" here in 5:10? Does this mean that the "perfect life of Christ becomes our own"? _____

98. Define the word "reconciliation" and explain how it is used in 5:11. _____

The rest of this chapter is considered quite difficult to understand by those who are careful students of the Bible. We will try to make it as plain as possible, without over- simplifying the concepts.

99. Verses 13-17 make up a parenthetical statement, which is a common practice of Paul's. You will notice that this is reflected in the text of the NKJV. Verse 12 says that through ONE MAN sin entered into the world, and death through sin. Commentators vary in their understandings of the "death" which Paul has in mind here. Be prepared to discuss this in class, and connect it with the context. _____

100. Consider how "death passed to all men" with respect to your conclusion on the meaning of the word "death" here. Does this mean that the reason we DIE is because of OUR SIN? Or does this refer to the sin of ADAM? Discuss in class. _____

101. Although the word "law" in verse 13 is without a definite article in the Greek, how can we know which "law" it refers to? _____

102. IF 5:13 means that there was NO LAW in the world until the Law of Moses, how could there be any SIN? [See 4:15] If it does NOT mean this, what DOES it mean? _____

103. Paul uses the "type / antitype" picture here for us, so we can see how Christ and Adam were DIFFERENT and ALIKE. Below, you will find a list of ways in which Adam and Christ were truly "type" and "antitype". First, find the appropriate numbers for Adam, and place them under his name. Then find the numbers that describe Christ and place them under His name in the space that corresponds to the "type" in Adam. See the example given in the first blank.

ADAM [TYPE] _____ CHRIST [ANTITYPE]

9 <SAMPLE> 10

1. NATURAL HEAD OF THE HUMAN FAMILY
2. WILL CALL ALL OUT OF THE GRAVE
3. PERFORMED A SINGLE ACT OF OBEDIENCE UNTO DEATH
4. SPIRITUAL HEAD OF THE REDEEMED FAMILY
5. CAUSED ALL MEN TO ENTER THE GRAVE
6. BROUGHT DEATH INTO THE WORLD
7. PERFORMED A SINGLE ACT OF SIN
8. MADE RESURRECTION UNTO LIFE POSSIBLE
9. A CREATED SON OF GOD
10. THE ONLY BEGOTTEN SON OF GOD

104. Considering 5:15-17 as a group, please define the following terms as they are used in this context and explain the way they relate to the overall text.
- a. OFFENSE - _____
 - b. JUDGEMENT - _____
 - c. CONDEMNATION - _____
 - d. JUSTIFICATION - _____
 - e. REIGN - _____

Food for thought: In what way is the "free gift" NOT like the "offense"? The NKJV says in verse 16: "For the judgement which came from one offense resulted in condemnation". Does this mean that we are ALL "condemned" because of the sin of Adam? Space is provided here and on the next page for your thoughts on these questions to share in the class session.

105. In 5:18, how many sins brought the sentence of death on all of mankind? _____
- How many acts "of righteousness" did it take to bring "justification of life" to all men, and what was/were the act/acts? _____

107. Again in verse 20, we find that "the" has been supplied by the translators before "law". Keeping this in mind, what is Paul saying here about the relationship between "law" and "sin"?

108. "SIN" is said to reign in "DEATH", and "GRACE" is said to reign through "RIGHTEOUSNESS TO ETERNAL LIFE". What is the apparent meaning of "death" and "life" here and what is the meaning of "reign" in this context? 5:20,21 _____

D. Servants Of Righteousness 6:1- 7:25

109. This chapter begins with Paul's answer to a contemplated argument from his readers. What is the argument, and how does he answer it? 6:1,2 _____

110. What is the significance of being "baptized into His death", taken in the context of 6:1,2? 6:3 _____

111. In the figure which Paul presents here of the death, burial and resurrection of Christ, when does "death to sin" take place? 6:2,4 _____

Where does the "newness of life" begin? _____

112. From the words used in 6:4, what can we learn about the ACTION of baptism? _____

113. What terms does Paul use in 6:6 to further describe the "death to sin" which he introduced in 6:2, and how do they fit into the analogy between Christ's death and our death to sin? _____

114. The latter phrase of 6:6, and the following verse are tied together in thought. Please explain the connection between "no longer be slaves of sin" and "he who has died is freed from sin". _____

115. What is the meaning of Paul's statement in 6:8, and how does it relate to the context? _____

116. In 6:9,10, Paul is making an important point about the death of Christ. What is the point? _____

117. Then in 6:11 Paul draws a conclusion about our lives before God, in Christ Jesus. What does it mean to "reckon" yourself to be "dead indeed to sin, but alive to God.." and why is it important that WE should make application of this principle? _____

118. What is it that controls our bodies, and what does Paul say must NOT take control of our outer man? 6:12 _____

119. Some claim that when a Christian sins, it is just his body that is sinning, and that his spirit remains guiltless. From the concepts presented by Paul in 6:13 and elsewhere, discuss whether this is true or false. _____

120. We are hearing people today who are teaching that in 6:14, Paul was declaring us free from any law. Thus they say that any today who advocate obedience to commands from God are "legalists"! Please explain how the idea of sin no longer having dominion over us, and being under grace rather than law relate in this context. _____

121. What verse in Romans resembles the approach used by Paul in 6:15? _____
What point is he making here? 6:15 _____

122. What is it that determines whose servants we are in this life? 6:16 _____

123. In most cases under man-made laws, servants had no choice as to whom they would serve. According to the doctrines of men, some are taught that mankind has no choice with regard to salvation or damnation. What does the inspired apostle have to say about this? 6:16-18 _____

124. When Paul says that they "obeyed from the heart that form of doctrine to which {they} were delivered", what does he mean by "form of doctrine"? 6:17 _____

125. What do we learn about "obedience" in the context of 6:17? _____

126. Paul says that they **FORMERLY** did something, but now they were to do something else. What are these things, and why did Paul say he had to use such terminology? 6:19 _____

127. What is the significance of "servants" and "free" as they are used in 6:20? _____

128. In the first part of 6:21, what does Paul say about our view of past sins, and how does this relate to repentance? _____

129. As we consider 6:21,22, we find the inspired writer contrasting two "ends". What are they, and how does one reach them? _____

130. Paul continues the thought found in verses 21 and 22 in 6:23. But here he makes a NEW contrast. What is it, and what does it mean for us today? _____

131. Beginning with verse one of chapter seven, and continuing to verse three, Paul refers to a relationship which all should understand. Then in verses 4-6 he makes application of the relationship to Christians. Take note here that the word "the" is not found in the parenthetical statement, but it IS found in the latter part of the verse. Why the difference? 6:1 _____

132. As we move to 7:2, we find that the word "law" is added in the first part of the verse, but it IS found in the latter part of the verse. To what "law" does "THE law" refer in verse 2? _____

133. Paul draws a conclusion from the recognized truth in verse 2, as he says that a woman who marries another man while her husband still lives shall be **called** an adulteress. What is the meaning of the word "called", and how is it used in Acts 11:26? _____

134. The application of the principles set forth in the first three verses of chapter seven are found in verses four through six. FROM WHOM does Paul say they were separated by death, and TO WHOM had they become married? 7:4 _____

135. What HAD TO DIE BEFORE the Jews could be joined unto Christ? _____
When and how did it die? Eph. 2:15; Col. 2:14 _____

136. In what other passage do we find Paul using the marriage relationship to describe our relationship with Christ? _____

137. A cursory reading of 7:5 would lead one to believe that a Christian is no longer in a fleshly body. What IS Paul teaching here, and how do we know? 7:5,6 _____

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138. In the beginning of this chapter, Paul talked about a woman's husband dying, then in verse four, the picture turned to the law dying. What terminology does Paul use in 7:6 that helps to understand the significance of "dying to the law"? _____
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139. Please consider the terms "newness of the Spirit" and "oldness of the letter" in 7:6. Does this mean that it is WRONG to point to the "letter of the law" when it comes to the gospel? Please discuss in class. _____
-
140. What did Paul mean by the question: "Is the law sin?"? 7:7 _____
To which LAW does Paul refer here and how do you know? _____
-
141. How does Paul tell us SIN and THE COMMANDMENT are related when it comes to producing all manner of evil desire? 7:8 _____
-
142. At what point in time could Paul say that he was "alive" without law {again the word LAW here is without the definite article in the Greek text}? 7:8b,9 _____
-
143. According to Paul, what was the PURPOSE of law, and what did it bring to him? Why is this so? 7:10; Deut. 30:15-20 _____
-
144. How does SIN deceive and KILL us? 7:11; Heb. 3:13 _____
-
145. What does Paul conclude about his question posed in 7:7? 7:12 _____
-
146. In what way does SIN become "exceedingly sinful"? 7:13 _____
-
147. The key to understanding the last part of chapter 7 is found in the words "spiritual" and "carnal" as they are used in 7:14. What do they mean in this context? _____
-
148. What did Paul mean in 7:15a {please notice the difference between the KJV, ASV, NKJV & NASV}? _____

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149. In the KJV, the word "do" appears three times in 7:15. Each time it comes from a different Greek word. Define each of them, and explain how they relate to the text. _____

150. In what way does Paul say he was agreeing that the Law was good? 7:16 _____

151. Can "sin" truly dwell in a Christian? Consider what Paul wrote in I Cor. 6:19 about the Holy Spirit dwelling in Christians, and what John wrote in 1 John 1:5 concerning darkness and God. Is Paul representing himself, or Christians in general by the thoughts contained in 7:17? Please explain.

152. Does the idea of "sin" that dwells within a man, relieve one of responsibility for sin? _____

153. Paul is using terms in 7:18 to describe both the "inner" and the "outer" man. What are they, and how do they relate to the context? _____

154. Although 7:19 is practically a restatement of verse 15, there is a thought which needs consideration. How can we harmonize the statement that Paul "practices evil" here with what he wrote in 1 Thess. 2:10? _____

155. Again, we have a virtual repeat of the thought found in verse 17 here in 7:20. What ongoing battle, that rages within all right thinking persons, is Paul picturing for us here? _____

156. In 7:21, the ASV renders the text: "I find then **the law**, that, to me who would do good, evil is present." In the KJV and the NKJV, we find "**a law**". In the NASV we find: "**the principle**". The Greek text DOES contain the definite article, "THE". In light of this and the fact that Paul generally refers to the Law of Moses when he uses the article without any contextual differentiation, what is the LAW under consideration here? _____

157. As we consider verses 22 and 23 of chapter 7, we notice that the words "the law" occur three times. Discuss what is meant by each:
"the law of God" _____
"the law of my mind" _____
"the law of sin" _____
158. In what way could one be a "prisoner" of the "law of sin" and be considered a Christian? Is it POSSIBLE? 7:23 _____

159. For what does Paul say he is thankful, and how does it relate to the statement about serving the law of God with the mind, and the law of sin with the flesh? 7:24,25 _____

E. Righteousness Leads to Life in the Spirit 8:1-39

160. Does 8:1 mean that ALL who are "in Christ" can no longer sin, or does it mean that their sins just don't count any longer. _____

161. How does "walking according to the Spirit" relate to "the law of the Spirit of life", and how does the latter part of verse 2 tie in with the thought in the first part of verse 1? 8:1,2 _____

162. What does Paul say the "weak link" was in the Law of Moses, and what was the solution to the problem? 8:3 _____

163. According to 8:4, what is "fulfilled in us" and how is it done? {Take note of the different ways this word is translated between the KJV, ASV and NASV.} _____

164. In verses 5-9, Paul contrasts the FLESH and the SPIRIT once again. First, from the context, determine whether this is the Holy Spirit or the spirit of man {be sure your conclusion fits the picture of the context}, and then list in the appropriate column below the things which Paul says about the Flesh and the Spirit and how they are in contrast, one with another. _____

<u>FLESH</u>	<u>SPIRIT</u>
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

165. How are we to understand the statement in 8:10 about the body being "dead because of sin"? _____

166. What is the "resurrection" which Paul has in mind in 8:11? Is it the resurrection of all the dead, or something to do with those who are obedient to the Gospel of Christ? _____

167. In chapter 5 and verse 12, Paul began the discussion of sin as it entered into the world, and has been spread in every generation by mankind. Now, in 8:12 & 13, he seems to come to a conclusion about our relationship to SIN {personified by the "flesh" here}. What is that conclusion, and what does he say will come to those who live after the flesh? _____

168. To show us the way to LIFE, Paul says in 8:13b that we must: _____

169. In 8:14, is Paul talking about how one BECOMES a Christian, or how one SHOWS HIMSELF TO BE a Christian? Please explain. _____

170. How does Paul use the word "spirit" in 8:15? _____

171. What two "spirits" are contrasted here, and what is meant by each? 8:15 _____

172. Paul is telling us about the testimony of the Holy Spirit, and of "our spirit". 8:16
a. How does the Holy Spirit deliver His testimony? _____

- b. What does Paul mean by "our spirit", and what is the "testimony" referred to? _____

173. Christians are called "heirs" in 8:17. What does this mean, and what are the conditions upon which the inheritance is to be received? _____

174. What is the "unworthy comparison" to which Paul refers in 8:18, and why is it so designated? _____

175. Competent commentators agree that 8:19-23 is a difficult section of the book to understand. One of the principle problems seems to be with the definition of the word "creation" as it is found in verses 19-22. What does the word mean, and how does it fit into the context of these verses? _____

176. What is the meaning of "firstfruits of the Spirit" in 8:23? _____

177. To what is Paul referring when he says "redemption of our body"? 8:23 _____

178. There are some important lessons to be learned about "hope" in 8:24,25. Be prepared to discuss them in class. _____

179. In 8:26, we have a difference between the ASV and the KJV of the text. The ASV {also the NASV} has: "we know not how to pray as we ought", while the KJV {also NKJV} has: "we know not what we should pray for as we ought". Consider the difference here, and explain what is meant by this passage. 8:26,27 _____

180. The footnote of the ASV and the text of the NASV convey somewhat of a different idea in 8:28. They read: "...God causes all things to work together for good.."{NASV}. How does this affect the meaning of the passage, and what is the meaning of this verse. {Thoughts for discussion: Many say that whenever some terrible, tragic thing happens that it will work together for good for those who love the Lord. Consider how the untimely death of one who loves the Lord, can work for good to those who are left, and who also love the Lord??? Consider in this light also Romans 3:8. Also, consider the word "all", and how it should be understood within this context.} _____

181. Concepts found in 8:29,30 are often misunderstood, and doctrines have been formulated from these misconceptions. Please define each of the words listed on the following page, and explain their meaning within this context. Be prepared to discuss them in the class period.
- a. FOREKNEW - _____
 - b. PREDESTINED - _____
 - c. CALLED - _____
 - d. GLORIFIED - _____
182. In what way is Paul referring to Christ as "the firstborn among many brethren" here? 8:29 _____

183. What is the affirmation that Paul makes based on the preceding facts, and what does it mean for us today? 8:31 _____

184. In Bullinger's "Figures Of Speech Used In The Bible", it says that verses 31-35 in Chapter 8 are called "EROTESIS OR INTERROGATING" which means "The asking of questions without waiting

for the answer", in particular here, "in affirmative negation ... where the question is put in the affirmative, and the answer to be supplied by the mind is {a} very emphatic negative." P-949 Starting with verse 32, list each of the questions and take note of the comments Paul makes to the implied negative answer. We will be discussing these in class. _____

185. What does Paul mean in these verses by "the love of Christ", and "the love of God"? 8:35,39 _____

186. In what way are we "more than conquerors"? 8:37-39 _____

IV. RIGHTEOUSNESS AND THE JEW 9:1 - 11:36

A. God's Chosen People 9:1-33

187. What is the meaning of Paul's statement in 9:1, and what if any are the implications for us as Christians today? _____

188. Why does Paul say that he had great sorrow and continual grief in his heart, and what does this say about the character of this man? 9:2,3 _____

189. List the advantages which Israel in the flesh enjoyed, as Paul enumerates them in 9:4,5. _____

190. What reason does Paul give when he says that "it is not that the Word of God has taken no effect", and what facts does he introduce to prove his point? 9:6,7 _____

191. Paul speaks here of children of "flesh" and of "promise". What is the difference, and why? 9:8,9 _____

192. Those who subscribe to the doctrines of John Calvin perceive 9:10-12 to be teaching that God determined unchangeably what shall be, and "Salvation does not depend on the man who wills, wants, or decides; nor on him who runs. It depends solely on God who has mercy." {From THE FIVE POINTS OF CALVINISM, by Edwin H. Palmer} Consider the text, and be prepared to discuss in class what Paul means in these verses. _____

193. Where does Paul quote from in 9:13, and what does this phrase mean in context? _____

194. Paul asks a question in 9:14, and gives the reason for his answer in verses 15-18. What is the question, and what line of reasoning did Paul use to support his answer? _____

195. Some contend that Paul proves their contention that God chooses from eternity whom He will condemn, and then "hardens" their hearts so they will be lost. Is this what Paul is saying, and if not, what does he mean? 9:17,18 _____

196. Verse 19 of chapter 9 is an anticipated reply to Paul's statement in verse 14 and subsequent explanation. How does he characterize such a reply as this {v.20}, and what illustration does Paul use to make this point clear? 9:19-21 _____

197. The thoughts in 9:22-29 are often used in an effort to prove the Calvinistic assertion that certain ones were chosen for "destruction", and others for "glory" before time began! Consider the thoughts in these verses and be prepared to explain their true meaning in class. _____

198. What is the "remnant" which Isaiah refers to in Isa. 1:9; 10:22,23? 9:27-29 {notice in 9:29 how the word is rendered by Paul} _____

199. Explain what is meant by "law of righteousness", and how it is contrasted with "righteousness which is of faith". 9:30,31 _____

200. Paul gives the reasons why the Gentiles found righteousness and the Jews did not. What are they? 9:32,33 _____

B. Desire To Save Israel 10:1-21

201. Contrast the way in which Paul's fellow countrymen considered him, and the expression found in 10:1. _____

202. What typical problem with "zeal" did Paul note, and how did it apply to Israel? 10:2 _____

203. In describing the problem with Israel, Paul uses two differing types of "righteousness". What are they, and in what ways are they different? Also, how could this phrase be used to describe some today? 10:3 _____

204. When Paul wrote that "Christ {is} the end of the law for righteousness", what did he mean? 10:4 _____

205. In discussing the two types of righteousness, Paul uses the words of Moses to show the contrast. How does each Old Testament passage apply to the point he is making? 10:5-8 _____

206. Paul says that there are at least TWO THINGS that are necessary with regard to salvation. They are each spoken of several times in 10:9-11. What are they, and in what way are they important to us today? _____

207. What is the central point made in 10:12,13 and how does it relate to people in our time? _____

208. As we consider verses 14 and 15 of this chapter, are we to conclude that the ONLY way people can hear the GOSPEL is for someone to PREACH IT TO THEM, and the ONLY way a preacher can go out and preach is for a congregation to SEND HIM? If not, what is meant by these two verses? _____

209. Consider the original setting of Isaiah 53:1, which is quoted by Paul here, and be prepared to discuss the way it relates to the context here in 10:16,17. _____

210. What was Paul saying that they "heard", and what evidence does he use to prove it? 10:18 _____

211. In 10:18-21, Paul is building toward a point. Please explain what it is, and why it was necessary for him to make such a point in this setting. _____

C. Salvation For Jews 11:1-36

212. In affirming that God has NOT rejected {cast away} His people, did Paul mean that Israel is STILL the CHOSEN NATION OF GOD? If not, what did he mean? 11:1,2 _____

213. How does Paul use the word "foreknew" in 11:2? _____

214. What is the point of quoting from I Kings 19:10,14,18? 11:3,4 _____

215. Once again, we find the word "remnant" used in 11:5. In what way are they a "remnant according to the election of grace"? _____

216. In 11:6, those who advocate salvation by faith only seemingly find a great deal of comfort. Their contention is that ANY WORK that one does, makes GRACE **VOID!** Carefully consider what Paul says here, keeping the thoughts in **context**, and then harmonizing your conclusions with other **clear** passages of Scripture. _____

217. To what does Paul refer when he says the "elect" in 11:7, and how is it that God causes some to have

a "spirit of stupor {slumber, KJV}" and all of the things that attend such an attitude? 11:7-10 _____

218. Why does Paul say that the Jews did NOT stumble that they should fall? 11:11 _____

219. Paul affirms that the Jews DID FALL in 11:11, but how did their fall cause salvation to come to the Gentiles? _____

220. In speaking of his fellow countrymen, Paul says that the coming in of the Gentiles provokes them to jealousy. What is the result Paul hopes to see from their reaction to the preaching of Christ to ALL nations? 11:11,14 _____

221. The KJV, NKJV and ASV use the word "fulness" in 11:12. The NASV, however, uses the word "fulfillment", with fulness in the footnote. The Premillennialists tell us that this means Israel will be restored to God's favor once again so Christ can reign on the throne of David in earthly Jerusalem for 1,000 years, and they appeal to **this verse** in an effort to prove this. Consider what the word means, and how Paul used it in this context. _____

222. What did Paul mean when he said that he "magnified" {glorified, ASV} his ministry? 11:13 _____

223. Who does Paul say is "reconciled", and who is "received" in 11:15, and in what way is such "receiving" like life from the dead? _____

224. To what is Paul referring when he mentions the "first fruit" and the "lump", and to whom does he apply this symbology? 11:16; Lev. 23:10-14 _____

225. In 11:16, what did Paul mean by the "root" and the "branches"? _____

226. Paul uses the grafting process to describe the relationship between the Jews and the Gentiles as it now exists. Please identify the ones described as the "branches broken off" and the "wild olive tree", and the meaning of Paul's warning to the "wild olive" branches. 11:17,18 _____

-
-
227. In the following verses {i.e. 19-21} Paul continues with the picture of the grafted olive tree. What does he say will cause a branch to be **BROKEN OFF**, and what **KEEPS** a branch from being broken off? Also consider the warning given to the "unnatural" branches and how we might apply it to ourselves today. _____
-
-
228. What are the "TWO SIDES OF GOD" which Paul points out to us here, and in what ways are these mentioned elsewhere in the New Testament? 11:22; 1 John 4:8; Heb. 12:29 _____
-
-
229. What is the **OLIVE TREE** which Paul says that some had been broken off of, and others grafted into? Give this careful consideration and be prepared to discuss it in class. 11:16b-24 _____
-
-
230. From the comments found on 11:25, it would appear that it is very difficult to understand. Did Paul say that those who read this verse **COULD** or **COULD NOT** understand it? What was his expressed purpose for writing this to the Gentiles? What do you perceive to be his meaning of the hardening of Israel and the fullness of the Gentiles? cf. 2 Cor. 3:15,16; Mat. 13:14,15; Rom. 11:12; Mat. 24:14 _____
-
-
231. Verse 26 is most often appealed to by those who believe that somehow in connection with the earthly millennial kingdom, **ALL** of the Jews on the earth will become believers in Christ! Consider what Paul is teaching here in context, and be prepared to explain it in your own words. 11:26,27 _____
-
-
232. Israel is pictured in two ways with respect to the Christians to whom Paul was speaking. What are they, and what thought is he trying to convey to the Gentile Christians? 11:28,29 _____
-
-
233. In concluding that both Jews and Gentiles were "disobedient to God", what was Paul saying about God's dealings with the Gentiles prior to the coming of Christ? 11:30,31 _____
-
-
234. What is meant by "concluding them all in unbelief"? 11:32 _____

235. Consider the terms used by Paul to describe God, and explain what the connection is with the immediate context. 11:33-36 _____

V. RIGHTEOUSNESS IN LIFE 12:1 - 15:13

A. Living Sacrifice 12:1,2

236. What does Paul mean when he tells us to give our bodies as a living sacrifice? 12:1 _____

237. Paul uses three things to describe the "living sacrifice" which is to be offered to God. Please explain what each means in this context: 12:1

a. Holy - _____

b. Acceptable to God - _____

c. Your reasonable service - _____

238. We are told that there is something that is NOT to be "conformed" to this world, but "transformed". What is it, and how does Paul say this transforming is to be accomplished? 12:2 _____

B. Use of Gifts 12:3-8

239. If a person thinks more of himself than he should, Paul says that he is not thinking _____. In a single word, what is Paul telling us to be? _____. What is the meaning of "according as God hath dealt to every man the measure of faith"? 12:3 _____

240. What are the lessons which Paul is teaching by the use of the human body? 12:4,5 _____

241. What is the significance of the phrase "every one members one of another"? 12:5 _____

242. In Paul's list of "gifts differing according to the grace that is given to us", we find the following items. Define each, and consider whether or not they are necessarily miraculous gifts. 12:6-8
- a. "whether prophecy, {let us prophesy} according to the proportion of faith"- _____
 - b. "ministry, {let us wait} on {our} ministering" - _____
 - c. "he that teacheth, on teaching" - _____
 - d. "he that exhorteth, on exhortation" - _____
 - e. "he that giveth, {let him do it} with simplicity" - _____
 - f. "he that ruleth, with diligence" - _____
 - g. "he that sheweth mercy, with cheerfulness" - _____

C. Personal Relationships 12:9-21

243. In 12:9, Paul says: "{Let} love be without dissimulation". Be prepared to explain what this means in class, and present other passages which teach the same idea. _____
244. Some things are inherently opposite to one another. Here Paul mentions two such things. What are they, and how are we as Christians to react to each? 12:9b _____
245. "Kindly affectioned" and "brotherly love" come from the same Greek root. What is meant by each, and what do they say about the relationship we share as Christians? 12:10a _____
246. The phrase, "in honour preferring one another" is significant in this context. What does it mean? 12:10b _____
247. In 12:11, the King James Version has "Not slothful in business", while the New King James Version and others have "not lagging in diligence". What is the difference, and what area of work does Paul have in mind here? _____
248. What does it mean to serve the Lord with a "fervent spirit"? 12:11 _____
249. Be prepared to discuss in class the way the following ideas help us in our daily lives as Christians:

12:12,13

- a. "Rejoicing in hope" - _____
- b. "patient in tribulation" - _____
- c. "continuing instant in prayer" - _____
- d. "Distributing to the necessity of saints" - _____
- e. "given to hospitality" - _____

250. There is a familiar principle restated in 12:14. Where do we first find this principle, and what did Paul mean by "bless, and curse not"? _____

251. What does 12:15,16a say about our relationship in Christ, especially in consideration of each of us being a part of His Body? _____

252. In the King James Version, we find in 12:16: "condescend to men of low estate". The American Standard Version {1901} has basically the same wording with the foot note, "be carried away with". Whenever we consult the New King James Version and the New American Standard version, we find that they have changed the wording to exclude the word "condescend". According to the dictionary, what does the word "condescend" mean, and does it truly express the way Christians should treat one another? _____

253. How would we describe one who is wise in their own opinion? 12:16b _____

254. Jesus said that doing what Paul mentions in 12:17a will help us to be what? Matthew 5:38-48 _____

255. Besides the obvious fact that Christians are to be honest in their dealings, what does Paul teach us in 12:17? cf. 2 Corinthians 8:20,21 _____

256. Why does Paul say that we are to "live peaceably with all men", "as much as depends on you"? Does this mean that we may not be able to live peaceably with some men? 12:18 _____

257. Paul quotes from Deuteronomy 32:35, which is found within the Song of Moses, just prior to his final blessing of Israel. Within its original context, how did God take vengeance? And how does He take His vengeance today? 12:19-21 _____

D. Relationships To Government 13:1-7

258. What is the meaning of "higher powers", and how are they "ordained of God"? 13:1 _____

259. Why was this teaching so important whenever it was written? 13:1-7 _____

260. What limits are placed on the types of "higher powers" that are approved of God? 13:3,4 _____

261. In what way can one "resist the power", and what does Paul say the results will be? 13:2 _____

262. What type of citizen does Paul say a Christian is to be? 13:3 _____

263. The "minister of God" here is pictured as one who "beareth not the sword in vain". Who is he, and what is meant by this "sword"? 13:4 _____

Food for thought: When one is acting as an agent of the "minister of God" in "bearing the sword", is he guilty of murder? Does this go beyond enforcing civil law, and into the defense of the country? Discuss in class. _____

264. Paul gives us two reasons for being in subjection to the higher powers. What are they? 13:5 _____

265. In listing that which is "due", Paul enumerates "tribute", "custom", "fear", and "honor". Since a Christian is duty bound to "render" these things, we need to define each and be prepared to discuss them in class. 13:6,7 _____

E. Public Behavior 13:8-14

266. What is Paul teaching whenever he says "Owe no man any thing", and why is it permitted to owe ONE thing? 13:8 _____

267. Consider the teaching found in 13:8b-10 along with what Jesus taught in Matthew 22:34-40 and prepare to discuss the meaning in the class period. _____

268. Paul tells them that there is a reason to "awake out of sleep". What is the reason, and what did he mean by this? 13:11 _____

269. What does Paul mean by "night" and "day", and "light" and "darkness". 13:12 _____

270. We are told to "walk honestly" in 13:13. What does this mean? _____

Define each of the terms listed under walking honestly:

"not in rioting" - _____

"{not in} drunkenness" - _____

"not in chambering" - _____

"{not in} wantonness" - _____

"not in strife" - _____

"{not in} envying" - _____

271. How can we "put on Christ", and what are the traits of those who have done so? 13:14 _____

F. Relationships With Brethren 14:1- 15:13

272. While Christians are under consideration here, they are classified in two ways. What are they, and what is meant by each? 14:1;15:1 _____

273. Paul says that we are to "receive" one who is weak. What does he mean by this? 14:1 _____

274. What do we know about the background of the people addressed that could explain the two things

Paul mentions as points upon which these Christians may have differed? 14:2,5,6 _____

275. Two things are important in understanding the teaching of Paul in this chapter. First, were the matters under consideration **INDIVIDUAL** or **CONGREGATIONAL** in their application? _____ Second, were they matters of FAITH or INDIFFERENCE? _____. Please list some examples of things today that would fit in the same category as the things Paul mentions in this chapter. _____

276. Why would it be unscriptural to place such things as mechanical instruments of music in worship, and congregational support of human institutions under the guidelines of Romans 14? _____

277. How are we to understand 14:7? Remember to keep your explanation within the confines of the context. _____

278. What is the purpose of quoting from Isaiah 45:23 here in verse 11, and what does Paul say that this means in verse 12? _____

279. Paul says that there is something we are NOT to do, and something we are to resolve to do. What are they? 14:13 _____

280. Please define the word "grieved" in verse 15, and explain how someone might be "grieved" by food. 14:14,15 _____

281. What is the point Paul is making for us in verses 16 and 17? _____

282. In verse 15 and verse 20 we find similar statements. What are they and discuss the ways in which they are similar or different. 14:15,20 _____

283. We often hear people saying that they are "offended" by certain things, and then they will appeal to this context. Please define the word "offence" in verse 20 and "offended" in verse 21, and explain the way they are used by inspiration in this context. _____

284. Paul uses the word "faith" in verse 22, and then again in verse 23. How is the word being used here, and how do people usually use verse 23? 14:22,23 _____

285. What does Paul mean by the word "infirmities" in 15:1 and how does it fit in this context? _____

286. Who are we to seek to "please", and what example do we have with regard to such action? 15:2,3

287. For what purpose does Paul say the Old Testament Scriptures were written? 15:4 _____

288. Please explain what is meant by "be likeminded one toward another". 15:5,6 _____

289. In 15:7-12, between whom is Paul talking about a problem of receiving each other? Why was his use of 2 Samuel 22:50, Deuteronomy 32:43, Psalm 117:1, and Isaiah 11:10 impressive to one of these factions? _____

290. What type of "believing" does Paul say will cause one to be filled with "all joy and peace"? 15:13

291. In what way does the Holy Spirit cause us to "abound in hope"? 15:13 _____

VI. CONCLUSION 15:14-33

A. Paul's Personal Plans 15:14-29

292. What was Paul doing in 15:14, and how might we use this principle in our dealings with others?

293. Please explain what Paul meant when he said he had written more boldly "in some sort", and what is his stated purpose in doing this? 15:15 _____

294. When Paul said that his purpose in ministering the Gospel of God to the Gentiles was that the

"offering up of the Gentiles might be acceptable", what was the OFFERING of which he spoke?
15:16 _____

295. In verses 17-21 of chapter 15, what was Paul expressing with regard to the gospel he preached to the Gentiles? Also, discuss his reason for preaching where others had not yet gone with the Word.

296. Why did Paul say that he had been hindered from coming to Rome up to this time, and what had changed that would make it possible for him to finally see them? 15:22-24 _____

297. What was the reason for Paul going now to Jerusalem, and where might we turn to find more information about this trip? 15:25-28 _____

298. Paul uses the idea of "debtors" in 15:27. How is this being used, and what does he say brought about this "debt"? _____

299. What did Paul mean when he said that he would come to them in the "fulness of the blessing of the gospel of Christ"? 15:29 _____

B. Request For Prayers 15:30-33

300. When Paul asked them to "strive together" with him in their prayers, what did he mean? 15:30 _____

301. While the King James Version has "do not believe" in 15:31, some versions have "disobedient". What is the meaning of the word here, and which is preferred? _____

302. How was Paul hoping to be "refreshed" among them? 15:32 _____

303. What is the meaning of "the God of peace", and why was this important for Paul to express this wish for them? 15:33 _____

VII. PERSONAL GREETINGS 16:1-27

A. Specific References 16:1-24

304. Many turn to the first verses of chapter 16 in an effort to prove that there is an OFFICE in the church for female deacons or "deaconesses". Please consider what Phoebe was with respect to the church, and whether or not she was in fact in an OFFICE of the church. 16:1,2 _____

305. Where did Paul first come in contact with Aquila and Priscilla, and when did they "risk their necks" for his life? 16:3,4 _____

306. What did Paul mean by "the church which is in their house"? 16:5 _____

307. Several persons are mentioned here by name, and about whom our knowledge is limited. Next to each name listed below, put what Paul tells us about them and comment on why you believe this to be important or significant for us today:

- Epaenetus _____
- Mary _____
- Andronicus & Junia _____
- Amplias _____
- Urbane _____
- Stachys _____
- Apelles _____
- Aristobulus _____
- Herodion _____
- Narcissus _____
- Tryphena & Tryphosa _____
- Persis _____
- Rufus _____
- Asyncritus _____
- Phlegon _____
- Hermas _____
- Patrobas _____
- Hermes _____
- Philologus & Julia _____
- Nereus _____
- Olympas _____

308. What is the significance of the word "HOLY" in reference to the "KISS" here, and why don't people practice such today? 16:16a _____

309. We have found that the word "church" is used in the local and universal sense in the Scriptures. How is Paul using it here? {Consider your answer carefully.} 16:16b _____

310. Paul told them to "MARK" a certain class of people. What does the word "MARK" mean? 16:17

311. The "divisions and offenses" that Paul mentions here are of a specific type. What are they? 16:17

312. What are we to DO with regard to those who are in fact causing divisions and offenses contrary to the Gospel revealed by the Apostles? 16:17 _____

313. Who does Paul say such people serve, and how do they go about getting people to follow them? 16:18 _____

314. How is the word "SIMPLE" being used here? 16:18 _____

315. What was it that made Paul glad on behalf of the brethren in Rome? 16:19 _____

316. Paul says that Christians should be both WISE and SIMPLE - what does he mean by this, and how can WE benefit from this today? 16:19 _____

317. Paul uses a picture here that is reminiscent of the words we find used by God elsewhere in the Bible. Where is it, and what is the setting? 16:20 _____

318. How and when does Paul say this would be accomplished. 16:20 _____

319. Greetings are conveyed from several who were with Paul. Next to each name below, write what we know about them, and their significance to Paul and his work for the Lord:
- Timotheus _____

- Lucius _____
Jason _____
Sosipater _____
Tertius _____
Gaius _____
Erastus _____
Quartus _____
320. What is the significance of "The grace of our Lord Jesus Christ {be} with you all"? 16:24 _____

B. Commendation To God 16:25-27

321. How is the word "establish" used in this context, and what does it mean? 16:25 _____

322. Please define the words "revelation", "mystery" and "secret", and place them in the proper context to explain the latter part of 16:25. _____

323. What does Paul say is the ultimate purpose of this "mystery" being made known unto all nations? 16:26 _____

Where have we encountered a phrase like this before in our study of this book? _____

324. Paul ascribes a characteristic to God that belongs to Him alone. What is it? 16:27 _____

325. Through WHOM is there to be glory unto God forever more? 16:27 _____
