

# STUDY OF ROMANS

## REVIEW

1. Describe the theme of Romans
2. Give an outline of the book (including chapters).
3. Against what is the wrath of God revealed?
4. According to Rom. 1:18-23, how did men "suppress the truth in unrighteousness"?
5. What invisible facts are revealed about God by the things He created?
6. As Paul sums up his discourse in chapter 1, what conclusion does he present? (vs. 32)
7. What is the nature of God's judgment (Rom. 2) and how will it be rendered?

## VI. The Need for Justification by Faith (1:18-3:20) - Cont'd

### A. Jews' Unrighteousness Exposed (2:1-3:8) - Cont'd

1. In Rom. 2:17-24, list the things that Paul mentions to characterize the Jews.

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- a. In what did they put their confidence?

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2. In Rom. 2:25-29 Paul continues his argument with respect to the need for justification by dealing with another 'confidence' of the Jew, that is, circumcision.

- a. Why was fleshly circumcision so important to the Jew (see Gen. 17:1-9, 10, 14, Gen. 12:1ff)?

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- b. How would the circumcised Jew view himself with respect to fellowship with God and righteousness? (a view that persisted even among early Jewish Christians - Acts 15:1)

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- c. In the context, for circumcision to be of value what was necessary? Instead of outward circumcision, what was God looking for out of man? (Rom. 4:9-11, 1 Cor. 7:19; Gal. 6:12-16)

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- d. What conclusion was the Jew left with from Paul's comments in Rom. 2:25-29?

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3. Begin making a list of the questions raised by Paul starting in Chapter 3. (Plan to add to your list from the other chapters as we study them). What is "dialogue"?

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- a. First 'Objection' (Rom. 3:1). What were some of the advantages of the Jew? Why was having God's word an advantage? (Deut. 4:1-6; Deut. 5:31-33; Deut. 11:1, 8-9, 13-16, 18-23; Deut. 11:26-28, 32; etc.)

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- b. Second 'Objection' (Rom. 3:3). If true, where would this leave the Jews (and Gentiles as well)?

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- c. Third 'Objection' (Rom. 3:5). What is the logic that is being expressed by the question raised (note vs. 3:8)?

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**B. Reiterated - Jews and Gentiles Are All Guilty of Sin (Rom. 3:9-20)**

1. Paul's summation of all that has proceeded - "charged both Jews and Greeks that they are all under sin" (Rom. 3:9). Contextually, who are the we and the them of Rom. 3:9?

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2. Read Psa. 14:1-3; Psa. 53:1-3; Psa. 5:1-9; Psa. 140:1-3; Psa. 10:1-7; Prov. 1:10-16; Psa. 36:1; Isa. 59:1-8. What were all of these Psalms and Isaiah 59 discussing in the Old Testament context? What is Paul's point in quoting these scriptures in the Roman letter's context?

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3. Paul's inescapable conclusion, "Therefore..." (Rom. 3:20ff).

- a. What constituted the "law" according to this text?

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- b. To whom did it apply?

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- c. What purpose did the law serve?

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- d. What was the result to those under it?

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## STUDY OF ROMANS

### REVIEW

1. Describe the theme of Romans
2. Give an outline of Romans (including chapters).
3. What is the gospel according to Rom. 1:16-17?
4. What purpose does the last half of chapter one serve?
5. According to the text (Rom. 1:18-23), how did men "suppress the truth in unrighteousness"?
6. What conclusion did Paul drive to in the first half of the 2<sup>nd</sup> chapter?
7. Who was the audience to whom Paul addressed his comments in Chapter 2 and 3? What did they place their confidence in according to Chapter 2?
8. What was the purpose of the Law? Was it able to justify? If one kept the Law perfectly, was it able to justify?

### **VII. Justification by Faith Expounded (Rom. 3:21-5:21)**

#### **A. Reaffirmation - Righteousness of God Revealed in the Gospel (Rom. 3:21-26)**

1. Review the comparison of Rom. 3:21-22 with Rom. 1:16-17 that you made in Lesson 3. These are parallel passages - each one helps explain the other.
2. Paul speaks of righteousness of God apart from the law being revealed (Rom. 3:21). What is this righteousness? (Suggestion: Review the marking of righteousness done in Lesson 3)  

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3. In what ways did the Law and Prophets witness to the righteousness of God? (Matt. 5:17-18; Lk. 24:25-27; 1 Cor. 15:3-4; Gal. 3:6-9; Rom. 1:1-6; Acts 2; Acts 17:1-4) Consider the significance of Paul's comment "now" in light of the context.  

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4. Review your marking of 'law' previously done. Extend the marking of 'law' to include Chapter 4. Also, in another color, mark the 'work' family of words (works, deeds) in Chapters 2, 3 and 4.
  - a. What are the 'works' that Paul is discussing in Chapter 2-4? (Note contrast of Rom. 3:20 with 3:21ff).  

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b. Can one be saved through these works? (Gal. 2:15-16)

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c. Do 'works' have anything to do with salvation (judgment)? Explain your answer. (Rom. 2:1-16; Matt. 25:31-46; John 6:29; Mk. 16:16; Heb. 10:16-24; James 2:17-20, etc.)

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5. Paul has been driving toward a conclusion since he began the letter; what is it?

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6. Paul describes the means of justification in Rom. 3:24ff. Mark the "Justification" family of words (just, justify, justifier, etc.) beginning in Chapters 3-8. How is man justified? What is required of man?

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7. Paul introduces, and will build in successive verses, the concept of the 'grace of God'. Mark the word "grace" in the entire book of Romans. What is "grace"?

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**B. Conclusions Drawn from Paul's Presentation (Rom. 3:27-3:30)**

1. Paul's question to the Jew - "where is the boasting?". In what did the Jew boast based upon Paul's arguments to this point? Why would a 'law of works' not exclude boasting?

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2. What kind of law is Paul referencing in Rom. 3:28? Compare with Rom. 3:20-21.

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3. What kind of 'faith' would you conclude Paul is discussing (consider doctrine of 'faith only'). Consider James 2:14-26; Rom. 1:5, 16:26; Matt. 28:18-20 among others.

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4. Paul asked "Was God only God of the Jews?" (vs. 29) If He were, what would the Jews conclude? What was Paul's conclusion? (Rom. 1:16, 2:9-11).

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## STUDY OF ROMANS

### REVIEW

1. Who was the audience to whom Paul addressed his comments in Chapter 2 and 3? What did they place their confidence in according to Chapter 2?
2. What was the purpose of the Law? Was it able to justify? If one kept the Law perfectly, was it able to justify?
3. What is the nature of God's judgment (Rom. 2) and how will it be rendered?
4. What conclusion did Paul drive to in the first half of the 2<sup>nd</sup> chapter?
5. What are the 'works' that Paul discusses in Chapter 2-4?

### VIII. Justification by Faith Expounded (Cont'd)

#### **A. Justification by Faith Illustrated and Proven [to the Jew] (Rom. 3:31-4:25)**

On a clean copy of Chapters 3 - 5, Mark the following words in Rom. 3:19 - 5:2 in different colors: The "justification" family of words, "righteousness", "law", "faith and believe" family of words, and the "works" family of words.

1. Review Rom. 3:19-3:30 using your marked scriptures.
  - a. What is the purpose of the Law?  
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  - b. Will man be justified through works of the Law?  
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  - c. How is one justified?  
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  - d. Who is justified by God?  
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  - e. Rom. 3:21-26 speaks of righteousness. What is the righteousness in these verses (refer back to previous lesson on Rom. 1:16-17)?  
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  - f. God demonstrated His righteousness that... ?  
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g. How does one access the righteousness of God?

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2. Paul extends his argument with respect to the theme of Romans by going to the very person that all Jews relied upon, Abraham (Lk. 3:8; John 8:37-39).

a. What technique does Paul continue to use (began in Chapter 3)?

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b. The first question (vs. 31) - In what way does faith establish the law? (Matt. 5:17-18; Lk. 24:44-48; Gal. 3:21-28; Rom. 7:7, 8:3-4).

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3. Chapter 4 can be outlined in three sections, Rom. 4:1-8, 4:9-12, and 4:13 to Rom. 5:2. How would you title or describe these sections?

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4. What are the works that Paul has reference to in vs. 2-8?

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a. How does Paul show that Abraham was not justified by works? (see Gen. 12:1-7; Gen. 15:1-6; Gen. 22 for background).

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b. Abraham believed God according to Rom. 4:3 and it was reckoned or counted to him for righteousness.

(1) What does this statement have reference to in Abraham's life? Did he do any "works"? Explain.

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(2) What kind of belief did Abraham have? (Heb. 11:8-12, 17-19; Gen. 12-25)

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(3) From the context, what type of belief is Paul referencing in Rom. 4:5?

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- c. From the context of Psalm 32, (Rom. 4:7-8) was forgiveness through works of merit? What would be the conclusion for the Jews contemporary to Paul?

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5. Since Abraham is the case under examination, a logical conclusion on the part of the Jew would be that this blessing was to the circumcised, and again they would have something upon which to lay claim as Jews. (Rom. 4:9-12)

- a. When was Abraham circumcised (Gen. 17:1-14), before or after God reckoned righteousness unto him? What was circumcision a seal of (vs. 11)? What conclusion must follow? Notice Paul's conclusion in vs. 11, "that..." (Gal. 5:6; Acts 15:9)

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- b. For you and me, Paul develops an extremely important point in Rom. 4:11 and following - what is it? (Gal. 3:6-12, 3:26-29)

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6. Paul's reenforces the point that Abraham was the father of all in verse 13, "for...". What is this promise?

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- a. Whom did the Jews consider to be their father? Were they therefore heirs of Abraham? If so, how could Paul conclude that the promise to Abraham was nullified (vs. 14)? [Also read Gal. 3:1-14]

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- b. What was Paul's conclusion in vs. 16 from these facts (Eph. 2:4-13; Rom. 3:21ff)?

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2. In Rom. 4:17-25, Paul demonstrates the nature of the faith of Abraham, and by doing so, of those who have the 'faith of Abraham (vs. 16). What is the meaning of "faith" as used in Romans (and generally the Bible)? How is this demonstrated in the remainder of the chapter?

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3. The conclusion of the matter is restated by Paul in Rom. 5:1-2, "Therefore...". As a result, peace is enjoyed. What is the peace with God mentioned (Lk. 1:76-79, 2:14; Acts 10:34-36; Col. 1:19-23)?

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