

Chapter 1



Greeting 1:1-7

In what 3 ways does Paul identify himself (1:1)

In what 2 ways does Paul identify Jesus (1:3,4)

Thanksgiving 1:8-15

For what is Paul thankful?

Why is Paul eager to visit the church in Rome?

The Theme 1:16-17

What is the Gospel (according to these verses)

What does it mean to not be ashamed of the gospel?

The quote in 17 is often translated “the righteous will live by faith”, but the word order in the Greek is “the righteous by faith will live”. What’s the difference? Which is “correct”?

How do Paul’s opening remarks (1:1-17) work to ease the tension between Jews and Gentiles?

The Unrighteous 1:18 - 32

Paul begins his “systematic theology” (orderly discussion of the Christian faith) in verse 18. How does he start?

Does this surprise you? Why or why not?

What 6 “indictments” are given:

1:20

1:21

1:22

1:23

1:24-27

1:28-32

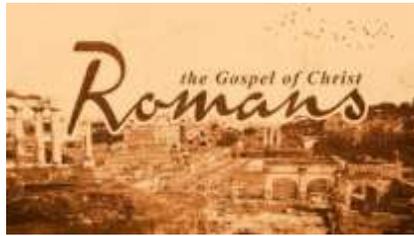
How do these indictments affect your life today?

As we continue in Romans, look for how God is helping you grow in not being ashamed of the Gospel – His Righteousness!

Chapter 2

Judgement 2:1-11

Chapter one includes many wicked things “they” do. Who is “they”?



Paul’s original audience in chapter 2 is the Jews who were secure in their salvation because of their Jewish ancestry. Who today is being addressed?

What is being condemned?

In writing these first chapters, is Paul also guilty of this sin? If not, what’s the difference? (Keep in mind the entire letter to the Romans).

With and without the Law 2:12-16

Who has the Law?

Who does not?

How is the Law present?

Is it better to have the Law or not?

Of what benefit is the Law?

Jews and the Law – and true circumcision 2:17-29

In what ways does Paul expose hypocrisy of his Jewish readers?

How does this hypocrisy affect American Christians (us) today?

What was the purpose of circumcision?

What is the New Testament equivalent to circumcision? (What do Christians today point to, sometimes in an unhealthy way?)

What should we do when we find ourselves falling into this same trap of hypocrisy?

Chapter 3

Accountability 3:1-8

Why would Paul ask and answer a number of questions?

Given his previous statements about circumcision, what purpose/value does Paul see in circumcision (being a Jew)?

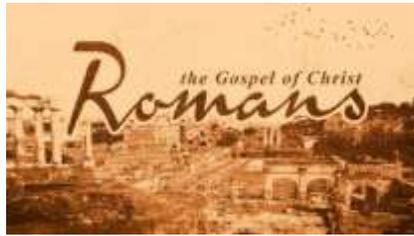
How do Christians act / ask in the same way today?

According to Paul's questions and answers, what does the faithfulness (or lack of faithfulness) of people show about God's faithfulness?

Evidence 3:9-20

Paul uses 7 quotes from the Old Testament. What is Paul's basic point (verse 9)?

Why is the source of Paul's supporting "evidence" important?



Expansion of the theme 3:21-31

What shows that verse 21 is a "pivotal statement"?

For two chapters, Paul has discussed people's unfaithfulness to the Law. Now, Paul declares that righteousness (rightness with God) comes through what?

Since 1:17, Paul has only used "faith" once (3:3). In 3:21-31, "faith" is used 8 times. This faith is connected with what? (Who?)

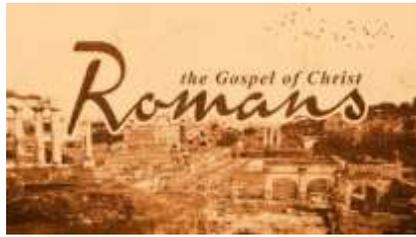
Look at your translation of v22 and 26. Does it say "Faith in Jesus" or "Faith of Jesus"? What's the difference?

Paul shows that "boasting" is of no use (v27). Who do you think he is addressing? How do Christians today need a teaching about boasting?

Because of faith, what does Paul conclude about the Law? (v31)

Chapter 4

Illustration of Abraham



3

The break between chapters 3 and 4 seems abrupt, but watch how the history of Abraham throughout chapter 4 serves to illustrate what Paul has been teaching so far.

4:1-8 Abraham was declared righteous by _____.

Several apocryphal books (books outside of the Bible, but held by some groups to be in their scriptures) say that God's covenant with Abraham was because of his faithful works (especially his willingness to sacrifice Isaac). Read Joshua 24:2 and skim Genesis 12, 16, and 20. How do these scriptures speak against Abraham's "faithful works"?

4:9-12 Abraham was declared righteous as one un_____.

Using the history of Abraham seems like Paul is writing primarily to the Jewish Christians, but what shows that Paul is really continuing his theme of Jews and Gentiles together?

How does 4:5 work with the previous chapters?
(Who are godly and who are ungodly?)

4:13-25 Law and Faith

4:15 Paul states that without the Law, there is no transgression. This does not mean there is no sin, just not transgression of the law. Think of an example today where someone could sin without crossing the law.

In Galatians, Paul makes the point that Abraham's "seed" is specifically Christ. Here, who is included in "seed"?

Today, we often make a big deal about someone's intention versus their action. In Paul's culture, that distinction was much more blurry – especially for God. What God purposes, He does. What does this idea do for you in light of 4:16,17?

Consider what you know of the whole Abraham/Sarah story:

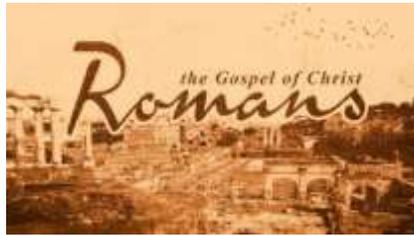
How is 4:18-20 a warning for us in our faith?

How is 4:18-20 a message of Gospel for us in our faith?

What connections can be made between 4:24-25 and 1:16-17

Chapter 5

Peace and Life in Christ



What does the first word of 5:1 show? (Look also at 12 and 18.)

All of Chapter 5 serves in a sense as a transition. What do you see as “summarizing statements?”

Chapters 1-4 have shown quite a bit about God’s Wrath and God’s Righteousness. What is the direction Paul is heading now?

What connections do you see in chapter 5 with the theme verse 1:16-17 (especially 17)?

Paul says we “have peace” (5:1). In what way(s) is he thinking of “peace”? What does “peace” look like in your life?

Paul does not say “rejoice for suffering” but “rejoice in suffering” (5:3). What’s the difference?

How have you seen the progression of suffering-> perseverance-> character-> hope in your life?

How do we gain this hope? (5:5)

We often debate about 5:7 and the difference between a “good” person and a “righteous” person. With whom is Paul comparing both of these (5:6, 8)?

Are there verses from chapter 1-4 that sound like 5:12-13?

For whom is the “gift of righteousness”? (5:15, 18, 19)

5:12-21 has much to say about “death brought through Adam” and “life through Christ”. In what way(s) might Paul be talking about “life”?

How does the gift of life in Christ affect your life today?

Chapter 6

Death and Life



In Chapter 5, Paul clearly shows that God's grace is greater than our sin (5:20). How does Paul respond to an idea (still popular today) that I can "do what I want because God will forgive me"?

Chapter 6 includes much discussion on baptism.

In what way(s) is baptism like death?

How is baptism not just "like" death, but actually death?

In baptism, Paul says, we are united to Jesus' death and resurrection (v5). When, according to the current discussion, does this resurrection take place?

What are some assumptions Paul is making about baptism and the roman Christians?

If the baptized are "dead to sin" (v11) does that mean "real Christians don't sin"?

How can you respond to someone who uses this verse to say "if you sin, you must not really be true Christian"? (see verse 14 for help.)

Paul calls Christians "slaves to righteousness". How do people hear that phrase today?

What does your translation say about the illustration (v19)?

If you substitute "slaves and masters" for "employees and bosses" today, how does that change the section (15-23) work in today's language?

What connections are in chapter 6 to the "theme verse" 1:16-17?

In the first several chapters, Paul's focus was mainly the Jewish Christians. Although the focus will shift back and forth throughout the book, what in chapter 6 shows a shift in focus?

Chapter 7

The Law and “I”



Chapter 6 ends with an illustration from life in that day – slavery.
How does chapter 7's opening illustration from marriage connect?

How is it helpful?

How is the illustration not helpful?

7:7 asks another rhetorical question. “Is the Law sin?”

What leads to Paul asking?

What does Paul answer?

How is this discussion / answer helpful to you today?

Paul switches from “we” to “I” for most of chapter 7. Who is “I”?

Paul changes from past tense “I was” (v. 7-13) to “I am” (v. 14-25).
What is important about this change?

How does Paul's use of “I” help in reading Romans today?

What does the Law do?

How is the Law negative?

How is the Law good?

What is Paul's conclusion?

Chapter 8



8:1 includes a transition word. 8:1-4 serves as larger transition. What statements are made that sound like summaries of what has been written so far?

How does 8:1-4 connect with the theme verse 1:16-17?

8:5-10 contrasts those who live in the flesh and those who live in the Spirit which sounds a little like Gnostic thinking. How does Paul continue to keep us grounded in the fullness of God's truth?

What does Paul mean that "we are debtors" (v 12).

What are some ways (to avoid) to live according to the flesh? What are some practical ways to live according to the Spirit?

We often fall into the thinking that we must do the work of being in the Spirit and not the flesh. What phrases are used in 8:11-14 that show it is not our work?

Paul switches to another illustration from life in 8:14-16. Although we are "debtors", what else are we?

What odd requirement does Paul include in v 17? (which also serves as a transition...)

Who/what is included in "all creation" in 8:18?

In what ways is this reality a comfort to Christians today?

To whom is 8:28 a comforting verse?

Who are "those who love him"? (hint: read the next several verses.)

In what ways is 8:31-39 a summary of chapter 8?

...of the book of Romans so far? (think about the theme verse...)