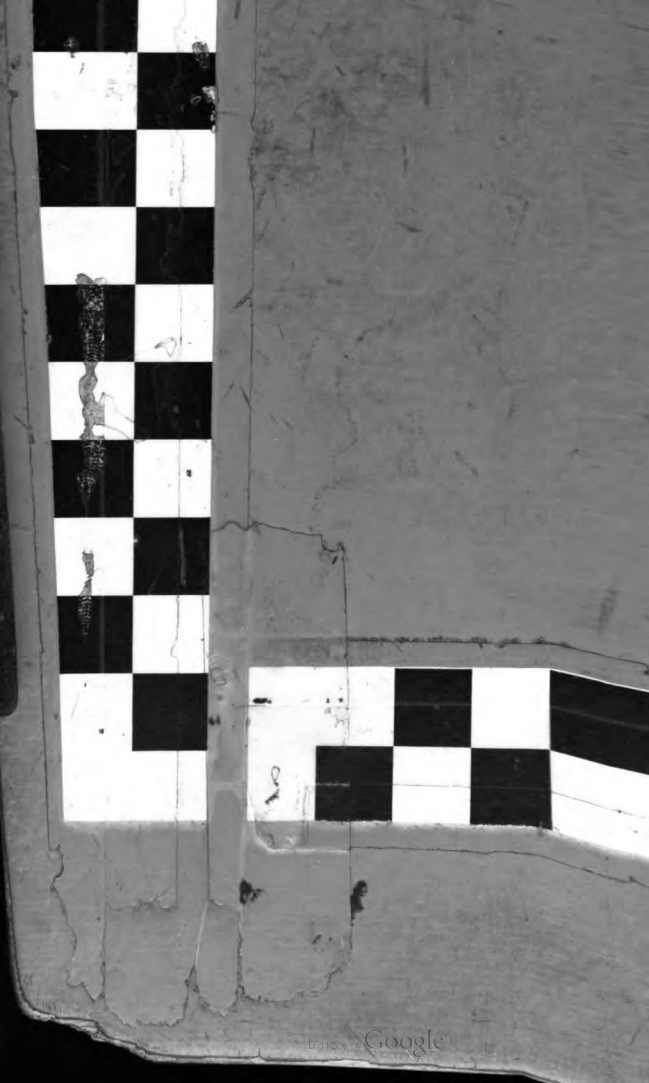

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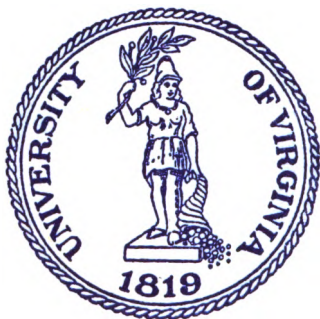
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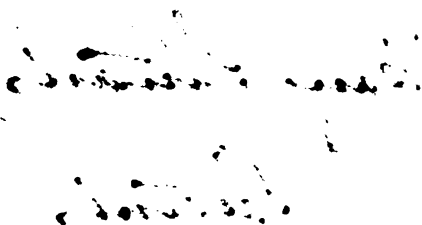
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**PRESENTED BY
LOUISE M. POWELL**



Harry Stewart
Presents



QUESTIONS
ON THE
EPISTLE TO THE ROMANS.

DESIGNED FOR

Bible Classes and Sunday Schools.

BY ALBERT BARNES.

Romans.—Vol. 5.

NEW YORK:
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1856.

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PREFACE.

THE following Questions on the Epistle to the Romans have been prepared with the humble hope that they may be instrumental in introducing this important portion of the Scriptures into Bible-classes and Sunday-schools. Hitherto, it is supposed, the instructions of the Sabbath-school have been mainly confined to the historical portions of the Bible. The difficulty of the doctrinal and epistolary parts of the New Testament, and the supposition that they could not be made interesting to children, have doubtless contributed to the fact that so few efforts have been made to make them a part of the instruction of the Sunday-school. The aim in these Questions has been to make them as simple as possible; and yet, after all, it is felt that probably they will be deemed adapted only to the *higher* and *more advanced* classes of Sabbath-schools, and to Bible-classes under the immediate care of the pastors and officers of the churches. If, in any way, they may contribute to the study and the right understanding of this important and interesting portion of the New Testament, and be the means of training up the young in just views of the great doctrines of the Christian revelation, the purpose and the prayer of the author will be accomplished.

Philadelphia, June 14, 1834.

INTRODUCTORY QUESTIONS.

By whom was this epistle written ?

Has it ever been attributed to any one else ?

Has it been received as genuine by all the Christian church ?

Has its divine authority ever been called in question ?—*Ans.* It was rejected by the Ebionites, Encratites, and Corinthians.

Why was this done ?

In what language was this epistle written ?

What language was spoken at Rome ?

Why was this epistle written in Greek ?

Was this the *first* epistle that Paul wrote ?

Why is this placed first in order ?

At what time was it written ?—*Ans.* About A. D. 57.

How is this proved ?—*Comp.* Acts xviii. 2, 3. Rom. xvi. 3, 4. Acts xix. 1. 8, 9, 10. Rom. xvi. 19. Rom. xv. 25, 26. 28. Acts xix. 22 ; xx. 1, 2 ; xxiv. 27. Rom. xv. 25—29. See Paley's *Horæ Paulinæ*.

Where was this epistle written ?—*Ans.* At Corinth. —*Comp.* ch. xvi. 1. 23. 1 Cor. i. 14. 2 Tim. iv. 20.

Of what classes of persons was the church at Rome composed ?

What evidence is there that there were many Jews at Rome ?

By whom was the gospel first preached at Rome ?

What evidence is there that *Peter* had not been at Rome before this epistle was written ?

Is it probable that the church at Rome was founded soon after the ascension of Christ?—Comp. Rom. i. 8. Acts ii. 10.

Were any of the family of the Roman emperor connected with the Christian church?—Phil. iv. 22.

What was the *general* rank of the first converts to Christianity?

Were *any* of the rich and honoured ever converted? —1 Tim. ii. 9. 1 Pet. iii. 3. 1 Tim. vi. 20. Col. ii. 8. 1 Cor. i. 26. Acts xvii. 34.

Has this epistle been usually deemed difficult of interpretation?—Comp. 2 Pet. iii. 16.

Why has it been so regarded?

With what temper of mind should we come to it?

What is the general design of the argument of Paul in this epistle?

QUESTIONS

ON THE

EPISTLE TO THE ROMANS.

CHAPTER I.

LESSON I.

Introduction to the Epistle.

1. WHAT does Paul call himself in the beginning of this chapter ?

Unto what was he separated ?

What other name had he ?—Acts vi. 58 ; vii. 1 ; viii. 1.

Why was the name changed ?

Was it usual to *begin* an epistle with the name of the writer ?—See Ezra i. 2 ; iv. 11 ; vii. 12. Dan. iv. 1.

What is meant by the word *servant* ?

Was this name assumed commonly by the sacred writers ?—Gal. i. 10. Col. iv. 12. 2 Pet. i. 1. Acts iv. 29. Titus i. 1. James i. 1.

Was it ever applied to the prophets ?—Deut. xxiv. 5. Exod. xiv. 31. Num. xii. 7. Josh. i. 2. Jer xxv. 4.

Is it ever given to the Messiah ?—Isa. xlii. 1 ; liii. 11.

What is denoted by it when the prophets are called the servants of God ?

What does Paul intend by it when he calls himself a servant of Jesus Christ?

What is an apostle?

When was Paul called to be an apostle?—Acts ix. 1—22.

Had all the apostles been *called* to this work?—John xv. 16. 19. Matt. x. 1. Luke vi. 13.

Why does Paul here state that *he* was called to be an apostle?

Had Paul ever then been at Rome?

Does he on any other occasion take pains to state that he was called to be an apostle?—1 Cor. ix.

1. Gal. i. 12—24. 2 Cor. xii. 12. 1 Tim. ii. 7.

2 Tim. i. 11. Rom. xi. 13.

What is meant by his being “*separated* unto the gospel”?

How does this differ from his being called to be an apostle?

When was he separated unto this work?—Gal. i. 15.

What is meant by “the *gospel* of God”?

Why is it called the *gospel of God*?

What should we learn from this about the duty of ministers?

2. Had this ever been promised before?

What was promised?

Who were the prophets?

Why is the Old Testament called *the Scriptures*?

Why are they called *holy*?

Why does the apostle affirm that these things were promised before?

What doctrines particularly were taught in the Scriptures to which Paul referred?—See ch. iii. iv. ix. x. xi.

Why does Paul affirm that these things were in the Old Testament?—Comp. Acts xxvi. 22, 23.

How should we regard the Old Testament?

3. Concerning whom was the gospel ?

Of whose seed was he ?

In what respect was he of the seed of David ?

What is meant by "was *made*"?—Comp. Gal. iv. 4.

What was promised to David?—1 Kings ii. 4; viii. 25; ix. 5. 2 Chron. vi. 16.

Did the Jews believe that the Messiah was to be descended from David?—John vii. 42. Matt. ix. 27; xv. 22; xii. 23.

What evidence is there that Jesus was a descendant of David?—Luke i. 27.

Was it regarded as any honour to be the descendant of David ?

What is meant by the word *flesh*?—Luke xxiv. 39. Acts ii. 31. 1 Cor. v. 5; xv. 30.

What is meant by the expression "according to the flesh" ?

Can it be shown that this refers to the human nature of Christ ?

If so, how ?

Are there any places similar to this?—Rom. ix. 5. Acts ii. 30.

Can it be proved that this implies that he had also a divine nature ?

If so, how ?

Why was it important that the Messiah should be partaker of human nature ?

4. What was he declared to be ?

• In what respect was he declared to be the Son of God ?

How was he declared to be the Son of God ?

What is meant here by *declared*?—Comp. Acts xvii. 26. Luke xxii. 22. Acts ii. 23. Where the same word is translated *determined*.

V

B

What is meant by the phrase, *Son of God*?

In what senses is the word *Son* used in the Bible?

—Comp. (1.) Luke iii. 38. (2.) John i. 12, 13. 1 John iii. 1, 2. Matt. v. 45. (3.) Gen. vi. 2. (4.) Ps. lxxxii. 6. (5.) Job i. 6; ii. 1. Dan. iii. 25.

To whom is the title *THE Son of God* commonly given in the Scriptures?

By what title did Christ commonly designate himself?—Matt. viii. 20; ix. 6; x. 23; xi. 19, &c.

What was denoted by that title?

Are there any passages of Scripture which show in what sense the expression "*THE Son of God*" was used, and how it was then understood?—

John v. 18. Comp. v. 19—30. John x. 29, 30, 31. 33. 36. Heb. i. 1, 2, 3. 8. 10, 11, 12. John xiv. 9. Col. i. 19; ii. 9. Rev. v. 13, 14; ii. 23.

Why was this title conferred on the Messiah?—

Ans. (1.) To designate his peculiar relation to God—an intimate and close connexion, such as no creature can have. John i. 14. 18. Matt. xi. 27. Luke x. 22; iii. 22. 2 Pet. i. 17. (2.)

To designate him as *King* or *Messiah*. Mark xiv. 61. Luke xxii. 70. John i. 34. Acts ix. 20. (3.)

To denote his miraculous conception. Luke i. 35.

What is meant by the expression "with power"?

What is meant by "according to the spirit of holiness"?

Is there any reference here to third person of the Trinity?

To whom is the resurrection of Jesus attributed in the Scriptures?—*Ans.* (1.) To God, as God—to the Divinity. Acts ii. 24. 32; iii. 15. 26; iv. 10; v. 30; x. 40; xiii. 30. 33, 34; xvii. 31. Rom. x. 9. (2.) To the Father. Rom. vi. 4. (3.) To Jesus himself. John x. 18.

Is the term *Spirit* ever applied to the Lord Jesus?
 —1 Cor. xv. 45. Heb. ix. 14. 1 Peter iii. 18.
 1 Tim. iii. 16.

What is meant by the resurrection from the dead?
 How does the resurrection of Christ prove that he
 was the Son of God?

5. What does the apostle say they had
 received by him?

For what purpose had they received grace
 and apostleship?

Why is he so anxious to show that his authority
 had been derived from Christ?—Comp. Gal. i.
 12. 1 Cor. xv. 1—8. Eph. iii. 1—3.

Whom did he mean by *we*?—See Col. iv. 3, com-
 pared with Eph. vi. 19, 20.

What is meant by *grace and apostleship*?

Is the apostolic office ever spoken of as a matter of
 grace or favour?—Rom. xv. 15, 16. Gal. ii. 9.
 Eph. iii. 7, 8, 9.

What is meant by “for obedience to the faith”?

Is the tendency of *faith* to produce obedience?—
 Rom. xv. 18; xvi. 19. 2 Cor. vii. 15. James ii.

To whom was this to be extended?

Did Jesus ever himself command this?—Mark xvi.
 15, 16.

What is meant by “for his name”?—Comp. John
 xiv. 13, 14; xvi. 23, 24.

• 6. Were the Romans regarded as being
 among these?

What is meant by “among whom”?

Was the church at Rome made up in any de-
 gree of those who had been heathens?—See
 ch. xvi.

What is meant by “the called of Jesus Christ”?

Does this imply that they were true Christians, or only externally called?—See ch. viii. Phil. iii. 14. Heb. iii. 1.

LESSON II.

Paul's Christian Salutation to the Church at Rome.

7. To whom was this epistle addressed?

What is meant by, To *all* that be in Rome?

What is meant by "beloved of God"?

Why does God love his people?

What is meant by "called to be saints"?

What is meant by the word *saints*?—See Luke ii.

23. Exod. xiii. 2. Rom. xi. 16. Matt. vii. 6. 1

Pet. i. 16. Acts ix. 13. 1 Pet. ii. 5. Acts iii. 21.

Eph. iii. 5. 1 Pet. ii. 9. Phil. ii. 15. 1 John iii.

1, 2, for the meaning of the word *holy* or *saints*.

Why is this name given to Christians?

What did Paul implore for them?

What is meant by *grace*?

Is this form of salutation common in the epistles?

—1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2.

Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i.

2. Philem. 3.

What is here meant by *peace*?—Comp. Rom. v.

1; viii. 6; xiv. 7; xv. 13. Gal. v. 22.

Phil. iv. 7.

Was this a common form of salutation among the

Jews?—See Gen. xliii. 23. Judges vi. 23; xix.

20. Luke xxiv. 36.

What is implied by his wishing them peace and grace from the Father?

Why is God called the *Father* of men, and of Christians especially?—Comp. Acts xvii. 28, 29. Matt. v. 45. 1 Pet. i. 3. 1 John vi. iii. 1, 2. What is implied by his wishing peace from the Lord Jesus Christ?—Comp. Luke ii. 14; xix. 38. 42. John xiv. 27; xvi. 33. Acts x. 36. Rom. v. 1. Eph. ii. 17.

Is there any argument here for any important doctrine of Christianity?

8. What did the apostle do *first*?

What is meant here by *first*?

Why does he call God *his* God?

Ought we to thank God for his mercy to others?

Through whom did he thank God?

What is meant by his thanking him *through* Jesus Christ?

Are we required to present our *thanks*, as well as our *prayers*, through a Mediator?—Eph. v. 20. Heb. xiii. 15. Comp. John xiv. 14.

For whom did he present thanks to God?

What did he say of their faith?

What is meant by faith?

What is meant here by the whole world?—Comp. Col. i. 6. 23. John xii. 19.

Were there any circumstances which would make the faith of the Romans celebrated and remarkable?

9. What did the apostle say of God?

Why did he here call God to witness?

Whom did Paul serve?

How did he serve him?

In what did he serve him?

What is meant by serving him?

What is meant by "in my spirit"?

Of what was God his witness ?

What are we to understand by "without ceasing" ?

Did he ever do this in relation to any other churches or individuals ?—See 1 Thess. i. 3. 11. 13. 2 Tim. i. 3.

What should we learn from this example of Paul about prayer ?

10. What request had the apostle made ?

What shows his earnest desire to do it ?

Had he often purposed to do it ?—ver. 13.

What is meant by a *prosperous journey* ?

Was Paul ever at Rome ?

In what manner was he taken there ?—See the last chapters of the Acts.

What should we learn from this in regard to God's answering prayer ?

What is meant here by the will of God ?

Is it required that our purposes should be formed with reference to the will of God ?—James iv. 14, 15.

11. What did the apostle say he longed to do ?

Why did he long to see them ?

What is meant by *imparting* ?

What did he refer to by "spiritual gift" ?—See ver. 12. Comp. ch. xv. 29.

What is meant by their being established ?

12. For what other purpose did the apostle wish to see them ?

What is meant by the "mutual faith" ?

How would this tend to comfort him ?

LESSON III.

The purpose of the apostle to see them. The statement of the design of the epistle ; and the distinguishing traits of the gospel.

13. HAD the apostle often purposed to go to Rome ?

Why had he not gone ?

What is the meaning of "was *let*" ?

Why did he purpose to go to them ?

What is meant here by *fruit* ?

Is any particular instance of his having purposed to go to Rome recorded ?—Acts xix. 21.

14. To whom did he say he was debtor ?

What is meant by his being a *debtor* to them ?

For what was he called to the office of an apostle ?
—Acts ix. 15. Rom. xi. 13.

Who are meant by *Greeks* ?

Were the Romans included in this appellation ?

Who are meant by *barbarians* ?

Who are denoted by the wise and the unwise ?

Did the Greeks pride themselves on their wisdom ?—1 Cor. i. 19 ; iii. 18, 19 ; iv. 10. 2 Cor. xi. 19.

15. What did the apostle say he was ready to do ?

What is meant by "as much as in me is" ?

16. What did he say were his feelings about the gospel of Christ ?

Why are men ever ashamed of it ?

Are they who truly believe it ashamed of it?—

Rom. x. 11; v. 5. 2 Cor. vii. 14. 2 Tim. 1.

12. Phil. i. 20. Rom. ix. 33. Mark viii. 38. 1

Pet. iv. 16. 1 John ii. 28. 2 Tim. i. 8.

Why is this called the gospel of Christ?

Why was he not ashamed of it?

What is meant by its being *the power of God*?—

Comp. Jer. xxiii. 29. 1 Cor. i. 18.

What is meant by its being the power of God *unto salvation*?

To whom is it the power of God unto salvation?

What is it to believe?

Why has God made salvation dependent on faith?

To whom is it offered *first*?

Why was it offered to the Jew first?—Comp. Matt. x. 6. Luke xxiv. 49.

Who is meant by the Greek?

To whom is it now offered?

17. What did the apostle say was revealed therein?

What is the force here of “for”?

What is meant by *therein*?

What meanings have been attached to the expression, “the righteousness of God”?

What is its meaning here?—*Ans.* God’s plan of justifying sinners, or of pardoning them, and treating them as righteous.—Comp. Rom. iii. 24. 26. 28. 30; iv. 5; v. 1; viii. 30. Gal. ii. 16; iii. 8. 24.

Why is it called *God’s* righteousness?

What had been the plan of *men* to be justified?

What is the plan of God?

What is meant by this being revealed?

Was any thing of this known in the Old Testament?

—Comp. Isa. li. 5, 6; lvi. 1. Dan. ix. 24. Heb. xi.
What is meant by “from faith to faith”?

What was written?

Where is this written?—Hab. ii. 4.

What is the meaning of this passage in Habakkuk?

On what principle can it be applied here?

How do the just live by faith?

What is meant by *live*?—Comp. John iii. 36; v.
29. 40, 41; vi. 33. 51. 53; xx. 31. Acts ii. 28.
Rom. v. 18; viii. 6.

LESSON IV.

The universal depravity and guilt of the Gentiles.

18. WHAT is revealed from heaven?

What is the force here of the word “for”?

What is the design of this verse?

What is meant by the wrath of God?—Comp.

Matt. iii. 7. Luke iii. 7; xxi. 23. John iii. 36.

Rom. ii. 5. 8; iii. 5; iv. 15; v. 9; ix. 22; xii.

19. Eph. ii. 3; v. 6. 1 Thess. i. 10, 11. 16.

In what way was this revealed to the gentiles?

What is meant by its being revealed *from heaven*?

Against what is it revealed?

What is meant by *ungodliness*?

How does that differ from “unrighteousness of men”?

Is it right that wrath should be revealed against the *neglect* of God, or ungodliness, as well as against open iniquity?—Comp. Rom. xi. 26
2 Tim. ii. 16. Titus ii. 12. Jude 15. 18.

What is meant here by *holding the truth*?—*Ans.*

Holding it back: restraining it: preventing its influence.—See Luke iv. 42. Philem. 13.

What is meant by truth?

What is meant by “*in unrighteousness*”?—*Ans.*

By their iniquity.

How does iniquity or sin prevent the progress of the gospel or the truth of God?

19. What was manifest in them?

What is the force of “*because*” in this verse?

What is meant by “*that which may be known of God*”?

Does it mean that *all* the perfections of God might be known by the light of nature?—See ver. 20

What is meant by “*is manifest*”?

What is meant by “*in them*”?—*Ans. Among them*

In what way was it manifest?

How had God manifested it to them?—See ch. ii.

14, 15. Comp. John i. 9.

Had any of the Greek philosophers or sects a knowledge of the true God?

20. What were clearly seen?

How were they understood?

What is meant by the invisible things of God?

What is meant by “*from the creation of the world*”?

—*Ans. By means of.*

How does the creation show the perfections of God?—Comp. Ps. xix. civ. 1—5. Isa. xlv. 24.

What is clearly shown forth by these?

How is his *power* evinced by these?

How is his *eternal* power shown by these?

What is meant here by *Godhead*?

Are we to suppose that *all* the divine perfections are discoverable by the light of nature?

Had they any excuse for their sins ?

Can any people plead *ignorance* of God as an excuse for their sins ?—Comp. Isa. xliv. 8—20.

21. When they knew God, what did they do ?

What is meant by their *knowing* God ?

Is there any evidence that any of the heathen had a knowledge of the true God ?

What is meant by *glorifying him as God* ?

Why did they not do it ?

Why do not sinners do it now ?

Why were they not thankful ?

What is the effect of ingratitude on the mind ?

What is meant by their becoming *vain* ?

What is meant here by *imagination* ?

What was the effect of this on their hearts ?

What is the meaning here of *heart* ?—Comp. Eph. i. 18. Rom. ii. 15. 2 Cor. iv. 16. 2 Pet. i. 19.

Why is it called *foolish* ?

What is it to be *darkened* ?

What is the effect of sin on the mind ?—Eph. iv. 18.

22. What did they profess ?

What were they called ?—*Philosophers*, Lovers of wisdom.

What did they become ?

What is meant by *fools* ?

23. What did they do ?

What is meant by *changing* ?

What is meant here by the *glory* of God ?

Why is God called the *incorruptible* God ?—1 Tim. i. 17.

To what did they change his glory ?

What is an *image* ?—2 Chron. xxxiii. 7. Dan. iii.

1. Comp. Isa. xl. 18—26. Ezek. viii. 10.

Is there any evidence that the heathen worshipped men?

What people worshipped *birds*?

What four-footed beasts were worshipped?

What are meant by *creeping things*?

Is there any other evidence that these were worshipped?

Why were they worshipped?

24. What did God do?

What is meant by *wherefore* in this place?

What is meant by "God gave them up"?—Comp 2 Thess. ii. 10, 11, 12.

What was the cause of this?

25. Into what did they change the truth of God?

What is meant by the *truth of God*?—Ans. The true God.

Why is God called the true God?

What is meant here by a *lie*?—Jer. xiii. 25; x. 14 Isa. xxviii. 15.

What is meant by *changing* the truth of God into a lie?

What did they do to the creature?

What is meant by *creature* here?

What is said of the Creator?

Was it usual to add a doxology like this to the mention of God?—Gal. i. 5. Rom. ix. 5. 2 Cor. xi. 31

What is meant by *Amen*?

29. With what were they filled?

What is meant by their *being filled*?

What is meant by *unrighteousness*?

What is meant by *wickedness*?

What is *covetousness*?

What is *maliciousness* ?

What is *envy* ?

What is *murder* ?

What evidence is there that they were filled with these ?

What is meant here by *debate* ?

What is *deceit* ?

What is *malignity* ?

What were they ?

What are *whisperers* ?

30. What are *backbiters* ?

How do whisperers differ from backbiters ?

What were their feelings towards God ?

Is this charge brought against men any where else ?

—John vii. 7 ; xv. 18. 24, 25 ; iii. 19, 20.

What is denoted by *despiteful* ?

What is it to be *proud* ?

What are *boasters* ?

Is there any other evidence that the heathen were proud and boasters ?

What is meant by their being *inventors of evil things* ?

What is it to be disobedient to parents ?

Is this ever shown by the heathen now ?

31. What is meant by their being *without understanding* ?

What is denoted by their being *covenant breakers* ?

What is it to be *without natural affection* ?

How was this shown ?

What other evidence is there that they were guilty of this ?

Are any of the heathen chargeable with this now ?

What is it to be *implacable* ?

Is there any evidence that this has been a characteristic of the heathen ?

What is it to be *unmerciful* ?

32. What did they know ?

What is meant by the *judgment of God* ?

How should they know it ?

What did they do ?

What was evinced by their having pleasure in those who did such things ?

What should we learn from this account respecting human nature ?



CHAPTER II.

LESSON I.

The Jews equally guilty with the Gentiles.

WHAT is the design of this chapter ?

1. What does the apostle say of the man that judges ?

Why is he inexcusable ?

What is the force of *therefore* in this place ?

What is meant by *inexcusable* ?

To whom does he refer here by "O man" ?

Why did he not mention *the Jew* ?

What is meant here by *judging* ?

Were the Jews in the habit of condemning the gentiles ?

In what way did the Jew by this condemn himself ?

What was the character of the Jews at that time ?

—Matt. xii. 39. John viii. 7. Matt. iii. 7; xii.

34. Mark viii. 38. Matt. xxiii.

Is there any evidence that they were guilty of the crimes mentioned in the first chapter?

Are men accustomed to condemn others for practices of which they themselves are guilty?—Comp. Matt. viii. 3. 2 Sam. xii. 1—6.

2. Of what did the apostle say we are sure?

To whom did he refer by "*we*"?

What is meant here by the *judgment of God*?

What is meant by its being *according to truth*?

Against whom was the judgment of God?

3. What question is asked to those who did such things?

To whom does he refer by "*O man*"?

What is the force and bearing of this question?

What are the feelings of God in regard to sin?—Hab. i. 13.

What could have led *the Jews* to suppose that *they* might do those things while they condemned the gentiles for the same?

Does God regard the *sins* of those who profess to be his people with any peculiar *favour*?—Isa. i. 1—17; lxxv. 2—5. Rev. iii. 16.

4. What question is asked about the goodness and forbearance of God?

What is it to *despise*?

Is it intended here that they professed to *despise* God's goodness?

What is meant?

What is meant here by "*the riches*"?—*Ans.* His *rich* or *abundant* goodness, &c.—Comp. ch. ix. 23; xi. 12. 33. 2 Cor. viii. 2. Eph. i. 17, 18; iii. 8. 16; ii. 4.

What is *forbearance*?

What is *long-suffering*?

How had God shown this?

In what way had they *despised* them?

What did they not know?

What is meant by not *knowing*?—Comp. Hos ii. 8.

What is *repentance*?

In what way should the goodness of God operate to produce repentance?—Comp. 2 Pet. iii. 9. Isa. xxx. 18. Hos. v. 15.

5. What does the apostle say they did after their hardness and impenitent heart?

What is meant by *hardness*?—Comp. Matt. xxv. 24; xix. 8. Acts xix. 9.

What is meant by “*after thy hardness*”?

What is an impenitent heart?

What is meant by *treasurest up*?

What is *wrath*?

How does the sinner treasure up wrath?—Comp Deut. xxxii. 34, 35. 1 Thess. ii. 16.

What is meant by *the day of wrath*?—Comp. Rev vi. 17. 1 Thess. i. 10. John iii. 36.

What is meant by the revelation of the righteous judgment of God?

When will that be revealed?

LESSON II

The general principles on which God will judge men.

6. WHAT will God do to every one ?

What is meant by *will render* ?

What is meant by *according to* ?

What is denoted here by *deeds* ?

Is this doctrine elsewhere taught in the Bible ?—

Prov. xxiv. 12. Matt. xvi. 27. Rev. xx. 12.

Jer. xxxii. 19.

What influence ought it to have on us ?

7. On whom will God bestow eternal life ?

What is meant by “patient continuance in well-doing” ?

Will God bestow eternal life on any who do not persevere in well-doing ?—Rev. ii. 10. Matt. x.

22. Heb. x. 38, 39.

What is meant by *seeking* ?—Comp. Matt. vi. 33.

Luke xii. 31.

What is meant by *glory* ?

Why is this word applied to the heavenly state ?

Why is the word *honour* applied to it ?

Why the word *immortality* ?

8, 9. What shall be rendered to those who are contentious ?

What is meant by contentious ?

Does this refer to contentions with men or with God ?

What had been the character of the Jews in this respect ?—Deut. ix. 7. 24 ; xxxi. 27. Isa. i. 2 ;

xxx. 9 ; lxxv. 2. Jer. v. 23.

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What is meant by not obeying "the truth"?

What by obeying unrighteousness?—Comp. Rom. vi. 13. 16, 17. 19.

Is it ever represented as a characteristic of the Jews that they would not *obey* God?—Josh. v. 6. Judges ii. 2; vi. 10. 2 Kings xviii. 12. Jer. iii. 13. 25, &c.

What is *indignation*?

What is the difference between this and *wrath*?

What is the meaning of *tribulation*?

What of *anguish*?

Do these refer to *future* punishment or to suffering in *this* life?

What *reasons* are there for referring them to *future* punishment?

Upon whom shall these things be sent?

What is meant here by the *soul* of man?

Why shall it be on the Jew *first*?

Who is meant by the *gentile*?

Was the doctrine of this verse known to the Jews?

—Ps. vii. 11; ix. 17; cxxxix. 19. Prov. xiv. 32.

11. What does the apostle say there is not with God?

What is the force of the word "for" here?

What is the meaning of "respect of persons"?—

See Lev. xix. 15. Deut. i. 17. Prov. xxiv. 23

James ii. 1. 3. 9.

In what sense is it affirmed here that there is no respect of persons with God?

Is this elsewhere affirmed of him?—Deut. x. 17.

2 Chron. xix. 7. Eph. vi. 9. Col. iii. 25. Gal.

vi. 7, 8. 1 Pet. i. 17. Acts x. 34.

Does this imply that, as a sovereign, he may not distribute his favours as he pleases?

12. What does he say of those who have sinned without law ?

What is the force of the word "for" here ?

What is it to sin ?

What is meant by sinning "*without law*" ?

What is meant by "shall perish" ?—Comp. Matt. x. 28 ; xviii. 14. John iii. 15 ; xvii. 12. Rom. xiv. 15.

Is it probable that *all* the heathen will be lost ?

What is meant by "shall perish *without law*" ?

What does he say of those who sin "in the law" ?

What is meant by sinning *in* the law ?

To whom does he refer here ?

What is meant by their being *judged* ?

Why does he not say they shall *perish* ?

13. Who are not just before God ?

What is it to be *just* ?

Is this sentiment implied elsewhere ?—James i. 22. Matt. vii. 21. 24. Luke vi. 47.

Who are *hearers* of the law ?

Who shall be justified ?

Who are meant by the doers of the law ?

What is meant by their being *justified* ?

Is this doctrine found in the Old Testament ?—Lev. xviii. 5. Deut. iv. 1.

Does this passage imply that any man ever *has* perfectly obeyed the law of God ?

What is the design and bearing of the passage ?

14. What is said of the gentiles who have not the law ?

What is meant by their not having the law

What is meant by their doing the things contained in the law ?

What is meant by their doing them *by nature* ?
 Does the apostle mean to affirm that any of the
 gentiles perfectly keep the law, and are saved
 by their works ?
 In what sense are they a law unto themselves ?

15. What do they show ?
 What is "the work of the law" ?
 What is meant by its being "written in their
 hearts" ?

What did their conscience do ?
 What is the *conscience* ?
 What is meant by its *bearing witness* ?—Comp.
 John viii. 19.

What did their thoughts do ?
 What are meant here by *thoughts* ?
 What is meant by their *accusing* or *excusing* ?

16. When shall this be manifested ?
 With what verse is this to be connected ?—
 ver. 12.
What will be manifested in that day ?

Who will judge men ?
 How is this consistent with the doctrine that Jesus
 Christ will be the Judge ?
 What is meant by "the secrets of men" ?—Comp.
 Luke viii. 17. Eccl. xii. 14.
 What influence should this fact have on our con-
 duct ?

By whom will God judge men ?
 What is meant by this ?
 Why is Jesus Christ appointed to this work ?
 Does it prove any thing in regard to his divinity ?
 —Comp. Jer. xvii. 10. Rev. ii. 23.

According to what will he judge men?

What is meant by "*according to*"?—Comp. Acts xvii. 31. 2 Tim. iv. 8.

Why is this called *his* gospel?

LESSON III.

The proof of the guilt of the Jews continued.

17. WHOM did the apostle address in the seventeenth verse?

What is the force of the word "*behold*" here?

What did he say he was called?

What is the meaning here of "*art called*"?

In what did the Jew rest?

What is meant here by *resting in the law*?

Of what did he make his boast?

What is meant by boasting in God?

Why did the Jew do this?—Comp. Deut. iv. 7.

Ps. cxlvii. 19, 20.

What *ought* to have been the feeling which such favours should have excited?

18. What did the Jew know?

What is meant here by the will of God?

What did he approve?

What is meant here by *approve*?

What by "*the things that are more excellent*"?

How had he been instructed?

19. Of what was the Jew confident?

Who are meant here by the blind?

In what sense was he a guide to them?

To whom was he a light ?

What is meant here by *a light* ?—Comp. Isa. xlix. 6. John i. 4, 5. 8, 9.

Who are meant by those in darkness ?—Comp. Matt. iv. 16.

20. Of whom was the Jew an instructor ?

Who are meant here by the foolish ?

Of whom was he a teacher ?

Who are meant by babes ?

What had the Jew ?

What is meant by the “form of knowledge and of truth” ?

What is meant by “in the law” ?

Do persons ever retain the form of religion who do not practise it ?—2 Tim. iii. 5.

21. What question does the apostle ask about teaching ?

What is implied in this question about the character of the Jews ?

What question is asked about stealing ?

What is meant by *preachest* ?

What is it to *steal* ?

Is it probable that the Jews were guilty of this crime ?

22. What question is asked about adultery ?

What is asked about idols ?

Did the Jews abhor idolatry ?

What is meant by sacrilege ?

In what way had the Jews been guilty of this ?—

Comp. Mal. i. 8. 12, 13, 14 ; iii. 8, 9. Matt. xxi. 12, 13.

23. Of what did the Jew make his boast ?

Why did he boast in the law ?

What did he do by breaking the law ?
How does breaking the law dishonour God ?

24. What by this means had occurred
respecting the name of God ?

What is meant by its being blasphemed ?

How had their conduct tended to do this ?

Were there many Jews among the gentiles ?

Where had a similar thing been written ?—Isa. lii.

5. Ezek. xxxvi. 22, 23.

Has any similar fact occurred in regard to the
conduct of Christian nations ?

25. What does the apostle say respecting
circumcision ?

What is meant by its *profiting* ?

How does it profit by keeping the law ?

In what respects was it a privilege to be admitted
to the external privileges of the Jew ?

In what respects is it a privilege to be born in a
Christian land, and to be baptized in infancy ?

If the law is broken, what is said of cir-
cumcision ?

What is meant by that ?

26. If the uncircumcision keep the law,
what is said of his uncircumcision ?

What is meant by “the uncircumcision” ?

What is meant by the righteousness of the

What is meant by its *being counted* ?

27. What shall the uncircumcision do if it
fulfil the law ?

What is meant by its fulfilling the law ?

What is meant by “*judge thee*” ?

What is meant by transgressing the law “by the
letter and circumcision” ?

28. Who does the apostle say is not a Jew?
What does he mean by this?

What does he say is not circumcision?

29. Who is a Jew?

What is meant here by "which is one inwardly"?
Did the law of the Jews require holiness of heart
and life?—See Deut. vi. 5; x. 12, 13, 20; xxx.
14. Isa. i. 11—20. Micah vi. 8. Ps. li. 16, 17;
l. 7—23.

What was the true circumcision?

What was the design of circumcision?

Was it said in the Old Testament that this was
the design?—Deut. x. 16. Jer. iv. 4 Deut.
xxx. 6.

What is meant by "in the spirit"?

Of whom was the praise?

Were the Jews accustomed to seek the praise of
men?—Matt. iii. 9; vi. 2. 5. Luke xviii. 10,
11, 12. Matt. xxiii. 23.

What should we learn from this chapter about the
Christian profession?

Will a profession of religion save us?

Shall we be saved because we have pious parents.
or have been baptized in infancy?

What does God require?

CHAPTER III.

LESSON I.

Answer to objections to the argument for the guilt of the Jew in the previous chapter.

WHAT is the design of this chapter?

1. What question is asked in the first verse?
By whom is this question supposed to be asked?
Why is it asked?

2. What answer is given?
What is meant by "every way"?

What was the chief advantage?

What is meant by "were committed"?

What is the meaning of the word *oracles*?

What is referred to here by the *oracles of God*?—

Comp. Acts vii. 38. Heb. v. 12. 1 Pet. iv. 11.

Why are the Scriptures called the *oracles of God*?

Why is it an advantage to possess the holy Scriptures?—Comp. Ps. cxlvii. 19, 20. Deut. iv. 7, 8.

3. Did they all believe?

Believe what?

What question is asked respecting this?

By whom is this question supposed to be asked?

What is meant here by "the faith of God"?

What is meant by making it "of no effect"?

4. What does the apostle reply?

What is the meaning of "God forbid"?

What did he say about God's being true?

How does this meet the objection?

What is meant by "let God be true"?

Does this imply the belief of the apostle that God *was* faithful, and that none of his promises had failed?

How *could* that be, if a part of the nation was to be cast off?—Comp. ch. x. 16—21; ch. xi.

Did the apostle here show any strong confidence in God?

What should be our feelings in regard to any doctrine, or to any of the dealings of God?

What passage did the apostle adduce to support this?

Where is this found?—Ps. li. 4.

On what occasion was it spoken?

What is meant by “that thou mightest be justified”?

What is meant by “thy sayings”?

What by “that thou mightest overcome when thou art judged”?

5. What question is asked about our unrighteousness?

What is meant here by unrighteousness?

What is meant by its *commending* the righteousness of God?

In what way could it ever have been supposed that our sin could commend the holiness of God?

What is meant by the question, “Is God unrighteous,” &c.?

What is meant by *taking vengeance*?

How did he speak this?

What is meant by speaking *as a man*?

6. What answer does the apostle give to the objection?

What is meant here by *judge*?

Did the Jews believe that God would judge the world?—Comp. Eccl. xi. 9; xii. 14. Gen. xviii. 25.

How is this verse an answer to the objection?

7. What question is asked in the seventh verse about the truth of God?

By whom is this question supposed to be asked?

What is meant by *the truth of God*?

What by its *abounding*?

What is meant by *lie* here?

How *could* the truth of God be supposed to be made more manifest by the sin of men?

What is meant by “unto his *glory*”?

What is the force of the objection here?

Does the fact that God will glorify himself excuse men for their sin?

8. What reply does the apostle give to this in the eighth verse?

What is meant by *slanderosly reported*?

Who are referred to here by “we”?

By whom would this be reported?

What doctrines of the apostles had ever given occasion to this report?—Comp. ch. v. 20.

Had they ever taught that it was right to do evil that good might come?

Is it ever right in any case?

What does the apostle say about their damnation?

What is meant here by “damnation”?

How does his argument in this verse meet the objection in the seventh?

LESSON II.

Further proof of the guilt of the Jews from their own Scriptures. General conclusion from the argument for the depravity of the Jews and the Gentiles.

9. **WHAT** question is asked in the 9th verse?
What is meant by *better* in this place?

What answer does the apostle give?

What does he mean by "in no wise"?

Had the Jews *no* advantage over the gentiles?—v. 2

In what respects then were they on a level?

What had the apostle proved?

What is meant by being *under sin*?

Where had he proved this?—ch. i. 21—32; ch. ii.

10. What was written?

Where is this written?—Ps. xiv. 1, 2, 3; liii. 1, 2, 3.

Why does the apostle appeal to the Old Testament here?

What is the point which he proposes to prove by these passages?

What is meant by *righteous*?

Does this agree with the words in the psalm?

To whom were these expressions applicable—to the whole human race, or to the Jews in the time of the psalmist?

How do they bear on the argument of the apostle?

Are we to suppose that there were *no* pious people in the time of the psalmist?

11. What is said of their understanding?

What is meant by *understandeth*?—Comp. Ps. xciv 8; cvii. 43; cxix. 27. 100. Prov. v. 5. Isa. vi. 10.

What is meant by seeking after God?

12. Had they departed from the right path?

What had they become?

What is meant by *unprofitable*?

13. What is said of their throat?

From what place is this taken?—Ps. v. 9.

What is meant by their throat being an open sepulchre?

To what class of persons is there reference in the psalm?—Ps. v. 6.

What did they do with their tongues?

What is *deceit*?

What was under their lips?

Where is this expression found?—Ps. cxl. 3.

What is an *asp*?

Where is the poison of serpents concealed?

What is meant by this expression in reference to the wicked?

14. What is said of their mouth?

From what place is this taken?—Ps. x. 7.

What is *cursing*?

What is meant by bitterness?

15. What is said of their feet?

From what place is this taken?—Isa. lix. 7, 8.

What is denoted by their feet being swift to shed blood?

16. What is in their ways?

17. What is it said that they had not known?

What is meant by the way of peace?

18. What is said respecting the fear of God?

From what place is this taken?—Ps. xxxvi. 1.

What is meant by the fear of God?

How do these quotations go to prove the point to be established in the argument of the apostle?

19. What does Paul say we know?

What is meant here by *the law*?

What is meant by the law *saith*?

To whom does it say it?

Who are meant by "them under the law"?

Why does it say this?

What is meant by "every mouth may be stopped"?

Comp. Job v. 15. Ps. cvii. 42.

Does this refer to Jews only or to gentiles?

What is meant here by the *whole world*?

What is the meaning of *guilty*?

How had the apostle shown this?

20. What does the apostle say of the deeds of the law?

What are *deeds*?

What law is meant here?

What is meant here by *flesh*?

What is meant here by "be justified"?

What is meant by "in his sight"?

What is by the law?

What is meant by *knowledge of sin*?

How does the law produce that?—See Rom. vii. 7.

Is this the effect of all law?

How does the sinner feel when he sees the holiness of God's law?—Rom. vii. 8, 9, 10.

LESSON III.

Justification by grace the only way of salvation. Its effect is to exclude boasting. It is adapted equally to the Jews and the Gentiles.

21. WHAT is said now ?

What is meant by the *righteousness of God* ?

What is meant by “without the law” ?

By what is this witnessed ?

What is meant by being witnessed ?

What is meant here by *the law* ?

Is the doctrine of justification by faith to be found any where in the writings of Moses ?—See Rom. iv. 1. 5. Also Lev. xviii. 5. Deut. xxx. 12—14, compared with Rom. x. 5—11. See also Exod. xxxiv. 6, 7.

What is meant by *the prophets* ?

Is it found in the prophets ?—See Hab. ii. 4.—

Comp. Rom. i. 17. Isa. xxviii. 16 ; xlix. 23, compared with Rom. x. 11, and Ps. xxxii. compared with Rom. iv. 6—8. Also Isa. liii. 11, and Dan. ix. 24.

22. What is said of this righteousness in verse 22 ?

What is meant by “the faith of Jesus Christ” ?—

Comp. Mark xi. 22. Acts iii. 16. Gal. ii. 20. *Greek.*

What is faith ?

How is faith concerned in receiving this righteousness ?

To whom is this ?

What is the difference between “unto all” and “upon all” ?

Is there any difference ?

What is meant by *difference* ?

23. What is said of all ?

What is meant by "have come short" ?

What is meant here by the "glory of God" ?—

Comp. John v. 41. 44 ; vii. 18 ; viii. 50. 54 ;
xii. 43.

24. How are they justified ?

Who ?

What is meant by being *justified* ?

What is meant by freely ?

What is meant by "by his grace" ?

Does this mean that *no* price was paid for our justification ?—Comp. 1 Cor. vi. 20 ; vii. 23. 2 Pet.
ii. 1. 1 Pet. ii. 9.

Through what is this done ?

What is the meaning of the word *redemption* ?

What is meant by its being "*in* Christ Jesus" ?

25. What had God done in regard to him ?

What is meant by his setting him forth ?

How had he set him forth ?

What is the proper meaning of the word *propitiation* ?

In what sense is it commonly used in the Bible ?—

Ans. To denote the *mercy-seat*, or cover of the ark of the covenant, over which was the symbol of the divine Presence, and on which the blood of atonement was sprinkled to make reconciliation for sin.—See Heb. ix. 5.—Comp. Exod. xxv. 17, 18, 19, 20. 22 ; xxx. 6 ; xxxi. 7 ; xxxv 11 ; xxxvii. 6, 7, 8, 9. Lev. xvi. 2. 13. 16.

In what sense is this applied to the Lord Jesus ?

Through what is this ?

What is *faith* ?

What is meant here by *blood*?

How did the Hebrews regard blood?—*Ans.* As the seat of vitality: the *life* was supposed to be in the blood. Lev. xvii. 11. Gen. ix. 4.

Why was blood prohibited from being eaten?—

Lev. xix. 26. Deut. xii. 23. 1 Sam. xiv. 34.

What is meant by *faith in the blood of Christ*?

What was this to declare?

What is meant by “to declare”?

What is meant here by *righteousness*?

For what was this to be declared?

What is meant by *remission*?—Comp. Micah vii. 18.

What sins are referred to by those which are passed?

Through what was this?

What is *forbearance*?

How had his forbearance been shown?—Comp. Acts xvii. 30.

26. What is said in verse 26?

What is denoted by “at this time”?

What is meant by *his righteousness*?

Why was this done?

What is meant by his being *just*?

How is his *justice* shown in the plan of salvation?

What is meant by his being the *justifier*, &c.?

27. What question is asked in verse 27 about boasting?

What is *boasting*?

Were the Jews given to this?

Of what did they boast?

What does the apostle say of boasting?

What is meant by its being “excluded”?

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How was it excluded ?

What is meant by "law" here ?

How does the plan of salvation produce humility ?

28. What did the apostle conclude ?

What is denoted by the expression "a man" ?

What is meant by the expression "without the deeds of the law" ?

Is it meant that those who are justified will not obey the law ?

Of what importance is this doctrine in religion ?

Does Paul ever teach the necessity of obeying the law, or of performing good works ?—Rom. ii. 17.

2 Cor. ix. 8. Eph. ii. 10. 1 Tim. ii. 10; v. 10
25; vi. 18. 2 Tim. iii. 17. Titus ii. 7. 14; iii.
8. Heb. x. 24.

Does he elsewhere teach that we are not justified by works ?—Rom. iv. 2. 6; ix. 11. 32;

xi. 6. Gal. ii. 16; iii. 2. 5. 10. Eph. ii. 9.
2 Tim. i. 9.

29. What question is asked in verse 29 ?

What is the answer ?

What is meant by being the God of the Jews only ?

Who supposed that he was ?

30. How did he show that he was the God of the gentiles as well as the Jews ?

What is meant here by the "circumcision" and "uncircumcision" ?

What is the difference between "*by* faith" and "*through* faith" ?

31. Does this make void the law ?

What does it do ?

What is meant by the *law* here ?

What is meant by making it void ?

In what way does the doctrine of justification by faith establish the law ?

Are they who are justified bound to obey the law ?



CHAPTER IV.

LESSON I.

The Scriptures of the Old Testament teach the doctrine of justification by faith. The testimony of David and the case of Abraham.

WHAT is the design of this chapter ?

1. What question is asked in verse 1 ?

By whom is this question supposed to be asked ?

What was there in the doctrine that Paul had been defending that would lead to it ?

Did the Jews regard it as an honour that Abraham was their father ?—Matt. iii. 9.

What is meant by the word *father* here ?

What is meant by the expression “as pertaining to the flesh” ?

What is meant by “hath found” ?

2. If Abraham were justified by works, what had he ?

What is meant by being justified by works ?

What is it to glory ?

What had he not ?

What is the meaning and force of this verse ?

3. What question is asked in verse 3 ?

What was said in the Scripture ?

Where was this said ?—Gen. xv. 6.

What remarkable act of faith did Abraham then exercise?

What is faith?

What is meant by "*it was imputed*," &c.

What is meant by *imputed*?

Does it ever mean in the Scriptures to charge that on a man which does not belong to him?

In what sense can *faith* be said to be *imputed*?

For what is it imputed?

What is meant by "*for righteousness*"?

What is the doctrine of justification by faith?

What is the meritorious ground of a sinner's justification?—Titus iii. 5. Eph. ii. 4, 8, 9. Phil. iii. 9. Gal. iii. 13.

4. What is said of him that worketh?

What is a *reward*?

What is meant by *reckoned*?

What is meant by "*of debt*"?

What is the bearing of this verse on the argument?

5. What is said of him that worketh not?

Who is meant here?

What does he do?

What is meant by *ungodly*?

Are Christians personally unholy when they are justified?

How can God consistently justify the *ungodly*?

6. What other case is introduced here?

Why is the case of David introduced?

What is meant by "*the blessedness*"?

Who is thus blessed?

What is meant by "*imputeth righteousness*"?

7. What did David say?

Where was this said?—Ps. xxxii. 2.

What is meant here by "*whose sins are covered*"?

8. Who is said to be blessed in verse 8 ?
What is meant by "will not impute sin" ?

9. What question is asked in verse 9 ?
Why is this question asked ?
How does it bear on the argument of the apostle ?
What is meant by "blessedness" ?
What is meant by the *circumcision* and the *uncircumcision* ?

What does the apostle say was said ?
Who said this ?

10. What question is asked in verse 10 ?
What answer is given ?
What is meant by "not *in* circumcision," &c. ?—
Gen. xv. 6. Comp. Gen. xvii. 10.

How does this bear on the argument of the apostle ?

11. What did Abraham receive ?
What is meant by "the *sign* of circumcision" ?

Of what was it a seal ?

What is a *seal* ?

What is meant by circumcision as a *seal* of the
righteousness which he had ?

Why did he receive this ?

What is meant by his being the father of them
that believe ?

How did this make him their father ?—Comp.
Luke xix. 9. John viii. 33. Gal. iii. 7. 29.

Why was this ?

What is meant by *righteousness being imputed to them* ?

12. What else might he become ?

What is meant by his being *the father of circumcision* ?

To whom would he be the father of circumcision ?

What would they do ?

Who are meant here ?

What is meant by walking in his steps ?

What faith had he before he was circumcised ?—

Gen. xv. 6. Comp. Gen. xvii.

13. What is said of the promise ?

What is an *heir* ?

What is meant by being “the heir of the world” ?

What promise is referred to here ?—Comp. Gen.

xii. 2, 3 ; xv. 5 ; xvii. 5, with Gal. iii. 16.

What is meant by *his seed* ?

What is meant when it is said that it was not *through the law* ?

How was the promise ?

What is meant by “through the righteousness of faith” ?

How does this bear on the argument of the apostle ?

LESSON II.

A further illustration of the doctrine of justification by faith, and of the case of Abraham.

14. If they who are of the law be heirs, what is said of faith ?

What is meant by “faith is *made void*” ?

How would it be made void ?

What is said of the promise ?

How would this be ?

How does this bear on the argument of the apostle ?

How does it apply to our justification now ?

15. What does the law work ?

What is meant here by "the law" ?

What is meant by "wrath" ?—ch. ii. 8.

How does the law *work* wrath ?

What is there where there is no law ?

What is transgression ?

Why is there no transgression where there is no law ?

16. How does the apostle say it is ?

What is ?

Why is it of faith ?

What is meant here by *grace* ?

How does its being of faith make it of grace ?

To what end is this ?

What is meant by "to what end" ?

What promise ?

What is meant by "to all the seed" ?

To whom should this be ?

What is said of Abraham ?

The father of all whom ?

17. What is written ?

Where is this written ?—Gen. xvii. 5.

What is meant by "I have made thee" ?

Who are meant by "of many nations" ?

Before whom was this ?

What is meant by "*before* him" ?

What does God do ?

What is meant by *quickeneth* ?

Who are meant here by the dead ?

How does this bear on what the apostle was saying ?

How does he call those things which are
not ?

What is meant by this ?

18. How is it said that he believed in hope?

What is meant by his believing in hope?

How was this against hope?

19. Was he weak in faith?

What did he not consider?

20. What is said of his faith in verse 20?

What is meant by "he staggered not"?

To whom did he give glory?

What is meant by this?

21. Of what was he persuaded?

22. What was the effect of his faith?

23, 24. For whose sake was this written?

How is it written for our sake?—Comp. ch. xv. 4.

1 Cor. x. 11.

How are we to believe?

How does our faith resemble that of Abraham?

How does our faith differ from that of Abraham?

25. For what was he delivered?

What is meant by "was delivered"?—Comp. Acts
ii. 23; iii. 13.

What are meant by *offences*?

In what sense was he delivered for our offences?

—See Isa. liii. 5, 6. 2 Cor. v. 21. Heb. ix. 28.

1 Pet. ii. 24.

For what was he raised?

Raised from what?

What is meant here by "justification"?

What is meant by "*for* our justification"?

How does his resurrection bear on our justification?

—Comp. 1 Pet. i. 3. 2 Tim. i. 10. 1 Thess. iv.

14. John xiv. 19. 1 Pet. i. 21.

CHAPTER V.

LESSON I.

The fruits of our justification in producing peace and joy, and in sustaining us in trials.

WHAT is the scope and design of this chapter?
How is it connected with the previous chapters?

1. What have we as the consequence of being justified by faith?

What is the force of "therefore" in this place?

What is meant by being justified by faith?

Who are meant here by "we"?

What is meant by "peace with God"?—Comp. John xiv. 27. Acts x. 36. Rom. viii. 6; x. 15; xiv. 17. Gal. x. 22. Isa. xxxii. 17.

Why is this called *peace*?—Comp. Rom. viii. 7. Eph. ii. 16. James iv. 4. John xv. 18. 24, with Isa. lvii. 20.

What is the condition of a sinner before he is justified?

How is *peace* produced by the doctrine of justification by faith?

Can a sinner find peace in any other way?

Why not?—Comp. Isa. lvii. 20, 21.

Through whom is this obtained?

How is it obtained through him?

2. What do we have by faith?

Into what do we have access?

What is the meaning of "access"?

What is meant by the "grace wherein we stand"

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What do we do ?

What is *hope* ?

What is meant here by the "glory of God" ?—

Comp. Rev. xxi. 22, 23, 24 ; xxii. 5.

3. In what do Christians glory ?

What is meant by "we glory" ?

What are tribulations ?

What do tribulations work ?

What is patience ?

In what way do afflictions work patience ?

4. What does patience produce ?

What is meant here by experience ?

How does patience produce that ?

What does experience work ?

What is hope ?

How does experience produce that ?

5. What is said of hope ?

What is meant by "maketh not ashamed" ?—

Comp. Ps. xxii. 4, 5. Phil. i. 20.

Why does it not make ashamed ?

What is meant here by "the love of God" ?

What by its being "shed abroad" in the heart ?

By what is that love shed abroad ?

What is given to us ?

What is meant by the Holy Ghost being given to us ?—Comp. 1 Cor. vi. 19 ; iii. 16. 2 Cor. vi.

16. Gal. v. 22.

6. For whom did Christ die ?

Who are meant by "the ungodly" ?

At what time did he die ?

What is meant by "in due time" ?—See Gal. iv

4. Comp. Gen. xlix. 10. Dan. ix. 24—27.
John xiii. 1; xvii. 1.

In what respect was that a proper time?

In what condition were we then?

Who are meant here by “we”?

What is meant by being “without strength”?

What is the bearing of this verse on the argument of the apostle?

7. What does the apostle say about dying for a righteous man?

What is meant by “scarcely”?

What is meant by dying *for* him?

What is meant by a “righteous man” here?

What does he say about dying for a good man?

What is meant by a *good* man here?

Have any instances occurred of this kind?

8. How did God commend his love?

What is meant by “commendeth”?

9. Being justified by his blood, what shall we now be?

What is meant by being justified by his blood?

What is meant here by *wrath*?

What is the force of the argument in this verse?

10. What took place while we were enemies?

What is meant by being *reconciled*?—Comp. Matt. v. 24. 2 Cor. 18, 19, 20. Col. i. 21. Eph. ii. 16.

How were we reconciled by the “death of his Son”?

Being reconciled, what shall we be?

What is meant here by “his life”?

How shall we be saved by that?

What is the bearing of the argument in this verse?

11. What else do we do ?

What is meant by "we joy in God" ?

Through whom ?

What have we received by him ?

What is the proper meaning of the word *atonement* ?

Is it used elsewhere in the New Testament ?

What is the meaning of the word used here ?

How does this verse bear on the argument of the apostle ?

LESSON II.

The fruit of the doctrine of justification in meeting the evils introduced by the sin of Adam. The plan of salvation is more than sufficient to counteract those evils.

12—21. WHAT is the design of these verses ?

12. By whom did sin enter into the world ?

What is the force of "wherefore" in this place ?

What answers to the word "*as*" in the comparison ?

How did sin enter into the world ?—Gen. iii. 6, 7.

Does the apostle describe the *mode* by which sin came into the world ?

What did he mean by saying that sin entered "by one *man*" ?

Who *first* transgressed the law ?—Gen. iii. 6. ' Tim. ii. 14.

Why is the *man* here particularly designated ?

What does he mean here by *sin* ?

What by its entering "into *the world*" ?

What came by sin ?

What is meant by *death* in the threatening to Adam?

—Gen. ii. 17. Comp. Gen. iii. 19.

What does the *apostle* understand here by *death* ?—

Comp. ch. i. 32; vi. 16. 31; vii. 5. 10. 13. 24;

viii. 2. 6. 2 Cor. ii. 16. John viii. 51; xi. 26.

1 John v. 16, 17. Rev. ii. 11; xx. 6.

What has passed upon all men ?

What is meant by “passed upon” ?

Why has death passed upon all men ?

What is meant by “for that” ?

What is meant here by “all” ?

Is there any reference here to infants ?

13. What was in the world until the law ?

What law ?

What is meant here by “sin was in the world” ?

What is said of sin where there is no law ?

What is meant by “imputed” ?

What is the meaning of this expression ?

How does it bear on the argument of the apostle ?

14. What reigned from Adam to Moses ?

How long a period was that ?

What is the meaning of “death” here ?

What is meant by “death *reigned*” ?

Over whom did it reign ?

Who are meant here ?

What is meant by “the similitude of Adam’s transgression” ?

How had Adam sinned ?

How did their sinning differ from his ?

Of whom was Adam the figure ?

What is meant here by figure ?

Who is meant by “him that was to come” ?

In what respect was Adam the figure of the Messiah?
In what respects was he *unlike* Christ?—Comp
ver. 15, 16, 17.

15. What is said of the offence?

What is meant by the "offence"?

What is meant by the "free gift"?

What took place through the offence of one?

Who are meant here by "many"?

What is meant by their being *dead*?

In what way did this happen "through the offence"
of Adam?

What is said of the grace of God and the
gift by grace?

What is meant by the grace of God?

Who are meant by "many" in this place?

What is meant by "hath abounded"?

How has this abounded to all men?

Has it removed *all* the effects of the fall?

In what way has it counterbalanced those effects?

16. How else did the gift differ from the
offence?

What is meant here by "one that sinned"?

What is said of the judgment?

What is meant by "the judgment"?

What is meant by "condemnation"?

In what way was it *to* condemnation?

Does it mean that his sin was imputed to us?

17. What reigned by one?

By whose offence?

What is meant by "death *reigned*"?

What is said of those who receive abundance of grace?

What is the force here of "much more"?

What is meant by "abundance of grace"?

What is meant by the "gift of righteousness"?

What is meant by their reigning "in life"?

By whom shall they reign in life?

In what way do they reign *by* him?

What is meant by "shall reign" here?—Comp. 2

Tim. ii. 12. Rev. v. 10; xx. 6; xxii. 5; iii. 21.

Luke xxii. 30.

18. By the offence of one, what came upon all men?

What is the design of this verse?

By the righteousness of one, what came upon all men?

What is meant by "justification of life"?

How can this be said to have come upon *all* men?

19. What was done by one man's offence?

What is meant here by "*were made sinners*"?

How was this done?

By the obedience of one, what took place?

What is meant by *obedience* here?—Comp. Phil. ii. 8.

What is meant by "shall many be made righteous"?

How is this done?—ch. iii. 24—26; iv. 1—5.

20. Why did the law enter?

What is meant here by *the law*?

What is meant by "entered"?

What is meant when it is said that the law entered *that* the offence *might* abound?

What is "the offence"?

Where sin abounded, what did much more abound?

How did grace much more abound?

21. What had reigned unto death?

What is denoted by this?

What might reign?

What is meant by "might grace reign"?

Through what?

What is meant here by "righteousness"?

What is the true doctrine about our relation to Adam?

How ought we to feel in view of the evils of sin?

What should we do in regard to the plan that God has devised to save us from those evils?

What practical truths should we learn from this chapter?



CHAPTER VI.

LESSON I.

*Justification by faith does not encourage men to sin,
but restrains them from it.*

WHAT is the design and scope of this chapter?

1. What question is asked in this verse?

**What gave occasion for asking this question?—
ch. v. 20.**

What is the force of the objection which is here presented?

2. What answer does the apostle give to this question?

What is meant by "God forbid"?

**What is meant by being "dead to sin"?—Comp.
Gal. ii. 19. Col. iii. 3. 1 Pet. ii. 24.**

What is the force of the argument in this verse?

3. What question is asked in verse 3 about baptism ?

What is meant by "so many of us" ?

What is meant by being "baptized into Jesus Christ" ?

What is implied in being baptized ?

What is meant by being baptized "into his death" ?

What is the argument in this verse ?

4. What is said of baptism in the 4th verse ?

What is alluded to here by being "buried" ?

What is meant by being buried "unto death" ?

For what purpose was this ?

By what was Christ raised up ?

What is meant by his being raised up by "*the glory of the Father*" ?

How should we walk ?

What is meant by "newness of life" ?

What is the argument in this verse ?

Can this be adduced to prove that baptism should be performed by immersion ?

5. What is said in the 5th verse to have taken place ?

What will take place ?

What is meant by the phrase "planted together" ?

What is meant by it as applied to Christians and Christ ?

In what respects have they been "planted together" ?

What is meant by "*in the likeness of his resurrection*" ?

What is the nature of the illustration in this verse ?

6. In the 6th verse what is it said that we know ?

Who know this ?

What is meant by "our old man"?—Comp. Eph. iv. 22. Col. iii. 9.

What is meant by "is crucified" ?

How is it crucified with him ?

Why is it thus crucified ?

What is meant by "the body of sin"?—Comp. Col. ii. 11.

What is denoted by its being "destroyed" ?

Why should it be destroyed ?

What is meant by serving sin ?

7. What is said in the 7th verse ?

What is the meaning of this verse ?

What is its bearing on the argument of the apostle ?

In what sense is he freed from sin that is dead ?

8. If we are dead with Christ, what do we believe ?

What is it to be "dead with Christ" ?

What is meant by "shall live with him" ?

How does the one follow from the other?—Comp. John xiv. 19 ; xv. 1—6.

9. What is it said that we know respecting Christ ?

What is said of death in regard to him ?

What is meant by "death hath no more *dominion* over him" ?

10. What is said of the death of Christ ?

What is meant by "in that he died" ?

What is meant by his dying "unto sin" ?

What is meant here by "once"?—Comp. Heb vii. 27 ; ix. 12 ; x. 10.

To whom does he live ?

What bearing has this on the argument of the apostle ?

11. What should we reckon ourselves to be ?

What is meant by being "alive unto God" ?

12. What should not sin do ?

What is meant by sin *reigning* ?

What is meant by its reigning in the "mortal body" ?

What are meant by the "lusts thereof" ?

13. What should we not yield our members to be ?

What are "instruments of unrighteousness" ?

What are meant here by "members" ?—1 Cor. vi. 15 ; xii. 12. 18. 20.

To whom should we yield ourselves ?

For what purpose should we yield our members ?

What is meant by this ?

14. What should not have dominion over us ?

Why not ?

What is meant here by "law" ?

In what respects are Christians not under the law ?

What is meant by their being "under grace" ?

LESSON II.

Further arguments to show that we should not live in sin.

15. WHAT question is asked in verse 15th ?
 Why would any suppose that it was right to sin
 because they were under grace ?
 Have any ever supposed this ?

16. What does the apostle ask them if
 they did not know ?

What is the force of the argument in this verse ?
 What is meant by "of sin unto death" ?
 What by "obedience unto righteousness" ?

17. For what does the apostle thank God ?
 Does he thank God *because* they had been sinners ?
 What is the ground of his thankfulness ?
 What is meant by "from the heart" ?
 What is meant by "that form of doctrine" ?
 What is *doctrine* ?
 What is meant by "which was delivered you" ?

18. From what were they made free ?
 What did they become ?
 What is meant by being made free from sin ?
 In what sense are Christians freed from sin ?

19. How did the apostle speak ?
 Why did he speak thus ?
 What is meant by "after the manner of men" ?
 What is meant here by "the infirmity of your
 flesh" ?

To what had they yielded their members ?
 What is meant by "unto iniquity" ?

What did he now exhort them to yield
their members to ?

20. When they were the servants of sin,
what were they free from ?

What bearing has this verse on the argument of
the apostle ?

21. What question is asked in verse 21 ?
What is meant here by *fruit* ?

What things are here referred to ?—chap. i. Comp.
Eph. v. 12. 2 Cor. iv. 2. Phil. iii. 19. Jude 15.

What is the end of these things ?

What is meant here by “the end” ?

What is meant here by “death” ?

What is the tendency of sin ?

22. What were they freed from now ?

Of whom had they become the servants ?

What was the fruit of that ?

What was the end ?

What is meant by “your fruit unto holiness” ?

What by “everlasting life” ?

23. What is the wages of sin ?

What is the meaning of the word *wages* ?

Why is death called the wages of sin ?—Comp.
Ezek. xviii. 4.

What is the gift of God ?

Why is this called the gift of God ?

What is the bearing of this on the argument of
the apostle ?

What should it lead us to do ?

Through whom is this ?

CHAPTER VII.

LESSON I.

Those that are under the law cannot be freed from the power and penalty of sin. The effect of the law on the unrenewed heart in exciting evil passions and desires. Yet the law is itself good.

WHAT is the scope and design of this chapter?

1. To whom did the apostle speak?

What did he ask them?

To whom did he refer by those who knew the law?

What *law* is referred to here?

What is meant by "the law hath dominion over a man"?

What is the bearing of the illustration in this verse?

2. What is said of the woman that hath an husband?

What is the bearing of this illustration?

If her husband be dead, what is said of her?

3. What is she called if she is married to another man while her husband lives?

What is said of her if she is married to another man after her husband is dead?

4. What does the apostle say of Christians?

In what respects do they resemble the case supposed in verses 2 and 3?

What is meant by their becoming dead to the law?

What is meant here by "the body of Christ"?—

Comp. Eph. ii. 15. Col. i. 22; ii. 14. 1 Pet. ii. 24.

How did the death of Christ free them from that law?

Why were they freed from that law?

What is meant by their being married to another?—

Comp. Eph. v. 23—30. Rev. xxi. 9; xix. 7.

Why were we married to another?

What is meant by bringing forth fruit unto God?

5. When we were in the flesh, what took place?

What is the design of this verse and the following?

What is meant by being “in the flesh”?—Comp. chap. viii. 9.

What is meant by the “motions of sins”?—See the margin.

How are those “*by the law*”?

What is meant by bringing forth “fruit unto death”?

6. What are we delivered from now?

What is meant by being “delivered from the law”?

What is said of it?

What is meant by that?—See the margin.

What is meant by “wherein we were held”?

How should we serve?

Serve whom?

What is meant by the “newness of spirit”?—

Comp. 2 Cor. iii. 6. John iv. 23. Phil. iii. 3.

What is meant by the “oldness of the letter”?—

Comp. 2 Cor. iii. 6. John vi. 63. Heb. x. 1—4; ix. 9, 10.

7. What question is asked in verse 7th?

By whom would this objection be made?

What would give rise to it?

What is meant by the law being *sin*?

What does the apostle say he should not have known but by the law ?

What does he mean by this ?

How did he know sin *by* the law ?

What does he say of lust ?

What is meant here by lust ?

Where does the law say this ?—Ex. xx. 17.

What is it *to covet* ?

8. What does he say of sin in verse 8 ?

What is meant here by *sin* ?

What is meant by *occasion* ?

How did sin take occasion by the commandment ?

What is meant by “wrought in me” ?

What is concupiscence ?

How did the law tend to produce this ?

What does he say of “sin without the law” ?

What does he mean by “sin was dead” ?

9. What does he say he was without the law once ?

What does he mean by “I was alive” ?

To what period of his life does he refer ?

In what sense could it be said that he was “without the law” ?

When the commandment came what does he say ?

What is meant by “when the commandment came” ?

What is meant here by “sin *revived*” ?

What by “I died” ?

10. What was the commandment ordained to ?

What did he find it to be ?

What is meant by its being "ordained to life"?—

Comp. Lev. xviii. 5. Ezek. xx. 11. 13. 21 ; xviii. 9. 21.

What is meant here by *life*?

What is meant by "I found"?

How could it be unto death?

11. What is said of sin in verse 11?

What is meant by "deceived me"?

In what respects are sinners generally deceived?—

Comp. Prov. vii. 21—23.

What is meant by "slew me"?

12. What does the apostle say of the law?

How had his reasoning led to this conclusion?

What is meant by "the law is holy"?

What is said of the commandment?

What is meant by this?—Comp. Ps. xix. 7—11.

LESSON II.

The effect of the law on a renewed heart. The conflict in the mind of Paul. His distress at the power of indwelling sin. Nothing can deliver from it but the grace of God.

13. WHAT question is asked in verse 13?

What was the occasion of this question?

What is said of sin?

What is meant by "that it might appear sin"?

How did it thus appear?

What might sin become?

How did it thus become?

What is meant by "exceeding sinful"?

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How does sin by the commandment become so?

14. What is said of the law?

What is meant by its being *spiritual*?

What does the apostle say of himself?

What is meant by *carnal*?

Does this refer to the state of Paul before his conversion or afterwards?

What is meant by the expression "sold under sin"?

From what is this derived?

How can this be applied to a Christian?

15. What does the apostle say of that which he did?

What is meant by "I allow not"?

What does he say of that which he would?

What of that which he hated?

How are we to understand this?

16. If he did that which he would not, how did he feel towards the law?

What is meant by "I *consent* unto the law"?

17. What does the apostle say of his doing it?

What is meant by "I" here?

How could it be said that he did not do it?

What did do it?

What is meant here by "sin"?

What by "sin that *dwelleth* in me"?

18. What does the apostle say of himself?

What is meant here by "my flesh"?

Does this prove any thing in regard to the naïve character of man?

What was present with him?

What did he find not ?

How are we to understand this ?

19. What does the apostle say of the good which he would ?

What of the evil which he would not ?

How are we to understand this ?

20. What does he say of himself if he does that which he would not ?

What is meant by this ?

21. What did he find ?

What is meant here by a *law* ?

What is meant by "evil is present with me" ?

22. What did he delight in ?

What is meant here by the law of God ?

What by "I delight" ?

Is this the characteristic of a pious man ?—Comp

Ps. cxix. 97 ; i. 2 ; xix. 7—11. Job xxiii. 12

What is meant by "after the inward man" ?

23. What did he see ?

What is meant here by "another law" ?

What is meant by a law in the members ?

What did it do ?

What is meant by *warring* here ?

What by "bringing me into captivity to the law of sin" ?

24. What does the apostle say of himself in verse 24 ?

What was the cause of his wretchedness ?

What question does he ask ?

What is meant by "the body of this death" ?

What does this show in regard to the nature of sin ?

25. Whom does he thank ?

For what does he thank God ?

What bearing has this on the strain of his argument ?

What does he say of himself ?

What is meant by his serving the law of God with his mind ?

What by serving the law of sin with his flesh ?

What may we learn from this chapter in regard to the law ?

What in regard to the value of the gospel ?

What in regard to Christian character ?

CHAPTER VIII.

LESSON I.

The grace of the gospel accomplishes what the law could not effect. It delivers from the bondage and penalty of sin. The difference between the Christian and sinner.

WHAT is the design of this chapter ?

1. What does the apostle say there is now ?

What is "condemnation" ?

Is there condemnation for those who are *not* in Christ Jesus ?

What is meant by being "*in* Christ Jesus" ?—

Comp. Phil. i. 1 ; iii. 9. 2 Cor. v. 17. Rom. xvi. 7—11. John xv. 1—6.

How do they walk ?

What is meant here by *walk* ?

What by walking *after the flesh* ?—Comp. Gal. v. 19—21

What by walking *after the Spirit* ?—Comp. Gal. v. 22, 23.

2. What is said of the law of the Spirit of life ?

What is meant here by *law* ?

What by the “Spirit of life” ?

What is meant by “the law of sin and death” ?

How had he been made *free* from this ?

3. What is said of the law in verse 3 ?

What is meant by *law* here ?

What is meant by “in that” ?

What is meant by its being *weak* ?

How was it weak “through the flesh” ?

How had God sent his Son ?

What is meant by “the likeness of sinful flesh” ?

What had he accomplished by that ?

What did he condemn ?

What is meant by “for sin” ?—See the margin.

What by “condemned sin in the flesh” ?

How did the work of Christ do this ?

4. For what purpose was this done ?

What is meant here by “the righteousness of the law” ?

What is meant by “be fulfilled in us” ?

5. What is said that those do who are after the flesh ?

What is meant by being “after the flesh” ?

What are meant by the things of the flesh ?—Gal. v. 19—21.

What do they that are after the Spirit do ?

Who are denoted here ?

What are meant by the things of the Spirit ?—Gal. v. 22, 23.

6. What is it to be carnally minded ?

What is meant by "carnally minded" ?—See the margin.

What is meant here by *death* ?

What is it to be spiritually minded ?

What is meant by being "spiritually minded" ?

See the margin ?

What is *life* ?

How does it produce peace ?

7. What is said of the carnal mind ?

What is the carnal mind ?

What is enmity ?

How is the carnal mind enmity against God ?

To what is it not subject ?

Why cannot it be ?

What does this prove respecting the sinner ?

In what respect cannot it be subject to the law of God ?

8. What is said of those in the flesh ?

Who are intended by them ?

Why cannot they please God ?

Does this prove that men have no ability to do their duty ?

What does this prove respecting the character of sinners ?

9. What does the apostle say of them ?

What is meant by being "in the flesh" ?

What by being "in the Spirit" ?

What is meant by "the Spirit of God dwell in you" ?

What is said of Christians in 1 Cor. iii. 16, 17 ; vi. 19. 2 Cor. vi. 16. Eph. ii. 21, 22. Gal. iv. 6 ?

What does the apostle say of any man if he had not the Spirit of Christ ?

What is denoted here by "the Spirit of Christ" ?

How does that prove that he is none of his ?

10. If Christ be in us, what does the apostle say of the body ?

What is denoted by the expression "Christ in you" ?

What is meant here by the body ?

What by its being "dead because of sin" ?

What is said of the Spirit ?

What is meant here by "the Spirit" ?

What is meant by its being "life because of righteousness" ?

11. If the Spirit of him that raised up Jesus from the dead dwell in us, what does he say ?

What is meant here by "quickened" ?

What by "mortal bodies" ?

How will the Spirit do that ?

LESSON II.

Christians are under obligation to live only to God. Evidence that they are his friends. They are adopted into his family. The prospect of their future glory sustains them in their trials.

12. To what does the apostle say we are debtors ?

What is meant by being debtors to the flesh ?

Why are we not debtors to the flesh ?

13. If we live after the flesh, what will follow ?

What is meant by "shall die" ?

What is said if we mortify the deeds of the body ?

What is meant here by "mortify" ?

What by "the deeds of the body" ?

How do we do this "through the Spirit" ?

What is meant by "shall live" ?

14. What is said of those who are led by the Spirit of God ?

What is meant by being "*led* by the Spirit of God" ?

What is meant here by "*the sons* of God" ?

Is this elsewhere applied to the friends of God ?—
Job i. 6. John i. 12. Phil. ii. 15. 1 John iii
1, 2. Matt. v. 9. 45.

What is implied in being the sons of God ?

15. What had they not received ?

What is the spirit of bondage ?

What is meant by "again to fear" ?

What is implied in that respecting sinners ?

What had they received ?

What is *adoption* ?—Comp. John i. 12. Gal. iv. 5
Eph. i. 5.

What did they cry ?

What is meant by "Abba" ?

Why is the appellation *Father* repeated here ?

What is denoted by this expression in regard to the feelings of Christians ?

16. What is said of the Spirit ?

What Spirit ?

What is meant by beareth witness ?

How does the Spirit do this ?—Comp. 2 Cor. i. 22
1 John v. 10, 11. 1 Cor. ii. 12. Gal. v. 22, 23.

17. If children, what is said ?

Who are heirs ?

Heirs of whom ?

What is meant by their being heirs of God ?

Joint-heirs with whom ?

What is a *joint-heir* ?

Why are they joint-heirs with Christ?—Comp.
John xiv. 19. 2 Tim. ii. 11, 12. John xvii.
22—24.

When are we joint-heirs with him ?

What is meant by “if we *suffer with him*” ?

What by “glorified together”?—Comp. Rev
iii. 21.

18. What did Paul reckon ?

What is meant here by reckon ?

What are referred to by “the sufferings of the
present time” ?

What is meant by “the glory that shall be re-
vealed *in us*” ?

Why are they not worthy to be compared?—See
2 Cor. iv. 17.

10. What is said of the earnest expecta-
tion of the creature ?

What is the general design of this verse ?

What is meant by “earnest expectation” ?

What is meant here by “the creature”?—Comp.
2 Cor. v. 17. Gal. vi. 15. See also the use of
the verb *to create* in Eph. ii. 10, 15 ; iv. 24.
Compare also Deut. xxxii. 6. Isa. xliii. 7, 21 ;
xliv. 21.

What is meant by “waiteth for” ?

Are Christians represented as in this posture?—
1 Cor. i. 7. 2 Thess. iii. 5. Gal. v. 5. 1 Thess.
i. 10.

What is meant by “manifestation of the sons of
God” ?

When will that take place ?

20. What is the creature made subject to ?

What is meant by "subject to" ?

What is meant here by "vanity" ?

How can it be said that it is not willingly ?

Comp. chap. vii. 15—24.

By reason of whom is this ?

What is meant by "*by reason* of him" ?

What is meant by "hath subjected in hope" ?

For what purpose has this been done ?

Why is not a man taken at once to heaven when he is converted ?

What is the earnest desire of the Christian ?—

Comp. Phil. i. 23.

21. From what shall the creature itself be delivered ?

What is meant here by "bondage of corruption" ?

Into what shall the creature be delivered ?

What is meant here by "liberty" ?

Why is it called "liberty" ?

Why is it called "glorious liberty" ?

22. What does the apostle say "we know" ?

What is the design of this verse ?

What is meant here by "every creature" ?

What is meant by "groaneth" ?

What by "travailleth in pain together" ?

How does this bear on the argument of the apostle ?

23. What does he say of ourselves ?

Who are referred to here ?

What are *first-fruits* ?—Compare Exod. xxiii. 19.

Num. xviii. 13. Deut. xxvi. 2.

What is meant by having "the first-fruits of the Spirit" ?

What is denoted by "groan within ourselves" ?

What do we wait for ?

What is meant here by "the adoption" ?

What by "the *redemption* of the body" ?

When will this adoption take place ?

How could this support the Christian in afflictions ?

24. How are we saved ?

What is *hope* ?

What is meant here by *saved* ?

In what respects are Christians "saved by hope" ?

What is said of hope that is seen ?

What question is asked respecting what a man seeth ?

What is the bearing of this on the argument of the apostle ?

25. If we hope for that which we see not, what do we do ?

What is referred to here by that which we see not ?

What is there in the Christian's prospects which he does not see ?

What influence ought that to have on us in our afflictions ?

What advantage in this respect has the Christian over other men ?

LESSON III.

Further influences of the Christian religion in supporting us in our trials. The aid of the Spirit in our infirmities. All things shall work together for good. The support drawn from the purpose of God to save his people.

26. WHAT is said of the Spirit?

What is referred to here by the Spirit?

What is meant by "helpeth"?

What are referred to by "infirmities"?

What is the nature of the aid which the Holy Spirit renders to Christians?—Comp. John xv 26; xvi. 13, 14. Eph. iv. 30. 1 Pet. iv. 14.

What is it said that we do not know?

Why do not Christians know how to pray?

What does the Spirit do?

What is the meaning of "maketh intercession"?

In what way does the Spirit make intercession for Christians?

What is meant by "with groanings which cannot be uttered"?

What ought Christians to do in regard to the influences of the Holy Spirit?

27. What is said of him that searcheth the hearts?

Who is meant by this?—Comp. Ps. vii. 9. Jer. xi. 20. 1 Chron. xxviii. 9.

What is meant by his knowing "the mind of the Spirit"?

Why does the apostle here speak of God as the searcher of the heart?

What is the meaning of "because" in this verse?
—See the margin.

According to what does the Spirit make intercession for the saints?

What is the meaning of this?

Does it mean that *all* Christians will be guided infallibly in their prayers?

Does it mean that *all* the prayers of Christians will be heard and answered?

Does it mean that Christians will be *generally* kept from error in their prayers?—Comp. Prov. xv. 29. 1 John v. 14, 15. Jer. xxix. 12, 13. Ps. xxv. 9.

How ought the Christian to feel in view of this promised aid of the Spirit?

To whom in our trials and afflictions should we look for aid?

28. What is said of all things in regard to those who love God?

What are referred to here by "all things"?

What is the design and bearing of this verse?

What is meant by "work together"?

How do afflictions and persecutions work together for the good of Christians?—Comp. Ps. cxix. 67. Jer. xxxi. 18, 19. 2 Cor. vii. 9, 10. Heb. xii. 11.

How ought Christians to feel in their afflictions?—Comp. James i. 2. Matt. v. 12. 1 Pet. iv. 13, 14.

To whom shall all things work together for good?

What is meant by "them who are called"?

Why are Christians represented as *called*?—1 Cor. i. 2. 2 Tim. i. 9. 1 Pet. i. 15.

What is implied in this in regard to their native disposition?

In what manner and by what means are they called ?

According to what are they called ?

What is meant by the word *purpose*?—Comp. Ruth ii. 16. Prov. xx. 18. Isa. xiv. 26; li. 29 Acts xxvi. 16. Rom ix. 11. 17. Eph. i. 11; iii 11. 2 Tim. i. 9.

Has God a *purpose* or *design* in regard to all who are saved?—Eph. i. 11; iii. 11. 2 Tim. i. 9.

Are any saved who are not thus called ?

To what do Christians owe their salvation ?

How should they feel in regard to the purpose of God?—Comp. 1 Pet. ii. 9.

29. What is said of those whom he foreknew ?

What is meant here by *foreknow* ?

How does God foreknow future events ?

Does foreknowledge imply that those events are certain ?

What is the difference between foreknowledge and foreordination ?

What is meant by *predestinate*?—Comp. Acts iv. 28. 1 Cor. ii. 7. Eph. i. 2. (*Greek.*)

Are Christians elsewhere represented as being predestinated by God to eternal life?—Comp. Eph. i. 5. 11. 1 Pet. i. 2.

What is the true doctrine on this subject ?

To what are they predestinated ?

What is meant here by “the image of his Son” ?

Why should they be so conformed ?

What is meant by his being the *first-born*?—Comp. Heb. i. 6. Col. i. 15. Heb. ii. 11—14.

What honour is there in being a Christian ?

30. What is said of those whom he predestinated ?

What is said of those whom he called ?

What is meant by "he justified" ?

What is said of those whom he justified ?

What is meant by "glorified" ?

Does this refer to their condition in this life, or in the future world ?

Is there any argument here for the final perseverance of the saints ?

If so, what is the argument ?

Will any who are converted ever fall away and be lost ?—John x. 27, 28 ; xvii. 24. 1 John ii. 19.

LESSON IV.

Further considerations to show the sustaining and comforting power of the gospel. God is our friend. Nothing can condemn us, or separate us from his love.

31. WHAT question does the apostle ask in view of what he had said before ?

What is meant by "if God be for us" ?

What argument is there in this verse for the security of Christians ?—Comp. Ps. cxviii. 6.

32. What had God done ?

What is meant by he "spared not" ?—Comp. chap. v. 6—10.

For whom did he deliver him ?

o what did he deliver him ?

What shall he give with him ?

What is the argument in this verse ?

How does it bear on the purpose of the apostle ?

33. What question is asked about God's elect ?

What is the meaning of the word *elect* ?

Why are Christians called *elect* ?—See 2 Thess ii. 13. John xv. 16. 19. Eph. i. 4. 1 Thess i. 4. 1 Pet. i. 2.

What is meant by "lay to the charge" ?

What is implied in this question in regard to the safety of Christians ?

For what purpose is it asked by the apostle ?

Who is it that justifieth ?

What is the force of the argument in this answer ?

34. What question is asked in verse 34 ?

What is meant by "condemneth" ?

Who has died ?

What is the bearing and design of this question ?

How is the fact that Christ has died an argument that Christians will not be condemned ?

What else is said of Christ ?

What is this designed to support ?

How is the fact that he has *risen* an argument that we shall not be condemned ?—Comp. chap. iv. 25. 1 Cor. xv. 17—20. 1 Pet. i. 21.

What is meant by his being at the right hand of God ?

How is this an argument that the Christian will not be condemned ?—Comp. Eph. i. 20—23.

What does Christ do for us ?

What is meant by making intercession ?

How is this an argument that Christians will not

be condemned ?—Comp. Isa. liii. 12. Heb. vii. 25. 1 John ii. 1.

35 What question is asked about the love of Christ ?

Does this mean our love to Christ, or his love to us ?

What is meant by “shall *separate* us” ?

What things are mentioned that cannot separate us from his love ?

What is meant by *tribulation* ?

What by *distress* ?

Were the early Christians particularly exposed to these ?—Comp. 2 Cor. xi. 24—26.

Do these things have any tendency to separate us from the love of Christ ?

36. What is written ?

Where is this written ?—Ps. xliv. 22.

What is the design of this quotation ?

What is meant by being “killed all the day long” ?

37. What does the apostle say of Christians in all these things ?

What is meant by being “more than conquerors” ?
—Comp. 1 Cor. xv. 57. 1 John v. 4, 5.

Through whom is this ?

How is it through him ?—Comp. Phil. iv. 13. Jude 24.

38. Of what was the apostle persuaded ?

What is meant by “I am persuaded” ?

What are these two verses designed to establish ?

What is meant here by *death* ?

Why could not *death* separate him from the love of Christ ?

What is meant here by *life* ?

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Why could *life* be supposed to have a tendency to separate them from the love of God?

Has the love of life ever proved a strong temptation to professed Christians in the time of persecution?

What are *angels*?

What are *principalities*?

What are meant by *powers*?

Are good or evil beings here referred to?—Comp. Eph. vi. 12. 1 Cor. xv. 24. Col. ii. 15.

How could these beings be supposed to influence Christians to forsake the love of God?

What are referred to here by *things present*?

What by *things to come*?

How could these things have a tendency to produce apostasy among Christians?

39. What things are mentioned in verse 39?

What is meant by *height*?

What by *depth*?

What is meant by “any other creature”?

Does the phrase “the love of God” here refer to his love to us, or our love to him?

In whom is this love?

How is it *in* him?

Why cannot these things separate us from his love?

Is there any argument here for the security and final perseverance of Christians?

What should be our feelings in view of all these securities for our salvation?

With what emotions should we encounter trials and persecutions?

With what feelings should we look forward to death?

CHAPTER IX.

GOD HAS A RIGHT TO BESTOW THE FAVOURS OF HIS GRACE AND SALVATION ON WHOM HE PLEASES; AND THAT RIGHT HE HAS ALWAYS EXERCISED.

LESSON I.

The apostle's strong love for his countrymen. His great grief at their rejection. Proof that a part will be rejected, and that it is done according to the sovereign will of God.

WHAT is the design and scope of this chapter?
What connexion has it with the preceding part of the epistle?

1. **What** did the apostle say?

What is meant by "in Christ"?

Is this an oath?

Why does he say "I lie not"?

Of what did his conscience bear witness?

What is *conscience*?

What is meant by its *bearing witness*?

What is meant by its bearing witness "in the Holy Ghost"?

Why does the apostle commence this chapter with this solemn asseveration?

Is he in the habit of appealing to God for the truth of what he says?—Rom. i. 9. 2 Cor. i. 23.

Is it right for *us* to make such appeals to God?

2. **What** had the apostle?

What is meant by "great heaviness"?

Was the apostle accustomed to express such sympathy for others?—2 Cor. i. 4; xi. 29; xii. 15

How ought we to feel towards those who are exposed to calamity ?

3. What could he wish ?

What is meant by being "accursed from Christ" ?

Is any similar wish expressed elsewhere ?—Comp.

Ex. xxxii. 32.

Does it imply that he wished to be eternally lost ?

Why would it be wrong to be willing to be damned ?

On whose account did he wish to be accursed from Christ ?

Who are meant here by his brethren ?

What are *kinsmen* ?

Why does he add "according to the flesh" ?

How should we feel towards our impenitent kindred ?

In what particular danger were the Jews that called forth these expressions of sympathy ?

4. What were they ?

What pertained to them ?

What is meant by *the adoption* ?—Deut. vii. 6.

What is meant here by *the glory* ?—Comp. Ex. xxv. 22 ; xl. 34. Ezek. i. 28 ; iii. 23 ; viii. 4.

What are meant by *the covenants* ?—Gen. xvii. 2. Deut. xxix. 14, 15.

What is referred to by *the giving of the law* ?—Ex. xx. Ps. cxlvii. 19. Rom. iii. 2.

What is meant by *the service of God* ?—Ex. xii. 25.

What are meant by *the promises* ?—Eph. ii. 12. Gal iii. 16.

Why were these things so great privileges ?

Why does Paul mention them ?

Is there any evidence of *patriotism* in these expressions ?

5. What other privileges had they ?

Who are meant by *the fathers* ?

What advantage is it to have had a pious ancestry?

Who came from them?

What is meant by "as concerning the flesh"?

Does this imply that he had any higher nature than that of a man?

What is said of Christ?

What is meant by "over all"?

Can this be applied to any but the supreme God?

To whom is the expression "God blessed for ever" applied here?

How can it be shown to be applied to Christ?

What does it prove in regard to him?

Why is he called "blessed for ever"?—Comp.

Mark xiv. 61. 2 Cor. i. 3; xi. 31.

Why is the word "amen" introduced here?

What is the design of the apostle in making mention of these privileges of the Jews?

6. What does he say of the word of God?

What is meant here by "the word of God"?

What by its taking "none effect"?

Why would any suppose it had failed?

What does he say of Israel?

What is denoted by this?

7. What does he say of the seed of Abraham?

Who are meant here by "the seed of Abraham"?

Who are meant here by "children"?

What does the apostle mean to teach by this?

Will the children of pious parents certainly be saved?

What is said of Isaac?

Where was this said?—Gen. xxi. 12.

How does this bear on the design of the apostle's argument?

8. What does the apostle say that this means?

Who are counted for the seed?

What is meant here by *counted*?

Who are meant by *the seed*?

9. What was the word of promise?

Where is this recorded?—Gen. xviii. 10. 14.

10. 12. What was further said?

Where is this said?—Gen. xxv. 23.

What was meant by “the elder shall serve the younger”?

Does this refer to nations or individuals?

Was it fulfilled?

Does it refer to *external* privileges or to their *salvation*?

11. What is said of the children in verse 11?

What is meant by their not having done good or evil?

Does this prove any thing in regard to the native character of man?

Why was this said?

What is meant by “the purpose of God”?

What is meant by “the purpose of God *according to election*”?

By what was this?

What does this prove in regard to the doctrine of election?

Has God a right to make such distinctions among men?

How can it be showed that he has such a right?

Have men a right to complain of the purposes of God?

Why have they not?

With what spirit ought we to receive declarations of Scripture like this?—Mark x. 15.

13. What was written?

Where was this written?—Mal. i. 2, 3.

What is meant by “Jacob have I loved”?

What by “Esau have I hated”?

Does this refer to temporal or eternal blessings?—

Comp. Mal. i. 3. Jer. xlix. 17, 18. Ezek. xxxv. 3.

What should we learn from this in regard to the character and dealings of God?

LESSON II.

Proof that God has a right to bestow his favours on those whom he chooses.

14. WHAT question is asked in verse 14?

What is meant by *unrighteousness* here?

What would give occasion for this question to be asked?

15. What did God say to Moses?

Where is this recorded?—Ex. xxxiii. 19.

What is the meaning of “I will have mercy on whom I will have mercy”?

What does this prove in the argument of the apostle?

How does this meet the objection in verse 14?

How can this be shown to be righteous?

16. Of whom does the apostle say it is not?

What is not?

What is meant here by “him that willet”?

Does not he that is converted *will* or *design* to become a Christian?—Ps. cx. 3.

In what sense is it true that it is not of him that willeth?

What is meant by “him that *runneth*”?

What first disposes men *to will and to do* in religion?—See Phil. ii. 13. Eph. ii. 1. Rom. v 6—10.

Of whom is it?

17. What does the Scripture say to Pharaoh?

Who was Pharaoh?

Where is this said?—Ex. ix. 16.

In what circumstances was this said?

What is meant by “have I raised thee up”?

Why did he raise him up?

What is meant by “that I might show my power *in thee*”?

How was his power shown by means of Pharaoh?

In what way was his name declared throughout all the earth?

What are we to learn from this in regard to God’s treatment of wicked men?

18. What does the apostle say in verse 18?

What is meant by *hardeneth*?

In what way does he harden sinners?

Was Pharaoh a free agent in what he did?

Can God be blamed for suffering sinners to do as they please?

Can he be blamed for placing them in circumstances where they will act out their own nature?

19. What did the apostle say would be then said to him?

By whom did he suppose this might be said ?

What would give occasion to this objection ?

What is meant here by finding fault ?

Is this ever done now in regard to this doctrine ?

On what ground is it done ?

What is meant by *resisting* his will ?—Comp.

Eph. vi. 13. Luke xxi. 15. Acts vi. 10 ; xiii. 8 ;

where the word here translated *resist* is used.

Was it an established doctrine among the Jews that none could resist the will of God ?—See

2 Chron. xx. 6. Dan. iv. 35. Gen. 1. 20.

20. What did the apostle reply to this ?

What is meant here by “repliest against” ?

In what respects is man unqualified to judge of his Maker’s designs ?

Why is it improper for man to reply in this manner ?

In what cases is this reproof fitted to men now ?

With what spirit should we inquire into the designs of God ?

What did the apostle say about the thing formed ?

Is this to be found in the Old Testament ?—Isa. xxix. 16 ; xlv. 9.

Why did the apostle in this argument so often appeal to the Old Testament ?

21. What did Paul say of the potter ?

Is any declaration similar to this found in the Old Testament ?—Isa. lxiv. 8. Jer. xviii. 6.

What does the passage in Isaiah mean ?—Comp.

Isa. lxiv. 6. It refers to *individuals*, and is based on the doctrine of their depravity, and their having no *claim* ; and therefore God had a right to bestow his favours on such of them as he chose.

To what does the passage in Jeremiah refer ?—

Ans. To *nations*. Jer. xviii. 7. It shows that

God has the same sovereign right over *nations* that he has over individuals.

Do these passages assert any thing about the *mode* or *manner* in which God bestows his favours?

Does God in the conversion of the sinner deal with him as the potter does with the clay?—
Ps. cx. 3.

In what respect is the dealing of God like that of the potter?

What *is* a potter?

What is meant here by *power*?—*Ans.* Authority, right. Matt. vii. 29; xxi. 23. 2 Thess. iii. 9
Mark ii. 10. Luke v. 24.

What is meant by *lump*?

What is denoted by it here?

What is the meaning of the word *vessel*?

What is a vessel *unto honour*?

What is a vessel *unto dishonour*?

What is shown by this illustration of the potter?

How does it meet the objection in verse 19?

22. What question does the apostle ask about God's showing his wrath, &c.?

What is the force of "what if" in this place?

What does he design to establish in this verse and the next?—*Ans.* There are, *in fact*, but two classes of men on the earth; the righteous and the wicked; and the apostle shows that in regard to both of them the dealings of God are *right*, and thus meets the objection in verse 19.

What is meant here by *willing*?

Is it right for God actually to *show* his justice, or his indignation against sin?—2 Thess. i. 6.

Is it wrong, therefore, for him to be willing to do that?

What is meant here by *wrath*?—Rom. i. 18.
Luke iii. 7; xxi. 23, &c.

Is it wrong for God always to have *intended* to show that he hated sin?

What is meant here by making his power known? To what case does this language refer?—ver. 17. Comp. Ex. ix. 16.

What is meant here by “endured”?—Comp. Rev. ii. 3. 1 Cor. xiii. 7. Luke xviii. 7; where the same Greek word is used.

What is long-suffering?

What long-suffering did God show in regard to Pharaoh and his people?

What does he now show to sinners?

What is the meaning of the word “vessels” here?
—*Ans.* Men. Comp. Acts ix. 15. Isa. xiii. 5. Sometimes the word denotes merely *the body*. 2 Cor. iv. 7. 1 Thess. iv. 4.

What is meant by the expression “vessels of wrath”?—Comp. John xvii. 12.

Is this appellation given to wicked men because of an arbitrary decree of God, or because they deserve destruction?

What is meant here by the word “fitted”?

Does the use of this word imply that *God* fitted them for destruction?

Does it express *any* thing about the mode in which they *became* fitted for destruction?

Is there any difference between the manner in which God speaks of *them* and of the righteous?
—ver. 23, “which *he* had afore,” &c. Comp. Matt. xxv. 34. 41.

What is the meaning of the word *destruction*?—
See Matt. vii. 13. Acts viii. 20; xxv. 16. Phil. i. 28; iii. 19. 2 Thess. ii. 3. 1 Tim. v. 9. 2 Pet. ii. 1. 3; iii. 7. 16.

Is the word ever applied to *national* calamities in the New Testament?

Does it refer here to *individuals* or to *nations*?

If men are *fit* for destruction, is it wrong for God to resolve to destroy them?

Can the conduct of God towards *such* men be blamed?

How does this meet the objection in verse 19?

23. What did the apostle say God designed to do to the vessels of mercy?

Who are denoted by the *vessels of mercy*?

Why are they called vessels of mercy?

What is meant here by "the riches of his glory"?

—Comp. Eph. i. 18.

Who had prepared them unto glory?

What is meant by his preparing them "afore"?

Is this doctrine elsewhere taught?—1 Thess. v. 9.

Eph. i. 4, 5. 11. Rom. viii. 28—30. Acts xiii. 48. John i. 13.

What is meant by the expression "unto glory"?—

Heb. ii. 10. Rom. v. 2. 2 Cor. iv. 17. 2 Thess. ii. 14. 2 Tim. ii. 10. 1 Pet. v. 4.

Is this word ever used in the New Testament to denote national prosperity?

Does it here refer to individuals or to nations?

24. Who did the apostle say God had called?

Was it a part of the design of the apostle to establish this?—chap. i. 16; ii. 10; iii. 29, 30.

LESSON III.

Further proof from the Old Testament that God had a right to confer his mercies on whom he pleased.

25. WHERE was any thing said in regard to this ?

Who is meant by *Osee* ?—*Ans.* Hosea.

Where is this said ?—Hosea ii. 23.

What is the design of this passage as used by Hosea ?

Why does the apostle introduce it ?

How does it bear on his argument ?

26. What else was said by Hosea ?

Where is this recorded ?—Hosea i. 10.

What was the original meaning of this passage ?

In what way are these passages applicable to the argument of the apostle ?

Who are referred to by the expression “ye are not my people” ?

What is meant by “in the place” ?

What is meant by “shall be called” ?—*Ans.*
Shall be. Comp. Matt. v. 9. 19 ; xxi. 13. Luke i. 32. 35. 76.

What is meant here by “children” ?

What is meant by their being “children of the living God” ?

Why is he called the *living* God ?—Matt. xvi. 16.
John vi. 69. 1 Thess. i. 9. Jer. x. 10.

Did any of the saints of old consider it an honour to be the friends of the living God ?—Ps. xlii. 2 ; lxxxiv. 2.

27, 28. What expression did he quote from Isaiah ?

Where is this recorded ?—Isa. x. 22, 23.

What is meant here by *crieth* ?—Comp. John i. 15.

Who are meant here by *Israel* ?

What is the meaning of this passage as used by Isaiah ?

On what principle, and with what design, is it quoted by Paul ?

What is meant here by the expression, “as the sand of the sea” ?—See Gen. xxii. 17 ; xxxii. 12.

Judg. vii. 12. 1 Sam. xiii. 5. 2 Sam. xvii. 11.

Was the prophecy in Gen. xxii. 17, respecting the Jews, fulfilled ?

What is the meaning of the word *remnant* ?

What is meant by its being *saved* ?

How did this quotation bear on the argument of the apostle ?

28. What is it said the Lord would do ?

From what place is this taken ?—Isa. x. 23. (Septuagint.)

What is meant by “he will *finish* the work” ?

What is referred to by “*the work*” ?

What is meant by *cutting it short* ?

What is meant by “in righteousness” ?

What is meant by “upon the earth” ?—*Ans.* Upon the *land*, i. e. the land of Judea.

How does this quotation bear on the argument of the apostle ?

29. What had Isaiah said before ?

Where is this said ?—Isa. i. 9.

What is meant by the expression “the Lord of Sabaoth” ?—*Ans.* Jehovah of Hosts.

What is the meaning of the word *Sabaoth* or *Hosts* ?

—*Ans.* (1.) *Angels.* 1 Kings xxii. 19. Ps. ciii.

21 ; cxlviii. 2. Eph. i. 21 ; iii. 10 ; vi. 12. (2.)

The Stars. Jer. xxxiii. 22. Isa. xl. 26. Deut. iv. 19.

What is meant by *had left us*?

What is meant by *a seed*?

What is referred to here by *Sodoma*?

In what respects would they have been like Sodom?

What might have saved Sodom?—Gen. xxviii. 32.

What was the character of the people in the time of Isaiah?

What saved them from being like Gomorrha?

What is the influence of a religious people on a community?—Comp. Matt. v. 13, 14.

What is the bearing of this on the argument of the apostle?

30. What conclusion does the apostle come to in the 30th verse?

What is the meaning of “what shall we say then”?

Who are Gentiles?

What is meant by “which *followed* not after righteousness”?

In what respects was this true of the Gentiles?

How did they differ in this from the Jews?

To what had they attained?

What is meant by have “attained unto righteousness”?

What is meant by “which is of faith”?

Was this extensively true in the time of Paul?

31. What did Paul say of Israel?

What is meant by *Israel*?

In what way had they followed after the law of righteousness?

What is meant by “*the law* of righteousness”?

What does that law demand?

Do any now attain to perfect obedience of that law?

32. Why did they not attain to it?

Could it be supposed that Jews could know any

thing about any other plan of justification than by the law?—See Habakkuk ii. 4. Comp. Rom. i. 17. Ps. xxxii. cxxx. xiv. Comp. Rom. iii. Job ix. 2.

What was the design of their sacrifices?—See the Epistle to the Hebrews, ch. ix.

At what did they stumble?

What is meant by “stumbled”?

33. What does Paul say was written?

Where is this written?—Isa. viii. 14; xxviii. 16.—

Comp. also Ps. cxviii. 22, with 1 Peter ii. 6.

Where was *Sion*?

What is meant by it here?—See 1 Chron. xi. 5—8.

Ps. xlviii. 12; lxix. 35; ii. 6. 41. 18. Isa. i. 27; lii. 1.

What is meant by “*I lay in Sion*”?

What is meant by a *stumbling-stone*?

What is referred to here?

What is Christ called in 1 Peter ii. 4, and Eph. ii. 20?

Why is he here called a *stumbling-stone*?

Was the design of his coming that men should fall?

What is a *rock of offence*?

Why is Christ so called?

What is said of those who believe on him?

Where is this said?—Isa. xxviii. 16.

What is the meaning of that place in Isaiah?

What is the meaning in this place?

Is the passage elsewhere applied to the Messiah?

1 Peter ii. 5—8. See also Matt. xxi. 42. Luke xx. 17, 18; ii. 34.

What may we learn from this argument of the apostle?

Does God ever act as a sovereign now?

Can a man be a Christian who is ashamed of Christ before men?

What is the reason why men now stumble and fall into ruin ?

What will be the doom of those to whom the gospel is a rock of offence, and who are ashamed of it ?



CHAPTER X.

LESSON I.

The deep interest which the apostle felt in the salvation of the Jews. Their failure to obtain justification by the law. The nature of true justification through Christ.

1. WHAT does the apostle say his desire and prayer was ?

To whom did he refer by the word *brethren* ?

What is intended by it here ?

What is meant by *heart's desire* ?

What is meant here by "Israel" ?

What is meant by "that they might be saved" ?

Why did the apostle express so much solicitude for them ?

How should ministers feel in regard to sinners ?

How should all Christians feel ?

2. What did the apostle say they had ?

What is meant by "I bear them record" ?

Had Paul had any peculiar opportunities for being qualified thus to give evidence ?—Acts xxvi. 5. Phil. iii. 5. Acts xxii. 3.

What is meant by *a zeal of God* ?—*zēlos*. A zeal for God, or for religion. Comp. John ii. 17. Ps. lxi. 9. Acts xxi. 20.

Were the Jews *sincere* in this ?

Does *sincerity* make conduct right, or make us safe ?—Comp. John xvi. 2. Acts xxvi. 9. Matt. xxiii. 15.

What did their zeal lack ?

What is meant by “not according to knowledge” ?

What is zeal according to knowledge ?

What kind of zeal constitutes piety ?

3. Of what were they ignorant ?

Was this ignorance voluntary ?

Had they any *opportunity* for knowing the truth ?

—See ver. 18—21. Comp. John v. 39. Isa. liii.

Is *such* ignorance an excuse for sin ?

Is ignorance *ever* a palliation for sin, or a mitigating circumstance ?—See 1 Tim. i. 13. Luke xxiii. 34. Acts vii. 60.

What is meant here by “God’s righteousness” ?—

Ans. His *plan* of justifying men, or of making them righteous.

What had they sought to establish ?

What is meant by this ?

Did they suppose that they had *succeeded* in this ?—

Phil. iii. 4, 5, 6. Acts xxvi. 5.

What had they not done ?

What is meant by their submitting to the righteousness of God ?

Are sinners now required to do that ?

Are they willing to do it ?

How do men now endeavour to establish their own righteousness ?

4. Who did Paul say was the end of the law for righteousness ?

To whom is he the end of the law ?

What is here meant by “the end of the law” ?—

Ans. The *main design* or *object* which the perfect

obedience of the law would accomplish, is accomplished by faith in Christ.—See a similar use of the word *end*, i. e. *design*, in 1 Tim. i. 5. 1 Pet. i. 9. Rom. xiv. 9.

In what way is Christ the end of the law ?

Why is faith necessary to this, and what is its use ?

5. Who had described the righteousness of the law ?

Where is this found ?—Lev. xviii. 5.

What is meant by *describeth* ?

What is meant here by the righteousness of the law ?

What is meant by “*doeth* these things” ?—To obey. Comp. Matt. v. 19 ; vii. 24. 26. Luke vi. 46, 47. 49.

What things are referred to ?

What is meant by *shall live* ?

Does this refer in any sense to eternal happiness ?

Why are the blessings of religion denoted by the word *life* ?

What is meant by “*shall live by them*” ?

6. How does the righteousness which is of faith speak ?

What is meant when it is said this *righteousness* spake ?

Does Paul mean to affirm that *Moses* referred to this ?

What is meant by *on this wise* ?

Where is this place found ?—Deut. xxx. 11—14.

On what occasion was it spoken ?

What is the meaning of the passage spoken by *Moses* ?

What is denoted by the expression, “*say not in thy heart*” ?

What by "who shall ascend into heaven"?—Comp. Job xi. 7, 8. It is an expression denoting great difficulty.

What does the apostle apply this to?

What does he mean by that?

7. What is said about the deep?

What is the expression that Moses uses in Deut xxx. 13?

Why is the expression varied by Paul?

What is the meaning of the place in Deuteronomy?

What is the meaning of the word *deep* here?

Is it elsewhere used in the New Testament?—Rev. ix. 1, 2, "bottomless pit;" xi. 7; xvii. 8; xx. 1. 3. Luke viii. 31.

What does Paul apply this to?

Does he *affirm* that Christ *did* descend to the *deep*, or to the bottomless pit?

What *does* he mean to affirm here?—*Ans.* That religion is easy and intelligible; that it required no impracticable service, such as going down to the dead to bring up Christ would be.

8. What does the righteousness of faith say?

What is meant by the "word is nigh thee"?

What is meant by "in thy mouth"?

What by "in thy heart"?

What is meant by the "word of faith"?—Comp 1 Tim. iv. 6. Heb. vi. 5; xi. 3.

In what way was this nigh them?

Is it still the case with us?

9. What did the apostle say that we must confess?

What is meant by the word *confess*?—*Ans.* The same as *profess*. See Matt. vii. 23. Titus i. 16 Rom. i. 22. 1 Tim. ii. 10; vi. 12, 13, 21.

What is meant by confessing *with the mouth* ?

What is it to confess the Lord Jesus ?—See Phil. ii. 11. Acts ii. 36.

What is it necessary to believe in the heart ?

What is it to believe with the heart ?

Is there any other faith that is genuine ?

Why is the doctrine of the resurrection of Christ of so much importance ?

Did the apostles often insist on it ?—Phil. ii. 8—11.

Eph. i. 21. Acts ii. 24. 32, 33 ; xvii. 31. 2 Cor. iv. 14. 1 Cor. xv. 13—20.

10. Unto what is it said that a man believes with the heart ?

Unto what does he make confession ?

What is meant by believing unto righteousness ?

What is meant by making confession unto salvation ?

Why is confession so necessary ?

Can there be any true religion where it is not professed ?—Comp. Matt. x. 32. Luke xii. 8. Matt. xxv. 34—46.

11. What did the Scriptures say ?

Where is this said ?—Isa. xxviii. 16.

What is the meaning of this ?

How does it bear on the apostle's argument ?

LESSON II.

The unbelief and rejection of the Jews, and the reception of the Gentiles, a doctrine in accordance with the Old Testament.

12. WHAT did the apostle say about the Jew and the Greek?

Who is meant by *the Greek*?

What is the meaning of the word *difference*?

In what respect is there no difference?

Why was it of importance to establish this?—See Acts x. 9. Gal. iii. 28.

Who is over all?

What is said of him?

What is meant by “the *same* Lord over all”?—Comp. Rom. iii. 29, 30. Acts xxvii. 16—30. 1 Tim. ii. 5.

What is meant by *rich*?—Comp. Eph. ii. 4. 1 Tim. vi. 17, 18. James ii. 5.

What is meant by “that call upon him”?

Is this ever mentioned as the peculiar characteristic of true religion?—Gen. iv. 26. Acts ix. 11. 1 Pet. i. 17. Acts ii. 21; ix. 14; vii. 59, xxii. 16.

13. What does the apostle say of those who call upon the name of the Lord?

What is meant by calling on the *name* of the Lord?

—*Ans.* Calling on the Lord himself. Prov. xviii. 10. Ps. xx. 1.

Who is referred to here by “the Lord”?

What is meant by shall be saved?

Is this promise elsewhere made?—Acts ii. 21; xxii. 16.

Why ought we to call on his name?

14, 15. What questions are asked about preaching the gospel?

By whom are these questions supposed to be asked by Paul or by an objector?

What is the design and force of the objection?

What is meant by *believing* in this place?

What is meant by *preaching*?

By whom are preachers to be sent?—Comp. Jer xxiii. 21; i. 7; xiv. 14, 15; vii. 25.

What quotation is made here?

From what place is that taken?—Isa. lii. 7.

What is the design of introducing that passage here?

What is the original meaning of it?

How does it differ here from the place in Isaiah?

Why are the *feet* here said to be beautiful?

What is it to *preach* the gospel of peace?

Why is it called the gospel of *peace*?

What is the meaning of “bring glad tidings of good things”?

Why is the coming of such messengers joyful?

How should the ministers of religion be regarded?

16. Had all obeyed the gospel?

By whom is this supposed to be said, by Paul or by an objector?

What is its connexion and design in the argument?

What had Isaiah said?

Where is this said?—Isa. liii. 1.

On what occasion did he say this?

What is meant by *report*?

Was this true in the time of Isaiah?

Was it also in the time of Christ?

Is it now ?

17. How does faith come ?

What is meant here by *hearing* ?

How does faith *come by hearing* ?

How does hearing come ?

What is the word of God ?

18. What does the apostle say ?

To what objection is he replying in this ?

Whom does he mean by "they" ?

What does he mean to say they had heard ?

What is meant by "yes, verily" ?

Where are the words, "their sound," &c. taken from ?—Ps. xix. 4.

For what purpose are they used by the psalmist ?

Does the apostle mean to say that as used by David they were designed to refer to the gospel ?

On what principle does the apostle apply them ?—

Ans. As *aptly* or *fitly* expressing the truth that the gospel *had* been preached in all the world.

What is meant by their sound ?

What is the word in the psalm ?—*Ans.* "Their line" ?

Why is this changed ?

What is meant by the expression, "unto all the earth" ?

What is meant by "their words" ?

At what time was this epistle written ?

Where had the gospel been preached at that time ?

—Comp. Col. i. 6. 23. Acts xxvi. 26, and the Acts generally.

How does this quotation bear on the argument of the apostle ?

19. What does the apostle say about Israel ?

What is meant by Israel ?

What does he intend to affirm that they *know* ?

By what passage of Scripture does he support this ?

What is meant by "*first* Moses saith" ?

Where is this recorded ?—Deut. xxxii. 21.

On what occasion had Moses used these words ?

What is meant by "I will provoke you to jealousy" ?

What had *they* done to him ?

How would he provoke them ?

What is meant by "them that are no people" ?

What is meant here by "a foolish nation" ?—

Comp. Ps. xiv. 1. Prov. i. 7.

How would his showing favour to others *anger* Israel ?

How do sinners feel when God shows mercy to others ?

Why would God do this to others ?—*Ans.* Because *they* forsook him and worshipped idols, and provoked him.

On what principle did God act in this ?—Ps. xviii. 26. 2 Sam. xxii. 26, 27.

How does this quotation bear on the argument of the apostle ?

20. What does the apostle say of Esaias ?

Who was *Esaias* ?—*Ans.* Isaiah.

Where is the quotation in these two verses recorded ?

—Isa. lxx. 1, 2.

What is meant by "is very bold" ?—*Ans.* Expresses the doctrine openly, boldly, without any reserve.

What is meant by "I *was* found of them" ?

What by "them that sought me not" ?

To whom is there reference here ?

What was the character of the Gentiles in this respect ?

Is God *really* ever found of those who do not seek

him?—Heb. xi. 6. Matt. vii. 7. Luke xi. 9
Matt. vi. 33. 1 Chron. xxviii. 8, 9.

21. What did he say to Israel?

Who was Israel?

Where is this said?—Isa. lv. 2.

What is meant by "all day long" in this place?

What is denoted by stretching out the lands?—

Prov. i. 24.

What is the meaning of *disobedient* and *gainsaying*?

In what respect was this the character of the Jews?
—Isa. lxxv. 2—7.

How does this quotation bear on the argument of the apostle?

If the gospel is to be preached to the heathen, how ought we to feel and act in regard to it?

If God will withhold his favours from the disobedient, what kind of a people should we be?



CHAPTER XI.

LESSON I.

God has not cast away his people utterly and entirely. Some are now saved.

WHAT is the scope and design of this chapter?

1. What question is asked in the first verse of this chapter?

By whom is this question supposed to be asked?

What objection could a Jew make to the doctrine which Paul had been defending?

What answers does the apostle give in this chapter?

What is meant here by casting them away?

What is meant by his people?

What answer does the apostle give to this question?

What is meant by "God forbid"?—Luke xx. 16.
Rom. iii. 4. 6. 31.

What does Paul say he was?

What is meant by his being an Israelite?

What by his being "of the seed of Abraham"?

Did the Jews regard it as an honour to be descended from Abraham?—Matt. iii. 9.

Where was the tribe of Benjamin situated?

Did they regard it as an honour to belong to that tribe?

Did the apostle ever refer to these circumstances on any other occasion?—Phil. iii. 4, 5. Acts xxii. 3; xxvi. 4, 5.

Why are they mentioned here?

How does what he says here show that God had not cast away his people?

2. Had God cast away his people?

Had the Scripture said any thing on the subject?

Of whom was it said?

What is meant by the expression, "which he foreknew"?—Comp. Rom. viii. 29.

What is meant by "wot ye not"?

What is meant by "in Elias"?—*Ans.* In that part of the Old Testament in which is contained the account about Elijah. The *portion* or *chapter* which is called "Elijah."—Comp. Luke xx. 37. Mark xii. 26. Before the division into chapters was introduced, the Scriptures were referred to

by the *subjects* on which they treated; the creation, the bush, &c.

What is meant by making *intercession*?

What is it to make intercession *against* Israel?

3. What had they done?

Where is this account found?—1 Kings xix. 10.

Who had killed the prophets?—1 Kings xviii.

4. 13.

What had they done to the *altars*?

What is an altar?

Of what were altars made?—Ex. xx. 24, 25.

Were the Jews at liberty to have more than one altar?—1 Sam. vii. 17; xvi. 2, 3. 1 Kings xviii.

30. 32.

Where was the great altar for sacrifice situated?

What altars are referred to here?

What was indicated by their digging them down?

What did Elijah say of himself?

Was it probably true that he was the only prophet living?—Comp. 1 Kings xviii. 4. 13.

Who sought his life?—1 Kings xix. 1, 2.

Why did they do this?

What was the condition of vital piety at that time?

What circumstances were there to make it very distressing?

How should Christians feel when religion is in a low state?

4. What did the answer of God say to him?

Where is this recorded?—1 Kings xix. 18.

What is meant by "the answer of God"?

In what way was this answer given?—1 Kings xix. 11, 12.

What is the meaning of "I have reserved"?

What is meant by his reserving to *himself*?

Who is it that keeps *any* from idolatry and sin ?

How many were reserved ?

What is meant by "who have not bowed the knee" ?

—Comp. Phil. ii. 10. Eph. iii. 14. Isa. xlv. 23.

Who was *Baal* ?

Under the image of what was he worshipped ?

5. What did the apostle say was at the present time ?

What did he mean by "this present time" ?

What is a *remnant* ?

Who are meant here by remnant

How were these reserved ?

What is meant by "the election of grace" ?

How does the apostle in this case meet the objection in ver. 1 ?

If Elijah was so deeply affected in view of abounding iniquity, how should Christians feel on similar occasions ?—Comp. Ps. cxix. 136. Jer. ix. 1. Luke xix. 41.

To whom is the salvation of any to be ascribed ?

6. If it be by grace, what follows then ?

Is this doctrine often stated that it cannot be by works ?—Rom. iv. 4, 5. Gal. v. 4. Eph. ii. 8, 9.

What is meant by *works* here ?

What is meant by "otherwise grace is no more grace" ?

If it be by works, what follows ?

7. Had Israel obtained that which he sought for ?

What is meant by *Israel* here ?

What had the Jews sought for ?

In what way had they sought for it ?

What is meant by the question "What then ?" in this place ?

What had obtained it ?

What is meant here by "the election" ?

What had *the election* obtained ?

In what way had this been obtained ?

What is said of the rest ?

The rest of whom ?

What is meant by "were blinded" ?—Compare Mark vi. 52 ; viii. 17. John xii. 40.

8. What does the apostle say was written ?

What is meant here by "according as" ?

Where is this written ?—See Isa. xxix. 10 ; vi. 9, 10. Deut. xxix. 4.

What is meant by the expression, "God hath given" ?—Comp. chap. ix. 17, 18. Matt xiii. 15. Mark iv. 11, 12. 2 Thess. ii. 11.

What is meant by the spirit of slumber ?

What by eyes that they should not see, &c. ?

Was this the characteristic of the Jews in the time of Paul ?

9, 10. What had David said ?

Where is this recorded ?—Ps. lxxix. 22, 23.

What is the general design of that psalm ?

Is it elsewhere applied to any transactions in the New Testament ?

Why did David invoke this vengeance on them ?
—Ps. lix. 21.

What is meant by their *table* ?

What is meant by a *snare* ?

What by a *trap* ?

What by a *stumbling-stone* ?

What is meant here by a *recompense* ?

How does this passage differ from that in the psalms ?

How can they be reconciled ?

What is the meaning of their table becoming a *snare*, &c. ?

Was this true in any respect of the Jews in the time of Paul?

Had they ever been warned against this?—Deut. vi. 11, 12; viii. 10, 11, 12. Ezek. xvi. 49.

What is meant by their eyes being darkened?

What is meant by “bow down their back alway”?

Is this to be regarded as a *prayer* of David, or as a prophecy?

If it be a prayer, how can this and other similar places in the psalms be reconciled with the precepts in the New Testament which forbid revenge, and command us to love our enemies, to pray for them, &c.?

LESSON II.

Some of the Jews are now saved; and through the fall of others, salvation is come to the Gentiles. The Gentiles who have been converted by their fall should be humble and watchful.

11. HAD the Jews stumbled that they should fall?

What is meant by *stumbled* here?

What by *fall*?

What is the meaning of the question asked in this verse?

What would happen through their fall?

Why would salvation come to the Gentiles?

What is meant by salvation coming to the Gentiles?

How would this be promoted by the fall of the Jews?

What is meant by provoking them to jealousy?
How would the calling of the Gentiles do this?

12. What question is asked about their fall
in the 12th verse?

What is meant by *the fall of them*?

What is meant by *the riches of the world*?

How would *their* fall be the riches of the world?

What is meant by the *diminishing of them*?

How would this produce the riches of the Gentiles?

What is meant by *their fulness*?

What is intended by the question, "*how much more* their fulness?"

In what way will *their fulness* promote the salvation of the world?

When will this be?

What facilities will the conversion of the Jews afford for the conversion also of the Gentiles?

13. To whom did Paul speak?

Why did he speak to the Gentiles?

What is meant when it is said he was the apostle to the Gentiles?

Did not the other apostles preach to the Gentiles?

To what was Paul especially called?—Acts ix.

15. Gal. i. 16. Eph. iii. 8. Gal. ii. 7, 8.

What did he do in regard to his office in thus speaking?

What is meant here by "office"?

What is it to *magnify* it?

What should be the feelings of ministers in regard to their office?

14. Why did the apostle do this?

What is meant by provoking them to emulation?

Who are meant here by "*my flesh*"?—chap. ix

3. Gen. xxix. 14. Judges ix. 2. 2 Sam. v. 1.
Isa. lviii. 7.

What object ought ministers to have before them in preaching the gospel?

15. What does the apostle ask respecting their being cast away?

What respecting their being received?

What is meant by the casting away of them?

What is meant by *reconciling*?—Comp. 1 Cor. vii. 11. Rom. v. 10. 2 Cor. v. 18, 19.

What is the reconciling of the world?

How was this promoted by the rejection of the Jews?

What is meant by “the receiving of them”?

What is meant by “life from the dead”?

How would the receiving of them be life from the dead?

16. What did the apostle say of the first-fruit?

What is meant by *first-fruit*?—Comp. Num. xv. 19—21.

What by the *lump*?

What is meant by being *holy*?

What is the bearing of this on the argument of the apostle?

To what class of Jews does he refer by the first-fruit?

To what by the lump?

What does he say of the root?

To whom does he refer by the root and the branches?

17. What does he say respecting some of the branches?

What was grafted in?

Of what did that which was grafted in partake ?

What is meant by the branches that were broken off ?

To whom does he refer here by "thou" ?

What is a wild olive-tree ?

Why are the Gentiles compared to the wild olive ?

What is it to graft ?

What is meant by partaking of the root and fatness of the olive-tree ?

What is meant by *fatness* here ?—*Ans.* Fertility, fruitfulness. Judg. ix. 9.

18. What did Paul charge them not to do ?

Why was there any danger of their boasting ?

What is meant by "but if thou boast," &c. ?

Is it right for Christians ever to boast ?

What is meant by their bearing not the root ?

19. What would they say ?

Had Paul given occasion for this objection ?—ver. 11, 12.

20. What does the apostle reply to this ?

What is implied by "well" ?

Why were they broken off ?

How did the Gentiles stand ?

What should they do ?

What is meant by their standing by faith ?

What is meant by "fear" in this place ?

21. What had God done in regard to the natural branches ?

What should they learn from that ?

Who are meant by "the natural branches" ?

LESSON III.

God's dealings towards the Jews are unsearchable, but wise. Their blindness but in part. They shall be restored; and shall thus illustrate the truth of the divine promises, and the glory of God.

22. WHAT did the apostle direct those whom he addressed to behold?

What *goodness* had God shown to them?

What is meant by *severity*?

What *severity* had he shown?

Who are meant by those which fell?

On what condition was the goodness of God towards them to be continued?

What is meant by their continuing "*in his goodness*"?

What should take place if they did not continue in his goodness?

To whom does the word "*thou*" refer here?

Is there any evidence that this was fulfilled in regard to any of the churches of the Gentiles?—

Comp. Rev. i. ii. iii.

23. What does the apostle say respecting the Jews?

What is meant by their abiding in unbelief?

What is meant by their being *grafted in*?

Who could graft them in again?

24. What is the illustration which the apostle uses as derived from the olive-tree?

In what respects were the Gentiles like the wild olive-tree?

25. Of what did the apostle say that he desired that they should not be ignorant? Why did he not wish them to be ignorant of it?

What was the mystery?

How long was the blindness to continue?

What is the meaning of the word *mystery*?

Why was the truth which he was stating a *mystery*?

How would ignorance of this make them wise in their own conceit?

What is meant by *blindness*?

What is meant by "in part"?

What is meant by *the fulness of the Gentiles*?

What is meant by their *coming in*?

When shall this be?

Does this mean that *all* the heathen must be converted before the Jews can be?

What encouragement have we to labour for the conversion of the Jews and Gentiles?

26. What is said of all Israel?

Who are meant here by Israel?

What is meant when it is said that *all* Israel shall be saved?

Is it anywhere declared when this shall be?

What is written?

Where is this written?—Isa. lix. 20.

Who is meant by the Deliverer?

What is meant by his coming out of Zion?

What should he do?

What is meant by his turning away ungodliness from Jacob?

27. Was there any covenant to this effect?

What is a *covenant*?

Where is this recorded ?—Jer. xxxi. 33, 34.

28. What is said of the Jews “as concerning the gospel” ?

For whose sakes were they enemies ?

Enemies of whom ?

In what sense could they be said to be the enemies of God ?—Col. i. 21. Rom. v. 10. Comp. ver. 8.

How did *their* being enemies promote the gospel among the Gentiles ?

What is said of them “as touching the election” ?

What is meant by “as touching the election” ?

How could they be said to be beloved for their fathers’ sakes ?

Does the word *election* here refer to *external* privileges, or to individual salvation ?

29. What is said of the gifts and calling of God ?

What are meant here by the “gifts of God” ?

What by the “calling of God” ?

Does this *calling* refer to external privileges or to salvation ?

In what sense are they without repentance

Does God ever repent, or change his purposes ?—

Num. xxiii. 19. Ezek. xxiv. 14. 1 Sam. xv. 29.

Ps. lxxxix. 35, 36. Titus i. 2. Heb. vi. 18.

James i. 17.

What encouragement should we derive from this ?

Will God ever forsake and cast off his people ?

30. What did the apostle say of the Gentiles formerly ?

What is meant by their not having believed God ?

How had they obtained mercy through the unbelief of the Jews ?

31. What did he say of the Jews ?

What is meant by "that through your mercy they may obtain mercy" ?

In what way will the salvation of the Jews be promoted by the Gentiles ?

32. What had God done to them all ?

Why had he done it ?

What is meant by "hath concluded" ?

Who are meant here by "all" ?

What is meant by concluding them *in unbelief* ?—

Comp. Gal. iii. 22, 23.

What agency did God exert in this ?

What is meant by his having *mercy* upon all ?

How does this being concluded in unbelief promote that ?

Does this mean that all men will be saved ?

33. What does the apostle say of the riches and wisdom and knowledge of God ?

What is meant here by *depth* ?

Why is this referred to the wisdom of God ?—

Comp. Ps. xxxvi. 6. 1 Cor. ii. 10. Rev. ii. 24.

To what does he particularly refer here as showing the wisdom and knowledge of God ?

What is meant here by *riches* ?

How was this particularly shown in the way of salvation ?

What is wisdom ?

How was the *wisdom* of God evinced in this ?

How was the knowledge of God shown in this ?

What does he say of his judgments ?

What are meant here by *judgments* ?

What is meant by their being unsearchable ?

What does he say of his ways ?

What is meant by this ?—Comp. Ps. lxxvii. 19.

Acts xiii. 10. Heb. iii. 10.

How should we feel in view of this ?

34. What question is asked about knowing the mind of the Lord ?

From what place is this taken ?—Isa. xl. 13.

What is meant by being his counsellor ?

How does this bear on the subject which the apostle is discussing ?

35. What question is asked about going to God ?

Is any thing like this found in the Old Testament ?

—Job xli. 11.

What is implied in this ?

What is meant by *recompensed* ?

How does this bear on the subject before the apostle ?

Can we have any *claim* on God for mercy ?

36. What is said in the last verse in this chapter ?

What is meant here by “all things” ?

What is meant by their being “of him” ?

What by “through him” ?

What is the difference between these ?

What is meant by “to him” ?

In what sense are all things *to* him ?

To whom should be glory ?

What is meant by *glory* ?

Why should glory be to him ?

What is the feeling of a Christian in regard to this ?

Is it any evidence of piety when we seek his glory ?

Can we be Christians if we do *not* seek his glory ?

How ought we to feel in regard to the government of God ?

Will God ever be glorified in regard to the wicked ?

CHAPTER XII.

LESSON I.

The practical effects of the doctrines stated in the previous parts of the epistle. Exhortation to humility; to mutual respect; to diligence; and to love.

WHAT is the design of the closing chapters of this epistle?

1. What does the apostle beseech them to do?

By what does he beseech them to do it?

What is the force of the word "therefore" in this place?

What is the force of the word "*by*" in the phrase "*by* the mercies of God"?—Comp. 1 Cor. i. 10. Rom. xv. 30.

What is meant by "the mercies of God"?—Comp. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28

Why is the *plural* form of the noun used?

To what particular mercies does Paul refer here?

What is meant by "that ye present"?

What is referred to by this expression?—*Ans.* The act of bringing animals to offer in sacrifice.

What is meant by "your bodies"?—*Ans.* *Yourselves.* Comp. 1 Cor. vi. 16 James iii. 6.

What is a *sacrifice*?

In what sense are *we* to be a sacrifice?

What is meant here by a *living* sacrifice?

What by a *holy* sacrifice?

What kind of animals might the Jews offer in sa-

crifice?—Dent. xv. 21. Lev. i. 3. 10; iii. 1
xxii. 20. Mal. i. 8.

What is meant by “acceptable to God”?

What offering *will be* acceptable to God?

What will this be?

What is meant here by *service*?

What is meant by the word *reasonable*?

What arguments should induce us to devote ourselves to the service of God?

2. What does the apostle tell them not to be?

What is meant by the word *conformed*?

What is meant here by “the world”?

What is it to be conformed to the world?

In what ways may Christians show that they are conformed to the world?

Why should they *not* be?

What does he direct them to be?

Why should they be transformed?

What is it to be *transformed*?

What is it to be transformed by “*the renewing of the mind*”?—Comp. 2 Cor. v. 17. Gal. vi. 15.

Eph. iv. 24. 1 Pet. ii. 2.

What is meant by “*that ye may prove*”?

How will their being transformed assist them in investigating the will of God?—Comp. John vii. 17. Ps. xxv. 9.

What is meant here by the will of God?

What is meant by *good*?

What by *perfect*?

What by *acceptable*?

What would be the influence of this command if it was kept?

What is the proper state of mind in which to investigate the will of God?

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By what rules should we regulate our lives?

3. What did the apostle say?

Through what did he say it?

What did he mean by the grace given to him?—

Comp. ch. i. 5. Gal. i. 6; ii. 9. Eph. iii. 8. 1 Tim. i. 14.

Did he mean here to speak with authority as an apostle?

How did he say they ought not to think of themselves?

What temptations had the Romans to think thus?

What temptations have *we* to think thus?

How *should* they think?

What is meant by thinking *soberly*?

What is meant by “the measure of faith”?

What is meant by God’s *dealing* to every man?

Why is this a proper rule in judging of ourselves?

What would be the effect if all were to judge of themselves in this manner?

4. What have we in one body?

What is said in regard to those members?

What are *members*?—1 Cor. xii. 14—17.

What is meant by *office*?

5. What is said of Christians?

What is meant by their being *one body*?

What is meant by their being one body *in Christ*?

—Comp. Eph. i. 22, 23; iv. 25; v. 30. 1 Cor. xii. 14—23. John xv. 1—7.

What is meant by their being “members one of another”?

What duty does the apostle intend to teach by this?

—Comp. 1 Cor. xii.

In what sense can Christians be said to be *united* to Christ?—Comp. Eph. v. 23—33.

6. What did the apostle say we have?

What is meant by *gifts*?—See ch. i. 11; vi. 23; xi. 29.

How do those gifts differ?

What is meant by the grace given us?

Who makes this difference?—1 Cor. iv. 7.

What doctrine is taught us by this?

Has God a right to make a difference?

How can it be shown that he has this right?

What ought to be *our* feelings if *God* makes this difference among men?

What gift is particularly mentioned here?

In what manner were they directed to prophesy?

What is meant by “prophecy”?

Were there any prophets after Christ?—Acts xiii. 1; xv. 32; xxi. 10. 1 Cor. xiv. 28, 29. 37. 39 Eph. iv. 11.

What *rank* did they hold among the religious teachers?—1 Cor. xiv. 37. Eph. iv. 11.

What was the nature and design of their office?—1 Cor. xiv.

What is meant here by “the proportion of faith”?

7. What did he say respecting the ministry?

What is meant here by ministry?

What is proper meaning of the word *minister*?—*Ans.* Servant.

To whom is this word applied in the New Testament?—*Ans.* The original word is that which is rendered *deacon*; but it is applied in the following places to the *ministry* of Paul and the other apostles. Acts i. 17. 25; vi. 4; xii. 25; xx. 24; xxi. 19. Rom. xi. 13; xv. 31. 2 Cor. v. 18; vi. 3. Eph. iv. 12. 1 Tim. i. 12, &c.

To what office does it refer here, to that of *deacon* or to the ordinary work of preaching?

What is said of him that *teacheth*?

How does this word differ from those applied to *prophecy* and to the *ministry*?

Is it probable that there was a class of *teachers* distinct from the *prophets* and *ministers*?—Acts xiii. 1. 1 Cor. xii. 28, 29. Eph. iv. 11.

Is there any class of persons now corresponding to them?—*Ans.* Sunday-school teachers approach very nearly to it?

What is their duty?

8. What is said of him that exhorteth?

What is meant by exhorting?

What is said of him that giveth?

Who is referred to here, one who gives of his own property, or one who distributes that which is committed to him to be distributed?—*Ans.* The latter. Deacons.

What is meant by “with simplicity”?—Comp Matt. vi. 22. Luke xi. 34. 2 Cor. viii. 2; ix. 11. 13; i. 12. Eph. vi. 5. Col. iii. 22.

Is it the duty of Christians to be liberal?—Acts ii. 44—47; iv. 34—37. Gal. ii. 10. Rom. xv. 26. 2 Cor. viii. 1; ix. 2. 12.

What is said of him that ruleth?

What is meant here by *ruleth*?—Comp. 1 Thess. v. 12. 1 Tim. iii. 4, 5. 12; v. 17. Titus iii. 8. 14.

What is meant by “with diligence”?

Does this refer to an office which was to be permanent in the church?

What is said of him that showeth mercy?

Who are referred to by this?

Why should they show cheerfulness in this?

9. What did he say about love?

What kind of love did he here refer to?

What is meant by its being *without dissimulation*?

How should love be manifested?—1 John iii. 17.

18. Comp. 1 Pet. i. 22. James ii. 15, 16.

What does he say we should abhor?

What is it to *abhor*?

What kind of evil is meant here?

What should we cleave to?

What is the meaning of *cleave to*?

What good is particularly meant here?

LESSON II.

Further exhortation to brotherly love; to diligence; to patience; to benevolence; to hospitality; to sympathy with others; to meekness; and to the forgiveness of injuries.

10. How should they feel toward each other?

What is it to be *kindly affectioned*?

What is brotherly love?

Why is this of so much importance?—Comp.

John xiii. 34, 35; xv. 12, 17. Eph. v. 2. 1

Thess. iv. 9. 1 John ii. 7, 8; iii. 11, 23; iv. 20, 21.

What is said respecting honour?

What is meant by "in honour"?

What is meant by *preferring one another*?—Comp.

1 Pet. i. 5. Eph. v. 21.

What would be the effect of this on the church, if universally obeyed?

11. What did the apostle say respecting industry?

What is meant by *slothful*?—Comp. Matt. xxv. 16.

What is meant by *business*?

What is the tendency of religion on this subject?—Eccl. ix. 10.

How does it promote industry?—Comp. John. v. 17; ix. 4. Phil. ii. 12. 1 Thess. iv. 11. 2 Thess. iii. 10. 12. Acts xx. 34, 35.

What is meant by *fervent in spirit*?

What is meant by *serving the Lord*?

In what way are Christians in business to serve the Lord?—Comp. 1 Cor. x. 31. Eph. vi. 5. Col. iii. 17. 22—24. 1 Pet. iv. 11.

Why should they conduct their business in this way?

12. In what did he direct them to rejoice?

What is *hope*?

Why should they rejoice?—Comp. ch. v. 2, 3.

In what should they be patient?

What is *tribulation*?

Why should they be patient in it?—Comp. ch. viii. 18—28. Rev. xxi. 4.

In what should they continue?

What is meant by *instant*?

What is meant by *continuing* in prayer?—See Luke xviii. 1.

What was the custom of the ancient saints?—See Ps. cxix. 164. Dan. vi. 10.

Why should Christians continue in prayer?

How often and on what occasions should they pray?

3. What should they do in regard to the saints?

What is meant by *distribute*?—Comp. Acts ii. 44. Gal. vi. 6. Rom. xv. 27. Phil. iv. 15. 1 Tim. vi. 13.

What is meant by *necessity*?

Who are the *saints*?

Is not the Christian to do good to all men?—Matt. v. 43, 44. Titus iii. 8. 1 Tim. vi. 18. Heb. xiii. 16.

Is the Christian to show any *particular* kindness to the people of God?—Gal. vi. 10.

Why should he do it?—Matt. xxv. 40. Mark ix. 41.

Are any instances of this mentioned in the New Testament?—Rom. xv. 25, 26. Comp. Acts xix. 21. 2 Cor. viii. 1—7; ix. 2—4.

To what were they to be given?

What is meant by *given*?—Comp. Heb. xiii. 2

What is *hospitality*?

Is this elsewhere commanded in the New Testament?—1 Pet. iv. 9. 1 Tim. iii. 2. Titus i. 8. Comp. Matt. x. 40, 42; xxv. 43.

What remarkable instances of it are mentioned in the Scriptures?—Gen. xviii. 1—8; xix. 1, 2. Job xxxi. 16, 17.

In what esteem was this virtue held in Eastern nations?

What circumstances existed to make it regarded as so great a virtue?

14. What did the apostle direct us to do to those who persecute us?

What is it to *persecute*?

What is it to *bless*?

What is meant by *cursing*?

Is this elsewhere commanded ?—Matt. v. 44. Luke vi. 28.

Why should the Christian do this ?

15. What should we do with those who rejoice ?

What should we do in relation to those who weep ?

Why should we do this ?—Comp. Rom. xii. 4, 5. 1 Cor. xii. 26.

Is there any remarkable instance of this on record ?
—John xi. 35.

16. How should we feel toward one another ?

What is meant by being of the same mind ?—Comp. Phil. ii. 2. 2 Cor. xii. 11. 1 Pet. iii. 8.

Why should we do this ?

What should we not mind ?

What is meant by *high things* ?

What is meant by *mind*ing them ?

To what should we condescend ?

What is meant by *condescend* ?

What is meant here by “men of low estate” ?

What does he say about being wise ?

What is meant by “in your own conceit” ?

17. What does he say about recompensing evil ?

What is the meaning of the word *recompense* ?

What is the meaning of this command ?—Comp. Matt. v. 39.

What should we provide ?

What is meant by *providing* ?

What are meant by *things honest* ?

Does this refer to *property* or to *conduct* ?

What is the meaning of "in the sight of all men" ?

18. What direction is given about living peaceably with others ?

Why is it said "if it be possible" ?

What opposes our living peaceably with others ?

What is meant by "as much as lieth in you" ?

Is this elsewhere enjoined ?—Ps. xxxiv. 14. Matt. v. 9. 39, 40. Heb. xii. 14.

19. What is said about avenging ourselves ?

What is it to avenge ourselves ?

Does this mean that we are never to assert our rights ?—Comp. ch. xiii. 4. 1 Pet. ii. 14. John xviii. 23. Acts xvi. 37.

What does it mean ?

To what should we give place ?

What is meant by giving place unto wrath ?

What is written ?

Where is this written ?—Deut. xxxii. 35.

What is it to *repay* ?

What should we do, therefore, when we are assaulted or injured ?

20. What does the apostle say respecting an enemy ?

From what place is this verse taken ?—Prov. xxv. 21, 22.

What will be the effect of this ?

What is represented here by *coals of fire* ?

How will doing good to him produce this effect ?
—Comp. Rom. ii. 4.

What would be the effect of this direction if it were followed ?

21. What does he say we should not be overcome by ?

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What is meant by being overcome of evil?
 How should we overcome evil?
 How does benevolence accomplish this?
 What would be the effect of benevolence if showed
 to all the world?



CHAPTER XIII.

*Exhortation to obey civil rulers, and to exhibit a
 kind and peaceable demeanour towards all men*

WHAT is the design of this chapter?

1. What should every soul be subject to?

What is meant by "every soul"?

What is denoted by being *subject to*?

What *powers* are referred to?

Why was this direction given?

What danger was there that Christians would *not*
 be subject to civil magistrates?

Whence is the power?

By whom are the powers ordained?

What is meant by the power being of God?—

Comp. Ps. lxxv. 7. Dan. ii. 21; iv. 17. 25.
 34, 35.

Does this mean that *wicked rulers* are ordained by
 God?

What is meant by being *ordained* of God?

Are we in all cases to yield obedience to them?—

Comp. Acts iv. 19; v. 29.

To what extent *are* we to yield obedience?

What was the state of the Roman empire when
 Paul wrote this epistle?

2. What does the apostle say of him that resisteth the power ?

What is meant here by *resisting* ?

What is meant by the "*ordinance* of God" ?

What does he say that they shall receive who resist ?

What is meant here by *damnation* ?—*Ans.* Punishment. Comp. Rom. iii. 8. 1 Cor. xi. 29. Gal. v. 10. (Greek.)

Who does he mean will execute punishment, God or man ?

3. What does the apostle say that rulers are not ?

What are they ?

What does he mean by their not being "a *terror* to good works" ?—Comp. 1 Tim. i. 9.

Of what should we be afraid ?

What should we do ?

What shall we have ?

What is meant by *praise* ?—Comp. 1 Pet. ii. 14, 15.

4. What is the civil ruler ?

What is meant by his being *the minister of God* ?

What by his being the minister for good ?

If we do evil how should we feel ?

What does the civil ruler bear ?

What is denoted by his bearing a sword ?

What is meant by his not bearing it in vain ?

Is there any evidence here that capital punishment is right ?

For what purpose is he the minister of God ?

What is *wrath* ?

5. Why should we be subject ?

What is meant by being subject *for wrath* ?

How can we be subject for conscience' sake ?—

Comp. Eccl. viii. 2. Matt. xxii. 21.

3. What should we pay ?

For *what* cause ?

What is *tribute* ?

Why was it necessary to give this command ?

What are civil rulers ?

On what do they attend ?

Why is this an argument for paying tribute ?

7. What are Christians directed to render ?

Is this command to be found elsewhere ?—Matt. xvii. 25—27. 1 Pet. ii. 13—17. Prov xxiv. 21.

Why does religion require this ?

What is *custom* ?

What are meant by *fear* and *honour* ?

Are we to give the customary civil titles to men ?

—Acts xxiv. 3; xxvi. 25. 1 Pet. ii. 17 Luke i. 3.

8. What does the apostle say about owing others ?

What is meant by *owe* ?

Is it *always* wrong to be in debt ?

Under what circumstances is it wrong ?

Why should debts be promptly paid ?

What are the evils of being in debt ?

What is meant by “but to love one another” ?

Can the debt of love to others ever be discharged ?

What does the apostle say of him who loveth another ?

What is meant by fulfilling the law ?

In what sense does he fulfil the law ?—Comp. ver. 10.

9. What commands does the apostle enumerate in the 9th verse ?

For what purpose does he enumerate them ?

Which of the commandments are these ?

Are any of the ten commandments here omitted :
—Comp. Ex. xx.

How is a violation of these commands a violation of love to our neighbour ?

If there be any other commandment, in what is it comprehended ?

What is meant by its being *briefly comprehended* ?

Where is this command found ?—Lev. xix. 18.

What is meant by loving our neighbour as ourself ?

10. What does the apostle say of love ?

What is love therefore ?

What is meant by working no *ill* ?

What evils would this law of love prevent ?

How ought a man to feel and act towards others ?

What is meant by its being the *fulfilling of the law* ?

11. What does the apostle say about the time ?

What is the meaning of “and that” ?—Comp. ver. 9.

What is meant by knowing the time ?

What *time* does he refer to ?

What was it high time to do ?

What is meant by *high time* ?

Why was it time to awake out of sleep ?

What is meant by awaking *out of sleep* ?

What is meant here by *salvation* ?

What is meant by its being near ?

How should this operate to awake them out of sleep ?—Comp. Acts xvii. 30, 31. 1 Thess. v. 5—8.

12. What does the apostle say of the night ?

What does he mean by *the night* ?—Comp. 1 Thess. v. 5.

What is meant by its being *far spent* ?

What does he say of the day ?

What is meant by the day ?—See Rev. xxi. 23. 25 ; xxii. 5. Comp. Isa. lx. 1, 2. 19, 20.

What does he mean by its being at hand ?—See Heb. x. 25. 1 Pet. iv. 7. James v. 8. Rev. xxii. 20. Phil. iv. 5. 1 Thess. v. 2—6. Comp. 2 Thess. ii.

What does he exhort us to do ?

What are meant by the works of darkness ?—See 1 Thess. v. 7. Eph. v. 11—13. John iii. 20.

What is meant by *armour of light* ?—Comp. Eph. vi. 11—17

Why is it called *armour* ?

Why is it called *armour of light* ?—Comp. 1 Thess. v. 5. Luke xvi. 8. 2 Cor. vi. 7.

13. How does the apostle exhort Christians to walk ?

What is meant by *walking* here ?

What is meant by *honestly* ?

What is meant by “as in the day” ?

What should we *not* walk in ?

What is rioting ?

Were the heathen addicted to these vices ?—Rom. i. Eph. v. 12.

Why were Christians exhorted not to do it?

14. What does he exhort us to put on?

What is meant by *putting on* the Lord Jesus Christ?—See Gal. iii. 17. *Ans.* This is a common phrase among Greek writers, meaning *to adopt the principles of one; to imitate his example; to follow him as a teacher, &c.*

What was the character of the Lord Jesus in respect to these things?—Heb. vii. 26. 1 Pet. ii. 22. Isa. liii. 9. Heb. iv. 15. 1 John iii. 5.

For what should we not make provision?

What is meant by making *provision*?

What is meant by *flesh* here?

What should we learn from these verses in regard to the duty of Christians, and the object of life?



CHAPTER XIV.

LESSON I.

Cautions against making external rites and ceremonies causes of dissension among Christians The duty of living to God. We should not condemn our Christian brethren.

WHAT is the design of this chapter?

What circumstances among the early Christians were there that gave occasion for what is said in this chapter?

1. What did the apostle direct the Christians at Rome to do in regard to him that was weak in the faith?

What were they not to receive him to ?
 What is meant here by being "weak in the faith" ?
 What class of persons is here referred to ?
 In relation to what was this weakness manifested ?
 What is meant by *receiving* him ?
 What are "*doubtful disputations*" ?

2. What did one believe ?

Who is referred to here ?
 What is said of another ?
 What is meant here by *herbs* ?
 Why did they refuse to eat meat ?
 Was it unlawful on any occasion to eat meat offered to idols ?—See 1 Cor. x. 20—32.
 Why would the converted Jews have these scruples ?—Comp. Ex. xxiv. 15. Dan. i. 8—16.

3. What does the apostle direct him that eateth not to do ?

Why would they be likely to *despise* them ?
 To whom does he refer here, to Jews or Gentiles ?
 What does he say of him that eateth not ?
 To whom does he refer here ?
 What is meant by *judging* ?
 Why would the Jews be likely to do this ?
 Why should he not judge him ?
 What is meant by "for God hath received him" ?

4. What question does the apostle ask about judging ?

What is said of the servant ?
 What is meant by his standing or falling ?
 What is meant by his standing or falling *to his own master* ?
 How does this apply to the case here ?
 What does he say of his standing ?

Who is able to make him stand ?

Is any argument to be derived here for the perseverance of the saints ?

5. What does the apostle say about one man's esteeming one day ?

How does another man esteem the day

How should every one act in such cases ?

To whom does he refer by "one man" ?—*Ans.*

The gentile Christians ?

What is meant by *esteemeth* ?

What days are referred to here ?

Why would the Gentiles disregard the Jewish distinction of days ?

Were those days of obligation binding on Christian ?—Col. ii. 16. Gal. iv. 10.

What reasons are there for thinking that *the Christian Sabbath* was not included in what the apostle says here ?

Is there reason to think that this day was observed by all Christians, Jews and Gentiles ?—See 1 Cor. xvi. 2. Acts xx. 7. Rev. i. 10. John xx. 26.

What is meant by being *fully persuaded* ?

Does this rule apply to Christians in any sense now ?

6. What does he say of him that regardeth the day ?

What is meant by *regardeth* ?

What is meant by his regarding it *to the Lord* ?

What does he say of him that regardeth not the day ?

What does he say of him that eateth ?

What is meant by his eating *to the Lord* ?—Comp. 1 Cor. x. 31.

What does he do ?

Is there any evidence here that it is proper to ask a blessing at meals ?

Was it ever done by the Lord Jesus ?—Matt. xiv. 19 ; xxvi. 26. Mark vi. 41 ; xiv. 22. Luke ix 16 ; xxiv. 30.

Why should it be done ?

What is said of him that eateth not ?

Eateth not what ?—Comp. ver. 2.

Why would *he* give God thanks ?

7. To whom do we not live ?

What is meant by living to ourselves ?

In what sense do Christians live not to themselves ?

Is this a characteristic of all Christians ?—1 Pet. iv. 1, 2. 2 Cor. v. 15. 1 Cor. vi. 19, 20. Matt. x. 38 ; xvi. 24. Mark viii. 34.

How do we die ?

What is meant by not dying *to ourselves* ?

How does this verse bear on the subject before us ?

What is the duty of Christians in regard to their brethren ?—See 1 Cor. xiii. 4—8.

8. To whom do Christians live ?

What is meant by their living unto the Lord ?

To whom do they die ?

What is meant by their dying unto the Lord ?

Whose are they living or dying ?

How ought they therefore to live ?

How does this bear on the argument of the apostle ?

Who is meant by *the Lord* in this verse ?—Comp. ver. 9.

9. For what end did Christ die ?

What is meant by “to this end” ?

What is meant by “revived” ?

What is meant by his being *Lord*?

In what sense is he *Lord of the dead*?

What does this prove in regard to those who have died?—Comp. Matt. xxii. 32. Mark xii. 27.

What is meant by his being *Lord of the living*?

How does his dying and rising make him *Lord of the dead*?—See Heb. ii. 14. Col. ii. 15.

How does his dying and resurrection make him *Lord of the living*?—See 1 Cor. vi. 20; vii. 23.

Rev. xiv. 4. 1 Pet. i. 18; ii. 9. Comp. John xvii. 2. 4, 5; v. 26, 27, 28, 29. Phil. ii. 5—11.

Eph. i. 20, 21. Heb. ii. 9, 10; xii. 2.

10. What question is asked about judging a brother?

What about despising him?

Why should we not judge or despise him?

How should the fact that we must stand at the judgment-seat of Christ keep us from judging or despising others?

11. What is written?

Where is this written?—Isa. xlv. 23.

What does this passage refer to in Isaiah?

Who is the speaker in Isaiah?—Ans. *Jehovah*. ver. 18. 21. 24, 25.

Does this prove any thing in regard to the dignity of the Lord Jesus?

What is the meaning of “as I live”?—Comp. Num. xiv. 21. Isa. lxix. 18. Ezek. v. 11; xiv. 16.

What is meant by “every knee shall bow to me”?

What is meant by “every tongue shall confess to God”?

12. To whom shall we give account?

Who are particularly referred to here?

What is meant by giving an “account of himself”?

Who will be the Judge?—Matt. xxv. 31—46. Acts xvii. 31.

Is there any evidence here that the Lord Jesus is divine?

LESSON II.

Further arguments why we should not condemn our Christian brethren who differ in opinion from us. The duty of striving to live in peace.

13. WHAT does the apostle say we should not do?

What is the force of “therefore” in this place?
How should the fact that we are all to give an account to God deter us from judging others?

What should we judge?

What is the meaning of *judge* in this place?

What is a stumbling-block?

What particular subject of offence does he refer to here?

What does this teach us in regard to our duty to our brethren?

14. What did the apostle say he knew?

By whom had he been persuaded of this?
In what manner had he been persuaded of this by the Lord Jesus?

What is meant here by *unclean*?

What is meant by being unclean *in itself*?

To whom is any thing unclean?

What is meant by its being unclean to him?

5. What is said respecting a brother's being grieved with thy meat?

Who is meant here by *thy brother* ?

To whom is this address made ?

What is meant by being "grieved with thy meat" ?

What is meant by "*walkest*" ?—Comp. Mark vii.

5. Acts xxi. 21. Rom. vi. 4 ; viii. 1. 4.

What is meant here by "charitably" ?

How would this be a violation of charity ?—Comp.

1 Cor. xiii. 5 ; x. 24. 28, 29. Phil. ii. 4. 21.

What should we not do ?

What is meant here by *destroy* ?—See 1 Cor. viii.

11. Comp. Matt. x. 28 ; xviii. 14. John iii. 15.

Rom. ii. 12.

What is meant by destroying *with thy meat* ?

Who is meant here by him for whom Christ died ?

Did the apostle suppose that any true Christians would be destroyed ?—Comp. Rom. viii. 30—39.

Why did he then use language like this ?—Comp.

Heb. vi. 4—9 ; ii. 1.

16. What is said about their good ?

What is meant here by their *good* ?

What is meant by its being evil spoken of ?

What lesson ought Christians to learn from this ?

17. What does the apostle say the kingdom of God is not ?

What is it ?

What is meant by "the kingdom of God" ?

What is meant by "*is not meat and drink*" ?—

Comp. Col. ii. 16. 1 Cor. viii. 8 ; iv. 20.

What is *righteousness* ?

Is it the design of the gospel to produce this ?—

Comp. Titus ii. 12. Rom. viii. 13. 1 Pet. ii.

11, 1 John ii. 29 ; iii. 10.

Is this regarded as an evidence of piety ?—1 John

iii. 7. 1 Cor. xv. 34. 2 Cor. iii. 9 ; vi. 14.

What is meant here by *peace*?

Is the tendency of the gospel to produce peace?—

1 Cor. vii. 15; xiv. 33. Gal. v. 22. Eph. iv. 3. 1 Thess. v. 13. 2 Tim. ii. 22. James iii. 18. Matt. v. 9. Eph. iv. 31, 32.

Is there any evidence of piety in this disposition?

What is meant by *joy in the Holy Ghost*?—Comp. ch. v. 5. Gal. v. 22, 23.

18. What is said of him that in these things serveth God?

What things?

How is this to *serve God*?

What is meant by being *acceptable to God*?

In what sense will such an one be approved of men?

19. What does the apostle direct us to follow?

What does he mean by *the things which make for peace*?

What is meant by *following* them?

What is meant by *edify*?

What are those things?

How may Christians edify one another?

20. What does he tell us not to do for meat?

What is meant by “for meat”?

What is meant by “destroy”?

What is meant by the “work of God”?—Comp.

1 Cor. iii. 9. 2 Cor. v. 17. Eph. ii. 10.

What does he say of all things?

What is meant by their being pure?

To whom is it evil?

What is meant by eating *with offence*?

21. What does the apostle say it is good not to do ?

What is meant by " it is good " ?

Why is it good ?

Why is *wine* specified ?

Was wine commonly used among the Jews

Were there any who abstained from it ?—Num.

vi. 3. Jer. xxxv.

Should it be abstained from now ?

What is meant by *stumbleth* ?

What by " is made weak " ?

What does this teach us about *our* duty ?

22. What question is asked about faith ?

What is meant here by *faith* ?

How should they have it ?

What is meant by having it " to thyself " ?

What by " before God " ?

What does the apostle say about condemning one's self ?

What is meant by " that thing which he alloweth " ?

In what way do men condemn themselves in what they do ?

In what way may men preserve peace of mind ?

23. What is said of him that doubteth ?

Doubteth what ?

What is meant by his being *damned* ?

Does this refer here to future punishment ?

What does he say of that which is not of faith ?

What is the meaning of faith here ?

In what way is it sin ?

What should we learn from this chapter in regard to our treatment of others ?

CHAPTER XV.

LESSON I.

*Various exhortations to charity and kindness.
Proof from the Old Testament that God intended
to send the gospel to the Gentiles; and arguments
thence derived that the Jewish converts should treat
their gentile brethren with kindness.*

WHAT is the scope and design of this chapter?

1. What does the apostle say of those who
were strong?

Who are meant by the strong?

What are meant by "the infirmities of the weak"?

What is meant here by "bear"?—Comp. Gal. vi
2. Rev. ii. 2.

What ought we not to do?

What is denoted by *pleasing ourselves*?

Why ought we not to do it?

2. What should every one of us do?

What is meant by *edification*?

Who is meant here by neighbour?

How may we do this?

3. What does the apostle say of Christ?

What is intended by his not pleasing himself?—

See Ps. xl. 7, 8. Comp. Heb. x. 4—10. Phil.
ii. 6. John xvii. 5; vi. 38; v. 30.

How did Christ show this in his life?—Comp.
Luke xxii. 42.

What bearing has the example of Christ on the
argument of the apostle?

What was written?

Where was this written?—Ps. lxi. 9.

What evidence is there that this psalm refers to the Messiah?—See John ii. 17. Comp. ver. 21, with Matt. xxvii. 34. 48.

What are *reproaches*?

Whose reproaches are referred to here?

How did they fall on the Lord Jesus?

4. What does the apostle say of what was written aforetime?

What does he refer to by this?

What is meant by “for our learning”?

For what purpose was this written?

What is meant by *patience*?

What is meant by comfort of the Scriptures?

How do these tend to produce hope?—See ch. v. 4.

5. What does the apostle pray for in the 5th verse?

What is meant by the *God of patience*?

What by the *God of consolation*?

What is it to be *like minded*?

What is meant by “according to Christ Jesus”?
—Comp. John xvii. 21—23.

6. For what purpose did the apostle desire this?

What is meant by *one mind*?

What by *one mouth*?

What is meant here by “glorify God”?

Whose father is God?

Why is this introduced here?

7. What does the apostle direct us to do?

What is the force of “therefore” in this place?

What is meant by *receiving one another*?

What had Christ done?

V

M

How had he received us ?

What is meant here by "to the glory of God" ?—

Comp. Eph. i. 6.

8. What does the apostle say that Jesus Christ was ?

What is meant by his being *a minister of the circumcision* ?

How does this bear on the exhortation of the apostle ?

For what was he the minister of the circumcision ?

In what respect did he establish the truth of God ?

What promises are referred to here ?

How did Christ confirm them ?

9. What does the apostle say of the Gentiles ?

What is meant by their glorifying God ?

What was written ?

Where was this written ?—Ps. xviii. 49.

What is its meaning in that psalm ?

How does it apply to the purpose of the apostle in this place ?

10. What else was said ?

Where was this recorded ?—Deut. xxxii. 43.

11. What else was said ?

Where is this recorded ?—Ps. cxvii. 1.

What is the design of this psalm ?

What is meant by *laud* him ?

12. What did Esaias say ?

Who was Esaias ?

Where is this recorded ?—Isa. x. 1. 10.

What is meant here by *a root* ?—Comp. Job xiv. 7.

Who was *Jesse* ?—1 Sam. xvii. 58.

What is Christ called in Rev. xxii. 16, and v. 5 ?

- What should he that should rise do ?
 What is meant by "he that should rise" ?
 What is the expression in Isa. xi. 10 ?
 How can they be reconciled ?
 What is meant by his *reigning* over the Gentiles ?
 —Comp. Ps. ii.
 What is the design of the apostle in introducing these quotations ?
-

LESSON II.

Prayer of Paul for the church at Rome. Reasons why he had written to them. His authority as an apostle, and the evidence of it from his success in his work.

13. WHAT does the apostle pray the God of hope to do ?
 Why does he call him *the God of hope* ?
 How does believing produce joy and peace ?
 Why did the apostle desire this ?
 What is meant by *abounding in hope* ?
 Through what power was this to be ?
 How does the Holy Ghost produce this ?—Eph. i. 13, 14.
14. What does the apostle say he was persuaded of ?
 What is meant by "I am *persuaded*" ?
 What is meant by their being full of goodness ?
 With what were they filled ?
 What does he mean here by *knowledge* ?
 What were they able to do ?
 What is it to *admonish* ?

Why did the apostle say this ?

Is it right to praise Christians ?—Comp. Rom. i. 8 ;
xvi. 19. 2 Cor. ix. 2 ; viii. 7. 1 Cor. i. 5.
Phil. i. 3—7. Heb. vi. 9. 2 Pet. i. 12.

15. What did the apostle say he had done ?

What is the force of *nevertheless* in this place ?

What is the meaning of “in some sort” ?

What is meant by “the more boldly” ?

For what purpose had he done this ?—

Comp. 2 Pet. i. 12, 13.

What does he refer to by the grace that was given
him of God ?—Comp. Acts ix. 15.

16. For what purpose was this grace given
him ?

What is meant here by *minister* ?

What is meant by “ministering the gospel of
God” ?

Why was this ?

What is meant by “the offering up of the Gentiles” ?

How could this be rendered acceptable by the
labours of the apostle ?

By what was that offering to be sanctified ?

What is meant by its being *sanctified* ?

How were the sacrifices of the Jews prepared to be
offered ?—Lev. vi. 14.

How was the offering of the Gentiles sanctified by
the Holy Ghost ?

17. What did the apostle say he had ?

What is meant here by “I may *glory*” ?

Through whom was this ?

What is meant by its being *through Jesus Christ* ?

In what things did he boast ?

What things were these ?

What feelings and views should a minister of the gospel possess ?

18. What does the apostle say he would not dare to do ?

What does he mean to affirm by this ?

What is meant by making the Gentiles *obedient* ?

What is meant by "word and deed" ?

19. Through what was this done ?

What are *signs and wonders* ?

Had *Paul* ever performed any such miracles ?—

Acts xix. 11, 12.

By what power was this ?

What was done by this power ?

Where had he preached the gospel of Christ ?

Did Paul begin to preach at Jerusalem ?—Gal. i. 17, 18.

Why then did he mention Jerusalem ?—Comp. Luke xxiv. 49.

What is meant by "round about" ?

Where was *Illyricum* ?

What is its name now ?

In what countries, therefore, had Paul preached the gospel ?

Why is meant by "I have *fully* preached" ?

20. What had he striven to do ?

What is meant by "I have strived" ?

Why had he done this ?

Why was he unwilling to build on another man's foundation ?—Comp. 2 Cor. x. 13—16.

21. Was any thing written in regard to this ?

Where is this recorded ?—Isa. lii. 15.

How does this apply to the case of the apostle ?

LESSON III.

The purpose of Paul to visit Rome. His desire for an interest in their prayers.

22. WHAT had been the effect of his preaching the gospel in so many places?

What is meant by "for this cause"?

What is meant by "much hindered"?

23. What had he then in those parts?

What is meant by "no more place"?

In what parts?

What desire had he?

How long had he had that desire?

24. What journey did he propose to take?

Where was *Spain*?

Did he ever perform that journey?

Whom did he expect to see in his journey?

What did he expect they would do to them?

Was it common for private Christians to attend and aid the apostles in their travels?—Acts xv. 1; xvii. 14, 15; xx. 38; xxi. 5. 1 Cor. xvi. 11
3 John 6.

What did he expect first?

What is meant here by *somewhat*?

What is meant by being *filled with their company*?

25. Where was he then about to go?

Is this journey elsewhere mentioned?—Acts xix. 21; xx. 2, 3; xxiv. 17.

For what purpose was he about to go?

What is meant by "to minister"?

What saints were meant?—ver. 26.

26. Who had made this contribution?

What is meant by "it hath pleased them"?—2

Cor. viii. 1—6; ix. 2. 4.

Where was *Macedonia*?

Who first preached the gospel there?—Comp. Acts

xvi. 9; xviii. 5; xix. 21. 2 Cor. vii. 5. 1

Thess. i. 17.

Where was *Achaia*?—Comp. Acts xviii. 2.

Was there any church in Achaia?

For whom had the contribution been made?

What was there in the circumstances of Christians

in Judea at that time that would render such as-

sistance proper?—Comp. Acts viii. 1, &c. xii. 1, &c.

27. Whose debtors did Paul say the Gentiles were?

Why were they debtors?

What is meant by their being *debtors*?—Comp. ch. i. 14.

How had the Gentiles been made partakers of their spiritual things?

What is meant by carnal things?

In what light ought we to regard the support of the ministers of the gospel?

28. When Paul had performed this, what did he purpose to do?

What is meant here by *sealing*?

What is meant here by *fruit*?

Did he go to Rome?—Acts xxvii. xxviii.

Did he go to Rome in the manner in which he expected to go?

29. What did he say he was sure of ?

How could he be assured of that ?

What is meant by "the fulness of the blessings of the gospel" ?—Comp. ch. i. 11, 12.

How should ministers and other Christians strive to conduct themselves in their journeyings ?

30. What did Paul beseech of them ?

For whose sake ?

What is meant by this ?

What is meant by "for the love of the Spirit" ?

What is meant by striving in prayer ?

31. From what did he wish to be delivered ?

Why did he apprehend danger from them ?

Did any danger actually occur from them ?—Acts xxi.

What did he wish might be accepted ?

What is meant by *service* ?

What reason was there to fear that it would *not* be accepted ?

32. How did he wish to come to them ?

By whose will ?

Why did he wish thus to come ?

What is meant by "with joy" ?

What is implied in the expression "by the will of God" ?—Comp. James iv. 14, 15.

What is meant by "and be refreshed" ?

33. What does the apostle pray for in the closing verse ?

Why is he called the God of peace ?—1 Cor. xiv. 33.

CHAPTER XVI.

LESSON I.

Various Salutations.

WHAT is the design of this chapter ?

1. Whom did the apostle commend to them ?

What is meant by "I commend" ?

Was it customary to bear letters of introduction when persons travelled ?—2 Cor. iii. 1. Acts xviii. 27.

By whom was this epistle sent to Rome ?

Who was Phebe ?

What is meant by "a servant" here ?—Ans. *A deaconess.*

Was it common to appoint deaconesses in the early churches ?

Why were they appointed ?

What was their office ?—Comp. 1 Tim. v. 3. 9, 10, 11. Titus ii. 4.

Where was Cenchrea ?

2. For what purpose did he commend her to them ?

What is meant by receiving *her in the Lord* ?

What had she been ?

What is meant here by *a succourer* ?

3. Whom did the apostle tell them to greet ?

What is it to greet ?

Who were Priscilla and Aquila ?—Comp. Acts xviii. 2. 26. 1 Cor. xvi. 19.

Where did Paul first get acquainted with them ?

Why did they leave Rome ?—Acts xviii. 2.

When did they probably return to Rome ?

What does Paul call them ?

What is meant by their being *his helpers* ?

What is meant here by “in Christ Jesus” ?

4. What had they done for Paul ?

What is meant by their laying down their necks ?

Is this mentioned anywhere else ?

What did Paul do for this ?

Who else gave thanks ?

Why should the churches of the Gentiles do it ?

5. Whom did Paul direct them to greet ?

What is meant by the *church in their house* ?

Whom did he tell them to salute ?

What is it to salute ?

What was Epenetus ?

Where was Achaia ?

What is meant by “first-fruits” ?—Comp. Ex. xxii
29 ; xxiii. 16.

6. Whom did he tell them to greet ?

7. What persons did he tell them to salute
in the 7th verse ?

What does he say they were ?

What is meant by *kinsmen* ?

What by *fellow prisoners* ?

Was Paul often imprisoned ?—1 Cor. xi. 23.

What is meant by their being “of note among the
apostles” ?

Is it meant that they *were* apostles ?

What is said of their being in Christ ?

What is meant by their being *in Christ* ?

- 8, 9, 10. Who are mentioned in the 8th, 9th, and 10th verses ?
11. Who is mentioned as Paul's kinsman in the 11th verse ?
12. Who are mentioned in the 12th verse ?
13. Who is mentioned in verse 13th ?
What is said of the mother of Rufus ?
In what sense was she Paul's mother ?
- 14, 15. Who are mentioned in the 14th and 15th verses ?
16. What did he tell them to do to each other ?
Of what was the kiss a token ?
Was it common ?—Comp. Luke xxii. 47, 48.
Why is the word "holy" used here ?
Who saluted them ?
What churches ?

LESSON II.

*Caution against divisions in the church. Salutations.
Conclusion of the epistle.*

17. WHAT did the apostle beseech them to do ?
What is it to *mark* ?
To whom does he probably refer here ?—Comp. Gal. iii. 1 ; v. 1—8. Acts xv. 1. 24.
What are meant by *divisions* ?—1 Cor. iii. 8. Gal. v. 20.
What are *offences* ?—Comp. ch. xiv. 15.

Contrary to what was this ?

What is meant here by *doctrine* ?

What teaching does he refer to ?

What were they to do in regard to them ?

What is it to avoid them ?—2 John 10.

Why were they to do that ?—Comp. 1 Tim. vi. 3,
4, 5. Gal. i. 8, 9.

18. What did they serve ?

What is meant by serving their own belly ?

What did they do ?

What are meant by “good words” ?

What by “fair speeches” ?—Comp. Col. ii. 4. 2
Pet. iii. 3.

What is it to deceive ?

Who are meant by the *simple* ?

What method do deceivers commonly take ?

19. What did the apostle say of their
obedience ?

What did he mean by obedience ?

How did he feel in regard to that ?

How should we feel when others are distinguished
for Christian attainments ?

What would he have of them ?

What is it to be *wise to that which is good* ?

What is it to be *simple concerning evil* ?

What did he particularly refer to here ?

20. What did he say God would do ?

Who is *Satan* ?

Who are referred to here ?—Comp. 2 Cor. xi. 15.

What is it to bruise him ?

What language is referred to here ?—Gen. iii. 15.

What did the apostle pray might be with
them ?

What is *grace*?

21. Who are mentioned in verse 21?

Who was Timotheus?—Acts xvi. 1. 1 Cor. xvi. 10, 11; i. 1. 19.

22. Who is mentioned as having written this epistle?

What is meant by his having written this epistle?
Did Paul usually add any thing to his epistles in his own hand?—Col. iv. 18. 2 Thess. iii. 17. 1 Cor. xvi. 21.

What is meant here by “in the Lord”?

23. Whom does Paul mention as his *host*?

What is meant by *host*?

What is meant by his being the host of the whole church?

What else is known of Gaius?—1 Cor. i. 14.

Who else is mentioned in this verse?

What is meant by the term *chamberlain*?

What *was* his office?

What else is known of him?—Acts xix. 22. 2 Tim. iv. 20.

24. What did Paul pray to be with them?

25. To whom does Paul wish praise ascribed in the close of the epistle?—Comp. v. 27.

What is meant by “is of power”?—Eph. iii. 20. Jude 24.

What is meant by “establish”?

According to what were they to be established?

Why does Paul call this *his* gospel?

What is meant by the “preaching of Jesus Christ”?

What is meant here by “revelation”?

What is meant by "mystery"?

How long had this been kept secret?

What is meant by its having been *kept secret*?

What by "since the world began"?

26. What is said of now?

By what is it made manifest?

What is meant by its being made *manifest*?

How did the Scriptures of the prophets do that?

According to what was it done?

By whom was that command made known?

To whom?—Comp. Matt. xxviii. 19. Col
i. 23.

27. To whom does Paul wish glory as-
cribed?

What is *glory*?

Why is God called *only wise*?

Through whom is this glory to be ascribed to God?

What is meant by "*through* Jesus Christ"?

By whom is this epistle said to have been written?

Was this subscription added by Paul?

By whom was it probably added?

Of what *authority* is it?

Is it in this case correct?

Is any dependence to be placed on the subscriptions
at the end of the epistles generally?

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