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# Every Question Paul Asks in Romans

[Kenneth Berding \(/blogs/authors/kenneth-berding\)](#) — October 18, 2012

A few weeks ago I put up a post with the title: [“Something About the Book of Romans that will Really Help You 'Get' It.”](https://www.biola.edu/blogs/good-book-blog/2012/something-about-the-book-of-romans-that-will-help-you-really-get-it) (<https://www.biola.edu/blogs/good-book-blog/2012/something-about-the-book-of-romans-that-will-help-you-really-get-it>) I rounded out that article with a list of questions from Romans to help people see the importance of the ethnic issues going on in the background of the letter to the Romans. Some people expressed surprise that there were so many questions in the book of Romans—it’s not something that they had noticed before. Well, there are a whole lot more questions in Romans than the ones I listed. Questions are one of the ways Paul moves his argument forward. Do you want to see how many questions there are?

Here is a list of every question found in the book of Romans. Read these questions and allow yourself to be challenged by the Apostle Paul!

2:3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?

2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

2:21-23 you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the Law, through your breaking the Law, do you dishonor God?

3:1 Then what advantage has the Jew? Or what is the benefit of circumcision?

3:3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

3:6 May it never be! For otherwise, how will God judge the world?

3:7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

3:8 And why not say (as we are slanderously reported and as some claim that we say), "Let us do evil that good may come"? Their condemnation is just.

3:9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin...

3:27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

3:29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also...

3:31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

4:1 What then shall we say that Abraham, our forefather according to the flesh, has found?

4:3 For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

4:9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "Faith was credited to Abraham as righteousness."

4:10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised...

6:1 What shall we say then? Are we to continue in sin so that grace may increase?

6:2 May it never be! How shall we who died to sin still live in it?

6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

6:15 What then? Shall we sin because we are not under law but under grace? May it never be!

6:16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

6:21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

7:1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

7:7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."

7:13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

7:24 Wretched man that I am! Who will set me free from the body of this death?

8:24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?

8:31 What then shall we say to these things? If God is for us, who is against us?

8:32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

8:33 Who will bring a charge against God's elect? God is the one who justifies;

8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

8:35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

9:14 What shall we say then? There is no injustice with God, is there? May it never be!

9:19 You will say to me then, "Why does He still find fault? For who resists His will?"

9:20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

9:21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

9:30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;

9:32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

10:6 But the righteousness based on faith speaks as follows: "Do not say in your heart, 'who will ascend into heaven?'" (that is, to bring Christ down)...

10:7 or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)."

10:8 But what does it say? "The word is near you, in your mouth and in your heart"—that is, the word of faith which we are preaching...

10:14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?

10:15 How will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring good news of good things!"

10:16 However, they did not all heed the good news; for Isaiah says, "Lord, who has believed our report?"

10:18 But I say, surely they have never heard, have they? Indeed they have; "Their voice has gone out into all the earth, and their words to the ends of the world."

10:19 But I say, surely Israel did not know, did they? First Moses says, "I will make you jealous by that which is not a nation, by a nation without understanding will I anger you."

11:1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

11:2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

11:4 But what is the divine response to him? "I have kept for Myself seven thousand men who have not bowed the knee to Baal."

11:7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

11:11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

11:15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

11:24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?

11:34 For who has known the mind of the Lord, or who became His counselor?

11:35 Or who has first given to Him that it might be paid back to him again?

13:3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same...

14:10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt?

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## **[Kenneth Berding \(/blogs/authors/kenneth-berding\)](/blogs/authors/kenneth-berding)**

**[Kenneth Berding \(https://www.biola.edu/directory/people/kenneth-berding\)](https://www.biola.edu/directory/people/kenneth-berding)** is a professor of New Testament at **Talbot School of Theology** (<https://www.biola.edu/talbot>). He is an author of various books, some academic (such as *Polycarp and Paul*), some semi-academic (such as *What Are Spiritual Gifts? Rethinking the Conventional View*), others for-the-classroom (such as *Sing and Learn New Testament Greek* or *The Apostolic Fathers: A Narrative Introduction*), and still others for-the-church (such as *Walking in the Spirit* or *Bible Revival: Recommitting Ourselves to One Book*). He has published articles in such journals as the *Journal of the Evangelical Theological Society*, *Vigiliae Christianae*, *New Testament Studies*, and *Journal of Early Christian Studies*. He is the director of *Bible Fluency: Sing It, See It, Study It* (<http://biblefluency.com/>). Before coming to Talbot, Berding was a church planter in the Middle East and taught at Nyack College just north of New York City. He has a heart for God and ministry, has written many worship songs, and has served as a worship pastor in local church ministry.

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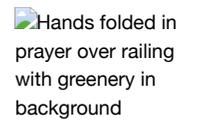
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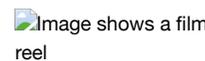
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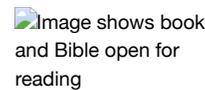
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