

STUDY OF ROMANS

REVIEW

1. Describe the theme of Romans.
2. Give a three part outline to the book (including chapters).
3. Give a brief outline of the first 3 chapters.
4. What conclusion did Paul drive to in the first half of the 2nd chapter?
5. Review Rom. 3:19-3:30 using your marked scriptures.
 - a. What is the purpose of the Law?
 - b. Will man be justified through works of the Law?
 - c. How is one justified?
 - d. Who is justified by God?
 - e. Rom. 3:21-26 speaks of righteousness. What is the righteousness in these verses (refer back to previous lesson on Rom. 1:16-17)?
 - f. God demonstrated His righteousness that... ?
 - g. How does one access the righteousness of God?
 - h. Of what value is the Law? (vss. 21 and 31)

XI. Objections Raised to the Proposition - Justification by Faith (Rom. 6:1 - 7:25)

A. Objections With Respect to the Abundance of Grace (Rom. 6:1-14)

1. Recall Paul's technique of dialogue.
 - a. What was the logic the Jewish mind would raise in view of the grace of God being poured out to free man from sin? See Rom. 5:20. What was Paul's affirmative answer, vs. 2?

 - b. Paul then begins his answer to the objection with a question of his own. 1) What did he say and 2) what did he mean in vs. 2?

2. It is suggested you read Rom. 6-7. Mark the following words (and similar terms):
 - (a) "sin", "sinful" (in both chapters; we will be adding to this later.)
 - (b) "dead", "died", etc. (6:1-14)
 - (c) "alive", "life", "resurrection", etc. (6:1-14)

a. "Or do you not know..." (6:3) Who is Paul's audience?

3. Fill out the following table. As you do so, also notice words like "for", "therefore", "in order that", "so", "if - then", and "even so".

Verse	Who/What	Action
vs. 2	we who (we)	died to sin (not live) in it
vs. 3	all of us who have been (all of us) have been	
vs. 4	we have been (we have been)	
vs. 5	we have become	
vs. 6	our old self body of sin we are	
vs. 7	he who has	
vs. 8	we have	
vs. 9	For He	
vs. 11	Even so consider yourselves	

4. Contextually, the objection was one of - 'sin is ok, since the grace of God has been poured out'. How is this refuted? (Titus 2:14; Acts 2:38; Acts 26:18; Col. 1:10-14).

5. What is the body of sin? What is the value of having 'died with Christ'?

Fill out the following table. Again, as above, take note of the conjunctive words, "For", "therefore", etc.

Verse	Action Taken	Result Following
vs. 2	died to sin	(not) live in it
vs. 4	as Christ raised from the dead	
vs. 5	if united in the likeness of His death	
vs. 6	old self crucified with Him	
vs. 6	(old self crucified with Him)	
vs. 7	he who has died	
vs. 8	Now if we have died with Christ	
vs. 11	Even so consider yourself dead to sin	

6. Christ died - how does the Christian become united with him? Christ arose from death to live a life with God - how does the Christian arise? (Heb. 10:12; Heb. 12:1-2; Col. 3:1-4)

a. From the comparisons made, for the Christian to continue in his former life of sin would say what about Christ's resurrection?

7. From Rom. 6:9-11, Christ, having been raised, is never to die again - what is no longer master over him? (2 Tim. 1:10; Heb. 2:14-15; 1 Pet. 1:3-4)

a. By analogy (and as Paul has and will further develop), what no longer is to be master over us?

b. Christ died once for all. What is the meaning of this phrase? (Heb. 7:27; Heb. 9:12; Heb. 10:12; 1 Pet. 3:18)

c. Again, by analogy, what does that say about our death to sin?

d. Finally, Christ rose to live to God, what does this say about our life?

8. In verse 12, Paul brings these points to a summation, "**therefore...**" (to confirm the point reached in Rom. 5:21). What is the conclusion? (James 1:12-15; 1 John 2:15-17; Gal. 5:13-25; Lk. 16:13)

a. What is the meaning of "reign"? How does sin reign in us?

9. In verse 13, "**and do not...**" Paul speaks of 'presenting our members as instruments', either of unrighteousness or of righteousness (Rom. 12:1-2). To whom may we present ourselves?

a. What type of behavior will one evidence if
(1) one's members are presented as "instruments of unrighteousness" to sin?

(2) one's members are presented as "instruments of righteousness" to God?

10. Again, verse 14, "**For sin shall not have dominion...**" One who has died with Christ will not present his members as instruments of unrighteousness, "**for sin...**".

a. If one presents himself to sin, then who has dominion over him; but if one presents himself to God, then who has dominion over him?

b. Notice also, the second "**for...**" in this verse. What is Paul's point with respect to law and grace?

B. Objections with Respect to Freedom from the Law (Rom. 6:15-7:6)

1. Mark the family of words dealing with "slave, serve, servants", etc. "obey, obedience" and "righteousness". Refer also to your previous marking of the family of "sin" words.

2. There are two masters presented in Rom. 6:6ff:

a. Who are they?

b. How does one determine who is his master?

c. Those to whom Paul was writing were no longer slaves to sin (vs. 17).

(1) What changed them?

(2) What was the result (vs. 18)? (Rom. 1:16-17; Gal. 3:26-28; Heb. 5:9)

d. Note in Rom. 6:17 - how does Paul describe the relationship of those who ceased being slaves of sin?

3. Contrasting the two masters, what reward/fruit/wages could be expected? Of what advantage to them was practicing sin?

a. In vs. 19, the contrast is made "*For just as you presented...*", "*so now present...*". What kind of a change was required?

4. Given the description Paul presents in this entire section, was there any reason why those to whom he wrote would suggest the question of Rom. 6:14-15?

5. In Rom. 6:22-23, Paul reiterates the points he has made repeatedly - freedom from sin and becoming a slave of God, leads to holiness and everlasting life. The contrast - the Christian is no longer to be under sin, the wages of which is death; rather the free gift of God was theirs.

a. What was this gift (Rom. 3:21ff; Eph. 2:4ff)?

b. Was it conditional?

STUDY OF ROMANS

REVIEW

1. Describe the theme of Romans.
2. Could anyone be justified by the law? How is one justified?
3. From Rom. 4:11-12, Abraham is the father of whom?
4. What conclusion did Paul drive to in the first half of the 2nd chapter?
5. From chapter 5, what benefit do Christians receive through Christ as result of justification by faith?
6. Why does death pass to all men?
7. What should be the Christians's relation to sin?
8. Since Christ died unto sin and now lives unto God, how should we likewise reckon ourselves?
9. Do verses Rom. 3:28-31 teach that both Jew and Gentile are justified by faith alone?

XII. Objections Raised to the Proposition - Justification by Faith - *Cont'd* (Rom. 6:1 - 7:25)

A. Objections with Respect to Freedom from the Law (Rom. 6:15-7:6)

1. While there is a chapter break, Paul's answer to the point of Rom. 6:15 has yet to be fully developed. Beginning with a question, he illustrates one's relationship to the Law through the example of marriage.
 - a. From verse 1, what does Paul point out about jurisdiction of law?

 - b. How is this point illustrated?

 - c. Make the application to Paul's theme. What is the intent of the illustration of Rom. 7:2-3, in the context?

2. Paul's point - "**Therefore...**"
 - a. How did man become 'dead' to the Law? (Eph. 2:11-18; Col. 2:12-14)

 - b. Consider the question raised in Rom. 6:14-15. Is "dead to the Law" in vs. 4 the same as "not under law"?

- (1) If so, what in this context shows that being dead to the Law, is not permission to sin? (see also, Eph. 5:22-25; Eph. 4:1, 17-24; Gal. 2:15-20)
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3. Contrast the two states described in this section (note especially 7:5, 6). Fill out the table below:

- a. Who was Paul's primary audience since chapter 2?
- b. How would they have seen the value of the Law?
- c. Did the Law cause a person to sin?
- d. According to the text, what did they die to?

FOR WHEN (Rom. 7:1,4,5)	BUT NOW (Rom. 7:4,6)
the Law had dominion	married to another, Him who was raised from the dead
were in the flesh	
passions of sins aroused by the law at work	
bear fruit to death	
serve not in oldness of the letter	

B. Objections with Respect to the Law and its Relationship to Sin (Rom. 7:7-12)

1. What in the context of Paul's previous comments would cause the question in Rom. 7:7 be asked? Paul gives an immediate answer; but as his practice, he spends the rest of the chapter answering the objection.

2. What is meant by the phrase "Is the law sin?" What law is under consideration?

3. What was the purpose of the Law? (Rom. 3:20; Gal. 3:19-25) What does personification mean? How does Paul represent sin?

- a. Fill out the following with action words from the text (Rom. 7:8-11) that Paul attributes to sin or uses to describe sin.

<u>Actor</u>	<u>Action</u>
vs. 8: sin	
vs. 8: sin	
vs. 8: sin	
vs. 9: sin	
vs. 10: sin	
vs. 11 sin	
vs. 11 sin	

4. Paul elevates the role of the law, in that it provided knowledge of sin (vs. 7). Given one had God's commandment, what did it provide - a guide on 'how to sin' or knowledge of 'how to act such as not to sin'? How did sin act in this situation (vs. 8; also 11)?

5. Paul alludes to a time when he was alive without the law.

- a. Who was Paul (Phil. 3:5)? Was he ever without the law? Explain.

- b. When the commandment did come, Paul says he died - did the commandment 'kill' him? If not, what did?

6. In vs. 10, Paul says the commandment which was to bring life brought death instead - why? (Heb. 3:13) Therefore was the commandment evil/unjust? (Deut. 4:1-8)

C. Objections with Respect to the Law and its Relationship to Death (Rom. 7:13-25)

1. If the commandment, which according to vs. 12 is holy and just and good, is not at fault, what is? How is it that sin is exceedingly sinful?

2. In Rom. 7:14-24 Paul takes on a typical posture as one under the Law without grace to elaborate on the point just made. The Law was not evil - sin was at fault. But so what? If under a system of justification based upon law, even the Law from God, what was the outcome?

- a. Mark the following words (and their family) in Rom. 7:4 - 8:17: - suggest using four different colors.

- (1) "Law", "commandment"
- (2) "sin", "sinful", "evil"
- (3) "flesh", "carnal", "fleshly"
- (4) "spirit", "spiritual"

- b. Paul starts off with a contrast: "we know that the law is spiritual, but I am carnal" What does it mean to be carnal (or of the flesh)?

- c. Who was the source of the Law? (Exod. 20; Deut. 4:1ff; Deut. 30:10) To what did the Law appeal, to the flesh or to the spirit? (Deut. 6:4-6)

d. Note Paul's contrasts between that which was known vs. that which was done:

vs. 14	law is spiritual	I am carnal
vs. 15	do not understand	
vs. 15	will to do	
vs. 15	what I hate	
vs. 16	will not to do	
vs. 18	to will is present	
vs. 19	good I will to do	
vs. 19	evil I will not	
vs. 20	I will not	
vs. 21	will to do good	

e. In contrasting the fleshly man vs. the spiritual man, what did Paul conclude about the Law? (Rom. 7:16)

f. What does Paul say in Rom. 7:17 and again in 7:20? What does he mean (consider the context, especially recall vs. 7:7-12).

g. Paul summarizes this condition in Rom. 7:21-24. The man dependent upon keeping the law has no way of escape within that system of justification. Note Paul's description and cry of despair - vs. 24. Why would Paul call it a 'body of death' ? What is the plea? Is this the condition of a Christian in general, and Paul specifically?

3. In Rom. 7:25, Paul gives the answer to the question posed in the previous verse. What is Paul's conclusion? (Rom. 3:24; 5:1; 6:11; 6:23; Rom. 8:1-4)

a. Given Paul's description of man in the proceeding verses - can a "moral" man have peace with God? If so, how?
