

## STUDY OF ROMANS

### REVIEW

1. Review previous drill questions.
2. The Jewish mind raised three objections to Paul's position of justification by faith in the gospel of Jesus Christ and the demonstration of God's grace. What were they?
3. How did Paul confront each of the objections?
4. Of what value was the Law in justification from sin? How did Paul vividly demonstrate this.
5. What benefit do Christians receive through Christ as a result of justification by faith?
6. Why did death pass to all men?
7. What should be the Christian's relation with respect to sin?

### XIII. Complete Redemption Provided in the Gospel (Rom. 8:1-39)

#### **A. Freedom in the Gospel (Rom. 8:1-11)**

1. From the last lesson you should have marked the following words (and their family) in Rom. 7:4 - 8:17, using four different colors. We will continue to use these.
  - (1) "Law", "commandment"
  - (2) "sin", "sinful", "evil"
  - (3) "flesh", "carnal", "fleshly"
  - (4) "spirit", "spiritual"
2. In Rom. 7:25, Paul's summary contrasts service to two different laws. What are these?  
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3. Forget the chapter break, for Paul simply continues building on the foundation of the previous chapter(s). The conclusion: **"There is therefore now..."**.
  - a. If without Christ and simply under the law, what was man's condition? (Rom. 8:24; 2 Thess. 2:15-16; Eph. 2:12; Rom. 3:20,23).  
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  - b. What is the requirement (8:1) to escape condemnation?  
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  - c. What is meant by "walk"? What is the difference between these two "walks"? (Eph. 2:10; Gal. 5:18ff; Col. 1:9-10; Col. 2:6-7; 1 John 2:6; 2 John 6; 3 John 1-4)  
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4. What is the law of sin and death?  
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a. Could man free himself from the law of sin and death?

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b. How would the Jewish mind view this?

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5. In vs. 2, Paul explains why there is no condemnation "**for...**". What is the law of the spirit of life in Jesus?

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6. Paul, going all the way back to Rom. 3:20ff, has been showing justification by law is impossible. This point is repeated in vs. 8:3. While man did not keep the law, who did and under what circumstances?

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7. According to the context, what purpose did "condemning sin in the flesh" accomplish?

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a. In whom are the "righteous requirements of the law" fulfilled?

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8. Paul presents two contrasts in the first half of chapter 8 - that of spirit vs. flesh. Note the contrast by filling out the following table:

| MATTERS OF THE SPIRIT vs. MATTERS OF THE FLESH |  |
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| vs. 1  | those who are <b>in Christ</b>   |
| vs. 2  | law of the spirit of <b>life</b> in Jesus Christ                                       |
| vs. 4  | <b>walk</b> according to the <b>spirit</b>   |
| vs. 5  | according to the spirit, ( <b>set their minds on</b> ) the things of the <b>spirit</b> |
| vs. 6-8  | mind set on spirit is <b>life</b> and <b>peace</b>                                     |

- a. What are the Two Different Modes of Conduct (8:4)

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- b. What are the Two Different Ways of Thinking (8:5)

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- c. What are the Two Different Spheres of Activity (8:9)

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- d. What are the Two Different Goals (8:6)

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9. In Rom. 8:9-10, Paul, describing the condition of being "in the spirit" uses a series of synonymous statements, 'Spirit of God dwells', 'have the Spirit of Christ', 'Christ in you'. To what is Paul referring when he uses these terms? (See Eph. 3:1-21; Eph. 5:18; Col. 3:16; Rom. 8:1)

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10. Having contrasted death and life, flesh and spirit in much of the preceding text, Paul's brief summation is given in 8:10,11 - what is the effect of 'Christ in you'? (Rom. 12:1-2) [Note the importance of the resurrection - see also Rom. 6:3-14, especially vss. 4, 8-12]

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1. The Jewish mind raised three objections to Paul's position of justification by faith in the gospel of Jesus Christ and the demonstration of God's grace. What were they?
2. What should be the Christians's relation to sin?
3. The shameful fruits of sin end in what, and the fruits of righteousness end in what?
4. To whom is there no condemnation?
5. Explain what it means to have a "carnal mind" and state the end result for having it.
6. If the Spirit of Him that raised up Jesus dwells in us, what promise do we have regarding our bodies?

### XIV. Complete Redemption Provided in the Gospel - Cont'd (Rom. 8:1-39)

#### **A. Sonship in the Gospel (Rom. 8:12-17)**

1. What is "**Therefore...**" the conclusion of Paul's whole argument (Rom. 8:12-17)? Why is this the conclusion (note the for phrases that follow)? See Gal. 3:26-4:7

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- b. What is the result of:

- (1) 'living according to the flesh

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- (2) according to the spirit'?

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- (3) Who are the sons of God?

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- c. What is the spirit of bondage spoken of (consider the context since chapter 2)?

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- d. Who were

- (1) 'heirs' according to the Jewish mind?

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(2) 'heirs' according to God? Rom. 4:13-16

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2. As children of God, what can one expect in this life (2 Tim. 3:12; 2 Cor. 4:16-18; Col. 3:1-4; Heb. 2:10)?

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**B. Eternal Glory in the Gospel (Rom. 8:18-30)**

1. What is the result of life on this earth and the outcome of life without Christ? Of life in Christ? (Rom. 1:18ff; 2 Pet. 2:9-10; 2 Pet. 3:7; 2 Cor. 5:9-11; 2 Thess. 1:3-12; Rom. 6:23)

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2. With what does Paul contrast the suffering and trials (his own and the Christian in general)? (2 Cor. 4:16-18)

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3. What is the hope of the Christian? (1 John 3:1-3; Titus 1:2, 3:4-8; 1 Pet. 1:3-5; 1 Cor. 15:35ff)

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a. What is the point Paul is making in Rom. 8:19-23?

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b. Why would Paul introduce the idea of not seeing that which is hoped for vs. seeing it? (suggestion: consider his audience). What is the attitude and behavior of our wait? (Rom. 8:25; Rom. 5:3; 1 John 3:1-8)

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4. In Rom. 8:26, Paul continues a thought with "Likewise..." (NKJV) or "In the same way..." (NASV). In the same way as what? What are the 'weaknesses' being discussed?  


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5. Considering the context (Consider the conditional statements in the verse - that is, the recipients) (Eph. 1:1-14; Col. 1:13-23; 1 John 5:3; 2 John 6; 1 Tim. 2:4; 2 Thess. 2:14):
  - a. What are the "all things" of Rom. 8:28?  


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  - b. What is the "good" he is considering?  


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6. The Eternal Righteousness of God In Review (8:29-30)

**C. Assurance of Salvation in the Gospel (8:31-39)**

1. To what "things" does Paul have reference in Rom. 8:31? What is his answer? (Rom. 8:1ff; Rom. 8:29-30; Rom. 1:16-17; Rom. 3:21-26; Rom. 5:6-11; Rom. 6:23; Rom. 8:31)  


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2. What is Paul's 'proof' that God is for us? (John 3:16; 1 John 4:10)  


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3. From the context of the 1st half of Romans, what is the significance of Paul's questions in verses 31-35? (bear in mind Paul's audience and theme throughout the book)  


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4. What more might be against the Christian beyond Rom. 8:38-39? Do these verses teach that man can not 'fall from grace'? (Gal. 5:1-4; Heb. 6:4-6; 2 Pet. 2:20). If not, what is Paul's point?  


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