

Sample Study

Romans 7-16

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Read - Ro. 7:1-25, other references as given.

Sanctification (Greek, fr. *hagios*, set apart, holy, sacred, pure, dedicated) is the process beginning at salvation that enables the Christian to grow in Christ-likeness and become progressively set apart from the world and dedicated to God. While justification is the divine act of God providing man with **positional holiness**, sanctification is the process whereby the Christian gains **practical holiness**.

1. Of the 52 times the word **law** is used in the book of Romans, the word appears 23 times in this chapter. It has been demonstrated that the Law is powerless to impart righteousness to man (Ro. 3:20). The question remains: What is the believer's continuing relationship to the Law?
 - a. The apostle Paul has already addressed various groups (1:18-32, 2:1-11) and a representative individual (2:17-27). Give two distinguishing characteristics of the group Paul is now addressing (v. 1).
 - b. How can Paul say the Law has jurisdiction or authority over a person as long as he lives if the Christian is not under Law but under grace (Ro. 7:1)?
2. The illustration of a Jewish marriage (vv. 2-4) is used to emphasize a very important truth. What is it?
3. Believers were made to die to the Law through the body of Christ (v. 4). The phrases **the body of Christ** and **My body** are used variously in Scripture.
 - a. From the following verses name three different ways these similar phrases are used (1 Cor. 11:24; Matt. 26:12; Eph. 5:23).
 - b. Which use of the phrase, **body of Christ**, do you think is meant in Ro. 7:4?
4.
 - a. For what reasons are believers joined to Christ?
 - b. What fruit should believers bear now that they are joined to Christ (Gal. 5:22, 23)?

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5. Occasionally a Christian will say that he has been told by the Holy Spirit to do something which directly contradicts the word of God. When questioned by another believer, he might respond by saying he is following the spirit of the Law and not the letter of the Law. (Note: Ro. 7:6, "**we should serve in the newness of the Spirit and not in the oldness of the letter,**" and 2 Cor. 3:6, "**the letter kills, but the spirit gives life**" are often used as support.)
 - a. In the two passages mentioned above, the phrase **the letter** is used similarly. To what does this phrase refer (cf. 2 Cor. 3:3)?
 - b. How would you answer someone who said to you, "I have prayed about it and the Holy Spirit has given me peace about leaving my wife?"

6. Many Christians are taught that believers have been released from the dietary and ceremonial aspects of the Law through the death of Christ but they are still obligated to keep the moral aspect of the Law (i.e., the Ten Commandments). Do you agree with this teaching? Why?

7.
 - a. How did the apostle Paul and Barnabas respond to the men from the Judean church who were teaching the brethren at Antioch that Christians must continue to observe the Law (the custom of Moses, Acts 15:1, 2)?
 - b. What two words does the apostle Paul use to describe the Galatian Christians who had been saved by faith but now were attempting to grow in Christ-likeness by adherence to the Law (Gal. 3:1-3)?

8. Give three specific statements that prove Christians are not obligated to keep the Law (Ro. 7:4-6).

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1.
 - a. They were believers (brethren) who were of Jewish descent or Gentile converts to Judaism because they knew the Law (v. 1).
 - b. Paul is making a general statement about the continuing jurisdiction of the Law over those in the Israelite community who have never been saved. The failure of an individual to keep the requirements of the Law does not nullify the Law.

2. The Christian cannot be under grace and the Law at the same time. In this analogy, the Christian is identified as the woman, the Law as the first husband who dies, and grace as the second husband.

3.
 - a.
 1. Symbolically, to refer to the bread used during a communion service (1 Cor. 11:24).
 2. Christ's physical body (Matt 26:12).
 3. The church of Jesus Christ (Eph. 5:23).
 - b. Christ's physical body that was crucified to release man from the Law and enable us to bear fruit for God.

4.
 - a.
 1. So they can bear fruit for God (v. 4).
 2. So they might serve God in the newness of the Spirit (v. 6).
 - b. The fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

5.
 - a. The Old Testament Law given by God through Moses to Israel.
 - b. The individual should be informed that the Holy Spirit will never lead a Christian contrary to the Word of God. The "letter" is not the Scriptures in its entirety but the Old Testament Law. The phrase, "**the letter kills**," is a reference to the righteous standards of the Mosaic Law which bring the knowledge of sin and death. Other answers will vary slightly.

6. No. The modern separation of the Law into three distinct divisions is not substantiated in Scripture. The body of revelation given to Moses on Mount Sinai is referred to as the Law throughout the book of Romans and other portions of the word of God (cf. Acts 7:53; Gal. 3:17-24; 1 Tim. 1:7; Heb. 10:1, etc.). If believers are still under the Moral Law (Ten Commandments), then Christians should be meeting on the Sabbath as the Seventh Day Adventists do. But Christ is the end of the Law (Ro. 10:4), and He taught that all the Law is fulfilled in the two commandments: love the Lord with all your heart and love your neighbor as yourself (Matt. 22:37-40). Some Christians feel apprehensive about not making the OT Law applicable to the Christian because they are afraid it will lead to lawlessness. There are over 300 commands in the New Testament for the Christian, so the believer is not without moral responsibility.

7.
 - a. They had great dissension and debate (disputation) with them (Acts 15:2).
 - b. Foolish and bewitched (v. 1).

8.
 1. **"You (believers) also have become dead"** (v. 4).
 2. **"We have been delivered from the Law"** (v. 6).
 3. **"Having died to what we should serve in the newness of the Spirit"** (v. 6).