

## ***Law and Gospel – Session 3***

1. **Introduction:** The Lutheran Difference explains that “In short, Law and Gospel are the means by which we can rightly understand the whole of the Christian faith.”

- a. What fundamental doctrines are captured by the quote above?
- b. Why do we need BOTH Law and Gospel?
- c. Why can't we just skip the Law part and rejoice in the Gospel?

2. Romans 8:1-2, “There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup>For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.”

- a. Last time we discussed our weakness, the strength, and the doggedness of the flesh. According to verse 1, what is the antidote to our sin-loving flesh?
- b. What do you think Paul means by “the law of the Spirit of life?”
- c. What does verse 2 tell us about the Spirit of Life?
- d. In whom is the Gospel power to “set you free” found (v2)?
- e. From what are we set free (v2)?
- f. **NOTE:** The NIV note for verse 2 tells us it is, “The controlling power of the Holy Spirit who is life-giving. Paul uses the word “law” in several different ways in Romans—to mean, a controlling power (here); God’s law (2:17–20; 9:31; 10:3–5); the Pentateuch (3:21b); the OT as a whole; and a principle (3:27).”

3. Romans 8:3 tells us, “For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh.”

- a. The paraphrase, *The Living Bible*, translates verse 3 as, “We aren’t saved from sin’s grasp by knowing the commandments of God because we can’t and don’t keep them, but God put into effect a different plan to save us. He sent his own Son in a human body like ours—except that ours are sinful—and destroyed sin’s control over us by giving himself as a sacrifice for our sins.”
- b. How does the idea of Christ as a sacrifice for us remind us of the OT Tabernacle System?

4. Romans 8:3 told us that Jesus “condemned sin in the flesh.” Now we learn in Romans 8:4-8, “In order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. <sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup> For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup> For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. <sup>8</sup> Those who are in the flesh cannot please God.”

a. According to verse 3, what did Jesus do for our fallen position? How does this eliminate hope in “Works Righteousness?”

b. What does it mean to “walk” not in the flesh but according to the Spirit (v4)? What is the enabling act that allows us to “walk not in the flesh but according to the Spirit?”

c. What does verse 5 say we are to set our minds upon?

d. What is the result of focusing on the flesh (v6-7)?

f. Does this passage mean a person who is currently focused on the flesh or who has focused in the past on the flesh is beyond redemption?

5. Now for the Good News, the Gospel. Romans 8:9-11, “You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup> But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.”