



# The Canadian *Lord's Day* Association

## Bible Course

## Acts to Revelation

Name: \_\_\_\_\_

## Lesson 12

### *Read Romans 6*

If a person is free from sin by dying with the Lord Jesus, his flesh and sin crucified, then he no longer serves sin or the devil. He is not a slave to sin. The question comes to us all who reigns or sits upon the throne of our life? Is it our sin or is it Christ?

1. Baptism: Paul pictures this as baptized into Christ's \_\_\_\_\_ and raised with Christ "in the likeness of His \_\_\_\_\_, just as in the baptism by immersion a person goes under the water and then is raised up. (Rom. 6: 1-5)
2. The old man is \_\_\_\_\_ that the body of sin might be \_\_\_\_\_ and henceforth not serve \_\_\_\_\_ (v. 6)
3. Every believer needs to be \_\_\_\_\_ to sin and \_\_\_\_\_ unto God through Jesus Christ (v. 11).
4. Sin should not \_\_\_\_\_ in our mortal bodies. We should not obey it in the \_\_\_\_\_ thereof. We should not yield ourselves or go along with sin as instruments of \_\_\_\_\_. If sin has \_\_\_\_\_ over us we are under the law, and not under grace.
5. Being under the law means that you are attempting to justify yourself in the presence of God by your own actions, by your own works. A person under grace (not the law) means that he trusts in Christ for all his salvation. Some would think this causes a person to sin more. How does Paul respond to this in Romans 6: 15-19? \_\_\_\_\_

6. In the last part of chapter 6 (v. 20-23), Paul drives home the contrast between the servant of sin and servant of righteousness ending with one of the most famous verses in the Bible. Write it out. \_\_\_\_\_
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### *Read Romans 7*

Remember that in chapters 1 – 3, Paul was showing us why we need God. Then in chapter 4 he described how a sinner becomes righteous (justification). In Chapter 5 we read some of the benefits of the gift of justification: peace with God, access to God, and joy in the hope of the future glory. Chapter 6 described another benefit of justification: freedom from the rule of sin. Yet, sinful habits still remain in the actual experience of believers. In chapter 7, Paul continues to explain the effects of justification, but changes from the comparison of slavery to and freedom from the law (chapter 6) to the comparison of human marriage and spiritual marriage. When a wife is married to her husband she is called to submit to his leadership. However, if her husband dies, she no longer has to obey the principles that he laid down while he was yet alive. Paul then make the comparison to the Church who before conversion was married to sin (Satan) and under the law, but now by grace sin is dead and she is married to a better husband, the Lord Jesus Christ. Even though she is married to Christ, she still struggles with the problem of indwelling sin. Until death, she sees herself as black, doing things she should not, and not doing the things she should. After death, in glory, the believer will have a perfect marriage with the Lord Jesus Christ.

7. A married woman is bound by the law to stay with her \_\_\_\_\_ as long as he lives. She is also bound to the \_\_\_\_\_ of her husband (v. 2). If she were to marry another man while the husband was alive, she would be called an \_\_\_\_\_.
8. Since the covenant of works lives in each of our hearts, we are by nature married to the law, seeking to live from the “do’s and don’ts.” Paul reminds the Roman Christians that they are become \_\_\_\_\_ to the law and \_\_\_\_\_ to Christ (v. 4). This clinging to the law is a sort of bondage. When a believer sees the law accomplished in Christ, it allows him “to serve in newness of \_\_\_\_\_, and not in the oldness of the \_\_\_\_\_ [of the law].” (Romans 7: 6).

9. Jesus came not to destroy the law but to fulfill. Paul wants this to be very clear. Is the law sin? His strong response is: \_\_\_\_\_. Paul then expresses what the law did to him. Paul, as you know was a very good Pharisee. He kept the law like no other. However, in his early life, Paul did not understand the spirituality of the law. This means, as Jesus taught, that the very look of lust at a woman was adultery; that the evil, hateful thought toward another man was murder. So Paul as a Pharisee could easily say of the first nine commandments, "I have kept all these things". However, the tenth commandment is one of the thoughts of the heart. Paul says that he had not known sin, except the law said, \_\_\_\_\_. But sin, taking occasion by the \_\_\_\_\_, wrought in me all manner of concupiscence. Concupiscence = violent sexual desire, lust. Strong's Greek concordance says: A longing for or desire after that which is forbidden. How does this compare to the dictionary? \_\_\_\_\_
10. Paul continues to speak personally. Paul was \_\_\_\_\_ without the law once: but when the commandment came, sin revived and I \_\_\_\_\_. Paul takes us back to the garden of Eden. The commandment [law] was ordained to [for] \_\_\_\_\_. God said, Do this and thou shalt live. Paul now finds the law to be unto \_\_\_\_\_ (v. 9-10). Paul is showing that if there is no law, there is no sin. For example, if the speed limit says Max: 55mph, and I go 60mph, I am guilty. But if there is no law on speed limit, I am not guilty in any way. The law brings guilt. So much more, the law of God brings guilt and death. Paul says of the law, "it \_\_\_\_\_ me" (v. 11).
11. When some modern theologians read Romans 7, they are confused. Paul struggles with indwelling sin? How can this be? Christians don't struggle with this do they? Paul must have written this before his conversion. No he did not. This is the life and struggle of a Christian. (*Carnal = pertaining to the flesh, sensual, worldly*) [Strong's Greek dictionary does not relate to the sexual like the word does today. It is a more general "affinity to natural sinful propensities."]

12. Now read Romans 7:13-20 and summarize Paul's struggles. \_\_\_\_\_

13. Paul sees that when he desired to do good, what is present with him?

\_\_\_\_\_ (v. 21) This is the picture of the "old man". Paul then speaks of the new man, which delights in what? \_\_\_\_\_.

There is a war. This is what Bunyan writes about in his famous book, Holy War.

In the midst of the war Paul cries out, " \_\_\_\_\_"  
\_\_\_\_\_ " (v. 24).

Note: The answer does not lie in himself, but in \_\_\_\_\_.

Paul concludes by saying that with the \_\_\_\_\_ he serves the law of God, but with the \_\_\_\_\_ he serves the law of sin.

**Evaluator:** \_\_\_\_\_

### **Meditation: The Burdened Sinner by John Newton**

1. Ah, what can I do,  
Or where be secure?  
If justice pursue,  
What heart can endure?  
The heart breaks asunder,  
Though hard as a stone,  
When God speaks in thunder,  
And makes Himself known.

2. With terror I read  
My sins heavy score;  
The numbers exceed  
The sands on the shore.  
Guilt makes me unable  
To stand or to flee;  
So Cain murdered Abel,  
And trembled like me.

3. Each sin, like His blood,  
With a terrible cry,  
Calls loudly on God,  
To strike from on high;  
Nor can my repentance,  
Extorted by fear,  
Reverse the just sentence,  
"Tis just, though severe.

4. The case is too plain,  
I have my own choice;  
Again, and again,  
I slighted His voice,  
His warnings neglected,  
His patience abused,  
His gospel rejected,  
His mercy refused.

5. And must I then go,  
Forever to dwell  
In torments and woe,  
With devils in hell?  
Oh, where is the Saviour  
I scorned in times past?  
His Word in my favour  
Would save me at last.

6. Lord Jesus on Thee  
I venture to call,  
Oh, look upon me,  
The vilest of all.  
For whom didst Thou languish,  
And bleed on the tree?  
Oh, pity my anguish,  
And say, "'Twas for thee."

7. A case such as mine  
Will honour Thy pow'r;  
All hell will repine,  
All heav'n will adore;  
If in condemnation,  
Strict justice takes place,  
It shines in salvation,  
More glorious through grace.