**Romans #18 Notes**

**Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_**

Romans Chapter 7

Overview

1. The title of this chapter is \_\_\_\_\_\_\_\_\_\_\_\_\_ to the \_\_\_\_\_\_\_\_\_.
2. Death to the Law \_\_\_\_\_\_\_\_\_\_ from the Law.
3. Death to the Law is through \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
4. Death to the Law destroys the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin.
5. Death to the Law delivers from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
6. Death to the Law delivers from the \_\_\_\_\_\_\_\_\_\_\_\_\_ the Law produces.
7. Partially following the Lord is \_\_\_\_\_\_ following Him.
8. In Romans 7 Paul is vividly portraying the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of trying to go back and live under the \_\_\_\_\_\_\_\_\_\_\_.

7.1-3

7.1

9. “Do you not know”-*agnoeite St 50-*Are you \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_? Do you lack the ability to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

10. “For”-*gar St 1063-*This conjunction introduces an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

11. “Know”-*ginoskousin St 1097-*[to those] knowing. This knowledge goes beyond the merely factual. This term was frequently used of a special \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ between the \_\_\_\_\_\_\_\_\_\_\_ who knows and the \_\_\_\_\_\_\_\_\_\_\_\_ of the knowledge. It was often used of the intimate relationship between husband and wife and between \_\_\_\_\_\_\_\_ and His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12. “the law”-*nomon St 3551 [torah* in Hebrew*].* This word generally means a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul has in mind the character of law—that which has binding \_\_\_\_\_\_\_\_\_\_\_\_\_ which is the fundamental \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of any law or regulation.

13. “dominion”-*kurieuei St 2961-rules over, has dominion over.* Here, Paul is personifying the Law as that which \_\_\_\_\_\_\_\_\_\_\_\_\_\_ human life. The Law has dominion over men until \_\_\_\_\_\_\_\_\_\_\_\_ ends its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul has previously declared that we have died with \_\_\_\_\_\_\_\_\_\_\_\_\_. Therefore, we died not only to \_\_\_\_\_\_\_\_, but we have died to the Law as a \_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_.

14. “Lives”-*ze St 2198- is alive.* This word means to be alive \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and refers to existence as opposed to \_\_\_\_\_\_\_\_\_\_\_\_ and nonexistence.

7.2

15. “Bound”-*dedetai St 1210. Dedetai* literally means to tie things together. In this context the use is figurative and means to cause someone to be under \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of someone or something else. It means to restrict or place under the jurisdiction of. It means to put under obligation. *Dedetai* is in the perfect tense. The perfect tense pictures \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. They are “bound together for life until \_\_\_\_\_\_\_\_\_\_\_\_\_\_ parts them.

16. “But”-The death of the wife’s husband brings about a \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

17. Paul uses the fundamental law of domestic relationship to illustrate the fact that only \_\_\_\_\_\_\_\_\_\_\_ breaks a legal bond. The dissolution of a relationship by death makes possible a \_\_\_\_\_\_\_ relationship.

18. “Released”-*katergetai St 2673*. This word means to make the power or force of something \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It means to reduce to inactivity, to do away with. *Katergetai* is in the perfect tense. The wife has been released and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in this state of release. She is permanently released.

19. This is not a treatise on marriage. Paul’s main point is that death breaks the \_\_\_\_\_\_ relationship and permanently makes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a new relationship.

7.3

20. “Marries”-*genetai St 1096—joined, to cause to become or to come into existence.* In this verse, a good translation would be “become another \_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_.

21. “adulteress”-*moichalis St 3428.* This word pertains to being unfaithful to one to whom one should remain faithful. Here, it would mean a wife who does not remain \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to her husband.

22. “But” is a term of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. One should pause and ask what is being contrasted. “If” is a conjunction that is used as a marker of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ decisively changes a person’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the Law.

23. “free”-*eleuthera St 1658. This adjective means freedom to* go where one likes, to be exempt from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7.4-6

7.4

24. In the same way that the wife’s husband’s death has freed her, death has ended the relationship of the faither to the Law. Our death with \_\_\_\_\_\_\_\_\_\_\_\_ has brought the old order to an end. We are now free to be joined to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

25. We are dead to the Law. Death ends \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Christ, not the \_\_\_\_\_\_\_\_\_ is to have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over us. The faither’s rule of life is Christ, not the law. It is not a matter of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and trying but of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and relying. The Law is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ husband: strict, inflexible, stern, rigid, demanding and unbending. The \_\_\_\_\_\_\_\_\_ is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ husband: merciful and gracious. By His power and life, He enables me to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Him.

26. There are two purposes for our union with Christ in His death: 1) we might \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to Christ and 2) we are to be \_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the glory of God. Bearing fruit is living a life that is \_\_\_\_\_\_\_\_\_\_\_\_ to God.

27. We are \_\_\_\_\_\_\_\_\_ to the \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Our relationship is not a \_\_\_\_\_\_\_\_\_\_\_\_ relationship. Christianity is a relationship with a living \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Christianity is not about \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but about \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7.5

28. “were”-*emen St 1510.* Were is in the imperfect tense. This speaks of action in the past that is durative-ongoing, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. When we were unregenerate, we were dead in our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and sins and under the rule and \_\_\_\_\_\_\_\_\_\_\_\_\_ of our fallen \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ inherited from Adam. We had no choice but to obey the strong desires of our unregenerate \_\_\_\_\_\_\_\_\_\_\_\_\_.

29. “flesh”-*sarki St 4561-Sarki (fr sarx)* is the outlook of mankind which is continually oriented toward \_\_\_\_\_\_\_\_, is prone to \_\_\_\_\_\_\_, is opposed to \_\_\_\_\_\_\_\_, and which pursues its own ends in self-sufficient \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from God. *Sarki* denotes the entire human being as affected by \_\_\_\_\_\_\_\_. To live in the flesh is to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by that evil complex.

30. “passions of sins”-*pathemata (St 3804) ton (St 3588) hamartion (St 266).* This is a genitive expression in the Greek. It can be translated as impulses or emotions that \_\_\_\_\_\_\_\_\_\_ to sin. “Aroused” is not in the Greek text, but does accurately reflect the intent of this passage. It is not that the Law originated these sinful passions, but that by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ them it stirred up the strong \_\_\_\_\_\_\_\_\_\_\_\_ to do them.

31. These sinful passions effectively and efficiently exerted their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the members of our bodies.

32. The sinful passions at work in unbelievers produce a corrupt and perishable \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_.

7.6

33. We have been discharged from the \_\_\_\_\_\_\_ like the woman was discharged from the legality that bound her to her husband. Believers have died to the \_\_\_\_\_\_\_\_\_\_\_\_\_ the Law once exerted over them. The passive voice of “having died” speaks of \_\_\_\_\_\_\_\_’s power causing us to die to the Law which held us as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. By sharing in Christ’s death, we have in fact \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ died to sin and the \_\_\_\_\_\_\_\_\_. When we died with Christ, we died to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ power of the Law.

34. “So that”-*hoste St 5620-therefore, in order for.* This word indicates an implicated \_\_\_\_\_\_\_\_\_\_\_. This verse represents a fulfillment of Ezekiel’s prophecy of the New Covenant where God promised a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ “heart transplant” for Israel. See Ez. 36.26,27

35. We now exist in a sphere of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit. We should not foolishly fall into the trap of choosing to place ourselves back under the Law in \_\_\_\_\_ \_\_\_\_\_\_\_\_\_.

36. The Law has no power to give \_\_\_\_\_\_\_\_ and to produce a service \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God. Only God can impart \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_.

37. The death to the \_\_\_\_\_\_\_\_\_\_\_\_\_ of the Law has set us free to the \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ in Christ.

38. “Oldness”-*palaioteti* St 3821-worn out, useless, obsolete. Enabled by the Spirt, believers can now serve the Lord, even keeping the Law, not because of being in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the Law, but because of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the Spirit we have because of our identification with Christ. By daily walking and talking with our Lord and Savior, we can go from \_\_\_\_\_power in the Law to \_\_\_\_\_ power in Him.

39. In \_\_\_\_\_\_\_\_\_\_ God’s love was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and His Law was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7.7-9

7.7

40. The Law is \_\_\_\_\_\_\_ sin. The Law is the \_\_\_\_\_\_\_\_\_ by which sin is made \_\_\_\_\_\_\_\_\_\_\_\_. The Law’s special ministry is that of being a great sin \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. One might never know that he/she was sinning if the Law did not spell this out specifically. The Law is holy, just, good, and spiritual. It is, however, powerless to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ not because it is sinful and deadly, but because we are \_\_\_\_\_\_\_\_\_\_\_\_\_ and our sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

41. The Law reveals the divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and as faithers compare themselves against that standard, we can accurately \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin, which is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to meet the standard. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by which the real \_\_\_\_\_\_\_\_\_\_\_ about sin becomes known is the \_\_\_\_\_\_\_\_\_\_. The desire for what is forbidden is the first conscious form of \_\_\_\_\_\_\_\_\_.

42. Covetousness is simply craving \_\_\_\_\_\_\_\_\_\_\_ of what you have enough of already.

43. Something in human nature wants to \_\_\_\_\_\_\_\_\_\_\_ whenever a \_\_\_\_\_\_\_ is given. Paul is saying that a time came when he knew that coveting was \_\_\_\_\_\_. That discovery unveiled all the rest of his \_\_\_\_\_\_\_.

44. The Apostle Paul, who led an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ religious life prior to becoming a follower of Jesus, wrestled with the sin of covetousness. By studying the Law, he recognized covetousness for what it was, a sin. God’s \_\_\_\_\_\_\_\_\_\_ changed Paul. Gratefulness overcomes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ The Epistles penned by Paul overflow with gratefulness for God’s grace.

7.8

45. This verse is speaking of sin as the principle \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of action. Without the incitement produced by the \_\_\_\_\_\_\_\_\_, the evil nature was relatively \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

46. “Opportunity”-*aphormen St 874-*occasion, starting point, base of operations, an opportunity, or a circumstance from which another action becomes possible. *Aphormen* is a place from which movement or an \_\_\_\_\_\_\_\_\_\_ can be made. Sin uses the specific requirements of the \_\_\_\_\_\_\_\_\_\_\_ as a \_\_\_\_\_\_\_\_\_ of operation from which to launch its evil work. The law was not intended to be the \_\_\_\_\_\_\_\_\_\_\_ by which \_\_\_\_\_\_\_ would launch its attack, but sin took \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of this opportunity to stir up the sin nature. The flesh, seeks a base of operations in the faither’s new freedom in \_\_\_\_\_\_\_\_\_\_\_\_\_\_. It does so by turning \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, indulging \_\_\_\_\_\_\_\_\_\_\_, using freedom as an \_\_\_\_\_\_\_\_\_\_\_\_\_ to do anything one’s sinful nature wants to do. No one can fully understand the full force of the evil nature of the flesh until something is presented that calls them forth into decided action. The occasion for Paul was the Law crossing his path and irritating and exciting the strong inclinations of his \_\_\_\_\_\_\_\_\_\_\_.

47. The command of the Law not to have evil desires actually accomplished the goal of Paul having \_\_\_\_\_\_\_\_ evil desires. “Produced”-*kateirgasato St 2716-*operate in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and efficacious manner. The idea is to do it with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and achieve an end or come to a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Always remember sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_ your friend.

48. “Dead” does not mean non-existent, but \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This verse is not saying that a person is without sin when there is no Law, but is emphasizing that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin is not aroused to activity when there is no Law. Without a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin is not realized. Sin is dead in the sense that it is inert and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. There were sins \_\_\_\_\_\_\_\_\_\_\_\_\_ the Law was given, but the sin \_\_\_\_\_\_\_\_\_\_\_\_\_ was not recognized until the Law provoked it.

7.9

49. Paul and every other person who was once dead in trespasses and sins experienced no dread of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and harbored no conscientiousness of \_\_\_\_\_\_\_\_\_\_\_. He felt fine until the Law had its \_\_\_\_\_\_\_\_\_\_\_\_\_\_ on him. Life without the Law allowed the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin to lie dormant. However when the Law came, sin came to life in clear \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

50. “Commandment” *entoles St 1785-*An *entoles* is an order that calls for one to carry out a specific \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_. When the commandment came and said “\_\_\_\_\_\_\_\_\_\_\_\_”, the sin nature was suddenly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul began to understand the true requirements of the God’s moral Law when the law presented itself to his conscience and broke in upon his supposed state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and imposed its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ upon the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ tendencies. The same thing happens today. When it does, a strange phenomenon occurs. Something arouses within individuals a strong desire to do the things that are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Think of individuals reared in a Christian home and then for the first time in their lives are thrust out into a different lifestyle or different crowd of people. The new crowd does things that these sheltered individuals have been taught are wrong. They resist for awhile, but fine themselves \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by something within them that wants very badly to do these things.

51. “Sin revived”-*hamartia St 266 anezesen St 326—*Sin came to \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ and manifested itself for the \_\_\_\_\_\_\_\_ it really was.52. “I died.” *Ego (St 1473)[I] de St 1161 [then] apethanon St 599 [died].* Paul came to realize that he was a \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and came to comprehend his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because breakers of the Law deserve to die. He felt within himself the sentence of death and experienced \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in contrast to the \_\_\_\_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ he had before.

53. Paul became conscious of the sinfulness of \_\_\_\_\_\_ and realized that he was in a state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from God. Spiritual death involved the absence of any ability to work \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the realization of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and doom.

7.10-12

7.10

54. Obedience to the command of God meant that \_\_\_\_\_\_\_ would continue, whereas \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ meant death would come. Paul discovers that \_\_\_\_\_\_\_\_\_\_’s experience and his are similar. The commandment was meant to bring \_\_\_\_\_\_\_\_\_\_, but brought \_\_\_\_\_\_\_\_\_\_\_\_\_.

55. If we could keep it perfectly every moment of every day our lives. We would be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_. The only man Who kept it perfectly was the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. As we are confronted with the Law we realize our own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the Law and have to face up to the awful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of a broken Law which is death.

56. “Found”-*heurethe St 2147*-proved to be. This word means to find either with a previous search or to find out by inquiry. To \_\_\_\_\_\_\_\_\_\_\_. To \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In the context of this verse, this verb expresses the idea of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at such an unexpected result regarding the Law. The passive voice indicates that this was not the result of vigorous search but was disclosed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ anu initiative on the part of the subject. This discovery would definitely surprise the Jewish person who learned for the first time that he/she had no moral \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over the Gentiles who were dubbed “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,” while Jews considered themselves \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

57. Paul expected his life under the Law to \_\_\_\_\_\_\_\_\_ eternal life. Instead he discovered that he was condemned to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because law reveals \_\_\_\_\_\_\_\_\_\_. And, the wages of sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7.11

58. “taking occasion”—taking-*labousa St 2983-*having taken, got hold of something by laying hands on or grasping and occasion-*aphormen St 874*-an occasion or opportunity producing a tendency toward something else. The Law, using the sin nature in Paul as a base camp, brought out the \_\_\_\_\_\_\_\_\_\_\_\_ of sin all the more. This condition Paul calls \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

59. “deceived” *exepatesen St 1818-beguile, seduce, deceive. Exepatesen* doesn’t mean to just give a \_\_\_\_\_\_\_\_\_\_\_ impression; it means to actively \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. Thus it means to cause someone to trust or accept false ideas about something with the implication of leading that person \_\_\_\_\_\_\_ of the \_\_\_\_\_\_\_\_\_\_\_\_ way into \_\_\_\_\_\_\_\_\_\_\_\_ and especially to \_\_\_\_\_\_\_.

60. Sin deceives by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul expected the commandment of the Law to yield \_\_\_\_\_\_\_\_\_\_\_\_. Rather, it became the occasion for \_\_\_\_\_\_\_ and subsequently for death. Paul felt deceived. The perpetrator of this deception was not the commandment of the Law itself, but \_\_\_\_\_\_\_\_. The commandment was merely the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by which Sin deceived him.

61. Perforamnce based Christianity does \_\_\_\_\_\_ work. The result is more \_\_\_\_\_\_\_\_\_\_\_ more loss, more sense of \_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_. When God warns us away from Sin, He warns us away of something that will\_\_\_\_\_\_\_\_ us.

7.12

62. The fact that the Law reveals, arouses, and condemns sin and brings death to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ does not make the Law itself \_\_\_\_\_\_\_\_\_. The Law is holy (*hagios St 40-set apart from the common and profane),* just (*dikaia St 1342-righteous, right, upright in God’s eyes)* and good (*agathe St 18-good, profitable, useful).* These attributes express the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Living God Whose Law it is.

63. The misuse of the Law at the hands of sin has not altered its essential character. The Law is good in that it exposes sin man’s condition of sin and demonstrates humanity’s desperate need for a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7.13

64. Paul is saying thatSin, at the touch of the Law,was forced to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ as sin and that meant \_\_\_\_\_\_\_\_\_\_\_\_ for him. The contact of the Law showed the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. Paul’s answer to the question he anticipates his readers asking re-empasizes that the spiritual death he died was absolutely \_\_\_\_\_\_ caused by the Law but by the \_\_\_\_\_\_\_\_ in him that was exposed by the Law.

65. The more fully the Law revealed itself in new and fresh commands to Paul’s soul, the more intense and desperate became the Sin nature’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to it. Paul’s point is that the Law \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin in an extraordinary manner, Because Sin can use something good like the Law to its own advantage to promote evil, one can see clearly how \_\_\_\_\_\_\_\_ sin is. Sin is so utterly sinful that it can \_\_\_\_\_\_\_\_\_\_\_\_ and undermine the purpose of God’s Law.

66. Sin \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the blemishes that were there all the time.

67. The Law \_\_\_\_\_\_\_\_\_\_\_\_\_ sin. The Law \_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin. The Law magnifies \_\_\_\_\_\_\_\_.