

## **Romans 7 Part 2 Study Guide**

- **Reflect on the teaching that the old covenant has passed away and understand how it relates to the believer's flesh.**
- **Stop awakening the flesh by relying on the law for producing fruit unto God.**
- **Accept and believe that the believer is dead to the law in the body of Christ.**
- **Understand that Christ is the end of the law to those who believe, and rely on His grace for handling inner struggles and sinful passions.**
- **Recognize that bearing fruit to God happens naturally through being joined to Christ, rather than through self-effort or outward behavior modification.**

## TRANSCRIPTS

Continuing in Romans seven, I want you to know that I realize this teaching can sound controversial, that it can sound a little harsh and I hope it's not coming across harsh as a mean, but rather it's coming across very forward. And it may actually give you sort of this sense of an affront. And I want you to know that that would be natural and be normal if you're hearing this and you feel that way.

I'm not saying if you, if you don't agree with me, you're, you're operating under the flesh. But I will say this, that the teachings that the old covenant has passed away is contrary to our flesh. And we need to, to understand when we said in the verse of five there that the sinful passions of the flesh are aroused by the law. We need to understand that our flesh loves the law, our flesh desires the law.

And we should ask why? Because the flesh is longing for self-satisfaction, it is longing for sin. So when we aim to look at the scripture rightly and to remove the law from the believer's life as a way of code of producing fruit unto God. Your flesh is not going to enjoy it. And it is also why we see persecution come towards this teaching. And it isn't towards me, it isn't towards you.

It isn't towards a grace new covenant preacher. It isn't towards them towards them specifically. But rather to this doctrine, the idea that we want to put down the flesh, right? The Bible says that the flesh is in immunity. It's at war with the spirit. But here's the issue that we need to think about is that when you got saved, your flesh was put down, the Bible says your flesh was crucified with Christ.

How do we revive this flesh? Well, it says it very clearly in Romans seven, right? Is that my sinful passions of the flesh are aroused by the law. I'm waking up my flesh with the law. So if I dabble in this law, I have awoken the flesh that was once put down, it was put away. The

**Bible says, when, when anything right is crucified with Christ, it's made of no effect.**

**It's, it's no longer at play, it's not operating. And we're gonna see in Romans seven where Paul is gonna say I was alive once apart from the law. Well, as we read in that, we're gonna see that he was alive once. When was that? It was when he had first received the gospel, he was alive, right? You have passed from death into life. But what happens is to the believer is we bring back the law, we arouse the flesh and now we have war within ourselves.**

**We have war that we're trying to put down in, in, in the practical sense of sin. But now we have it within us. So the desire for sin, the passion of the sin is in us. And if we could really think that through and come to that conclusion, that that's true. Then when we have these sinful passions arousal, I mean, like an outbreak of sin, right? You're doing good.**

**Everything's fine. You don't know what happened. Somebody might say, well, you woke up on the wrong side of the bed, you're grumpy, you're this, you're that. Now some of that can be from being tired. I understand. But in a spiritual sense, what's happening is that I've gone back to the law. Maybe I've condemned myself according to the law.**

**Maybe I've heard the law in preaching or teaching, maybe I'm actually physically trying to keep the law to, to accomplish a remedy to this sin. And what I've created is an inner turmoil, an inner war that's raging in me. And this is what it looks like. I hate the sin. I agree that I shouldn't do this sin, but I seem powerless to do it. And I go to God and I say, God take it away without realizing that God has already taken it away.**

**If we look at some ideas in the Bible and we don't have to look at these verses. You might know them Paul in his epistles. He's writing that he's dealing with a thorn in the flesh. And now there's a lot of**

debate as to what this thorn is and it doesn't really matter contextually to what we're talking about. But the answer that ultimately comes from God is that His grace is sufficient for Him, meaning the favor he's already given Him.

The undeserved, unmerited favor that he's already given Paul is sufficient to handle this issue. And we might look at that and say, well, gosh, God doesn't actually deal with the problem that Paul has. But in fact, he has already dealt with that problem. The problem of inner turmoil and inner struggle and the sinful passions of the flesh have already been put away.

So what we need to do is accept the teaching that this law, this, this outward behavior modification that we're trying to get has already been put away because when we try to do it that way, right, we are operating in the flesh and that produces outward sin that's already been put away in Christ. You died to the law in the body of Christ that you might be joined with another Him who was resurrected from the dead that you might bear fruit to God.

Let's talk about this bearing fruit for just a second before we move on. Bearing fruit happens naturally. An apple tree produces apples because it's an apple tree. It is not working to produce it. It produces it because it's who it is. You bear fruit to God. Not because you're trying to pressure and apply, you know, the five great steps to being this or how to be a better mother.

That's humanism. And there's nothing wrong with practical steps once we know this. But the truth is if we're not going back to the work of Christ, if we're not going back to the cross where he dies, right for you as you and he dies as God and puts away this law. If we're not going back to that as the source, then all of that is emptiness and it won't work.

And what will it will produce is, is it will produce a Christian who is, who is truly trying and yet truly struggling. And that's a place that's

always uncomfortable for the believer. That's a place that always makes us feel like a failure. And ultimately, it will make, it will create a space in our heart and in our mind that might say I'm not sure, maybe I'm not really saved.

Maybe God doesn't really love me. Maybe God doesn't have a plan for me because he knows who I am because I know who I am. And instead of agreeing with God about being dead to the law and the body of Christ, I start to agree with my flesh that I cannot get over this sin. And so there remains this struggle. And even though the believer doesn't normally give in to the idea that they are just going to commit it and they're just gonna keep committing it.

What they do is they continue to struggle in it and they continue to hate the sin and ultimately start to hate themselves. That's a terrible place for the believer. It's a defeated place for the believer. So we could see here that Romans seven is sort of like this amazing clarification of what's being said in Romans one through six that you cannot be justified by the law in, in the first couple of chapters, it's talking about sort of the nature of man, this fleshly nature and how as it

resists God, it falls deeper and deeper and deeper into sin. Why? Because the flesh takes it there because the flesh loves sin. This war is already won. God has already made a provision to deal with this issue. What we need to do is accept it. You are dead to the law in the body of Christ. And the good news in Romans 10 4 in the Brian literal, we're gonna look at the Brian literal Bible here.

It's gonna say for the end of the law is Christ unto righteousness to everyone believing, believing. What when, when we believe that we are dead to the law and the body of Christ, right? In the redemptive power of that death that he has ransom to me from sin. And I am joined to him, then he is the end of the law. In fact, the Bible is gonna say that Christ is the law.

**I remember years ago looking through these verses and trying to figure out how I'm, I'm kind of a linear thinker and I want to know how I want to know how God justified himself in making me dead to the law and the body of Christ. Because not only does God in his nature, right? In dwelling Christ, the Bible says Christ is God in Him is the the the fullness of the Godhead.**

**So he represents God, not only is he born of a woman, so he represents me, right? And when he dies, both parties to this covenant have died. And we know from that first verse that the law only is applied to someone who is living. So we both die that, that, that, that gets rid of it, but not just that Christ actually is the embodiment of the law. In that same book in Colossians, it's gonna say for the law was a shadow and a type of the substance was the person of Jesus was the body of Christ.**

**He himself is the perfect law. That's important because not only is God die in the form of Christ as a covenant member, not only does man die in the body of Christ as a covenant member. But the law itself right is crucified with Christ. He is the embodiment of the law. That law was always about him. When it was applied to man in the Jewish culture, it was meant to drive them to the altar in Exodus 20.**

**When we see the 10 commandments given the 11th commandment, we never pay attention to. I use I say it's the 11th commandment but right after the 10 commandments, he's in the very next verse is gonna say, build an altar of unhh stones. If this law was always intended to be kept and kept perfectly, then why the altar? That altar was a picture of Christ, an atonement sacrifice that would come, it was a shadow and a type.**

**It always should point to him. The Bible makes many references to this law, drawing men to Christ and it only existed until Christ came. So for the believer, when we read that Christ is the end of the law to all unto righteousness unto all who believe? What is the component**

there? The component is that to believe it is not the end of the law to all people.

The law is still in effect in the world to the gentiles. The law of their conscience is still in effect to the law of the Jews. It is still in effect but to the believer, it has become of no effect. You are separate from the law because you believe in the context of what we believe matters, that Christ is the end of the law. He has put that law away and we have entered into a new covenant.

Now we're gonna go back to the idea that the law can be divided because as we get to verse seven, we're gonna see that Paul is going to mention and reference a very specific type of law that he's referring to when he says the law. Remember we talked about that some folks in, in Christianity will, will make this argument that God is the same yesterday today and forever and that He didn't come to abolish the law, but to fulfill it, that's how they'll always use it when they are trying to

justify using the law for sanctification or to produce fruit to God. And we saw that the only way we produce fruit to God is to be joined to another, right? It's almost like there's two Christs going talking on here, there is Jesus Christ which is always mentioned. His name is Jesus Christ in the New Testament. I'm sorry in the, in the gospels, in the gospels, right before the cross.

by the way, when does the New Testament begin? The New Testament begins at the resurrection of Christ. So, Matthew Mark Luke and John and those gospels are actually describing his presence, his fulfilling of the law under the old covenant. The Bible says that Jesus was born of a woman under the law, he was born under the law. So in the Old Testament is describing his coming.

The gospels are describing while he's here. But the new covenant doesn't begin until the resurrection. So all those verses that we talk about, people say I only read the red letter words well, but that is the

**Jesus Christ who would die to the law that you might be free, right? You would die with him. But when we are joined to another he who is resurrected, right?**

**His name is changed. You can look it up for yourself. He becomes Christ, Jesus instead of Jesus Christ, the title of the Messiah. The anointed one is always before his name. Why? Because he has taken on a different name because he is in a different covenant and there's much to say about that. But the truth is if we only look to the red letters, we see Christ fulfilling the law.**

**If we see his words after God breathes scriptures that come in the epistles. After we see the words of Christ about this new covenant, you are joined to him and that is where we bear fruit. Not to say that we discount the Gospel because it is describing him here. It is describing him, but he is still speaking in shadows and types and we would call those parables and even the disciples are confused about that on the night that he was betrayed in the upper room.**

**Jesus told the disciples, I have much to tell you, but you aren't yet ready. And we know that what he is wanting to tell them and what he will tell them comes through the revelations to them, to them in their later writings and to Paul. So we wanna to bear fruit to God. But what law are we talking about? Let's go to number seven. It says, what then shall we say is the law sin?**

**This becomes an argument, right? Paul knows this teaching is provocative. He knows it's a bit aggressive. He understands that there's gonna be objection to it. And he says, certainly not, indeed. I would not have been mindful of sin. If not for the law. Let's take a second right here. The law comes in part to give us to help us to acknowledge sin.**

**For from the law comes the knowledge of sin, not holiness, from the law does not come holiness. It comes the knowledge of sin we're gonna see in other verses where the law, the Bible says that the law**



comes, that sin might abound. It doesn't just give us a mindfulness of sin. We're going to see in the next verse how it makes it abound. But the law comes because it, it, it helps us to recognize not just our need for Christ, but the need to get rid of this old flesh, this old man, this

equation we talked about that the law plus me equals outward sin. And that's not a good thing. We want to get rid of that. So is the law sin. No, the law is perfect. I want you to understand the law is perfect. It's commandments are holy and right. But it does not have the power, the bending power to apply grace. It is, it stands against you. It, it gives you the knowledge of sin.

It is from this knowledge that we feel guilty in shame and condemnation and have the need or this inward yearning for a newness of life. For a savior says, I would not have been aware of coveted if the law had said thou shalt not covet. Now, what law is he talking about here, people who say the ceremonial law has passed away, the judicial law has passed away, but God's moral law remains.

Now, when they're talking about the moral law, they're talking about the 10 commandments. Always, always, always. And again, it goes right back to God's the same yesterday today forever and he doesn't come to abolish the law but to fulfill it. But here we see this problem with this idea that these other two types of law have passed, but the moral law remains because Paul is not going to talk about the ceremonial law here that he's acknowledging he's gonna talk about what, what

they would quote as the moral law coveting number 10 of one through 10. Number 10 is coveting, thou shalt not covet. Now check this out says for I would not have known or been aware of coveting if the law had said, thou shalt not covet but sin. Here's the equation. But sin seizing opportunity through the commandment produced in me, every kind of covetous desire for apart from the law, sin is dead.

**If Christians understood this principle, they would reject 90% of what's being taught to them in Christendom and in books and in writings. Because here, it's making a very clear statement that I would have not known what covetousness even was. If the law had said thou shalt not covet. But sin sees the opportunity through the commandment.**

**The commandment is perfect. There's nothing wrong with the commandment. There's something wrong with me in my flesh. The law is not sin, I have sin. So the law brings to light that sin and it does something else, it magnifies it. I see it, but it does more than that. It doesn't, it doesn't just give me knowledge of it. It actually produces in me.**

**Now he says here, but since seizing opportunity through the commandment produce in me, every kind of covetousness. This is the passion, the sinful passion, every covetousness, desire or every coveting desire for apart from the law, sin is dead. So we have a choice. Do we stay alive and put the law away and let the law die and us die to the law and the body of Christ or do we revive the law?**

**And it takes opportunity through the commandment which I'm trying to apply to myself for the, to produce fruit to God. That's what we think. Yet it produces outward sin in my life. And he says it right here for apart from the law, sin is dead. If you have a sin problem, we have to acknowledge that we have exposed ourselves to the law and this law has come back and it has revived sin in my life.**

**Let us keep sin dead by keeping the law put away in the body of Christ. Now, if that's not enough, we shall, we should go on to verse nine. And he's gonna say it once I was alive apart from the law. But when the commandment came, sin sprang to life and I died. So I discovered that the very commandment that was meant to bring life actually brought death for sin, seizing opportunity through the commandment deceived me and through the commandment put me to death.**

**This is an interesting thing, right? Because he's gonna say, not only does this, does this law spring into life, but when it springs into life, he says, I died. Remember right before that? He's gonna say from apart from the law, sin is dead. Somebody has to die here. If the law doesn't die, I die. If the law dies. If I am free from the law, I should say then I live because I'm joined with him who's resurrected.**

**If I let the law be dead, if I let the law be of no effect in my life, then I live and I produce fruit to God. But if I let it be alive, if I bring it back to a life, I put myself back under the law, then what happens is sin springs alive and I die. It's interesting that he says it deceives me and I don't want you to be deceived so often. We are deceived by those who teach and preach the law and the law itself because it has a holiness to it.**

**And I agree the law has, has holiness to it. When we look at it, we say what it could possibly be wrong with not murdering, not committing adultery, not lying. And I've said before, the law is perfect. There's nothing wrong with that law. There's something wrong with me. If I write on, on my glass, windows in every glass window in my house. And I say what I write and looked and I say, whatever you do don't throw a rock at this window.**

**It's just a matter of time. Maybe somebody won't throw the rock. But everyone who reads that is going to think about throwing a rock at it. Tell your little, your Children don't touch the No. My day it was a VCR don't touch it when my kids were little. It was a VR, don't touch the VCR man. As soon as I said no to that thing, these kids were up standing in there sticking their fingers where the tape goes.**

**Maybe it's a DVD player, maybe it's an Xbox now. Our new grand baby likes to push the light off on the Xbox. Do you know why she does that? Well, she likes the light, but the truth is as soon as we said, no man, she is drawn to that light. There's something in her that, that is wanting to defy that law. So how then does it deceive us? Well, it deceives us because it deceives us into believing that somehow by**

**following this law that has an appearance of holiness will produce holiness in me.**

**That's the deception, that's the flaw. And we're gonna finish out this teaching with the next verse verse 13. It says, did that which then is good, become death to me. Certainly not law did not bring the death by the way we're gonna see. But in order that sin might be exposed as sin, it produced death. What produced death did sin? Sin produced the death?**

**It produced death in me through that which was good so that through the commandment, sin might become utterly sinful. We think that the commandment comes to bring purity, to bring life, to bring holiness. We might use these words as sanctification. People say it's progressive that the more that you follow it, the more that it'll produce good things in your life, the more it produces a life of holiness, essentially a life with less sin.**

**But in fact, what it says here is that, that it comes, that sin would be seen as utterly sinful. Remember I said before that the commandment comes to shine light on that sin. It, it, it is exposing it for from the law comes the knowledge of sin, but it also produces passions of the flesh. So it's a dangerous thing. We can't just use the law right to produce holiness because it's holy because its commandments are perfectly a right.**

**But because why, because it's dangerous for us because it also produces the sinful passions of the flesh. It produces in me desire to sin. It has a twofold nature. Yes. It, it, it, it tells us what sin is, but it also through my flesh produces that same sin. It's dangerous for us and it deceives us. Oh.**