

ROMANS 7 PART 1 STUDY GUIDE

- **Study and analyze the book of Romans, specifically chapter seven, to better understand its teachings on the end of the old covenant.**
- **Examine the relationship between the old covenant and the new covenant as described in Romans seven and Hebrews nine.**
- **Explore the concept of the believer's relationship with the law, including the moral, ceremonial, and judicial aspects.**
- **Investigate the implications of being released from the old covenant and the significance of being joined to the risen Christ in the new covenant.**
- **Clarify and communicate the distinction between the old covenant law and new covenant teaching.**

TRANSCRIPT

We're looking today at Romans seven. And what we're gonna do through this next couple of sessions is we're gonna go through Romans seven. mostly the whole chapter, but we're gonna really emphasize on the points that are being made here about the end of the old covenant. And which is interesting because as we talk about Romans seven, we find that God's going to describe this relationship as a marriage relationship, one that he has with the Jews.

God always describes the Jewish people as his spouse, his wife and that they're in a marriage covenant when we see the beginning of the new covenant in Hebrews nine, which we'll get to in a later session. We see that this relationship changes not to be confused with the church who's always seen as the bride of Christ, but rather the individuals and we'll see that that relationship is one of son and inheritance that comes to us from a will.

But when we look through Romans seven, there's some highlights in here that we need to look at. I wanna go verse by verse through some parts of it, but there are some highlights in it. And, and before we get into the meat of this, I want to say that there's some real confusion in the church regarding whether or not a Christian is still under the old covenant.

Which is ironic because I think if we talk to most Christians and we ask them, are you a new covenant Christian or an old covenant Christian? 100%? They would probably say, I believe they would say they are new covenant Christians. However, a really poor doctrine has leaked into the church over time. And in fact, it was around in Paul's Day.

The book of Galatians speaks to this issue specifically as to whether or not the believer once saved, right? Has Jesus then needs to follow the law for a term. We would call sanctification or holiness. And now in that book, it's gonna describe how this is strictly prohibited.

However, we find that in the doctrines of the church, in most youtube videos you watch not to say that there's not grace preachers out there, but it's overwhelming.

It's overwhelming this idea that somehow when we get saved, God enables us to keep the law which is fundamentally flawed. It isn't what's happening at all. Rather the law was an external force, right? It worked from the outside in and it gave external laws, laws of ceremonial laws, judicial laws and what the church would call moral laws. And it's unfortunate that we see them separate like that right?

No place in the scripture. Does God allow for a separation of the law into these three parts? But what a Christian generally believe and what a lot of people will say is that yes, I agree. The ceremonial laws passed away. The judicial law is not for us, but God's moral laws never change. And generally we see these two verses given in a mantra and here's how it goes.

Tell me if you've ever heard it, it says something like this. Well, God is the same yesterday today and forever and his moral laws are still in effect. God did not come to abolish the law. That's how it goes unfortunate, right? Because it really misses the mark of what God is actually doing in this new covenant because in the new covenant, God gives you a new heart and he writes new covenant laws on that heart.

And in Jeremiah 31 31 he's gonna confirm that right. He's gonna say I will, I will write my laws on their heart and they shall be my people and I will be their God. So as we look at this, as we're talking about the law, I don't want you to think that we're dividing these laws, we're talking about all of them. And in fact, we're gonna see specifically as Paul is writing this to the Romans that he's going to address what law specifically he's talking about.

So every time we hear the law in here using the word the law. He is meaning the whole law, but to the believer who believes it can be

separated and that the judicial and the ceremonial law has passed away and the moral law is still in effect. I think they'll be surprised to find that Paul addresses that specifically in Romans seven. So let's look at the, the verses we're gonna start in one and it says, do you not know brothers for?

I am speaking to those who are under the law or who know the law that the law has authority over a man as long as he lives. Now, this is an important distinction. We can't leave behind here. A law is in effect as long as the person lives. Now this is the law of God, right? The the Torah law that was given to the Jews. We know from earlier in this book in, in Romans that the gentiles also have, have a law and that law is the law of their conscience.

The Bible says that the gentiles who do not have the law, who by nature do the things according to the law, their conscience bearing witness is a law to themselves. So none of us are escaping this law. Yes, the Jews have the Torah law, but the gentiles are operating under the same law because we do things by nature that conform to that law. Everyone in civilization has these sort of a moral objective compass.

Now, I agree. It's subjective in a lot of people. But we, we have this overarching view that certain things are wrong, murder, for instance, hurting a child for instance. So there's, there are some objective views, some objective morality that exists and every person's conscience, the goalposts of their life that they set for themselves.

God to themselves bears witness when you break that law, right? We would say that we feel guilty over an an incident or sometimes we even say my conscience is clear. We are using that as our own law. And because you have that law because you have this compass, you are measured by that compass. The Bible says you are being constrained or restrained by that law.

So we all have it and it is alive in you until you die. That's the only time this law can be broken in the Old Testament. When they made a covenant, it was unto death, blood had to be shed. The person would have to die for you to be free of that law. And especially in marriage, which he's gonna continue on here and say, for instance, a married woman is bound by the law to her husband as long as he lives.

But if her husband dies, she is released of the law of marriage. And we agree with that in our culture today. If, if their spouses and one of them die, the other one is free, right? And she's not bound to that marriage for the rest of her life to stay separate from another man or him. Her verse three is gonna say so then if she is joined to another man, while her husband is still alive, she is called an adulterous.

But if her husband dies, she is free from that law and is not an adulterous, even if she marries another man. Now we would all agree that this is true in our culture. Today. We live in this type of idea. What's interesting for the believer is that if we ask most believers, what is the new covenant? What is this new deal that we got into when we got saved?

And we accepted Jesus, what is the deal that we got? Most of them would say something to this effect. They would say, well, Jesus died on the cross for my sins. And even though that's true, that is a redemptive work, right? That's the, the work of redemption. It fails to realize that Jesus also came to die on the cross to end the old covenant to set it aside without the ending of the old covenant.

If that old covenant stays in effect to the believer, even if you entered into a new covenant, we would see that sin would still be accrued or imputed to the Christian, right? It would impugn them, it would be credited to their account. And that is why it's important to understand the old covenant has to pass away. A lot of people ask why does Jesus have to die on the cross?

Well, he, we would say He dies for our sins. But more than that, he dies on the cross because he is a participating member of this old covenant. He represents God in this old covenant, right. Christ has the very nature of the Bible says, that the fullness of the God had dwell in Christ in bodily form in the book of Colossians. So he's a represent He is God.

That's true. But he is representing God on the cross yet he is a man. And so he is representing mankind on that cross. The reason Jesus comes as a man is to represent us. He comes as God representing God. He comes as a man representing us and he would die on that cross. It is ironclad double death. If you will, if we could say it that way, it's a double death.

He is going to die as both God and man to end this old covenant. This is why this doctrine of mixed covenant where we need Jesus in the law is problematic because we're going to see in the next couple of verses, God doesn't want you joined to the law anymore, right? Look, the Bible says the wages of sin is death, the wages of sin is death. If the wages of sin is death and you have sin, the penalty of your sin.

Is death. You deserve to die. But God doesn't want you to die. That makes sense, right? God so loved the world. He gave his only begotten son. God loves you. God wants you to exist with Him. And this death that He's talking about isn't just physical, it's an eternal death. The wages of sin is an eternal death, not just a physical death. And God doesn't want you separate from Him.

So the thing that bound you to this death was this covenant because the law defines sin. The law from the law comes the knowledge of sin. More things come from the law. But that's one of the things that come from the law. So this covenant tied us to this law that the wages of Seo's death. And because that's true, God loves you, God has to remove something from this equation.

God has to remove either you in eternal death or God must remove this old covenant so that you are no longer bound to the law of sin and death in that way. That's why this is such a flawed doctrine to teach mixed covenant, mixed covenant is a flaw. The Paul calls it another gospel. He proclaims a curse on all those who teach it. He says you have made Christ of no effect.

You have fallen from grace in the book of Galatians. If you get time, go back and look at those short chapters. It's a 10, 15 minute read Christians will constantly say over and over and over that God did not come, Jesus did not come to abolish the law but to fulfill it. I agree when your mortgage is completely fulfilled, when you, when you've done paid all the payments on your car payment and that note is fulfilled, stop making the payment, the car belongs to you.

It is time to enjoy the car. That is the idea this law has been completely accomplished, completely fulfilled so that you can be free from it. And we're gonna see why, why does God want us to be free from this outside of it continuing to impart sin. The Bible says in verse four. Therefore, my brothers, you also died to the law through the body of Christ.

Remember he represents us as man that you might belong to another to Him who was raised from the dead in order that we might bear fruit to God, why does he do it? He does it so that we might be joined to the risen Christ and let's not forget, bear fruit to God. Now, this verse is in direct contradiction to those who believe that we are saved in Christ but must bear fruit to God by staying with the law.

We think by doing good deeds and good, doing good works after we're saved according to the law, looking to the law for what is right and what is wrong is a way of bearing fruit. But it isn't, in fact, what it does is it binds us more to the law and going back to Galatians. It is another gospel. There's a curse on those who teach it. The Bible says the curse of the law will come on you and you were actually the opposite will result.

And we see this in the church. What we see is Christians who are well meaning who are taught poorly and, and believe this and what happens is this is what it practically results in. It results, it results in Christians who believe in Jesus authentically who are struggling and striving with sin. And we're going to see in the next few verses why they're struggling and striving with sin.

And they are sincerely repentant of it and they're begging God to take it away. They're asking God to take it away and then, and then there becomes another doctrine that jumps in that says, oh, well, because I got saved the devil's after me, the devil's after me. And so he's tempting me and we start looking for the devil in all things, whether it's movies or now we should watch good movies.

You understand what I'm saying? But we start looking for the devil in all things. He's after me. And some people even come along and say things like, well, if you're not being, if you're not being tempted, if you're not struggling, you're not striving. It's because you're not an effective Christian and, and and the opposite is true. If you're gonna be, and if God knows the plans he has for you.

So the devil's on you, he's jumping on your back. When, in fact, what's happening is we have gone back to the law and we are producing it in ourselves. We're gonna see that. This is very, very true. So first five for when we lived according to the flesh, that was under the law, the sinful passions aroused by the law, we're at work in our bodies bearing fruit to death.

But now having died to what bound us, we have been released from the law so that we serve in the new way of the spirit and not in the old way of the written code. Now, we have to pay really close attention to this verse. The Bible says that when you were operating before, under the law, under this, under the idea of the flesh, right apart from the spirit.

When we operated that way, the sinful passions of our flesh were aroused by the law. Do you see now why the teaching of the devils after me and the striving and struggling that I'm going through is just part of being a Christian. It's just part and parcel with this new nature and the devil hates it and, and all that may be true. I'm not saying that's not true.

But I am saying this, we need to be honest with believers who are striving and struggling with sin. That the biggest culprit of sin in our life is not that the devil is tempting us into this overwhelming because right here he's talking about sinful passions. If we could be honest, there are times in the believer's lives and especially as we pursue the law for holiness to bear fruit to God, that sin isn't just a temptation.

It is a passion. I'm telling you if we would be honest about this, as believers, we could negate this from our life. We could remove it by abandoning the old covenant. Once you get saved, the law is no longer for you. You have died to the law on the body of Christ. And I know people are gonna object and this is what they're gonna say. They're gonna say, well, if you teach that, if you teach that, then, then people will go out and murder, people will go out and commit adultery, people will go

out and, and fornicate, they'll do all these things. That's that is this is this fire and brimstone idea that is not new covenant Bible teaching. And we needed to spell this myth once and for all the law is basic, it's basic. God is calling you to a much better place. But here's the thing when the law isn't pushing in from the outside, it interacts with my flesh.

This, this verse is gonna go on to or this chapter is gonna go on to explain this in detail that this is exactly how it works. This law pushes in on my flesh and my flesh responds to it passionately and it produces in it's a math equation and we should be able to figure this out. The law plus my flesh equals outward, acting out sin. That's what it is.

So if you have outward acting sin and you have not removed either yourself in death or you haven't removed the law, that equation is still in effect. Now, remember we said, God loves you and He doesn't want you to be removed physically eternally from Him. And because this equation is true that your flesh plus the law equals outward sin which leads to death.

God must remove one of them. And so he's removing the law this old covenant and how is this happening? He is dying to it and the Bible says, you died to the law. Remember in the very first verse, he says, for the law has power of a man as long as he lives, how do we get out of it? Well, we accept the death of Christ as us. And in fact, it is more than that God sees you as died in the body of Christ to the law, right?

There's a, there's a scripture verse that Paul writes about that says it is a mystery. I was crucified with Christ yet I live. Yeah, it's not I that live but Christ that lives within me. God sees you as dead, you need to see you as dead to the law, you died to the law. So when a believer or, and it is normally believers, it is normally believers who will come and impose the law on us.

We hear it everywhere. In every message, there's some form it seems of imposing the law back on. You do good do works. Try harder, strive harder, pray more, pray harder. I don't know what those things mean there. If we say it like that, then we need some, some really defined lines of activity. How, how much do I pray? Is it 30 seconds? Is it 30 minutes?

If is it 29? Is it, is it not enough? If it's 31? Is it A B I don't know. That's the problem with religion, right? It imposes rules and regulations but never produces the standard. It never produces the standard. No, this idea of walking in the spirit is to be transformed from the inside out, to be changed to, to, to desire to do, right? True freedom from sin is not just not doing it.

We need to understand that right? To the addict. They understand this true freedom from addiction is not not doing the drug, it is not wanting the drug. God is looking for an inward transformation, changing you from the inside out, the outward oppression. If you will, the outside pressure from the law has a reaction. Maybe we can think of it like a chemical reaction with my flesh and it produces sin.

But the inward transformation removes the desire for sin and for the lack of right teaching, there are Christians struggling with sin and striving and they were well meaning and what they do is they continue to go back to the law to bear fruit to God when the opposite result is what happens. That's what takes place. Now, I said something about the law being basic and I want to explain that in a little more detail before we end this session, I want to explain to you that the law are basic

principles of living. The law is very basic, right? If someone came to your house, I used this example the other day in our passover meal. If someone comes to your house and says, hey, Carl, it's, it's nice to meet you. Thanks for inviting me into the home. What are the rules of the home? And I said, oh, they're, they're simple, you know, don't commit murder while you're here, don't sleep with my wife, don't steal anything.

Now, those are rules that should sort of be automatically assumed, right? They aren't high standard rules, they're very basic, they're very understandable. They are the minimum requirement. And I want to talk about these laws like that in a way because the Bible is gonna use those terms that the basic principles, the elementary principles of the world.

The reason this law is written on the gentile heart as well as in the Jewish law is because they are objective basic principles. And yet when they are applied to us externally, the way the law is or applied to us through the law of our fallen nature, our conscience, they are unep

you say that's not true. I, I keep the law really, let's be honest, let's be honest.

Are we keeping the law? Do you love the Lord? Your God with all your heart, soul, mind and strength? Think about that when I say just, just, just do the first one. Do I love God with all my heart? That means that no other love is in that heart. If you have love for your wife or your Children, if you have love for your dog or your cat, you cannot love God with your whole heart.

So we could see from the very first smallest lines, the very, the very first basic principles of that law are impossible to keep, let alone, let alone the 10th. Thou shalt not want shall not covet. That's what it means. How many things do we look at that? We desire that we don't have that somebody else has, it is impossible to keep and yet because they are so basic and, and some people see them, you know, as guideposts to live by.

I've heard it all in Christian living. That's what it's called Christian living, which is really humanism. It's an element of humanism that's trying to, make human, the principle, a spiritual principle. That's what humanism really is. It's human wisdom applied to spiritual principles and we want to make sense of it. So we say, well, certainly I can keep not killing anybody.

Certainly I can or a murder. Certainly I can keep not committing adultery. Those are just choices. Those are just choices. And in as much as you might think that you've kept those laws, Jesus would elevate those laws, right? He would say if you've lust after a woman, you've committed adultery in your heart where inwardly, inwardly, right?

It's not just the external behavior that God's after He's after the in the internal change. something transformative, something that changes you and that only happens when we walk according to the spirit. Am I saying, abandon the laws and go commit them all by no means. Am I

saying that those are basic principles? The law says, don't commit adultery. The new covenant says, love your wife, provide for her care, for her, treat her, love her like Christ loves the church.

You cannot find that in the old covenant laws, these rules are basic and even in their basic form, we cannot keep them according to our flesh. So if we accept Jesus, and we think we can go back to the law, to bear fruit, to God, to find purity, to find holiness as goalposts of our life, as guard rails as Christian living, we have fundamentally made a mistake that will produce outward, acting out sin and it will create inward struggle and strife.