

## Romans Chapter 7

Before we begin studying Romans chapter 7, please review Romans chapter 6 by circling the correct answers.

1. What is the theme of Romans 6? **a.** Justification by faith, **b.** Sanctification by faith, **c.** Identification with Christ.
2. Is justification by faith a one time event or a lifelong process? \_\_\_\_\_
3. In Romans 6, what great lesson did we learn about victory over sin? **a.** Victory comes by trying really hard, **b.** Know, Reckon, Yield is the key to victory, **c.** We all sin so, don't worry about it, **d.** We should just go to confession and forget it.
4. Is sanctification a one time event or a lifelong process? \_\_\_\_\_

### V. Sanctification: Demonstration of God's Righteousness

- a. Righteousness is produced in us by the Holy Spirit (Rom 6:1-23)**
- b. Righteousness triumphs over sin (Rom 7:1-25)**

**1 - Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?**

**Know ye not, brethren,** - In Romans chapter 7, Paul is focused on: **1.** the struggle of present or progressive sanctification in this life, Ephesians 4:20-24, Philippians 2:12-13, Romans 8:13, 12:1-2, 1 Thessalonians 4:3-8, Hebrews 2:11, 9:13-14, John 17:19, and, **2.** the place of the law, in the life of Jews and Christians.

The place of the OT law was probably the greatest controversy Paul had with his Jewish brethren. For many Jews, the law of Moses was the greatest good God ever gave His chosen people. The law also marked out Israel as separate from all the Gentile nations. Paul argued:

*“What advantage then hath the Jew? or what profit is there of circumcision?  
Much every way: chiefly, because that unto them were committed  
the oracles of God.” Romans 3:1-2.*

*Oracles of God* refers to the OT, because it was inspired by God and given to the Jews. Every human author of the thirty nine books of the OT was a Jew. Both Paul and the Jews loved God's law and highly esteemed it. Paul's task is to make the Jews understand the purpose of God's OT law. Romans 6, 7 and 8, greatly expands what Paul taught the Christians in Galatia, about the law.

*“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.” Galatians 3:24-25.*

*Know ye not*, is an interesting phrase, used 17 times in the Bible, including 12 times by Paul, 3 times in Romans and 9 times in Corinthians. Jesus asked this question in Mark 4:13 so Paul is being like Jesus, since he asks this question three times in Romans, 6:3, 6:16, 7:1. Why does this matter and what does it mean? Paul’s method of teaching was to ask questions, because he wanted people to think about God’s truth in the letters he wrote. Paul seems to believe that if people engage their logical mind when they hear the gospel, **1.** their conscience, **2.** basic human honesty and **3.** the power of the Holy Spirit in the glorious gospel of Christ, Romans 1:16, will lead them to believe on the Lord Jesus Christ and get saved.

Paul asks a total of 85 questions in Romans. Jesus asked the question, *Know ye not*, in Mark 4:13. Jesus taught people by asking questions, so when Paul asks the question here, he is teaching like Jesus taught, 1 Corinthians 4:16, 11:1.

Remember the interpersonal connections here, with John Mark, a sometime associate of Paul and the human author of the Gospel of Mark, written between AD 51-58. The NT is about real people who lived real lives. Paul and Peter were both apostles who were saved, called and chosen by Jesus. They knew each other through the Jerusalem Conference, Acts 15:1-7, and also ministered together in Galatia, Galatians 2:7-16.

John Mark, who wrote the Gospel of Mark, was a close associate and disciple of the apostle Peter, who led Mark to Christ, 1 Peter 5:13. Paul took Mark, the young convert, on his first missionary journey and that is another link between Paul and Peter. Mark was also a co-worker of Paul and Barnabas, but quit their missionary journey before it ended, causing a kerfluffle between Paul and Barnabas, Acts 15:35-41. Mark was later reconciled with Paul, 2 Timothy 4:11, Philemon 24.

John Mark, also called Marcus, was the son of Barnabas’ sister, Mary, Colossians 4:10, Acts 12:12, and therefore was Barnabas’ nephew. As a fervent Jew who didn’t personally see Jesus in His earthy ministry, the apostle Paul would have been interested in hearing personally from John Mark, anything Peter had told him about the sayings of Jesus. Some believe Mark was the young man who followed Jesus in the garden of Gethsemane in Mark 14:46-52. This incident

is only mentioned in the Gospel of Mark and not in the other gospels. If that young man was Mark, alluding to himself but not by name, as the Apostle John alludes to himself in the Gospel of John but not by name, John 13:23, 19:26, 20:2, 21:7, 20, then Mark also witnessed Jesus, at least briefly, in His earthly ministry.

What does, *Know ye not*, mean and what is Paul's purpose in asking this question? Do you remember the question Jesus asked Nicodemus in John 3:10? "*Art thou a master of Israel, and knowest not these things?*" The Jews thought they knew the scriptures. They had an allegorical, non-literal approach to the OT and it was difficult for them to think outside their Jewish allegorical box. Paul is writing to Jews and Gentiles in Rome. He wants to get them thinking so he asks questions which prompt them to think. He wants them to understand the OT in a more literal way instead of their allegorical, non-literal way. Just as Jesus asked Nicodemus: Really, you're a master in Israel and you don't know this? so Paul takes the same approach in Romans. *Know ye not?*

**(for I speak to them that know the law,)** - Paul is saying, "You Jews profess to know the law of Moses backwards and forwards; don't you know this too? Like me, you've memorized long portions of what Moses wrote." *I speak to them that know the law*, says Paul. "You Jews need to get up to speed on these doctrinal things because everything is different on the grace side of Calvary."

"You're living like you're still in the OT. You're living like the three inch thick veil of the temple wasn't torn from top to bottom about twenty five years ago, Matthew 27:51. You're living as if Jesus never died and rose from the dead." Paul is doing a bit of chiding here. He's poking them a bit, to stir up in them a desire to demonstrate their knowledge of the law by thinking it over and agreeing with him.

If keeping OT law was the only way to heaven for a Jew, then it was vitally important for Jews to know the law yet the Jews seem to know the law the wrong way. Over the 1450 years from Moses to Christ, the Jews had built up a religious practice around the law and a religious teaching which took the place of the written law. Jewish oral law (called the Oral Talmud), preserved and written down in the Babylonian Talmud and the Jerusalem Talmud, represents the tradition of the Pharisees, which we read about in our New Testament.

The conflict in the gospels, between Jesus and the Pharisees, can be boiled down to this. Jesus kept quoting the Tanakh, our Old Testament, and the Pharisees kept quoting the Oral Talmud (Jewish oral law), which later became, in

written form, the Jerusalem Talmud and the Babylonian Talmud. The Tanakh was inspired scripture. The Talmud was uninspired Jewish oral tradition.

"The Talmud is then, the written form of that which in the time of Jesus, was called the Traditions of the Elders." - Rabbi Michael L. Rodkinson, Matthew 15:2.

"The Jewish religion as it is today, traces its descent, without a break, through all the centuries, from the Pharisees." - Universal Jewish Encyclopedia, Matthew 15:2ff., Mark 7:3, 5, 7-8.

*"For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?"* Mark 7:3, 5. (Matthew 15:1-2, 6-9).

We have then, the Torah, the Tanakh and the Talmud. **1.** The Torah is the first five books of the Bible, also called the Pentateuch (meaning, the five books), inspired by God and written by Moses around 1450 BC. **2.** The Tanakh is the entire OT, containing the same books that are in our OT but in the Tanakh, (the Jewish OT), the books are in a different order. **3.** The Talmud is not inspired by God and is not scripture. It was called, the Oral Talmud, consisting of Jewish Oral Tradition and commentary on the books of Moses. The Talmud began to be written down as a collection of Jewish literature, after the time of Christ. Thus, the Jerusalem Talmud was written down in complete form by AD 300 and the Babylonian Talmud was written down in complete form by AD 500.

In Romans 7, Paul is referencing both the Torah and the Oral Talmud, when he writes about the law: *I speak to them that know the law.* That is also what he meant when he wrote to the Christians in Galatia. *"And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."* Galatians 1:14. The *traditions of my fathers* refers to the Pharisees, Acts 23:6, Philippians 3:5, and the Oral Talmud.

Paul intends to point out that, on the grace side of Calvary, nothing in OT Judaism, neither the law of Moses nor the Oral Talmud, can save any Jew anywhere. Jesus Christ, on the cross of Calvary, is the focal point of time and eternity and He is God's only way to heaven, John 14:6, Acts 4:12. After the bodily resurrection of Christ, keeping the OT Jewish law was no longer the way to be pleasing to God. For OT Jews, that meant everything was on the line if they received Jesus as Messiah. To them, that seemed like an enormous step of faith.

1. Draw lines to connect these correctly.
 

a. The Talmud	The Jewish OT
b. The Tanakh	The first five books of the Bible
c. The Torah	The Jewish commentary on books of Moses
2. When Paul says: *Know ye not*, he is probably: **a.** Quoting Jesus, **b.** Quoting the Koran, **c.** Making it up as he goes.
3. Circle the one which is scripture. **a.** The Tanakh, **b.** The Talmud?
4. Circle the name for the books of Moses. **a.** The Torah, **b.** The Tanakh?
5. Circle the author of the Pentateuch. **a.** Abraham, **b.** Moses, **c.** Samuel.

**how that the law** - There's a lot in those simple words, *how that the law*. *How that*, refers to the fact that Jews were born into Judaism. They never made a freewill choice to become Jews. They were Jews because they had a Jewish mother and were born into a Jewish family. That's how the law had dominion over them. Some Gentiles became proselytes to Judaism by their own freewill. They chose Judaism because it appealed to them as God's truth. Some Gentiles came under the law because they were captured in battle with Israel and became slaves and/or citizens of Israel, Leviticus 25:44-46, Numbers 31:7-20. That's how the law had dominion over them.

**the law hath dominion over a man** - Dominion speaks of the authority of a king. The law was ruler and taskmaster of all who lived under its authority. The law ran the lives of everyone who lived under its dominion. For anyone on the grace side of Calvary, whose heart was open to God's truth, the law was also a schoolmaster, to lead people to Christ so they could be justified by faith, Galatians 3:24-26, and not by the deeds of the law. This worked in two ways. **1.** The OT law pointed people to Messiah Jesus as their only hope because they could not keep the law. **2.** The OT blood sacrifices pointed people to Jesus as God's ultimate sacrifice, the Lamb of God that taketh away the sin of the world.

Life under OT law sometimes brought frustration and failure because no one could keep it completely. Life under the law could be discouraging because the law never provided any power to help you keep it. The law never rewarded you for keeping it. Instead, the law always punished you for breaking it. Living under the law of Moses was not easy for anyone. Jews who lived under OT law viewed themselves as having the yoke of a slave around their neck, Acts 15:1, 10-11. Jews who lived under the law considered it a consolation when, after the resurrection of Christ, they learned they didn't have to live under OT law or keep OT law, Acts 15:31, 21:20, 25, to be right with God. Aren't you thankful to God for that wonderful Bible truth on the grace side of Calvary?

Any Jew who knows the Torah will, after a bit of thought, agree with Paul that OT law did have dominion over them. The warnings of OT law hung over their heads like the sword of Damocles. They were God's chosen people but God didn't offer them a multiple choice menu of ways to be right with God. There was only one way - keep the law or suffer the wrath of God.

**as long as he liveth?** - Now that's a sobering thought. If you were a Jew, the only way to get out from under OT law was to die. You couldn't age out when you became an adult. You couldn't keep the law until you retired and then ignore the law and do your own thing. As long as an OT Jew lived, from the womb to the tomb, he was under the law. Remember Romans 6? Christians are identified with Christ in his crucifixion, death, burial and resurrection.

Christians are dead to the law. Remember, if a Jew believed on Jesus as his Messiah and got saved, he was no longer a Jew in the eyes of God and in the eyes of other Jews. It's a question of our Standing in Christ vs. our State in this world. If a Gentile got saved, he was no longer a Gentile in the eyes of God, Galatians 3:28. *"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."* Scripture recognizes three groups in the NT - Jews, Gentiles and the church of God. *"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."* 1 Corinthians 10:32.

The church of God is the body of Christ, meaning, all the people who are saved by the blood of the Lamb and born again by the Spirit of God. On the grace side of Calvary, when a Jew got saved and became a Christian, he no longer needed to die physically to get out from under the yoke of OT law. He died, spiritually speaking, with Christ, because he is identified with Christ in his death. That's what Paul taught us in Romans 6 and that is how Jews in the first century AD were able to leave the law behind, Galatians 3:24-26, without dying physically.

1. What is the body of Christ? **a.** All church members, **b.** All baptized members of any church, **c.** Anyone who is catechized and confirmed, **d.** Only people who are genuinely saved and born again according to the Bible.
2. OT law ruled over the Jews: **a.** As long as they lived, **b.** From Moses to King David, **c.** Up to the age of 50, **d.** Until Jesus rose from the dead.

Try putting yourself into the mind of an OT Jew hearing this glorious truth from Paul for the first time. "If I believe on Messiah Jesus, I no longer have the ζυγός zygós, pronounced zü-goss or yoke of OT law around my neck, Acts 15:10. I

have freedom and liberty in Christ, Galatians 5:1, without the yoke of bondage. I can be right with God without being in bondage to keeping the rituals and sacrifices of the law of Moses, without the bondage of keeping all of the religious rules laid down by rabbis in the Oral Talmud. There is freedom and joy and liberty in Jesus my Messiah.”

**2 - For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.**

**For the woman which hath an husband is bound by the law** - Now Paul illustrates the situation OT Jews were in, all of the time they lived under OT law. Paul compares being under the law to being in a marriage. Paul is not, by any means, criticizing marriage. He is analogizing marriage and being under the law, to illustrate that death ends a marriage and Identification with Christ or dying with Christ, ends the reign of OT law.

#### **Understanding Paul’s analogy**

The wife represents the Jews.

The husband represents the law.

For a Jew under OT law, the only way out of that marriage was death. Jews under law were like a Jewish woman married to a Jewish husband. When a woman had an husband, OT law bound her to him for life. She didn’t have a lot of options if he was cruel, cold, mean or indifferent. Jesus taught that a woman could put away her husband, Mark 10:1-12, but that was a rare thing and not as easily done by a woman, not at all the same situation that a man enjoyed in Matthew 19:3, where a man could put away his wife, *for every cause*.

**bound by the law to her husband so long as he liveth;** - A Jewish wife was *bound by the law to her husband so long as he liveth*. In that situation, if husband and wife didn’t love each other and didn’t get along well, that would be a difficult, unhappy marriage. Someone once said: “Marriage is a great institution but who wants to spend the rest of his life in an institution?” Paul uses a practical example about Jewish marriage to illustrate the difficulty of living under OT law but please remember, Paul is not in any way criticizing marriage, Hebrews 13:4.

Based on what is revealed in the OT, there was no getting out from under the yoke of bondage to the law. Because we live under grace, it’s not easy to get our minds around how difficult it was to live under the law of Moses year after year.

**but if the husband be dead,** - Everyone wants to go to heaven, but no one wants to die. Most marriages eventually end in the death of one or both partners. 1. In Paul's analogy, who does the husband represent? **a.** The OT law, **b.** The religious world, **c.** The hopes and fears of all the years. 2. In Paul's analogy, who does the wife represent? **a.** People who believe on Jesus as their Messiah and get saved, **b.** Arabs and Arabians, **c.** Nomads and gypsies, **d.** Jews.

By way of analogy, Paul is showing Jews that God made a way for them, so they can honestly and legally get out from under bondage to the law. Paul uses the analogy of marriage to teach that the OT law had an ending point; God didn't intend OT law to last forever. Jesus had already taught this truth in Matthew 11:7-15, so Paul is simply providing more insight into what Jesus taught.

**she is loosed from the law of her husband.** - Freedom from OT law makes possible our freedom from sin. As long as you are under the law, you are a slave to the law, you are married to the law. As long as you are under the law, the law runs your life. God's plan is to make us dead to the law, by the body of Christ, so that law and sin cannot run our lives.

**but if the husband be dead** - In Paul's analogy, the husband died (meaning the law died or ended), not the wife (meaning the Jews are still alive, even though the law has ended). Because the husband died, the wife is loosed from the law of her husband and is free to marry another. She still has hope of the happiness she sought in marriage to her first husband. Her first husband, the law, in Paul's analogy, was a tough taskmaster, who died, and his death set her free. This way of explaining it may sound odd to our western ears but to Jews who lived under the law, it made perfect sense.

Implicit in Paul's analogy is the gospel truth that, as hard as it was to live under OT law, believing on Messiah Jesus and living for Him is easy, Matthew 11:28-30, in comparison to living under OT law. That's what Jesus said to the Jews.

This is rubber meets the road truth about the grace of God in Christ, and Roman Christians embraced it enthusiastically. If you were in a difficult marriage, would you rejoice when the marriage ended? \_\_\_\_\_ If you had the yoke of OT law around your neck, like first century Jews, would you rejoice when God's amazing grace removed the yoke and set you free, Galatians 5:1, Romans 6:7, 18? \_\_\_\_\_ Can you grasp the incredulity and ecstatic joy Jews experienced when the Holy Spirit bore witness to the truth of Paul's teaching.? Their joy in Jesus was contagious, Acts 2:46-47, 3:1-11, 6:7.

1. In Paul's analogy, the wife represents: **a.** the law, **b.** the Jews, **c.** the Christians, **d.** the Gentiles.
2. In Paul's analogy, the husband represents: **a.** the Jews, **b.** the law, **c.** the Moslems, **d.** the Christians.
3. When the woman's husband dies, she is: **a.** saved by faith, **b.** free from doing good works, **c.** free from parental responsibility, **d.** free from the law.
4. If Jews are freed from keeping the law, that means they are: **a.** free to live by works, **b.** free to live by faith, **c.** free to pick a nice religion, **d.** free to believe on Jesus as their Messiah.
5. Believing on Jesus as Messiah should be: **a.** full of sorrow, **b.** full of joy.

**3 - So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.**

**So then if, while her husband liveth, she be married to another man,** - This is part of Paul's analogy about the law. In Paul's analogy, the husband represents the law and the wife represents the Jews. It is a Jewish and Middle Eastern practice to teach truth by telling stories and using analogies. This method is less direct and less linear than western Christians are used to. For Gentiles, Paul's analogy is kind of, the long way around the barn, and so, we want to carefully examine what Paul is teaching, to make sure we apply his analogy correctly.

**she shall be called an adulteress:** - If the woman (the Jews), marries another man while her husband (the law) still lives, in that situation, she shall be called an adulteress. This fits with the Jewish OT because many times, Israel committed spiritual adultery on God, Ezekiel 16:15-35. Israel had been married to Jehovah but He divorced Israel because of her spiritual adultery, Isaiah 50:1, 54:5, Hosea 1:2-3, Jeremiah 3:8-9, 13-14, 6:2, 31:31-33.

To our western minds, Paul's analogy could easily be misinterpreted as Paul condemning Jews who become Christians. Please note: Paul isn't telling Jewish Christians, if you get saved by grace and stop keeping Jewish law, you are spiritual adulterers. How do we know that Paul isn't saying that?

Because, Paul teaches what Jesus taught about the law, in Matthew 11:9-15, that the law ended with John the Baptist, and the NT began when the testator (Jesus) died, Hebrews 9:16. That isn't new doctrine. That is basic gospel truth which has been around and written down in Matthew's gospel, since the first century AD.

In no way is Paul saying, Jews who get saved will be spiritual adulterers because they have forsaken OT law. How do we know that? Because, at Calvary and the resurrection, the law was legally and officially over and the reign of grace had begun. The law was dead and every Jew was legally and officially free to believe on Messiah and be married to Christ without being called an adulterer.

**but if her husband be dead, she is free from that law;** - Paul says here that the law is over because her (Israel's) husband (the law), is dead. From the resurrection of Christ on, whether they knew it or not, no Jew anywhere was married to the law. Because the death and resurrection of Messiah meant that OT law was dead, every Jew was free to be married to Christ. Paul's point is this radical spiritual reality: our Christian freedom and liberty in grace, contrasts sharply with the bondage Jews experienced under OT law. What dramatic event occurred twenty five years before Romans was written, which made it possible for Jews to be free from that law? \_\_\_\_\_

**so that she is no adulteress,** - Paul is saying, there is nothing to be ashamed of when you Jews believe on Jesus as your Messiah. You are not doing anything wrong. You are not committing spiritual adultery when you believe on Jesus as your Messiah. You are not angering God. You are not defying God. You are not walking away from Moses. You are not trashing the Tanakh (OT). You are not abandoning God. You are not condemning or rejecting OT law. You are doing precisely what God intended you to do when He gave the law to Moses and sent Messiah Jesus to you. Since it is only twenty five years after the resurrection of Christ when Paul writes Romans, it is possible some of the saved and unsaved Jews in Rome had witnessed the earthly ministry of Jesus with their own eyes.

The New Testament is crystal clear that Christians, whether Jew or Gentile, are not under the Old Testament Jewish Law or the law of Moses. Here is what God says in the Bible. In essence, Paul is telling the Jews that God has something better for them than the law of Moses. The law of Moses got you where you are but now, since Messiah came, died and resurrected, God is moving you from law to grace. Will you follow where God is leading you?

*"For sin shall not have dominion over you:  
for ye are not under the law, but under grace." Romans 6:14.*

Christians are "dead to the law." Romans 7:4.

*"If ye be led by the Spirit, ye are not under the law." Galatians 5:18.*

Christians are "delivered from the law." Romans 7:6.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." [the law]. Galatians 3:24-25.

For Christians, the Law is "that which is done away." 2 Corinthians 3:11.

For Christians, the Law is "that which is abolished." 2 Corinthians 3:13.

For Christians, Jesus, on the Cross, was "blotting out the handwriting of ordinances that was against us." Colossians 2:14.

For Christians, the Law is taken "out of the way" and nailed "to his cross." Colossians 2:14.

"When God speaks of a new [covenant or agreement], He makes the first one obsolete (out of use). And what is obsolete (out of use and annulled because of age) is ripe for disappearance and to be dispensed with altogether." Hebrews 8:13, The Amplified Version

"And after that he said, Lo, I come to do thy will, O God. Thus he put an end to the first in order to establish the second." Hebrews 10:9, Lamsa Translation

**though she be married to another man.** - In the context, *she*, is Jews, and *another man*, is Christ. Being out from under OT law doesn't mean that Jews or Gentiles can join any religion that appeals to them. Believing on Jesus as your Messiah is being, *married to another man*. Instead of being married to the law and feeling like a slave, you are married to Christ and living in the glorious freedom of God's amazing grace. Read Colossians 1:27, Ephesians 3:16-17, 5:1, 13, and think about the truth of those verses. Freedom and liberty in Christ!

1. What do you think the Jews were thinking when they believed on Jesus as their Messiah and got saved? \_\_\_\_\_ 2. How do these truths apply to your life now? \_\_\_\_\_ Discuss.

**4 - Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.**

**Wherefore, my brethren, ye also are become dead to the law** - Paul applies his analogy to help saved Jews understand what they have, in Christ. *My brethren*, means, the Jews and perhaps, Gentile proselytes to Judaism. This verse is Paul's summary of what he taught in Romans chapter 6. Jews and Gentiles who get saved are dead to the law by the body of Christ. He reminds them that they are identified with Christ in His crucifixion, death, burial and resurrection. God is serious about doing things right. He doesn't take shortcuts and half measures. When God does salvation, He does it right.

**by the body of Christ;** - Paul is talking about Identification with Christ. Remember, in Romans 6, Paul taught us that the key to victory over sin is: **1.** by our Identification with Christ and, **2.** our Indwelling by Christ. This refers to the truth that Christians are crucified with Christ, Galatians 2:20, dead with Christ, buried with Christ, risen with Christ - identified with Christ, Romans 6:3-6. Is this truth sinking into your heart? We are identified with Christ. His crucifixion is our crucifixion. His death is our death. His burial is our burial. His resurrection is our resurrection. This truth ought to be a living, breathing, illuminating fact in your heart and mind and soul.

God went to the trouble of spiritually circumcising us and cutting our saved soul loose from our unsaved body, Colossians 2:11. Because of spiritual circumcision and our identification with Christ, we reckon on the twin truths of: *Christ in you, the hope of glory*, Colossians 1:27, and, *that Christ may dwell in your hearts by faith*, Ephesians 3:16-17, as the method by which the life of Jesus is *made manifest in our mortal flesh*. Know it for a fact. You are in Christ and Christ is in you.

*“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,”* Ephesians 3:16-17  
This is God's truth for our victory over sin.

*“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.”* 2 Corinthians 4:10-11.

*“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”* Romans 8:11.

*“I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.”*

1 Corinthians 15:31

We need to wrestle with these amazing biblical truths and allow the Holy Spirit to illumine our understanding. If you need to read these truths ten or twenty times to understand them and discuss them with your friends, it will be well worth your time. These verses reveal God’s plan for victory in your Christian life.

1. In spiritual circumcision, our saved soul is cut loose from our unsaved body, Colossians 2:11.
2. We are baptized by the Holy Spirit into the body of Christ, 1 Corinthians 12:13.
3. We are so identified with Christ in His death, burial and resurrection, that we are said to be dead and risen with Christ, Romans 6:3-6.
4. Christ in us is the hope of glory, Colossians 1:27.
5. Christ dwells in our hearts by faith, Ephesians 3:17.
6. Our body is the temple of the Holy Spirit, 1 Corinthians 6:19-20.
7. The life of Jesus is made manifest in our body, 2 Corinthians 4:10.
8. The life of Jesus is made manifest in our mortal flesh, 2 Corinthians 4:11.
9. The Spirit quickens our mortal bodies, Romans 8:11.

**that ye should be married to another,** - If you are married to the law, the law drags you down, never encourages you and never gives you power that helps you keep it. To be married to the OT law was like being married to an unhelpful spouse. If you are married to Christ, you are dead to the law and the law is dead to you. You are free and you are also justified and sanctified by faith and you have the perfect righteousness of Christ and the perfect holiness of Christ, given to you as free gifts of God. *Christ in you*, gives you plenty of spiritual power to live a victorious life that pleases God.

Salvation is more than a free ticket to heaven. Getting saved includes leaving the law behind and being married to Christ. Salvation as Paul describes it, is getting a new husband, moving from darkness to light, from slavery to freedom. Some religious people don’t view their religion as slavery yet that is precisely how God and Paul view religion because religion cannot save anyone. Religion is a yoke of slavery that leads you to hell. Instead of religion, everyone needs a personal saving relationship with the Lord Jesus Christ.

**even to him who is raised from the dead,** - With the power of Paul’s gospel, Jews could make a freewill choice about their future. They could keep following the law and ignoring Christ or they could embrace Christ’s fulfillment of the law

and believe on Christ. What happens to many couples after they get married? They have babies and become a growing family. That's what Paul is talking about here. His marriage analogy includes being fruitful for God.

**that we should bring forth fruit unto God.** - Paul stresses that Christians should bring forth fruit unto God. Bearing fruit is something Jesus emphasized in His earthly ministry, John 15:1-8, and that's why it is also important to Paul. Would you like your life to be fruitful for God? \_\_\_\_\_

1. Are you a fruit bearing Christian? \_\_\_\_\_ 2. Is bearing fruit for God important to you, as it is to the apostle Paul and to God? \_\_\_\_\_

3. If you answered, No, on number 2, whose priorities and values need to change, yours or God's? \_\_\_\_\_

**5 - For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.**

**For when we were in the flesh,** - The exact phrase, *in the flesh*, occurs 31 times in the Bible, twice in the OT, 23 times in Paul and the rest in Peter and John. It doesn't always mean the same thing but here, *in the flesh*, means, when we were unsaved or when we were lost and headed for hell, Romans 8:8-9. *In the flesh* is the opposite of being *in the Spirit*. You are either in the flesh or in the Spirit. You are either in Adam or in Christ. Your baptismal status, your catechism status and your church membership status has nothing to do with being saved.

**the motions of sins, which were by the law,** - The Greek word for motions is: πάθημα *pathēma*, pronounced pā'-thee-mā. It means: afflictions, affections, passions, *motions* as in emotions; from the Old French, *emouvoir*, meaning: to stir up. In Romans 8:18 and 2 Corinthians 1:5, 6, 7, the same Greek word is translated, sufferings. In Galatians 5:24, it is translated, affections, while in 2 Timothy 3:11 and Hebrews 10:32, it is translated, afflictions. The idea is that OT law stirs up motions and emotions of sin in our members, meaning, in our unsaved flesh. That is the spiritual battle every Christian fights.

**motions of sins** - describes the activities or emotions or lusts of sin in our body, the actions in a lost man's members and in his life, emotions which lead to sins. The flesh caused us to sin by its lusts and appetites. The law caused us to sin by saying, Thou shalt not... thus demonstrating how impossible it is for us to keep the Ten Commandments or the 613 commands in the law of Moses. Sins is plural, to let us know there are all kinds of sins stirred up in us.

**did work in our members to bring forth fruit unto death.** - None of the sins in our members bring forth fruit unto life. In plainer words, our sins in our fleshly bodies do not lead to us getting saved. Sin doesn't make you better; doesn't make you closer to God. Paul and the Bible define what they mean by, *our members*, in 1 Corinthians 12:12ff., where some of the members of the body are listed. When Paul says, *members*, he is referring to our body parts.

**fruit unto death** - When Paul writes, *the motions of sins, which were by the law, did work in our members*, he is saying that sin stirs up our emotions and passions and works against us in our physical body. That's the battleground for a Christian. What am I going to look at? What am I going to listen to? What am I going to read? Who am I going to serve? Who am I going to follow? Who am I going to live for? What am I going to touch? What am I going to think about?

Our eyes, ears and brain, our hands and legs and feet were made to serve the Lord, yet, before we got saved, our *members* served sin. That is the stark and startling Bible truth. That Bible truth is the opposite of religion. Religion says: Unsaved people who do nice things are doing God's work. That is the devil's lie, if Romans 7:5 is true. Who should we believe, religion or the Bible? \_\_\_\_\_ Romans 6:23 reminded us of the result of sin in our members: *the wages of sin is death*.

And so, Paul says that sin in our members brings *forth fruit unto death*. We'd like to believe that some of the things we do in the flesh, as unsaved people, are pretty good and those good things bring forth life. Paul says that's not true in Romans 7:5. It is the responsibility of every Christian to develop a biblical world view which rejects religious dogma and stands firmly on verses like Romans 7:5, as God's eternal truth. Do you see the importance of developing a biblical world view that agrees with the Bible and God? \_\_\_\_\_

**fruit unto death** - What you do in your flesh, as a lost man, always brings forth fruit unto death. Remember that Paul is contrasting law and grace in Romans 6 and 7. Yes, of course lost people sometimes do good things. But Paul is saying, nothing we do in our flesh aids our salvation. Our good works don't help us get saved. Sin always brings death but not always, immediate death.

Remember that Adam and Eve died spiritually, when they sinned in the garden of Eden but they didn't die physically until about 900 years later, Genesis 5:5. Physical death for a sinner can be a long, drawn out process. How long does it take to die from alcohol or drug addiction? How long does it take to die from lung

cancer? How quickly sin brings *forth fruit unto death* varies from sinner to sinner but the wages of sin is still death.

**Let's review where we are spiritually.** In salvation, our soul gets saved, our spirit gets born again but our fleshly, physical body doesn't get saved. So, a Christian is a saved soul and a born again spirit, co-dwelling with the Lord Jesus Christ and the Holy Spirit, in our unsaved body, what Paul describes in his inimitable way as, *the body of this death*, Romans 7:24.

Sin works in our members and, from our personal experience as Christians and, from walking in the Spirit, we can learn to recognize when we're displeasing God by giving in to sin. You see, victory over sin is not automatic. God gave us freewill so that we can make good, Bible based, spiritual choices. God expects us to use our freewill to say, No, to sin and, Yes, to the Holy Spirit. God expects us to: *Walk in the Spirit, and ye shall not fulfill the lust of the flesh*. Galatians 5:16, 25.

**6 - But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.**

**But now we are delivered from the law,** - Don't you love that little word, *now*? But now, means something radical and eternity altering has happened in the life of a believer. Now encompasses the coming of Messiah, His ministry to Israel, His death for our sins, His burial and resurrection to glorious life. We've passed from the darkness of sin to the glorious light of the gospel now, at a particular point in time. Our destination was hell and now it's heaven. We were lost and now we're found. We were in the flesh and now, we're in Christ. We were captives to sin and now, we walk in newness of life and glorious Christian freedom.

**we are delivered** - When Paul says, we are delivered from the law, he isn't saying we can break the law and never worry about consequences. We are delivered from the penalty of the law, which is death. The law demanded justice and imposed the penalty of death. Because Christ paid our penalty by dying on the cross in our place and rising from the dead on the third day, we can be saved. Therefore, when you believed on Christ as your Savior from sin, the Holy Spirit spiritually circumcised you, cutting your saved soul loose from your unsaved body and, spiritually baptized you into the body of Christ without using a drop of water.

That means, you are now in Christ. That's how God delivered you from the law. He put you in Christ. Think of it this way. Before you were saved, you had the works of the flesh and the works of the law and those could never commend you to God. Now you are saved, you have the Holy Spirit working in and through you. Do you see the difference? What God produces in you, by the Holy Spirit, is good fruit, because you *are delivered*, from the law that enslaved you in the past.

In the OT, no one from Exodus 20 to Malachi 4, was delivered from the law. They were all under the law so that, OT law was a yoke around their neck, Acts 15:10, Galatians 5:1. Deliverance from the law is an indisputable, triumphant, accomplished NT fact on the grace side of Calvary, Acts 21:20, 25. Every Christian is delivered the same way - by the loving grace of God in Christ. We're not looking for deliverance any longer because we are delivered, now. For much of our lives, we were so lost, we didn't even know we needed a deliverer.

1. Have you been delivered from the law? \_\_\_\_\_ 2. How were you delivered from the law? \_\_\_\_\_ 3. Write down the date you were delivered from the law. \_\_\_\_\_

In loving kindness Jesus came,  
My soul in mercy to reclaim,  
And from the depths of sin and shame  
Through grace He lifted me.

Refrain: From sinking sand He lifted me,  
With tender hand He lifted me;  
From shades of night to plains of light,  
Oh, praise His Name, He lifted me!

He called me long before I heard,  
Before my sinful heart was stirred,  
But when I took Him at His word,  
Forgiven, He lifted me.

His brow was pierced with many a thorn,  
His hands by cruel nails were torn,  
When from my guilt and grief, forlorn,  
In love He lifted me.

Now on a higher plane I dwell,  
And with my soul I know 'tis well;  
Yet how or why, I cannot tell,  
He should have lifted me.

Refrain: From sinking sand He lifted me,  
With tender hand He lifted me;  
From shades of night to plains of light,  
Oh, praise His Name, He lifted me!  
-Charles H. Gabriel, 1905, 1856-1932

Since you have been *delivered from the law*, and God's loving grace has lifted you, God no longer views you as being, *in the flesh*. Since grace has lifted you, don't live like you *are fallen from grace*, Galatians 5:4. The practical truth is, even after we get saved, our state is: all of us are still *in the flesh*, in the sense that we are still in our unsaved body. But after we get saved, God doesn't view us as being, *in the flesh*, spiritually.

Our standing as Christians is, we are in Christ, not in the flesh, and yet, spiritually speaking, we are also seated in heavenly places in Christ Jesus, Ephesians 2:6. We know that, spiritually speaking, Christ indwells our hearts by faith and our fleshly body is the temple of the Holy Ghost, yet physically, Jesus is in heaven at the right hand of the Father. Can you wrap your mind around those spiritual realities?

Our State at salvation, is, that our dead spirit was made alive in Christ, Ephesians 2:1, while, at the same time, spiritually speaking, we died with Christ on the cross, and yet, we're still living in our unsaved, fleshly body. Our identification with Christ is so strong that Paul uses the likeness, the similitude or the figure of water baptism by immersion to describe it in Romans 6:3-5.

The shocking truth is, there are many Christians who have no idea that, when they got saved, God delivered them from the OT law. They still carry the burden of legalism, of trying to keep the law, of still trying to measure up, to be good enough. The truth of our deliverance from the law is clearly taught in the New Testament but it's not taught much in churches and many Christians have never heard or read or embraced this basic Bible truth. Will you share this wonderful truth with someone this week? \_\_\_\_\_ Here is what the Bible says about *being delivered from the law*. Christians should take this truth to heart and live like it is so because it is.

*"For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14.*

Christians are "dead to the law." Romans 7:4.

*"If ye be led by the Spirit, ye are not under the law." Galatians 5:18.*

Christians are "delivered from the law." Romans 7:6.

*"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." [the law]. Galatians 3:24-25.*

For Christians, the Law is "that which is done away." 2 Corinthians 3:11.

For Christians, the Law is "that which is abolished." 2 Corinthians 3:13.

For Christians, Jesus, on the Cross, was "blotting out the handwriting of ordinances that was against us." Colossians 2:14.

For believing Jews and Gentiles, the Law is taken:

*"out of the way" and nailed "to his cross." Colossians 2:14.*

*"When God speaks of a new [covenant or agreement], He makes the first one obsolete (out of use). And what is obsolete (out of use and annulled because of age) is ripe for disappearance and to be dispensed with altogether."*

Hebrews 8:13, The Amplified Version

*"And after that he said, Lo, I come to do thy will, O God. Thus he put an end to the first in order to establish the second." Hebrews 10:9, Lamsa Translation*

**delivered from the law** - This is a real historical fact. The verses we just looked at make it clear that the law, as a way of salvation, has ended, Romans 10:4. That Paul describes it as being *delivered from the law* indicates what a difficult taskmaster the law was. It is clear that, for Christians, OT law is over and done away with, based on:

1. Jesus' one time, once for all, sacrifice of Himself on Calvary and, 2. the clear teaching of scripture, verse after verse, about the law being ended. Remember

what Jesus taught in Matthew 11:13-15 and Paul taught in Galatians 3:19. The OT law was until John the Baptist. That means that OT law had an end.

According to Jesus, OT law was not designed to last forever. Christ was the fulfillment and the terminus of OT law. *For Christ is the end of the law for righteousness, to every one that believeth.* Romans 10:4. If I'm going on vacation and I ask you to watch my house until I get back, would you be watching my house forever or only until I get back? \_\_\_\_\_ When Jesus says, the law was until John the Baptist, does that indicate that OT law had an ending point? \_\_\_\_\_

**that being dead wherein we were held;** - If we were dead under OT law, then a resurrection was necessary. Resurrection was our only option. Sin held us captive, like a prisoner behind bars with the key thrown away. For us, the only way out was death, as described by Paul in Romans 6. Our identification with Christ in His death, burial and resurrection reminds us that death is God's way of making it possible for us to serve *in newness of spirit*.

**that we should serve in newness of spirit,** - Everyone of us can serve *in newness of spirit* because we have the indwelling Holy Spirit, 1 Corinthians 6:19-20, and we have the indwelling Christ, Colossians 1:27. Paul says: "*Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*" 2 Corinthians 3:6. We are able ministers of the new testament and we serve in newness of spirit because:

**1.** We are not under the law, but under grace, Romans 6:14, and, **2.** We have the permanent indwelling Holy Spirit living in the temple of our body, 1 Corinthians 6:19-20. **3.** Our situation is, we are in Christ and Christ is in us. Paul isn't setting up a clergy-laity distinction here. All of us who are saved are permanently indwelt by the Holy Spirit.

That's why we can serve God and that's where the power to serve God comes from. All of us can serve in newness of spirit because all of us are indwelt by the same Holy Spirit. Pastors and Christian celebrities don't have more of the Holy Spirit than Sunday School teachers or Christians sitting in the pew. What do you think about that? \_\_\_\_\_

Name three things all Christians need and most Christians have. These three things are God's way of leveling the playing field and making it possible for all of us to live fruitful, victorious, Christian lives. God intends all Christians to be "*able*

*ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” 2 Corinthians 3:6.*

1. All Christians live under God’s grace, Romans 6:14.
2. All Christians are permanently indwelt by the Holy Spirit.
3. Most Christians have the Bible to read and study and learn.

**and not in the oldness of the letter.** - Christians under grace have dispensed with the oldness of the letter, meaning, OT legalism or strict adherence to OT law as a means of finding favor with God and as a means of righteousness. We don’t worry about the oldness of the letter of the law, because God has us covered, by His grace. Paul says: *the letter killeth but the spirit giveth life*, 2 Corinthians 3:6.

**7 - What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.**

**What shall we say then?** - Paul is saying: “What can I tell you, after describing how difficult and intractable the law can be. Please don’t get the idea that the law is bad and God did something wrong by giving us the law.” Paul said in 2 Corinthians 3:9-11, that the law was glorious. Paul isn’t attacking the OT law. He is explaining that the law was never God’s end game. God’s end game was always Christ, dying on Calvary as God’s sacrifice for sin, Isaiah 53, Matthew 27:50. God’s plan all along was for the law to point us to the risen Christ.

**Is the law sin?** - Jews could reasonably ask this question of Paul and probably had asked this question earlier in Paul’s public ministry. “Wait a minute Paul. If the law is as intractable and difficult as you say it is, then doesn’t that make the law sin? And if the law is sin and God gave us the law, doesn’t that make God a sinner?” The Jews who asked this question weren’t insulting God or OT law. They were wrestling with the implications of Paul’s teaching about grace and trying to make sense of what Paul taught. For the Jews, God’s law was central. Throughout Romans, Paul has a consistent message about God’s OT law.

1. The Jews broke God’s OT law, Romans 2:23, 27.
2. God’s OT law declares everyone guilty, Romans 3:19
3. No one, including Jews, is justified by God’s OT law, Romans 3:20.
4. Justification is by faith, without the OT law, Romans 3:28
5. God’s OT law works wrath, not salvation, Romans 4:15
6. Believers are not under God’s OT law, Romans 6:14.

7. Believers have died to God's OT law, Romans 7:4.

**Is the law sin? God forbid** - answers Paul. No, God is most definitely not a sinner and the law is not sin. Why is the law not bad? Because God's OT law accomplishes good things for us. It does its job and points us to Christ as our Savior so we can be justified by faith, instead of depending on the works of the law to justify us.

**Nay, I had not known sin, but by the law:** - Nay, meaning, No, the law is not bad. The law is good because it shows me my sin. Who do you love most, your friends who lie to you and tell you everything is good when everything is bad? Or your friends who tell you the truth, even when the truth is painful? Who is the best doctor, the one who tells you you have cancer or the one who tells you everything is fine when you really do have cancer? The law is honest. It tells us the truth about our sin and never sugarcoats our sin. Because the law shows me my sin, I learn that I have a problem. The law diagnoses my disease. I need a correct diagnosis before I can access God's cure for my disease of sin. If I don't know I'm sick, I won't even seek the cure. What is God's cure for sin? \_\_\_\_\_

Paul is not saying that people without the written law of God, do not know sin. He has already made it clear that people without law do know sin and are accountable to God, Romans 2:14-15, 5:12-14. God's OT law is *the law of the LORD*, Psalm 19:7, aka, *the law of Moses*, Joshua 8:31-32. It shines a brilliant spotlight upon my sin and that is exactly what I need. Because the law contains sacrifices for sins, which foreshadow and prefigure the sacrifice that Jesus our Messiah would make for us, the end result of the law and my inability to keep it is, Messiah comes and saves me by His grace.

*"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Galatians 3:24-25. That is why the law is good.*

**for I had not known lust, except the law had said, Thou shalt not covet.** - The law is not sin. The law does not produce or cause sin. The law did not make us sinners. What made us sinners? \_\_\_\_\_

The law points out and exposes sin. Unsaved people and lots of saved people go through life not viewing themselves as sinners. Their cursing and lying are sins but not to them. Their selfishness isn't regarded by them as a sin. Their alcohol use, their fornicating, their covetousness, their stealing are not regarded by them

as sins. The law exposes their sin and our sin in spite of any denial. The law says: Thou shalt not, and the Holy Spirit works in our conscience to expose and point out sin.

**8 - But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.**

**But sin, taking occasion by the commandment,** - How did sin get us in its crosshairs in the first place? It all traces back to Adam and Eve in the garden of Eden. Adam sinned willfully and broke God's command not to eat of the tree of the knowledge of good and evil, Genesis 2:16-17, Romans 5:12. Adam disobeyed and broke God's command. Because of Adam's sin and disobedience, all of his descendants, the entire human race, inherited a sin nature from Adam. That sin nature means, we need to be saved by the blood of Jesus, God's Lamb.

How does sin take occasion by the commandment? It works like this. We were born with a sin nature we inherited from Adam, Romans 5:12. We were also born with innocent blood. The bottom line is, all babies are innocent. God doesn't send any innocent babies to hell when they die. Sixty three million innocent babies have been aborted in the United States since Roe v. Wade became the law of the land in 1973. All 63 million of those babies are in heaven today because they had innocent blood. God doesn't impute sin where there is no law, Romans 4:15, 5:13 and God doesn't send innocent babies to hell.

Babies are born with a sin nature, inherited from Adam, yet every baby is also innocent before God. The Bible teaches us about the wicked practices of ancient Israel and innocent blood. [Forty eight times](#), *innocent blood* is mentioned in the Bible, 47 times in the OT and 1 time in the NT. According to God, babies who were slaughtered as sacrifices to false gods, had innocent blood. Aren't you glad that God differentiates between innocence and guilt? Isn't it wonderful to know that God recognizes the importance of innocent blood? Do you remember Romans 5:9? "*Much more then, being now justified by his blood, we shall be saved from wrath through him.*" Christians are justified by the innocent blood of the Lord Jesus Christ, which is God's solution for every problem we have.

*"Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood."*

Psalm 106:37-38.

*“Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;”* Jeremiah 19:4-5

**sin... wrought in me all manner of concupiscence.** - Remember what Paul said in Romans 7:5? *“For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.”* Paul is illustrating the effect of God’s law on the human mind. The law stirs us up about sin by pointing out how wicked sin is. We weren’t worried about sin when sin wasn’t pointed out to us by the law of the LORD, Psalm 19:7. Sin takes occasion by the commandment, takes advantage of it being pointed out, to work lust in us. A disturbing truth about human nature is that, a prohibition stirs up in us, a desire to violate the prohibition. It is human nature to want what is forbidden. When we are told, No, our fallen human nature screams, Yes.

Concupiscence describes: evil desires, evil lusts, worldly lusts, working in our flesh. The same Greek word translated, concupiscence, is translated, lust, in Romans 7:7. Concupiscence also describes lust-filled thoughts, which, may cause us to act out those thoughts in the flesh. That’s why Paul says, *wrought in me all manner of concupiscence.*

1. Is my heart pure before my holy God? \_\_\_\_\_
2. Are my thoughts clean before my holy God? \_\_\_\_\_
3. Is my body a holy temple for my holy God? \_\_\_\_\_
4. Are my passions under control of my holy Jesus? \_\_\_\_\_
5. Can God trust me if He directs me to witness for Him? \_\_\_\_\_
6. Have I yielded my body in holiness to God? \_\_\_\_\_
7. As a Christian who wants the power of God, is there mercy for me? \_\_\_\_\_
8. As a Christian, do you long to see the power of God in your life? \_\_\_\_\_

**For without the law sin was dead.** - Before OT law was given, God was not imputing sin to people. That’s what Paul means when he says, sin was dead without the law. Let’s also factor in the truth that babies have innocent blood and God doesn’t impute sin to them either. As a baby grows up, he begins to learn about sin and Thou shalt not. At some point, perhaps at an elementary school age or as a teenager, he begins to understand the difference between good and evil. Do you remember Adam and Eve in the garden of Eden? Their issue was, they wanted to know good and evil, Genesis 3:5. Sin is not imputed where there is no knowledge of the law, Romans 4:15, 5:12. So when Paul says, For without

the law sin was dead, that's his way of saying, God was not imputing their trespasses unto them.

**Consider this:** On the cross, God reconciled the world unto Himself and Jesus restored the condition of the world to the way it was before the law of Moses, the time period when God didn't impute sin, Romans 4:15, 5:13, even though men were still sinners. Sin was not imputed before the law of Moses and sin is not imputed after the law of Moses.

That is a partial explanation of what it means to be reconciled to God. Reconciliation doesn't save anyone. It is the groundwork God lays so that He can justly and legally save poor lost sinners. Part of that groundwork is that God does not impute sin to unsaved people yet that doesn't save them. They still must come to Christ, believe on Christ and receive the gift of God which is eternal life through Jesus Christ our Lord.

*“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” 2 Corinthians 5:19.*

**9 - For I was alive without the law once: but when the commandment came, sin revived, and I died.**

**For I was alive without the law once:** - How could Paul, as a practicing Jew, have ever been without the law? He was without the law as a baby and as a child. He is using his own experience to make a point. Babies and children are without the law in the sense that they don't yet know about the law; they don't know the force and power of the law. That is also true of Gentile children.

**but when the commandment came, sin revived,** - When Paul grew up, perhaps in his pre-teen years or his teen years, he learned of God's holy law. The law pointed out his sin. When the commandment came, when Paul understood God's law, sin revived. The law pointed out his sin. Sin revived and Paul died. Remember that Paul, as a child, was not saved when events he describes in Romans 7:9 were happening in his personal life. Paul was not saved until he got saved as an adult, in Acts 9.

In the Bible, what makes a child accountable to God is, his knowledge of good and evil or his ability to distinguish between good and evil; in plainer words, a moral compass or the ability to make moral choices.

*“For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”* Isaiah 7:16.

The age at which children can make moral choices or distinguish between good and evil, is different from child to child. Some Baptists teach an age of accountability, before which, they believe a child does not incur guilt before God for his actions. If there is an age of accountability in the Bible, it is probably 19 years old, according to Genesis 3:5, Exodus 30:14, Numbers 1:3, 14:26-35, Deuteronomy 1:39. Judaism views moral accountability or an inclination toward good or a conscience, as developing and becoming operative, at age twenty in the Bible. By rabbinic influence in the Talmud, the accountable age is now 13.

[“Rabbinic literature](#) appreciates this process as a gradual movement into adulthood rather than a sudden, absolute, and singular moment of transition. So while a 13-year-old boy’s vows are accepted as binding, his testimony regarding real estate negotiations is not, because though he is 13 and a man for some purposes, for others he is still only a boy, lacking in sufficient knowledge to be held liable. Moreover, 13 is not an absolute beginning just as it is not an absolute end to the maturation process”

**and I died.** - God started imputing sin to Paul when he was old enough to understand what sin was, when he could differentiate between good and evil. That’s what Paul means when he says, sin *slew him*, in verse 11. That’s what he means when he says, *I died*. Jews consider a boy to be a man when he is bar mitzvahed at age 13. For girls, the age for bat mitzvah is 12 for Orthodox and Conservative Jews and 13 for Reformed Jews. *“Even a child is known by his doings, whether his work be pure, and whether it be right.”* Proverbs 20:11.

**10 - And the commandment, which was ordained to life, I found to be unto death.**

**And the commandment, which was ordained to life,** - Paul’s thought is that the law came from God and God ordained it to life for those who kept it. OT law was ordained to life in the sense that God intended OT sacrifices to cover their sins until Messiah came and offered the ultimate sacrifice for sins, Romans 3:25. In the OT, God was forbearing the punishment of sins, Romans 2:4, 3:25. He was letting them slide or, winking at them, Acts 17:30, until Messiah would come and make one sacrifice for sins forever.

That's why Paul says, in Romans 3:25, *for the remission of sins that are past*, meaning, *for* meaning, because of, *the remission of sins that are past, through the forbearance of God*. For means because in that verse. The blood sacrifices in the OT picture the sacrifice of Christ, Who would come, eventually, Isaiah 53. The purpose of the law was to be schoolmaster for the world, to lead people to trust Christ for salvation, instead of trusting their law-keeping, Galatians 3:24-25.

**I found to be unto death.** - Why did Paul find the law to be death for him? OT law carried severe penalties for breaking it. Paul's thought is, I found the law to be unto death because I kept breaking it. "*The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*" Ezekiel 18:20.

*I found to be unto death.* - By the law, Paul discovered that he, as a good Jew, was condemned to death by the very law he worked so hard to keep. No matter how hard he worked, Paul could not live up to the righteousness of the law. Like any sincere, OT Jew, he worked to keep the law by making the appropriate sacrifices and doing what the law commanded, and yet, Paul was not saved.

*"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."*

Acts 22:3

*"And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law."* Acts 21:20

Being zealous of the law and doing all of that law keeping, only provided Paul with his own righteousness, a righteousness inferior to God's righteousness. In the OT, when a Jew kept the law, he was earning his own righteousness yet that was a different righteousness than the righteousness of God by faith.

*"And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us."* Deuteronomy 6:25.

*"Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness."* 2 Chronicles 6:23.

On the Damascus road, Acts 9:1-9, when Paul got saved, he gave up trusting his own righteousness so he could receive the righteousness of Christ. Don't miss what Paul teaches about righteousness. Paul could honestly say that, touching the righteousness which is in the law, he was blameless. And yet, that didn't save him. "*Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*" Philippians 3:6-9.

We were in a similar situation to Paul except we hadn't kept the law blamelessly. And yet, just like Paul, we had a choice to make. We could trust our own righteousness or we could trust the righteousness of Christ. When Paul found the commandment to be unto death, that was a lightbulb moment for him. He made a choice to walk away from relying on his works and trusting his own righteousness. Do you remember when you had that lightbulb moment, when you realized that none of your works was good enough to satisfy God? \_\_\_\_\_ Here is what Paul discovered.

*"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;"* Philippians 3:9-10.

When you get in Christ and receive the righteousness of Christ, you come to know Him and the power of His resurrection and the fellowship of His sufferings. That begins with what Paul taught us in Romans 6, about our Identification with Christ and our Indwelling by Christ. *Being made conformable unto his death* refers to the truth that we are identified with Christ in His death, burial and resurrection. Faith is always better than works and grace is always better than law. Remember, the righteousness of Christ, which is by faith, is always better than our own, works based righteousness.

**11 - For sin, taking occasion by the commandment, deceived me, and by it slew me.**

**For sin, taking occasion by the commandment,** - When you have a working conscience, God has a way into your heart. When you have a mind willing to hear God's truth, God has another way into your heart. Sin takes occasion by the commandment because *all flesh is grass*, 1 Peter 1:24. That's a quotation from Isaiah 40:6. It's a Jewish way of saying, life doesn't last forever so get ready to meet God. Our common struggle with sin is where the law comes in.

When the commandments of OT law kill you, they are doing exactly what God intended them to do. They awaken your conscience and warn you off from trusting your works. The job of OT law is to chase you down the dark pathways of your life, to haunt and hound you, to trouble your heart and conscience about your sin and then, bring you to Christ as your Messiah, Redeemer, Savior, King. OT law does precisely what God designed it to do.

**deceived me,** - Paul's use of, *deceived me*, reminds us of 1 Timothy 2:12-14, where he says that Eve was deceived. Temptation to sin always contains an element of deception. 1 Timothy was probably written around AD 58, the same year Paul finished writing Romans. The OT law or the commandment, deceived Paul in the sense that, in the beginning, keeping the law seemed doable. Like any good Jew, he determined to give it his all. Here is the rationale. "The law came from God. He told me to keep it. God wouldn't tell me to do something I can't do so it must be doable." So, Jews sincerely tried to keep the law. That is the reasoning that underlies Paul's thinking when he says, the commandment *deceived me*.

**and by it slew me.** - Paul found the law to be unto death. The law deceived Paul and slew him, no matter how sincerely he tried to keep it. Paul lived to be about 68 years old. He isn't saying that the law literally killed him or physically killed him. He is describing the spiritual reality, that OT law brought death, not life. The commandment was ordained to life but it brought death. Is it any wonder that first century Jews and Christians rejoiced when the Holy Spirit showed them they were free from the law, Acts 15:28-31, 21:20, 25.

**12 - Wherefore the law is holy, and the commandment holy, and just, and good.**

**Wherefore the law is holy,** - The law of Moses is also called, *the law of the LORD*, Psalm 19:7. Because it is, ultimately, God's law, it reflects the character and holiness of Jehovah. "*And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.*" Isaiah 6:3. In a technical sense, for Jews, the law refers to the Torah, aka, the Pentateuch, the first five books of Moses. Jews and Christians view the law of Moses, aka, *the law of the LORD*, as holy, because it was given, by inspiration of God, 2 Timothy 3:16-17, directly to Moses. Do you know the difference between something that is holy and something that is not holy? \_\_\_\_\_

**and the commandment holy, and just, and good.** - The commandment, as Paul uses it here, probably refers specifically to the Ten Commandments, Matthew 15:3, 6, Romans 13:9, written by the finger of God on tablets of stone, Exodus 31:18, 32:15, 16, and carried down from Mt. Sinai by Moses, Exodus 34:29. It may be that Paul also has in mind the great commandment, given by Jesus in Matthew 22:36-40.

Remember what we taught about Romans 1:4 - *by the spirit of holiness* - As “according to the flesh” referenced the humanity of Jesus, so “by the spirit of holiness” references the deity of Jesus. As the eternal Son of God (Christians believe in Jesus’ eternal Sonship, not Incarnational Sonship). Jesus was holy and not tainted with sin. Because Jesus is holy, when He saves us, He sanctifies us, 1 Corinthians 1:30, Ephesians 5:26, Hebrews 2:11, 10:10, so that we can be holy.

Jews and Christians view the commandment as holy, and just, and good but many unsaved folks view it as rubbish. Acts 21:20-36 gives us insight into why Paul so carefully points out the holiness of the law. Many Jews struggled with Paul’s teaching about grace because they believed, if they embraced grace, they would be abandoning the holy law God had given them, Romans 3:1-2.

Paul wants them to know that the law is holy and just and good but when it accomplishes the purpose for which God intended it, then Jews and Christians are no longer under the law, Romans 10:4, Galatians 3:24-25. God’s purpose was that the law would lead us to trust the righteousness of Christ instead of trusting OT law as our means of righteousness.

**13 - Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.**

**Was then that which is good made death unto me? God forbid.** - Paul will not allow anyone to conclude that the law is bad. The law wasn’t made death unto him, says Paul. The law worked death in him by pointing out his sins. Based on the good service the law gives, in pointing out our sins so we can trust Christ, the law is good. The law was our schoolmaster to lead us unto Christ, Galatians 3:24-25.

The law is good and full of God’s amazing grace. Grace is supposed to produce God-honoring results in our lives. Grace is supposed to make us more like Christ,

not more like the world. Using grace as an excuse for ungodly living is the opposite of what the Bible says. We've experienced:

1. Grace in being crucified with Christ
2. Grace in being buried with Christ.
3. Grace in being risen with Christ.
4. Grace in being identified with Christ.
5. Grace in experiencing victory in Christ.
6. Grace should pervade the life of every Christian.

**But sin, that it might appear sin,** - Lester Roloff used to preach a sermon he titled, Dr. Law and Dr. Grace. He used the analogy of a man going to Dr. Law to get a diagnosis. Dr. Law was excellent at diagnosing sin sicknesses but had no cure for the sicknesses he diagnosed. When the patient sought a second opinion, he went to Dr. Grace, who was able to cure him of everything Dr. Law had diagnosed. No sinner ever gets saved until his sin is diagnosed and God's gospel cure is presented. The only cure that works is the glorious gospel of the grace of God in Christ. That is the cure the Bible presents and it works every time. Are you weary, are you heavy hearted, Tell it to Jesus, Tell it to Jesus. Are you grieving over joys departed, Tell it to Jesus alone.

**working death in me by that which is good;** - *Working death in me* is Dr. Law diagnosing the problem and explaining that there is no cure. "Because the law worketh wrath: for where no law is, there is no transgression." Romans 4:15. The law faithfully points out our sin but cannot cure our sin. For example, the law had no power to spiritually circumcise those who kept it, cutting their saved soul loose from their unsaved body, so that they could have victory over sin. That never happened under OT law.

The law had no power to make a man a new creature in Christ, 2 Corinthians 5:17. The law had no indwelling Christ to offer those who made blood sacrifices of bulls and goats. It took Messiah Jesus, dying on Calvary for the sins of the world, to make spiritual circumcision and all the other gifts of NT grace, possible, Colossians 2:11, Ephesians 1:3, and a reality in the life of every Christian.

**that sin by the commandment might become exceeding sinful.** - Sin is not imputed when there is no law, Romans 4:15, 5:13, but when the law becomes known in the life of a sinner, sin is imputed. God keeps track of sins under the law and they pile up fast. How many lies have you told in your life? \_\_\_\_\_ How many times have you used God's name as a curse word? \_\_\_\_\_ How many

times have you thought lustful thoughts? \_\_\_\_\_ How many times have you stolen something, no matter how small? \_\_\_\_\_ Does answering those questions about four of the Ten Commandments help you understand how the commandment makes sin *become exceeding sinful*? \_\_\_\_\_

#### **14 - For we know that the law is spiritual: but I am carnal, sold under sin.**

**For we know that the law is spiritual:** - There are at least three ways *we know that the law is spiritual*. **1.** God wrote the Ten Commandments with His own finger, Exodus 31:18, and gave the tables of stone to Moses. You can't get more spiritual than that. **2.** Moses wrote down all of the law in the Torah, as inspired scripture, in the first five books of the Bible, 2 Timothy 3:16-17. **3.** Moses was the greatest spiritual leader of Israel and he was a type of Messiah Jesus. Moses said that Messiah would be like him, Deuteronomy 18:15. Messiah is not like you and me but He was like Moses.

**but I am carnal, sold under sin.** - In verse 14, we're entering a section where Paul starts to use the first person in his writing. He has not done that previously in Romans. This is important. This is God's way and Paul's way, of telling us that, even the greatest Christian who ever lived, had struggles in the flesh and in his spiritual life. This should give hope to all of us who are saved.

Spiritual struggles and struggles in the flesh do not mean there is something wrong with you. Paul has already walked us through how God dealt with Adam's original sin and our personal sins and our sin nature. He explained that in Romans 3, 4 and 5. Propitiation at Calvary and justification by faith are God's answers to our sin problems.

**I am carnal** - Paul is saved and born again and indwelt the Holy Spirit, just like we are. Yet he says, I am carnal. He means that he is still in the body of this death. He is still in the flesh. He struggles with sin and fights against it and isn't always victorious but he is still fighting. He hasn't given up. This is not an excuse for us to live in sin, with the argument that: Paul was also carnal.

- a. The natural man (unsaved), is doomed by the law, 1 Cor 2:14.
- b. The spiritual man (saved), is delivered from the law, 1 Cor 2:15.
- c. The carnal man (saved), is defeated by the law, 1 Cor 3:1.

**sold under sin** - This probably refers to the slave market, Romans 6:16-20, 22. Paul has already taught us that we were servants of sin before we got saved but

now that we are saved, we are servants of righteousness. Still, because we are in our body of unsaved flesh, we struggle with sin. Paul makes quite a point of this because he intends to explain, in Romans chapter 8, that God has made provision for us to have victory over sin in the flesh.

Paul isn't saying, he sold himself to sin but that he is, *sold under sin*. He wants to do right and live right but that is a struggle because he is carnal or, still living in a body of flesh. Our flesh is not the friend of righteousness. The flesh is not holy or focused on pleasing God. If the greatest Christian who ever lived, struggled with his flesh, then the rest of us are going to struggle with our flesh, even though we are saved.

1. How did God deal with Adam's sin, our personal sins and our sin nature? **a.** He forgives all our sins based on His merciful heart. **b.** He forgives all our sins based on our works and how much we go to church. **c.** He considers how sincere we are at the exact moment we commit a sin. **d.** He forgives all our sins based on Christ dying for our sins, appeasing God's wrath and rising from the dead.

2. In what way do we know that the law is spiritual? \_\_\_\_\_

**but I am carnal, sold under sin** - Imagine Paul, the great apostle, saying that about himself. Paul knew who he was in Christ. He was the apostle to the Gentiles and the author of 14 books of the NT yet he was humble enough to place himself with the rest of us, as a sinner. Paul had no trouble acknowledging that he was the chief of sinners, 1 Timothy 1:15. If Paul, as the chief of sinners, can live a victorious Christian life, so can you and I. We have the same indwelling Holy Spirit that Paul had. We have the same indwelling Christ that Paul had. How can you live a victorious Christian life? \_\_\_\_\_

**15 - For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.**

**For that which I do I allow not:** - If God had not caused Paul to put Romans chapter 7 in his letter to the Romans, we would not know this information. Not knowing this information, we might have labored under the false belief that there is something wrong with us or that we only got partially saved. Paul explains what it means to be carnal, to be sold under sin. Paul says: I keep doing the wrong thing. Regardless of my good intentions, I still struggle with doing what I should not allow myself to do. I know sin is wrong and yet, I find myself sinning anyway.

It is characteristic of a spiritual man, to know that he is carnal, to know that he is far from what he ought to be for God. It is likewise, characteristic of a carnal man to view himself as spiritual. Knowing sin is wrong is not enough to keep, even a saved man, from sinning. It takes the power of the indwelling Christ. God's solution to your sin problem is to dwell in your heart by faith. He is always there when you need Him, to provide victory over sin by His power in you. Isn't that a wonderful way for God to solve your sin problem? \_\_\_\_\_

Sin is not a trivial issue, even though Jesus paid for all our sins on Calvary and appeased God's wrath against all our sins. God didn't stop there. When you get in Christ, Christ gets in you by dwelling in your heart and making your body the temple of the Holy Spirit - Your body is His temple. Do you view that as an elegant solution for your sin problem? \_\_\_\_\_ For Paul and for us, sin is a real problem because, when we sin, we are breaking fellowship with God and that is a serious thing.

*"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."* Romans 7:15.

*"Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."* Romans 14:22. How does Romans 14:22 fit with Romans 7:15? \_\_\_\_\_

**for what I would, that do I not;** - My good intention is to live for Jesus instead of living in sin, instead of wallowing in sin. I want to do right and serve God but time after time, I find myself not serving God. *"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."* James 4:17. How does James 4:17 fit with Romans 7:15? \_\_\_\_\_

**but what I hate, that do I.** - Paul expresses the paradox of the Christian life, that we struggle with sin because, although God saved our soul, He did not eradicate the old man or, our flesh nature and He didn't save our flesh. Have you struggled with the feeling that Paul describes here? How do you deal with it?  
\_\_\_\_\_

**16 - If then I do that which I would not, I consent unto the law that it is good.**

**If then I do that which I would not,** - Real life consequences flow from Paul's good intentions. The fact that Paul is doing what he doesn't want to do, demonstrates that he is not opposing the law on purpose. There is a force at

work in Paul, in his unsaved flesh or, the law of sin which is in his members, which opposes his efforts to live for the Lord who loved and saved him. Is this a struggle you have wrestled with? \_\_\_\_\_

**I consent unto the law that it is good.** - The law is good because it points out my sin. Did you think that is what Paul was going to say? Do you understand what Paul means here? Paul's argument is: My own failing efforts to keep God's law prove that the law is good. Paul's good intentions and efforts to keep the law tell us something important about the goodness of the law. For people who tried to keep the law but kept failing, their own struggle with the flesh testifies to the goodness of OT law. Does that make sense to you? \_\_\_\_\_

**17 - Now then it is no more I that do it, but sin that dwelleth in me.**

**Now then it is no more I that do it, but sin that dwelleth in me.** - Do Romans 7:20 and 1 John 3:9 provide the key to understanding Romans 7:17? \_\_\_\_\_ What do you think it means? \_\_\_\_\_  
How would you define, sin that dwells in me? \_\_\_\_\_

Paul is describing the Bible truth, that a saved man has a new nature and also, still has his old nature. Therefore, if you are saved, you have two natures inside you - the old man, Ephesians 4:22, Colossians 3:9, and the new man, Ephesians 4:24, Colossians 3:10. Those two fight like cats and dogs and that internal struggle will last as long as you live. Is a saved man sinless? \_\_\_\_\_

Well yes, his new nature is sinless but his old nature sins all the time. That's the daily conflict in a Christian and that's what John was talking about in 1 John 3:9. Paul teaches us that sin is out of character for a Christian but in spite of that truth, we still wrestle with sin just like Paul wrestled with sin.

*"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.*

How can that be true? Because, when you were born again, you were born again of incorruptible seed.

*"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23.*

Paul is being open-hearted and honest here and he is also being intensely practical. We've already pointed out in Romans 7, that God does not eradicate

your old nature when He saves you. We've also pointed out that, when God saves you, He doesn't save your flesh; He only saves your soul and makes your spirit, born again, John 3:3-7.

Even though God doesn't save your flesh, He does spiritually circumcise you, cutting your saved soul loose from your unsaved flesh so that you are freed from sin and no longer an errand boy for a corpse. And the Holy Spirit also moves into your body, making it His temple, 1 Corinthians 6:19-20. Therefore, even though your body of this flesh is not saved, it is permanently indwelt by the Holy Spirit and by Christ Himself. In that way, God provides you with an inexhaustible, in-house power supply that enables you to resist sin, to walk in the Spirit and to live a victorious life for Jesus. Are you using the power source God gave you so you can have daily victory over sin in your life? \_\_\_\_\_

**18 - For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.**

**fFor I know that in me (that is, in my flesh,) dwelleth no good thing:** - Is Paul arguing against the indwelling Christ and the indwelling Holy Spirit? No, certainly not. He is admitting that, even for *an Hebrew of the Hebrews* and even for a strict, conservative, law-observing Pharisee, Jew for Jesus, nothing in his flesh elevates him before God or adds to his salvation. God never said, "Wow, look at him! That Paul fellow is so good, I think I'll reward his goodness and save his soul." And for the record, God never said that about you and me either.

Paul is saying: his religious upbringing as the son of a Pharisee, his rigorous training in Jewish law at the feet of Gamaliel, his incredible knowledge of the Torah and the Tanakh and the Oral Talmud, his brilliant brain, his intense self-discipline, all of that did nothing to save his soul. All of that did nothing to give him victory over his unsaved flesh. Aren't you glad Paul was honest about his personal struggles with the flesh? Paul's pathway to victory over the flesh is the same pathway to victory we must take.

*"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."*

Galatians 5:16-17

**for to will is present with me;** - Paul restates what he said in vs. 15-16. Paul wants to do the right thing but he keeps doing the wrong thing. He wants to

please God by obeying the Holy Spirit but there is something in him that fights against his desire to do right and live right. This is the ceaseless struggle between the old man and the new man. Your new nature never sins, 1 John 3:9, and always wants to please God. That what Paul means when he says: *to will is present with me*. I have that inward desire to do right yet I struggle to do right.

**but how to perform that which is good I find not.** - This is a common struggle for every Christian. If it was a challenge for Paul, it will be a challenge for us. But never fear: Paul explains how to meet this challenge head on, in v. 25. The power of the indwelling Christ is God's way to live victorious over the flesh. This is called, *Walking in the Spirit*, Galatians 5:16, 25, and it is also called, *Christ in you, the hope of glory*, in Colossians 1:27. In Romans 7:25, Paul gives thanks to Jesus Christ our Lord, as the One who delivers him from the body of this death.

*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."* Galatians 2:20

**19 - For the good that I would I do not: but the evil which I would not, that I do.**

**For the good that I would I do not:** - Now Paul says it a different way. In vs. 15-16, Paul keeps doing the wrong thing. Here in v. 19, he keeps trying but he has difficulty doing the right thing. This is the situation the apostle John addressed in 1 John 3:9. "*Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*" 1 John 3:9.

**but the evil which I would not, that I do.** - Every Christian who genuinely wants to please God, has a very real struggle with the flesh. We think and say and do things which we know are wrong. We make up our minds never to do that again and then find ourselves doing the same thing again. What is the answer to the problem Paul describes? \_\_\_\_\_

The answer seems to be hidden in between putting off the old man and putting on the new man, Romans 12:1-2, Ephesians 4:23, Colossians 3:10. Paul mentions this in Romans 12:1-2. It is the renewed mind of the renewed man.

## The renewed mind of the renewed man

*“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Romans 12:1-2.*

*“And be renewed in the spirit of your mind,” Ephesians 4:23.*

*“And have put on the new man, which is renewed in knowledge after the image of him that created him.” Colossians 3:10.*

*“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” 2 Corinthians 4:16*

*“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,” Titus 3:5*

Paul teaches us that the way to victory is, the renewing of your mind. That renewing is done by: **1.** You being obedient to God and presenting your body a living sacrifice, and, **2.** You being not conformed to this world, and, **3.** You being transformed by the renewing of your mind, and, **4.** You understanding that that renewing is accomplished by the power of the indwelling Holy Ghost. There is no speaking in tongues involved in this renewing of your mind. There are no ecstatic utterances, no arm waving, no jumping up and down, no confused running around. No one is getting slain in the Spirit and there are no weird manifestations of a kundalini spirit from Satan, masquerading as the Holy Spirit.

Because we are Christians, we must do things biblically as we: Know, Reckon and Yield. We must present our bodies to God, Romans 12:1-2. As we Yield to God and obey His leading, the renewing of our mind is accomplished in us by:

**1.** The indwelling Holy Spirit, Titus 3:5, **2.** The indwelling Christ, 2 Corinthians 2:16, **3.** The written word of God, read, believed and obeyed. Know, Reckon, Yield is an integral part of this. It will be helpful to study this section on your own until the terminology and verses are familiar to you.

**20 - Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.**

**Now if I do that I would not, it is no more I that do it,** - The best way to understand this is that, Paul is describing the conflict between the new nature and the old nature, the new man and the old man, using himself as the prime example. Who is "I?" Paul's new man is the "I" who doesn't sin. It is the old man who sins. Paul doesn't say your old nature no longer exists, as some Calvinists, like John MacArthur, teach. Paul doesn't say or teach that your old nature is eradicated, as some Church of God and some Wesleyan folk teach. There's a practical way to figure this out rather quickly. Ask your partner. Does your wife or husband think your old nature has been eradicated? \_\_\_\_\_

Here is what Louis Sperry Chafer, 1871-1952, founder of Dallas Theological Seminary, wrote about eradication of the old nature.

"In 1 John 1:8-10 we have clear warning against any presumption concerning sin. First, Christians are warned against saying that they have no sin nature: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This is distinctly concerning the sin nature of the Christian and has no application whatever to the unsaved. It is addressed to believers, and to all believers.

It will not do to suppose that reference is made in the passage to some unfortunate, unenlightened, or unsanctified class of Christians. There is no class distinction here. It is the testimony of the Spirit of God with reference to every born-again person. For any such to say that he has no sin nature means that the person is self-deceived and the truth is not in him. This passage is evidently intended for "correction" to those Christians who are claiming to be free from the sin nature and who may have made themselves believe that they are free.

A self-satisfied mind is not necessarily the mind of God. In the same passage Christians are also warned against saying that they have not sinned as a fruit of the old nature: "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10). Nothing could be more explicit. It is possible that a Christian may have been instructed to say that he has not sinned; but here is a word of "reproof," when he confronts the testimony of the Spirit of God.

Again, this is not concerning some unsanctified class of Christians: it is concerning all Christians. To depart from the clear teaching of this great corrective passage is to make Him a "liar" and to disclose the fact that, "his word

is not in us. The source of sin is, then, the sin nature rather than the new nature.”  
[He That Is Spiritual](#), Lewis Sperry Chafer, 1918, pp. 54-55.

**but sin that dwelleth in me.** - There are two natures in a saved man: **1.** The old nature or the old man, also called the Adamic nature or the flesh or indwelling sin. This is the fallen nature that Paul and the rest of us inherited by our biological descent from Adam. **2.** The new nature, also called the new man. This nature was gifted to Paul and to us, by Christ, when we got saved.

Our old nature does not get eradicated when we get saved. Remember, when you believe on the Lord Jesus Christ as your Savior, your soul gets saved, your spirit gets born again and your flesh didn't get saved. Down here, your flesh never gets saved or born again. Here's how to make sense of that.

An unsaved man has a dead spirit and an unsaved soul dwelling in his unsaved body. A saved man has a born again spirit and a saved soul dwelling in his unsaved body. Paul isn't trying to escape responsibility for his sin. He is saying that, as set as he is, in his mind, not to sin, he still sins and this, because of sin that dwells in him. The "I" that doesn't sin is the new man, the born again man, the saved man.

1. Our old nature/sin nature gets eradicated when we get saved. T or F
2. A Christian has two natures, the old nature and the new nature. T or F
3. A Christian has only one nature, a new nature from God. T or F
4. Does Romans 7:21-22 describe only one nature or two natures? \_\_\_\_\_

**21 - I find then a law, that, when I would do good, evil is present with me.** - Paul describes this as a current, existing situation. He is not describing his life in the past, as an unsaved man. Some people, including many Calvinists, teach that, when you get saved, your old nature, your sin nature, is eradicated and you only have one nature, the new nature. That is false teaching. Paul makes it clear in v. 23, that, in his members, as a saved man, is a law that brings him into captivity to the law of sin.

**22 - For I delight in the law of God after the inward man:** - The inward man is the saved man, the born again man. This is the man who does not sin, 1 John 3:9. The inward man is contrasted with, the outward man, 2 Corinthians 4:16. The outward man is the physical man, striding through life, proud and impressed with himself. The outward man is the man of flesh or, *the body of this death*, Romans 7:24.

The outward man, meaning the flesh, is headed for a hole in the ground where he becomes worm food. He was originally created from the dust of the ground and he will return to the dust, Genesis 3:19. The inward man is headed for endless joy and eternity with God in heaven. The outward man, meaning, the flesh, is headed for rotting and corruption. That isn't a problem because God has a new body prepared for us, 2 Corinthians 5:1-8, and, our inward man is renewed day by day, 2 Corinthians 4:16.

When Paul says, *I delight in the law of God after the inward man*, he is, telling us he is saved. In plainer words, he lets us know he is describing his dilemma with sin as a saved man. A saved man loves Jesus Christ and His truth and delights in the law of God after the inward man. Saved people, as a general rule, do not attack or deny Jesus Christ and His truth. A saved man delights in the law of God but his delight comes from his inward man or his new man, not from his old man or his outward man, Ephesians 4:22-24, Colossians 3:9-10. *The law of God works with my inward man and, the law of my mind.*

*“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” 2 Corinthians 4:16.*

What is the outward man and what is the inward man? \_\_\_\_\_

**23 - But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.**

**But I see another law in my members,** - Another law is not a law like the OT law. Another law, here, means, reality, a rule of action or a principle or a rubric, something that is true without being a written law. If the old man, the old nature is gone, as some Calvinists teach, where does *another law in my members*, come from? It makes better sense to understand these verses as describing the old man or the old nature or the outward man, meaning, your unsaved flesh. *In my members*, means, in my hands, in my eyes, in my legs. Paul also mentions members, in Romans 6:13, 19, 7:5. He describes the normal struggle with the flesh, with which every Christian is familiar.

**warring against the law of my mind,** - *The law of my mind* is the inward man, the new man, Colossians 3:10, the new nature, the born again spirit of man. It is the part of you that is redeemed with incorruptible seed. The old nature wars

against the law of your mind because the mind is the battleground where the two natures fight. This identifies the battle as a mental or intellectual battle.

Committing sin is often, not an impulsive action. It is something we have thought about, fantasized about and toyed with. Our mind has tossed it around and considered it over and over. Doing that inflames our mind with desire. When we were unsaved, we were sin's captives. Now that we are saved, we are freed from sin but sin still tries to ensnare us to *the desires of the flesh and of the mind*. Paul describes it this way. How do we win this mental battle, for the glory of God? The answer is found in 2 Corinthians 10:5.

*“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;” 2 Corinthians 10:5*

*“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Ephesians 2:3*

**and bringing me into captivity to the law of sin** - This is a paradox. There is a law in Paul's members which brings him into captivity to the law of sin yet Paul knows that the way to victory is to bring every thought *into captivity* to Christ. Paul is a saved man and has been set free from sin. He is no longer a servant of sin. Sin has no more dominion over him. So why is another law in his members bringing him into captivity to the law of sin? If the great apostle struggled with sin like this, what hope of victory do we have? \_\_\_\_\_

Paul is being absolutely honest here because he will not leave us with no answer and no hope. Paul has the answer to our struggle with sin and he shares it in the last verse of this chapter, 7:25, and throughout Romans chapter 8.

**which is in my members.** - This is a clear description of the struggle with sin all Christians face every day. We need to remind ourselves daily, of the truths Paul teaches, so that they become a real and effective part of our life. The battle against sin is real and lasts until the day we die or are raptured.

*“I die daily.” 1 Corinthians 15:31*

*“Reckon yourselves also to be dead indeed unto sin.” Romans 6:11*

“*The inward man is renewed day by day.*” 2 Corinthians 4:16

The law of sin in Paul’s members was a real problem for him and we struggle with that problem too. As Christians, we have the indwelling Christ and the indwelling Holy Spirit. Shouldn’t that solve our sin problem? Here’s the truth. God’s way to solve our flesh problem and our sin problem is by Indwelling And Identification. Isn’t that an ingenious way to give us all the help we need whenever we need it? \_\_\_\_\_

What does Paul mean when he says, *members*? Look up these verses and write down the members that are mentioned.

1. Matthew 5:29. The member is? \_\_\_\_\_
2. Matthew 5:30. The member is? \_\_\_\_\_
3. Romans 7:23. The members are? \_\_\_\_\_
4. 1 Corinthians 6:15. The members are? \_\_\_\_\_
5. 1 Corinthians 12:14-18. The members are? \_\_\_\_\_

**24 - O wretched man that I am! who shall deliver me from the body of this death?**

**O wretched man that I am!** - This is not Paul describing how he felt as a lost man. This is not Paul inventing a hypothetical situation. This is rubber meets the road, reality. This is Paul describing his struggle as a saved man. *O wretched man that I am*, expresses the intense frustration of Paul’s struggle with sin. Have you experienced this same frustration? \_\_\_\_\_

If your heart’s desire is to please God, and you keep failing in that desire, that is what it means to be wretched. God intends that the power of the indwelling Christ will give us victory over sin in our daily life.

**who shall deliver me from the body of this death?** - We know that religious practices and spiritual struggle and earnest good intentions didn’t deliver Paul. And being a Pharisee didn’t deliver Paul. How about intensive study of the Bible? No, Paul did that and that didn’t deliver him from the body of this death. How about practicing the religion of God’s chosen people, the Jews? No, Paul did that all of his life up to salvation and it didn’t deliver him. Deliverance from temptation to sin and from sin itself, comes from God in a multitude of ways.

*“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”*

1 Corinthians 10:13

Okay, how about genuine, heart-felt religious sincerity? Surely that must deliver us from the body of this death, right? No, interestingly enough, sincerity has never delivered anyone from the body of this death. Who shall deliver me from the body of this death, Romans 7:25? \_\_\_\_\_

Isn't it interesting that Paul didn't ask, What shall deliver me? \_\_\_\_\_

**25 - I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.**

**I thank God through Jesus Christ our Lord.** - Deliverance is in a person. The key to understanding this verse is to remember, Paul is talking about the indwelling Christ. He is already saved. He has already believed on Christ as his Messiah and Savior. That's taken care of. In Romans 7:25, the issue isn't getting saved. Paul isn't saying: God will deliver me from the body of this death by saving me or God will deliver me from the body of this death at the rapture. Both of those are true but in Romans 7:25, Paul is talking about the time period between getting saved and the rapture. That is when we need deliverance and victory over sin - down here on earth, right now.

In Romans 7:25, the issue is: how does Paul live a victorious Christian life right now, as a saved man? So when Paul says, *I thank God through Jesus Christ our Lord*, he is talking about the power of the indwelling Christ to give him victory in his daily struggle with sin. Paul is in Christ and Christ is in Paul. If you are saved, you are in Christ and Christ is in you. You have as much of Christ as Paul had. You have as much of the Holy Spirit as Paul had. Therefore, the answer Paul found is the best answer you will ever find.

*“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20*

Turn your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow strangely dim,  
In the light of His glory and grace. -Helen H. Lemmel, 1922

“We’re still paddling on the edge of the ocean of the possibilities of God’s grace.” - Leonard Ravenhill.

Let’s not be the generation of Christians who got a small taste of the amazing grace of God and were satisfied and stopped right after we started. God has more for you if you want it. A little of God’s grace can make Christians complacent and lazy. Until all the world is saved, let’s be the Christians who, by the grace of God, took the gospel around the world, who preached: *Be ye reconciled to God*, to all men everywhere, 2 Corinthians 5:18-21.

**So then with the mind I myself serve the law of God;** - How is Paul able to serve the law of God with his mind? He can do that because his mind has been renewed. Having a renewed mind is why Christians view things differently than lost folks view them. Having a renewed mind is why Christians can live a victorious Christian life. Having a renewed mind is why we can, Walk in the Spirit and be filled with the Spirit and obey the leading of the Holy Spirit.

*“And have put on the new man, which is renewed in knowledge after the image of him that created him.”* Colossians 3:10.

*“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”* 1 Corinthians 2:15.

*“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”* Romans 12:2.

Finding that good, and acceptable, and perfect, will of God is not an impossible dream. We find it by obeying Romans 12:1-2. Don’t get discouraged with the battle against sin and don’t quit. Don’t get disheartened and give up the fight. You have the power of the indwelling Christ, present, inside you. Your body is the temple of the Holy Ghost because He dwells in your physical body. The power to live a life pleasing to God, comes from God and His strength and power, not from our own strength, not by our own power.

*“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all*

*the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”* Ephesians 3:16-21.

**but with the flesh the law of sin.** - Sometimes the victorious Christian life can be boiled down to, mind over matter. Paul is not, *in the flesh*, spiritually speaking, Romans 7:5, but he still lives in *the body of this death*, meaning, his unsaved fleshly body. Paul is not saying that he is focused on serving the flesh. He is saying that the battle with the flesh is ongoing. He isn't giving in and he isn't giving up and he isn't giving out. Paul's life slogan may have been: "Never give in. Never give up. Never give out." And Romans 7:25 isn't where the story ends. Romans chapter 8 provides an encouraging conclusion to chapters 6 and 7.

## Review Questions for Romans Chapter 7

1. Romans chapter 7 is about: **a.** the reign of sin among Christians, **b.** the works that keep us saved, **c.** the inability of Paul to get victory over sin, **d.** the truth that righteousness triumphs over sin.
2. Which of these is not scripture? **a.** the Torah, **b.** the Tanakh, **c.** the Talmud.
3. The Torah is the first five books of the Bible, written by Moses. True or False.
4. In Paul's illustration, the law represents: **a.** Christians, **b.** Jews, **c.** Gentiles.
5. In Paul's illustration, the woman represents: **a.** Jews, **b.** Arabs, **c.** Gentiles.
6. In Romans 7:3, how do Jews get free from the law? **a.** by joining a Christian church, **b.** by her husband (the law) dying, **c.** by filing for divorce.
7. In Romans 7:4, we are dead to the law by the body of Christ. What does that mean? \_\_\_\_\_
8. In Romans 7:5, what does the motions of sins mean? **a.** the joy of sins, **b.** the sorrows of sins, **c.** the fight against sins, **d.** the emotions of sins.
9. In Romans 7:7, how did Paul discover what sin is? **a.** the law told him, **b.** a priest told him, **c.** the universe told him, **d.** his conscience told him.
10. Because the law points out our sin, the law is: **a.** bad and unfriendly, **b.** a thing we must avoid and ignore, **c.** something holy, just, good and spiritual.
11. In Romans 7:14ff., Paul describes: **a.** his real-life situation as an unsaved man, **b.** his real-life situation as a saved man.
12. In Romans 7:14ff., Paul teaches that: **a.** Once we get saved, life is easy and Christians have few struggles, **b.** Once we get saved, Christians have a big struggle between the flesh and the spirit.
13. In Romans 7:24, Paul says: "*O wretched man that I am! who shall deliver me from the body of this death?*" What is the answer to that question? \_\_\_\_\_
14. In Romans 7:25, what part of Paul served the law of God? \_\_\_\_\_
15. In Romans 7:25, what part of Paul served the law of sin? \_\_\_\_\_
16. Does Paul end Romans 7 on a note of triumph or despair? \_\_\_\_\_
17. What verses in Romans 7 did you not understand? \_\_\_\_\_
18. What is the most important thing you learned in Romans 7? \_\_\_\_\_

## **Bible Study - The Two Natures In The Believer**

### **I'm saved so why do I still struggle with sin?**

The term "flesh" occurs 128 times in the New Testament. It refers not just to meat but also to our physical body and to our old nature, the part of us that is not saved or born again. When you trusted Jesus Christ, **(1)** your soul got saved, Romans 10:13, **(2)** your spirit got born again, John 3:3-8, and **(3)** nothing happened to save your flesh, Galatians 2:20.

Your saved soul and born again spirit dwell in your unsaved, fleshly body and that causes a struggle between your two natures, Romans 7:15-25. Your flesh is your old nature, inherited from Adam and from your parents. Your born again spirit is your new nature, gifted to you by God when you got saved and born again. Spiritual growth and blessing depends on which nature you feed, your flesh or your spirit. This will be a life-long struggle because your fleshly body will not be redeemed until the rapture, 1 Thessalonians 4:16-17, 1 Corinthians 15:51-54, 2 Corinthians 5:1-6.

1. Why is my prayer life so weak?
2. Why do I resist reading the Bible?
3. Why do I still give in to lust and temptation?
4. Why do I still struggle with impure thoughts?
5. Why do I want to do things I know are sinful?
6. Why do I struggle to do what I know is right?

"Sometimes I still live like I am unsaved and that makes me sad. I want to do better but there's a battle going on inside me. Please, can you help me understand this and find victory in Jesus?"

You've asked some excellent questions and I'm happy to help with Bible answers. As human beings we were created in God's triune (three part) image. God has revealed Himself in the Bible as a Trinitarian Godhead, Father, Son and Holy Spirit, Acts 17:29, Romans 1:20, Colossians 2:9. The way that shakes out is that when God created us, He made us with three parts, a spirit, a soul and a body. These three parts are mentioned in 1 Thessalonians 5:23 and other places in the Bible.

*“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” - 1 Thessalonians 5:23*

According to 1 Thessalonians 5:23, what are the three parts which make up a human being? \_\_\_\_\_

When you trusted by grace alone, through faith alone, in the Lord Jesus Christ alone, and got saved, here's what happened.

1. Your soul got saved, Matthew 10:28, 16:26, Hebrews 10:39, James 5:20.
2. Your spirit got born again, John 3:5, Ephesians 2:1.
3. Your flesh or body did not get saved, Romans 7:15-19, 8:23, 2 Corinthians 5:1-4.

*“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” - John 6:63*

*"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."*  
Galatians 5:16-17

4. Did your spirit get saved or did it get born again? \_\_\_\_\_

5. Did your flesh get saved? Yes or No.

6. For Christians, the inner struggle we experience is our \_\_\_\_\_ fighting with the indwelling Holy Spirit, Galatians 5:17.

This struggle creates problems when we obey the flesh or the flesh nature or the old nature, instead of obeying the Holy Spirit. Obeying the flesh isn't always something like viewing porn or robbing a bank or telling dirty jokes. We are also obeying the flesh when we don't read the Bible consistently or don't study the Bible consistently or when we ignore our prayer life. Have you experienced this inner struggle in your walk with Christ? Yes or No.

Genesis 1:26 says that God created us in His image. That does not mean a physical likeness because God does not have a body like humans. Jesus taught in John 4:24, that God does not have a body.

*"God is a Spirit: and they that worship him must worship him in spirit and in truth." - John 4:24*

7. According to Jesus, does God the Father have a body or is God a Spirit?

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**I. God created the human race in His mental likeness.** That means we are not highly evolved animals. We are specially created human beings with intellectual capacity far superior to the animal creation. Adam and Eve were given dominion over the animal creation, Genesis 1:26, 28, over the plant creation, Genesis 2:15 and Adam used his intellectual ability to name the animals but was not one of the animals, Genesis 2:19-20.

**II. God created the human race in His moral likeness.** Of everything God created, man alone is sentient or self aware, capable of knowing and worshiping God. After the fall of Adam in Genesis 3:1-7, we have an innate moral awareness of good and evil, a conscience, 2 Corinthians 1:12, 1 Timothy 1:19, Romans 2:15, which operates in the realm of our human soul.

**III. God created the human race in His triune likeness.** That means that all of us have three parts: spirit, soul, body, 1 Thessalonians 5:23.

8. Of the three parts all humans beings have, which part does not get saved?

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### **Why do I still struggle with sin?**

*"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." - Galatians 5:16-17*

Those verses describe the battle a Christian has with sin, with our unsaved flesh, with our old human nature. Because our flesh did not get saved, we still struggle with sin and lust and spiritual laziness. The old man, aka, the flesh and our flesh nature, rebels against God, while our born-again spirit, aka, the new man, loves

God and wants to serve God. Our flesh doesn't want to read the Bible and pray. What can we do about this? \_\_\_\_\_ We exercise our will, just like we make ourselves get up and go to work, even when we'd rather sleep in.

The conflict between our flesh and the indwelling Holy Spirit in a Christian, is why we struggle with sin. That is what is described in Galatians 5:16-17. Paul describes this struggle in more detail in Romans 7:14-25.

9. In saved people there is a battle going on. What part of us lusts against the Spirit? \_\_\_\_\_

10. In Galatians 5:16, what must we do to get victory over our flesh?  
\_\_\_\_\_

### **I am saved, so, am I righteous in Christ?**

Yes, when we receive "*grace and the gift of righteousness*," Romans 5:17, we are justified by faith, Romans 5:1, and by His blood, Romans 5:9, yet the gift, the imputation of Christ's righteousness to us when we get saved does nothing to change our flesh. Our flesh will get changed at the Rapture or the resurrection but not down here on earth.

Do you know what it means to be justified by faith so that we have the imputed righteousness of Christ as a free gift from God? It means God has forgiven all our sins and in their place, has given us His righteousness so that God sees us as perfectly righteous as Jesus Christ.

In spite of the fact that we still wrestle with the flesh, God views all saved people as sinlessly perfect, clothed in the perfect righteousness of His Son so that it is as if we had never sinned and never would. Indeed, our new nature never sins, 1 John 3:9. That is our standing in Christ, because we are justified by faith. Our actual state, our actual condition, is that we are still sinners because we are still in the flesh.

Saved people are simply sinners saved by grace. Every one of us still has the old fleshly nature or the old man. We're born with it and it causes us to sin and rebel against God. We battle the flesh every day of our life. If we give in to the flesh, we soon slow down or stop our Bible reading. Refusing to read the Bible is a sin of the flesh. Refusing to pray is a sin of the flesh. You can always tell when you're

walking in the flesh. If you're not reading your Bible and praying consistently, you're walking in the flesh. Here is how God describes the heart of an unsaved person.

*"The heart is deceitful above all things, and desperately wicked: who can know it?" - Jeremiah 17:9.*

11. Based on that verse, Jeremiah 17:9, which of the following statements is true? Circle the correct answer.

- a. Our heart is basically good and pure.
- b. Our heart is basically wicked.

Jesus taught us about the human heart in Mark 7:20-23, where He listed 13 negative things about the old man, our old flesh nature.

*"And he (Jesus) said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." - Mark 7:20-23*

12. Did Jeremiah and Jesus have pretty much the same view about sinful human nature? Yes or No.

13. List six things from the list Jesus gave, which prove our old fleshly nature is wicked, Mark 7:20-23.

\_\_\_\_\_

\_\_\_\_\_

14. What word did Jesus use to describe what comes from inside our old human fleshly nature? Mark 7:23 \_\_\_\_\_

**Summary:** **1.** Our spirit gets born again, John 3:3-8. **2.** Our soul gets saved, Romans 10:13. **3.** Nothing happens at salvation to redeem our flesh. For that reason, even though we are saved, for as long as we live, our flesh will battle our born again spirit. As we learn to *walk in the Spirit*, Galatians 5:16, relying upon and obeying God instead of giving in to our flesh, we will experience joyful daily

victory in our Christian life. This daily victory always and only, comes through faith in the Lord Jesus Christ, Galatians 2:20.

When we sin, we need to remind ourselves that ALL of our sins were paid for by Jesus when He took the wrath of God against sin upon Himself, on the cross. All of our sins were forgiven when we got saved. That means ALL - past, present and future sins - ALL were paid for at Calvary. The beautiful old hymn says: Calvary covers it ALL! My past with its sin and shame; My guilt and despair, Jesus took on Him there, and Calvary covers it all. That's something to praise God for!

Jesus is our Advocate or our Lawyer and He cleanses us from ALL sin at salvation. When we sin after we get saved, Jesus restores us to fellowship with God. Confessing our sins to God (not a priest), isn't to get them forgiven. If we are saved, they are already forgiven. Confession of sins is to restore fellowship, to keep the lines of communication open between us and God.

*"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9*

*"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" 1 John 2:1*