

26-0524sc Transcript

26-0524sc - *The Book of Romans, Steve Cain*

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26-0524 - The Book of Romans 7:1-25

Transcript (0:04 - 45:00), Teacher: Steve Cain

(0:04) Let's go to our Heavenly Fathers in prayer. (0:08) Our Father in Heaven, we are very grateful for this day and the first day of the week in which (0:15) we can come together as brothers and sisters in Christ and glorify you, worship you, and lift you (0:21) up. We're asking that Jesus will intercede for us as our priest and then send him, through him, (0:28) that we are coming to you.

We're asking your blessings upon our study. Give us an understanding (0:34) and insight to Paul's writings, which were inspired by the Holy Spirit. We thank you for (0:41) the opportunity to know your word and to know your thoughts and to have you present to us (0:49) insights as to our lives.

We ask your blessings upon this congregation and that we will continue (0:57) to grow. We pray these things in Jesus Christ's name. Amen.

Romans, seventh chapter. We got (1:09) through talking of chapter six. Chapter six tells us about how that when we're baptized into Christ, (1:18) we're baptized into his death.

We reenact his death, his death, burial, and resurrection. (1:26) But there's several things that happen when we become members of Jesus's church. (1:31) There's some benefits that definitely are something that we cannot overlook.

We need to (1:38) stress. And that benefit is that the urge to sin, that desire to sin, is canceled. (1:49) Jesus kills it, and he transfers us from the law that condemns us and transfers us to the law of (1:59) faith, where there is no condemnation.

And when we say there is no condemnation, that means (2:08) there's no law that's going to condemn us. We're living under faith. And so we need to realize (2:15) that that which was keeping us from being self-controlled and having willpower to be able (2:24) to overcome things, which is because of our desires, and our desires then issue into sin.

(2:34) I was reminded of that particular passage in James. I want to take a look at James real quickly, (2:41) first chapter. As we see, I think it's in verse 12 and following.

Give you a chance to get there. (2:54) Some of you have electronic Bibles, and some of you don't. (2:58) I have an electronic Bible, so I'm going from there.

He says here in verse 12, (3:11) reading from the New American Standard Bible, (3:14) blessed is a

man who perseveres under trial, for once he has been approved, he will receive the (3:23) crown of life which the Lord has promised to those who love him. No one is to say when he is tempted, (3:32) I am being tempted by God. For God cannot be tempted by evil, and he himself does not tempt (3:41) anyone.

But each one is tempted when he is carried away and enticed by his own lust. Then (3:52) when lust has conceived, it gives birth to sin, and sin, when it has run its course, (4:01) brings forth death. Do not be deceived, my beloved brothers and sisters, every good thing (4:08) given and every perfect gift is from above, coming down from the Father of lights, (4:15) with whom there is no variation or shifting shadow.

In the exercise of his will, he gave us (4:24) birth by the word of truth, so that we would be a kind of firstfruits among his creatures. (4:32) So we wrestle with sin, and Jesus came to condemn sin in the flesh. We see that (4:41) that's coming up in chapter 8. There's now therefore no condemnation to them who are in (4:47) Christ Jesus, as he condemned sin in the flesh.

In other words, the King James Version and the (4:58) New International Version uses the word desire, where the New American Standard Version says (5:07) lust—lust for desires. I'm going to like the word desires myself a bit. We lust for sins.

(5:16) So Paul, in chapter 7 of Romans, is going to be pointing out to us that he, prior to becoming (5:23) a Christian, was given to this wrestling with the desires of the flesh. When we look at Romans, (5:33) the first chapter, we talk about what God is doing. Notice that in verse 26, the first chapter (5:47) of Romans, because they do not want to worship him, and because they do not want to honor him (5:59) as God, and they would rather worship creatures rather than the Creator.

(6:04) In verse 26, Paul points out and says, for this reason, God gave them over to degrading (6:10) passions. And again, the New International Version and King James Version uses the word (6:18) desires. He gave them over to their desires, and degrading passions for their women, (6:27) exchanged natural relations for that which is contrary to nature, and likewise the men, (6:33) too, abandoned natural relations with women and burned in their desire toward one another, (6:42) with males, committing shameful acts and receiving in their own persons the due penalty of their (6:49) error.

And that behavior is brought on because they're rejecting God, and they don't want to (6:59) have anything with God. In other words, they would rather do contrary to what God wants them to do. (7:06) And so they're fighting.

And so they're giving away to their own desires, or evil desires, (7:12) or evil passions, as the New American Standard says. So let's take a look at chapter 7, (7:19) where Paul starts out in this chapter talking about the law. And he's going to be pointing out (7:28) to us that the law is a factor, and we must recognize it as having authority.

And so, (7:40) as I pointed out last week, I think it was Huffman, who was a Black Panther in Chicago many, (7:46) many years ago, who escaped the dragnet of the Chicago police, and he popped up some many, (7:57) many years later in the New England states, and he was coming forth hoping that his (8:07) new behavior would override his obligation to the law. It was the law that he was breaking (8:19) was the government law. It was the law of the United States he was breaking, (8:26) and he was hoping that it would override that law.

But that law still had its dominion over him. (8:38) And so when he came forth, he had all these people several years later, 20 or 30 years later, (8:44) he comes forth. He's got people bragging about how model citizen he has been, how he was doing (8:51) everything for the community and everything, and he was hoping that all of that testimony (8:56) would make the difference with the law.

The law held over him, and he was arrested and put in jail. (9:08) We need to recognize the fact that this is the fact, and Paul is going to point out to us (9:13) that we have an obligation to the law. What law are we talking about? The law of sin and death.

(9:21) You sin, you die. God put that law into motion at the Garden of Eden, didn't he? (9:29) As you sin, you will die. You eat of the tree of knowledge, good and evil, and you shall die.

(9:36) So the law of sin and death is, would you help me out with, Gene? This is default. It is default, (9:48) and it doesn't matter how good you are, no matter how much you try to satisfy the law, (9:57) apart from dying, it's not going to work. You've got to satisfy the law.

You've got to die. (10:08) And so that's what Paul's pointing out in Romans 6. Know ye not that as many of you (10:14) were baptized into Christ, you participated in his death? And so Paul's going to point this out. (10:22) We are obligated to honor the law until we are out of it.

And how are we going to get out of it? (10:30) By being baptized for the remission of our sins, because Jesus is justifying us. The law has to be (10:40) satisfied. And in order for us to deal with the law, we have to be justified.

(10:48) And the only way we're going to be justified is either we die for ourselves, (10:54) or someone pays the debt for us. And as I pointed out last week, does it matter who (11:02) pays the penalty? No, it doesn't matter, just as long as the law is satisfied. (11:07) So how is the law satisfied? The law is satisfied with Jesus dying on the cross for us, (11:15) and he's paying the debt for us.

So Paul wants us to recognize the fact that we are obligated to (11:22) the law, and the law needs to be satisfied before we can make a transition to the law of faith, (11:29) and be brought out of the law of sin and death. And we can be freed from the law of sin and death (11:35) when we're reenacting Jesus' death there and resurrection, which is through baptism. (11:42) Any observation or comments that you would like to make? So let's go on and let's take a look, (11:50) because Paul is saying he's writing to the individuals in Rome, he's writing to the (11:58) church there in Rome, and he's pointing out, because we know that in the attendance of that (12:06) church, many of them had Jewish background, but many also had pagan backgrounds.

They were Gentiles, (12:17) anything other than a Jew. That's what a Gentile is, is anybody that isn't a Jew, they're Gentiles. (12:25) And so they have a background, and their knowledge of the law is very skimpy.

(12:33) If they know some of it, I'm sure that they do. But Paul is writing, basically, and he's saying to them, (12:40) those of you who do know the law, I'm going to appeal to it. I'm going to share it with you.

(12:47) So, let's pick up with verse one. I'm not familiar with this verbiage, because I didn't read out of (12:53) this verbiage. We'll see what it has.

Do you not know, brothers and sisters? For I am speaking to (13:01) those who know the law, that the law has jurisdiction over a person as long as he lives. (13:12) Now he's going to use an example of what the law has to say about marriage. (13:18) And this is a very important thing to me.

He's talking about the law, (13:28) what the law has to say about marriage. You remember what Jesus said when he was approached (13:32) by the Pharisees and the Sadducees? Moses allowed us to be divorced. What about you? (13:43) So then what does Jesus do? Jesus answers it.

He says, know ye not that it was out of the (13:53) hardness of your heart that he allowed you to divorce. In other words, this was something that (13:59) Moses took on himself. He did not really have the permission from God to do this.

(14:06) He took it on himself. Moses allowed you to do that because of the hardness of your heart. He knew (14:14) that they were going to want to do this, the desires of the heart.

But know ye not that from (14:20) the very beginning, this is Jesus, that when God created the heavens and earth, and he created Adam (14:29) and Eve and put them together, that he said, whatever God hath put together let no man put asunder. (14:38) So he's leaving the law of Moses, and he's going all the way back to Genesis 1 or 3, (14:45) and he's appealing to Genesis 3, and what God did when he brought Eve to Adam and said, (14:55) what man, he presented them as husband and wife, and whatever he put together he did not want to (15:01) asunder. So the law is being reinforced that he's going all the way back.

He's going all the way (15:09) back to Genesis, and Paul's going to be alluding to that particular law. Any observation there? (15:18) Comment? So, verse 2. For the married woman is bound by law to her husband as long as he is alive. (15:34) But if her husband dies, she is released from the law concerning the husband.

(15:43) So then, if while her husband is alive, she gives herself to another man, she will be called an (15:52) adulteress. But if her husband dies, she is free from the law so that she is not an adulteress. (16:01) If she gives herself to another man.

Therefore, my brothers and sisters, you also were put to death (16:11) in regard to the law through the body of Christ, so that you might belong to another, (16:18) to him who was raised from the dead, in order that we might bear fruit for God. (16:25) For while we were in the flesh, the sinful passions which were brought to light by the law (16:33) were at work in the parts of our body to bear fruit to death. But now we have been released (16:42) from the law, having died to that by which we were bound, so that we serve in newness of the Spirit (16:51) and not in oldness of the letter.

What do I get out of that? I'll give you Steve's version. (17:01) What do I get out of that? He's telling us we're honoring the law. Remember when, I think it was (17:08) in Chapter 3, he says, are we disregarding the law? Are we disrespecting the law? No, not at all.

(17:14) We're upholding the law. So the law demands a person who has sinned to die. Now we know (17:24) that the death that we're going to be experiencing, if we're still under the law, (17:31) is going to be the death that Revelation talks about in the resurrection, at the end of time.

(17:39) What's going to happen to the liars and cheaters and those who have not named God? (17:45) They're going to die, and that's referred to as what? The second death. What's the first

death? (17:59) Being baptized into Christ. We died to the law.

Jesus satisfied the law, and he justified us. (18:10) He justified us, and so he's paying the debt for us, and so the analogy is like that of the wife (18:22) and husband. The wife is dedicated to Satan or the law, and the law has power over her until (18:34) one or both of them die.

So how is she going to be able to remarry? (18:42) The only way that she can remarry is not through divorce. The only way that she can remarry is if (18:48) her partner dies, and if her partner dies according to the law, she is free to remarry. (18:55) He's making us the analogy, then, we are obligated to the law, and we cannot make a (19:04) transfer to a different law.

What is the other different law? The law of faith. (19:13) We cannot be transferred from this law to the other law until death occurs. So when do we die? (19:25) We die to make it possible for us to transfer over to the law of faith.

(19:35) What's the practical application of that? The practical application is that when a person (19:43) is walking in sin, and they just can't willingly pass from the law of sin and death to (19:57) Jesus and his church, and willingly pass through there without a death taking place. (20:05) Because if you don't have a death taking place, you're making Jesus to be what? An adulterer. (20:17) Jesus will not accept you on that basis because he is not going to be an adulterer.

(20:27) The only way that he's going to accept you is if a death occurs. So we're dying to sin, (20:40) and we're making the willing compromise, or not compromise, the willing change to the law (20:48) of faith. Yes. (20:50)

(20:52) Later on, they will say after this, therefore, say in your hearts, die to sin. (21:03) But so the Reformation churches want to say then that it's a mental thing when we die (to sin). If we choose (21:19) to die to sin.

And verse 4 here contradicts that. It says, therefore, brethren, you also were made (21:34) to die to the law through the body of Christ. So it's not through our, in our hearts that we (21:44) die to sin.

That's something we need to do. But when, but what it's talking about here, (21:52) you were made to die. That's something that happens.

We didn't do, we didn't kill ourselves. (22:00) We didn't say, you know, I'm dead to sin now. We were made to die.

And how was that? It wasn't (22:07) our head. It was through the body of Christ. And what, how did that happen? That's what chapter 6 (22:14) was all about.

We die to sin. Paul said, don't you know, as many of you who were baptized have (22:22) been baptized into death. And later on, around verse 7, it says anyone who's died has been freed (22:30) from sin.

So it's, it carries on from chapter 5 where Adam propagates death through sin. (22:42) He set up that mechanism and Jesus set up the mechanism through his death of life (22:49) through righteousness. And well, how do we get that? We, which is a new one, by the way, (22:59) which is what happened with Jesus, when we participate in this, it's propagated, you know, (23:08) I've always wondered how, yeah, I can see for Jesus by the law that clears him to be righteous.

(23:17) And God was able to raise him from the dead, but death had no hold on him. He hadn't sinned. (23:23) So be righteous.

That works for him. How does it work for us? How do we take hold of that? (23:32) And our religious neighbors want to say, well, we do it in our heart. And we believe that Jesus is (23:40) whatever.

They don't tell you what faith to have. Does he exist? If he does, (23:47) even the devil won't believe he exists. No, he exists, actually.

So it's this, (23:56) it's propagated through us participating. We die spiritually. We die in the death of Jesus.

We are (24:05) crucified with him. In fact, it says in chapter six, that we can, we believe, so (24:12) be raised with him. So that's the death here.

And verse four, that we were made to die to the law (24:19) through the body of Christ. So without, without that, we haven't died to sin, and then we would (24:27) be trying to marry somebody, trying to be the bride of Christ, without going through the proper, (24:37) and then they'll say, I don't know you. Okay, so let's get on with what Paul's writing to them.

(24:48) So reread verse four. Therefore, my brothers and sisters, you also were put to death in regard to (24:55) the law through the body of Christ. So the law is being satisfied.

The law, you have been justified (25:03) by Christ, by Jesus himself, by him being put to death. So you also were put to death in regard to (25:12) the law through the body of Christ, so that you might belong to another, to him who was raised (25:20) from the dead, in order that we might bear fruit for God. For while we were in the flesh, (25:27) the sinful passions which were brought to light by the law were at work in the parts of our body (25:36) to bear fruit for death.

But now we have been released from the law, having died to that by (25:45) which we were bound, so that we serve in newness the Spirit, and not in the oldness of the letter. (25:55) So we have been given the opportunity to make a decision, and we've been given that opportunity (26:03) because we are going to obey from the heart that form of doctrine. (26:07) So we're given that opportunity to make a decision, and that decision is being (26:15) offered to us through God and his righteousness.

Oh, that's another study alone. God is righteous, (26:24) and that's what Paul wants us to recognize, that everything he's doing for us is out of (26:30) righteousness. That's his nature.

That's him. That's how you define God. He is righteous, (26:38) and so he wants us to be righteous also, and so he wants us to copy him.

We're made after (26:44) the image and likeness of God, so he wants us to be righteous. So then he goes on, and he's giving (26:53) some rationalization here. Verse 7, what shall we say then? Is the law sin? Far from it.

On the (27:04) contrary, I would not have come to know sin except through the law, for I would not have known about (27:12) coveting if the law had not said, thou shalt not covet. But sin, taking an opportunity, desire, (27:27) lust, that's coveting. The desire, the lust is rearing its ugly head, and I'm

going to give to (27:37) it according to James.

If I give in to that, then I am giving birth to sin, and sin, when it's (27:44) complete, will be full. So for while we were in, thou shalt not covet, verse 8. But sin, taking an (27:55) opportunity, through the commandment produced in me, coveting of every kind, for apart from the law, (28:04) sin is dead. In other words, if there is no law, the sin doesn't have any room in our hearts.

(28:14) I was once alive apart from the law, but when the commandment came, sin came to life, and I died. (28:24) And this commandment, which was to result in life, proved to result in death for me. For sin, taking (28:33) an opportunity through the commandment, deceived me, and through it killed me.

So then the law (28:41) is holy, and the commandment is holy, and righteous, and good. So what is he telling us about the law? (28:50) The law had a purpose. What was the purpose? To give us direction, to teach us how to deal with (29:00) our relationships with one another.

Take a look at the Ten Commandments. (29:04) One is directed towards God, and the other is directed toward man and one another. And so (29:11) it's designed to help us to properly deal with one another.

But man, and the desire and lust (29:23) within him was raised, and Paul alludes to the one particular commandment, that law said thou (29:31) shall not covet. Is there anything wrong with that law? There's nothing wrong with that law. (29:37) We're not supposed to covet.

But we covet. We desire. And when desire takes hold, according to James, (29:47) it takes root and sin comes alive.

And that's what Paul is pointing out to us. The law provided (29:55) sin the opportunity to raise its ugly head through lust and desire, by lust and desire, (30:02) to do those very things that it said we were not supposed to do. But the law was to produce (30:10) righteous action.

And it was to produce people to be righteous if they followed it. Paul said (30:17) if they did not follow it properly, they should have followed it by faith. But they didn't follow (30:24) it by faith.

They followed it by works. And so that's one of the problems that we find in the (30:32) religious world today, is we think that we can work our way into heaven, when in reality it's (30:41) belief that God is saving us through Jesus, and Jesus' salvation is provided for us, and as (30:48) long as we're walking in the light, as he is in the light, his blood will continue to cleanse us. (30:54) So we're not under that, are we? So as we reflect upon that.

So the law is holy, (31:06) and the commandment is holy, and righteous and good. So there's nothing wrong with the law. (31:11) The law was to produce righteous action, and to give us a concept of what righteous action (31:18) should be.

So he wants to go on, and he wants to talk to us. Therefore, verse 13, (31:29) did that which is good become a cause of death for me? (31:35) Far from it! Rather, it was sin that lust and desire. It was sin in order that it might be (31:44) shown to be sin by bringing about my death through that which is good.

So that through (31:51) the commandment, sin would become utterly sin. So God wanted to make

sure that we knew (32:02) how we were supposed to interact with one another, and how we were to approach various situations (32:07) that arise in our lives. And so that's where we are in that particular case.

So then verse 14, (32:18) and here Paul is going to reflect the wrestling that he had before he became Christians. (32:25) He was wrestling with sin, and his desire and lust was a factor. So he's going to be wrestling with (32:36) sin.

Verse 14, but we know that the law is spiritual, (32:44) but I am fleshly, sold into bondage of sin. For I do not understand what I am doing, (32:53) for I am not practicing what I want to do, but I do the very thing I hate. He's talking here (33:02) about having self-control or willpower, and being able to say no to lust, or to whatever it is that (33:13) he is being attracted to that is sinful.

He is having a problem. We wrestle with this ourselves. (33:21) Do I go visit so-and-so in the hospital, or do I not? Do I do this, or do I do that? (33:29) And then he's telling us, yes, I want to do those things, but I don't do them.

(33:37) And I do things that I don't want to do, but I do them. And that's what he's going to point out to (33:44) us. He's wrestling with self-control and willpower, and he's wrestling with desire and lust, (33:52) which is sin.

And how is he going to deal with that? (33:57) Jesus. Jesus is going to kill. He's going to condemn sin in the flesh.

(34:06) So he points out, verse 16. Well, let's reread 14. For we know that the law is spiritual, (34:13) but I am fleshly, sold into bondage to sin.

For I do not understand what I am doing, (34:20) for I do not practice what I want to do, but I do the very thing I hate. (34:27) However, if I do the very thing I do not want to do, I agree with the law, (34:34) that the law is good. But now, no longer am I the one doing it, but sin that dwells in me.

(34:46) For I know that the good does not dwell in me, that is, in my flesh. For the willing is present (34:57) in me, but the doing of the good is not. For the good that I want, I do not do, but I practice (35:05) the very evil that I do not want.

But if I do the very thing I do not want, I am no longer (35:12) the one doing it, but sin that dwells in me. I find then, verse 21, (35:22) I find then the principle that evil is present in me, the one who wants to do good. For I joyfully (35:31) agree with the law of God in the inner person, but I see a different law in the parts of my body, (35:40) waging war against the law of my mind and making me a prisoner of the law of sin, (35:47) the law which is in my body's parts.

Wretched man that I am, who will set me free from this body, (35:59) from the body of this death? And so he's basically setting it up to tell us the answer. (36:06) He's fighting, and he's having this warfare within him. How is this going to be settled? (36:13) And it's by becoming a Christian and dying, and being baptized for the remission of our sins, (36:19) dying to sin.

And so we're being given a benefit, a benefit that often is overlooked. (36:28) We do not have to sin, because we're being freed from the law that empowers sin, (36:36) and the law that empowers sin is not in the law of faith. The law of sin is found in the law (36:46) of sin and death.

And so we're being transferred from the law of sin and death (36:53) into the law of faith. And the law of faith then is setting us free from the law of sin and death. (37:04) Any questions? We're done with chapter 7. Yes? (37:14) This passage here, specifically around verse 16, (37:20) but if I do the very things I do not want to do, I agree with the law, confessing that the law is good.

(37:31) And this is important, because there's two ways when we transgress, there are two ways (37:43) of looking at it. And you can see, one's the way from the world, and the way the world looks at it is, (37:53) for example, let's use something like marijuana, and the marijuana law is a bad substance, (38:03) pretty few as it used to be. And so the rationale was, well, if we got rid of the law, (38:11) then we wouldn't have any of those perpetrators.

Nobody would be here, and we wouldn't have to (38:17) fill up our prisons with people that transgress the law. So they're not saying the law is good. (38:24) They're saying the law is not.

I'm sinning, transgressing the law, but it's not me that's bad. (38:32) It's the law that's bad. So let's get rid of the law.

That's one way of looking at it. And this (38:38) is totally different. This perspective from Paul is totally different.

He's saying that when we (38:49) begin the function of the law is to show us what sin is. That's the point. Even back in Adam and (38:59) Eve, God asked Adam when Adam said, I did because I was naked, and God came back and said, (39:09) who told you you were naked? Have you eaten from the tree? So there were two ways Adam could have (39:17) gotten that knowledge that he was naked.

Only two ways. One was eating the tree from the tree, (39:25) which is what he did. That's how he got the knowledge.

But God said there's another way (39:29) that you can know something. Who told you? The law is telling us what the sin is. (39:42) I would not know what covenant was except the law told me.

So the function of the law (39:51) is to show us what God means because he's the one that determines I declare what is right (40:00) what's right and wrong. So that's the function of the law. And the way we deal with that then is, (40:11) well, I'm good, but let's get rid of the law.

Or I don't want to do this. I'm doing the very thing (40:20) I do not want to do. When we look at our transgressions, and we sin personally, (40:31) we can look at that and say, well, you know, I'm basically a good person.

(40:37) And we try to justify that and nullify the law. Well, that's not upholding the law. That's not (40:45) declaring, that's not saying it's good.

But when we look at it and see ourselves, (40:51) like James says, the word does for us. It shows us how we are in relation to God. (40:59) And we look at that and say, I don't want to do that.

And yet we're still sinning. We're (41:03) still doing that. I don't know about you, but I've gotten to the point where I feel pretty bad.

(41:09) I really don't want to do certain things. That fact that we recognize that we don't want to do (41:22) that, even though we do that, shows that the law is good. It showed us that's a bad thing.

(41:33) And the sin, showing how sinful it is, shows us the penalty of that is death. (41:46) That's how bad it is. It requires a death penalty.

And so anyway, I do the very things (41:56) that do not want to do. I agree with the law. I'm confessing the law is good.

So (42:06) I guess that's my point. Okay. So we know that the law exists.

And so as you point out, (42:16) there's two ways of looking at it. It's either allowing ourselves to be condemned by it and (42:22) not wanting to be condemned by it, by obeying it and doing what it's supposed to do. Therefore, (42:27) it cannot condemn us.

But if we have the other attitude is that the law is trying to keep me (42:33) from doing what I want to do. And so I need to get rid of the law so that I can do what I want (42:39) to do without being condemned, without being bad about it. And so as the scriptures point out to us (42:50) that the law was good, but the flesh was weak.

And so how's God going to deal with that? He knows (43:03) that we're going to give in to sin. And so he cannot have sin in his presence. So the anticipation (43:12) of being with him eternally in heaven is gone.

We can't appeal to it because we're being condemned. (43:21) And so if we make the transition from the law of sin and death into the law of faith, (43:29) there's now therefore what? No condemnation. No condemnation.

(43:38) That's what makes this whole background of righteousness so impressive. (43:46) So he came along and made it possible for us. And so in chapter eight, he's going to point out to (43:52) us and our time is up.

He's going to point out to us in chapter eight, that Jesus came to condemn (43:59) sin in the flesh. In other words, he's dealing with our lust and our willpower and cravings. (44:08) And so he's going to be dealing with that and he's putting it to death.

And we don't have to (44:15) have worldly desires. We do have worldly desires, but what does James tell us? Not James, (44:23) John tells us in 1 John. John tells us that (44:30) lust of the world, lust of the eyes, lust of the flesh, and the pride of life (44:34) is what is the factor.

And those of us who love the world are not of God. (44:42) So we have to realize that we've got to quit the death. We have to quit the death, the (44:50) the desires and the lusts that we have.

Okay, we'll pick up with chapter eight next week. (44:58) I appreciate your attention. (45:00)