

## Romans Chapter Seven

This chapter emphasizes that men are no longer subject to the law of Moses, but are now subject to the gospel of Christ. There are basically three laws that this chapter deals with: (1) the Law of Moses, (2) the law of Christ, and (3) the law of sin.

Paul presents the fact that it is the law of Christ, not the Law of Moses that can free one from the law of sin. In so doing the apostle gives us the following: (1.) Men are now free from the Mosaic Law by reason of God's grace using the marriage relationship as his illustration (1-6) (2.) He explains how the law made sin abound (7-13) and (3.) He reminds us that living under the grace of God is a continuous battle to do good in the presence of sin, but it is required and through Jesus Christ something that we can do. (14-25).

### Romans 7:1-6 – Free From the Old Testament Law

**v1.** "OR ARE YE IGNORANT, BRETHREN (FOR I SPEAK TO MEN WHO KNOW THE LAW), THAT THE LAW HATH DOMINION OVER A MAN FOR SO LONG TIME AS HE LIVETH?"

The Roman Christians knew the Mosaic Law. It was constantly read and taught in their presence. Their practice of studying the Jewish Scripture, the Old Testament, made even the Gentile believers familiar with its precepts. Paul showed in the previous chapter that those of us who have been blessed with the benefits of divine grace are forbidden to sin "THAT GRACE MAY ABOUND" and we are therefore bound to serve God. He now shows that the Law given through Moses has been taken out of the way.

David Lipscomb in his commentary says that this scripture, as translated, would lead us to believe that the law had dominion over a man as long as that man lives. But many Bible scholars indicate in their writings that the translators here have created an unnecessary difficulty in their translation of this verse. One writer (Greenfield by name) in his "Notes on the Greek New Testament" translates it: "THE LAW HATH DOMINION OVER A MAN SO LONG AS IT IS IN FORCE, AND NO LONGER." In other words the law is not in force so long as the man lives but rather as long as the law lives; or is not replaced. If a law is changed while we still live then, as was the case during the first century; that law no longer applies to us even though we still live. Other writers agree that there is nothing in the original language that would prevent the verse from being translated precisely this way and that the context in fact requires it to be translated this way. The law given through Moses had been taken out of the way by Jesus through his death on the cross. He fulfilled the law, completed it, and it was nailed to the cross in his person. Paul uses the marriage relationship to illustrate his point.

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**v2.** "FOR THE WOMAN THAT HATH A HUSBAND IS BOUND BY LAW TO THE HUSBAND WHILE HE LIVETH; BUT IF THE HUSBAND DIE, SHE IS DISCHARGED FROM THE LAW OF THE HUSBAND." (ASV)

A parallel verse "A WIFE IS BOUND FOR SO LONG TIME AS HER HUSBAND LIVETH; BUT IF THE HUSBAND BE DEAD, SHE IS FREE TO BE MARRIED TO WHOM SHE WILL; ONLY IN THE LORD." **I Corinthians 7:39** (ASV)

Paul is using God's law of marriage, which they understood, to show the current situation of those who had previously been bound to the Mosaic Law. A woman is bound by law to her husband as long as he lives, but if he dies she is no longer bound to him. His point is a very simple one that should be understood by all--as the death of the husband releases the wife from his rule; even so the death (termination) of the Mosaic Law would release its subjects from its rule as well.

**v3.** "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." (ASV)

"BUT I SAY UNTO YOU, THAT WHOSOEVER SHALL PUT AWAY HIS WIFE, SAVING FOR THE CAUSE OF FORNICATION, CAUSETH HER TO COMMIT ADULTERY: AND WHOSOEVER SHALL MARRY HER THAT IS DIVORCED COMMITTETH ADULTERY." **Matthew 5:32** (ASV)

If a woman marries another man (other than the one exception Jesus gave) while her husband is alive, she becomes an adulteress. If the Law of Moses was still in effect, all Jewish Christians, by reason of the fact that they have become married to Christ, would be guilty of spiritual adultery. They would be as a woman having two living husbands at the same time without the bond to the first one having been broken by God. No one was subject to the law of Christ until after the Mosaic Law was terminated. This applies to the rich young ruler (**Matthew 19:16-22**), the thief on the cross (**Luke 23:39-43**), or to anyone prior to Christ's death. It was through Jesus' death that the Mosaic Law was completed, fulfilled, taken away, abolished. People today don't understand this concept. Many say they want to be saved just like the thief on the cross when God has not given them that option.

The death of the husband, frees the wife; and she may then marry without becoming an adulteress. The law that is no longer in effect (alive) frees all those formerly bound to that law freedom to be bound to another. This is the case with the Mosaic Law and the Law of Christ. Jesus took it away. **Colossians 2:14**

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**v4.** "WHEREFORE, MY BRETHREN, YE ALSO WERE MADE DEAD TO THE LAW THROUGH THE BODY OF CHRIST; THAT YE SHOULD BE JOINED TO ANOTHER, EVEN TO HIM WHO WAS RAISED FROM THE DEAD, THAT WE MIGHT BRING FORTH FRUIT UNTO GOD." (ASV)

The Holy Spirit through Paul confirms that all people that were formerly subject to the law "WERE MADE DEAD TO THE LAW THROUGH THE BODY OF CHRIST." (**Romans 7:4** ASV) People became dead to the law when it ended. It was through the death of the body of Christ that the Mosaic Law was fulfilled and abolished. In his epistle to the Ephesians, Paul referred to the law as an enmity or middle wall of partition between Jew and Gentile. He wrote concerning its abolishment:

"FOR HE IS OUR PEACE, WHO MADE BOTH ONE, AND BRAKE DOWN THE MIDDLE WALL OF PARTITION, HAVING ABOLISHED IN THE FLESH THE ENMITY, EVEN THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES; THAT HE MIGHT CREATE IN HIMSELF OF THE TWO ONE NEW MAN, SO MAKING PEACE; AND MIGHT RECONCILE THEM BOTH IN ONE BODY UNTO GOD THROUGH THE CROSS, HAVING SLAIN THE ENMITY THEREBY:" **Ephesians 2:14-16** (ASV)

Paul plainly teaches that the Mosaic Law has ended; men are free from its commandments.

Freedom from that law, however, was given in order "THAT YE SHOULD BE JOINED TO ANOTHER, EVEN TO HIM WHO WAS RAISED FROM THE DEAD." Those who contend that Christians are free from all law ignore what the Holy Spirit is telling us here through the Apostle of Christ. He declared that a woman is bound by law to her husband as long as he lives. The Christian is married to Christ. Since Christ is alive (**Hebrews 7:25**), the Christian, being part of his bride, is, therefore, bound by His law.

It is expected that a marriage should bring forth issue; this follows the natural course of events. Another illustration then is that God expects those married to Christ to be fruitful so that they "MIGHT BRING FORTH FRUIT UNTO GOD." Christ admonished his disciples to bear much fruit and warned them that every branch that did not bear fruit was to be removed and destroyed (**John 15:2-8**)

**v5.** "FOR WHEN WE WERE IN THE FLESH, THE SINFUL PASSIONS, WHICH WERE THROUGH THE LAW, WROUGHT IN OUR MEMBERS TO BRING FORTH FRUIT UNTO DEATH." (ASV)

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"IN THE FLESH" is an appropriate description of these under the Mosaic Law. It was a covenant that they entered by their birth into a family of the Israelite nation. Circumcision in the flesh was given as a token or sign that they belonged to that ethnic family.

Passions, or desires, become sinful when they led one to violate God's law. "BY THE LAW" simply meant "BY THE VIOLATION OF THE LAW." The Mosaic Law did not create the sin; but rather gave the Israelites a law. Through the violation of that law, sin was brought into their lives. Sin is the fruit that causes us to die spiritually, therefore it is unto death.

**James 1:15** "THEN THE LUST, WHEN IT HATH CONCEIVED, BEARETH SIN: AND THE SIN, WHEN IT IS FULLGROWN, BRINGETH FORTH DEATH." (ASV)

Now that we are in Christ, we are to bring forth fruit unto God.

**v6.** "BUT NOW WE HAVE BEEN DISCHARGED FROM THE LAW, HAVING DIED TO THAT WHEREIN WE WERE HELD; SO THAT WE SERVE IN NEWNESS OF THE SPIRIT, AND NOT IN OLDNESS OF THE LETTER." (ASV)

The "NEWNESS OF THE SPIRIT" is the "NEWNESS OF LIFE" in which all are to walk when we have been baptized into Christ (**Romans 6:4**). The "OLDNESS OF THE LETTER" was the Mosaic Law. The contrast that Paul is making here is very much the same as that he makes to the church at Corinth.

**II Corinthians 3:6** "WHO ALSO MADE US SUFFICIENT AS MINISTERS OF A NEW COVENANT; NOT OF THE LETTER, BUT OF THE SPIRIT: FOR THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE." (ASV)

In both passages, the contrast here is between two covenants--the old and the new. Some of our brethren today would have us believe that Paul is contrasting the "LETTER" vs the "SPIRIT" of the law. Consequently they call any and all who require that God's commandments be obeyed a legalist much like the Pharisees of the time of Jesus on earth. But in this illustration the "LETTER" that brings death is the Mosaic Law; the "SPIRIT" that gives life is the law of Christ. The idea that one may somehow keep the spirit of the New Testament while ignoring its commandments (laws) is a gross error and a perversion of Scripture.

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### Read Romans 7:7-15 – The Power of Sin

**v7.** "WHAT SHALL WE SAY THEN? IS THE LAW SIN? GOD FORBID. HOWBEIT, I HAD NOT KNOWN SIN, EXCEPT THROUGH THE LAW: FOR I HAD NOT KNOWN COVETING, EXCEPT THE LAW HAD SAID, THOU SHALT NOT COVET:" (ASV)

"YOU SHALL NOT COVET YOUR NEIGHBOR'S HOUSE; YOU SHALL NOT COVET YOUR NEIGHBOR'S WIFE, NOR HIS MALE SERVANT, NOR HIS FEMALE SERVANT, NOR HIS OX, NOR HIS DONKEY, NOR ANYTHING THAT *is* YOUR NEIGHBOR'S." **Exodus 20:17** (NKJV)

**Deuteronomy 5:21** repeats this commandment.

The law is not sin, but rather the law identified sin for us, helped us understand what sin is and condemned sin. Through the Mosaic Law under which he grew up Paul became aware of the sinfulness of coveting. Again, this law did not create sin but rather helped the Israelite nation, and those today who study it; know what was and is sin in the mind of God.

**v8.** "BUT SIN, FINDING OCCASION, WROUGHT IN ME THROUGH THE COMMANDMENT ALL MANNER OF COVETING: FOR APART FROM THE LAW SIN IS DEAD." (ASV)

This verse pictures sin like an enemy seeking out an opportunity to destroy. Man, under the influence of Satan is rebellious. The giving of commandments to man gave us an occasion to assert ourselves and undermine the authority of God. This desire was not created nor stirred up by the command of God; it was already there and became sinful when it sought to override God's command. This is not the "sinful nature" taught by the followers of John Calvin, that is false doctrine, but like little boys who will get in trouble if provided the opportunity, man will sin unless he exercises control over his desires and wants. Since sin is the transgression of the law (**I John 3:4**), where there is no law there is no sin. Coveting was outlawed by God's command. Through God's command to not covet; those who covet become guilty of sin, or transgression of the law.

**v9.** "AND I WAS ALIVE APART FROM THE LAW ONCE: BUT WHEN THE COMMANDMENT CAME, SIN REVIVED, AND I DIED;"

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This verse refers to a time that Paul was alive apart from law. The only time this could have occurred was during his childhood, before he reached the age of accountability. This statement by Paul exposes the doctrine of John Calvin of total hereditary depravity as false. He was not born dead in sin for there was a period of time that he was without law, thus without sin. But when he reached the age of accountability; that age when he was mature enough to understand right from wrong and make the choice between the two willingly and understand the consequences, sin came into his life and he died spiritually. We do the same.

**v10.** "AND THE COMMANDMENT, WHICH WAS UNTO LIFE, THIS I FOUND TO BE UNTO DEATH:" (ASV)

The prophet of God writes:

**Ezekiel 20:11** "AND I GAVE THEM MY STATUTES, AND SHOWED THEM MINE ORDINANCES, WHICH IF A MAN DO, HE SHALL LIVE IN THEM." (ASV)

**Ezekiel 20:13** "BUT THE HOUSE OF ISRAEL REBELLED AGAINST ME IN THE WILDERNESS: THEY WALKED NOT IN MY STATUTES, AND THEY REJECTED MINE ORDINANCES, WHICH IF A MAN KEEP, HE SHALL LIVE IN THEM; AND MY SABBATHS THEY GREATLY PROFANED. THEN I SAID I WOULD POUR OUT MY WRATH UPON THEM IN THE WILDERNESS, TO CONSUME THEM." (ASV)

The commandment intended to lead the Israelites to life resulted, through their sin, in their death. In the case of Israel in the desert before arriving in Canaan that death was both spiritual and physical. Paul speaks about the commandments of God in his life the same way -- it was intended to lead him to life through obedience but rather through disobedience or rebellion it lead to his spiritual death instead.

**v11.** "FOR SIN, FINDING OCCASION, THROUGH THE COMMANDMENT BEGUILED ME, AND THROUGH IT SLEW ME." (ASV)

This verse explains again how sin used the occasion of the commandment as an opportunity to "DECEIVE" or "BEGUILE" Paul and induce him to sin. Sin did not deceive Paul through the commandment but the occasion of his sin was found through his rebellion to the commandment.

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The temptation and fall of Eve (**Genesis 3:1-6**) is a perfect commentary on this verse. Mother Eve knew the commandment of God but through the deceit of Satan chose to rebel against it and do she knew had been forbidden.

**v12.** "SO THAT THE LAW IS HOLY, AND THE COMMANDMENT HOLY, AND RIGHTEOUS, AND GOOD." (ASV)

Now we have Paul's conclusion in answer to the question asked at the beginning of this section -- "IS THE LAW SIN?" He answers that "THE LAW IS HOLY, AND THE COMMANDMENT HOLY, RIGHTEOUS (just) AND GOOD." The fact that it was necessary to be delivered from the Mosaic Law in order to be made free from sin does not mean that the law was sin. Sin and death came through the failure to keep the law. "THE LAW" has reference to the entire old covenant; "THE COMMANDMENT" refers to any specific command, such as "THOU SHALT NOT COVET".

**v13.** "DID THEN THAT WHICH IS GOOD BECOME DEATH UNTO ME? GOD FORBID. BUT SIN, THAT IT MIGHT BE SHOWN TO BE SIN, BY WORKING DEATH TO ME THROUGH THAT WHICH IS GOOD; --THAT THROUGH THE COMMANDMENT SIN MIGHT BECOME EXCEEDING SINFUL." (ASV)

Here we find another question raised and answered. "DID THAT WHICH IS GOOD BECOME DEATH UNTO ME?" Paul again answers in the negative. It was not God's commandment, which was good that caused his spiritual death; but rather it was his sin or violation of that law that caused his spiritual death. It is not the fault of a good law if people disobey it and bring destruction to others and punishment upon themselves. Sin brought death through the good commandment that we might recognize that sin has become "EXCEEDING SINFUL." The commandment simply exposes sin in its true nature.

**v14.** "FOR WE KNOW THAT THE LAW IS SPIRITUAL: BUT I AM CARNAL, SOLD UNDER SIN." (ASV)

The laws of God that have been given to mankind, including the Law of Moses are "spiritual"; they came from God. The un-regenerated sinner, however, is "carnal", worldly and "sold under sin." When we go back to Deuteronomy 6:

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"AND THOU SHALT LOVE JEHOVAH THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIGHT. AND THESE WORDS, WHICH I COMMAND THEE THIS DAY, SHALL BE UPON THY HEART;"  
**Deuteronomy 6:5-6** (ASV)

We can clearly see that the Law of Moses was addressed to the heart, or the inner man. At the same time when we consider the Jews of Jesus' time we can realize that they were worldly minded and many saw nothing in the law beyond the forms, rituals and ceremonies that it employed. When we consider worldly minded men of today we see the same thing, even among many of our brethren.

Many of our religious neighbors and many of our wayward brethren see nothing in the law of Christ beyond the forms, rituals and ceremonies of their self-satisfying worship. So now, we can understand why these people see the law of Christ only in their ritualistic worship and ceremonies and not as a governing force in their lives. We need to be careful that we don't become the same way.

**v.15.** "FOR THAT WHICH I DO I KNOW NOT: FOR NOT WHAT I WOULD, THAT DO I PRACTISE; BUT WHAT I HATE, THAT I DO." (ASV)

Paul's expression here does not necessarily refer to specific acts of sin but rather states a generality found in human nature. He (as we do) certainly knew what he was doing. But frequently we still follow the impulse of the moment and as a consequence we commit sin.

**v16.** "BUT IF WHAT I WOULD NOT, THAT I DO, I CONSENT UNTO THE LAW THAT IT IS GOOD." (ASV)

This verse is a sinner's admission that he really wants to do better, he really wants to live the kind of life that the law demanded but, helpless without Christ, frequently went contrary to his better judgment.

**v17.** "SO NOW IT IS NO MORE I THAT DO IT, BUT SIN WHICH DWELLETH IN ME." (ASV)

This verse should not be interpreted or implied in any way as to excuse the sinner for responsibility for his own actions. Some would use it to argue that man is sinful by nature. It is a figure of speech, found elsewhere in the Bible, in which one member of a sentence is negative in order to emphasize the other. Compare:

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**John 12:44** "AND JESUS CRIED AND SAID, HE THAT BELIEVETH ON ME, BELIEVETH NOT ON ME, BUT ON HIM THAT SENT ME." (ASV)

Paul is saying that it was not he alone that did evil, but also it was sin that dwelt in him. Unless he and we are delivered from the sin that would control our lives, it will defile our spirits and drag us down to ruin. Jesus Christ provides that deliverance.

**v18.** "FOR I KNOW THAT IN ME, THAT IS, IN MY FLESH, DWELLETH NO GOOD THING: FOR TO WILL IS PRESENT WITH ME, BUT TO DO THAT WHICH IS GOOD IS NOT." (ASV)

The statement in this verse "THAT IN MY FLESH DWELLETH NO GOOD THING" means that in and of itself, apart from the intellect, the flesh is neither morally good nor morally bad. Worldly man, without the instruction of God, is little better than animals who have no spirit, soul, conscience or intellect. We see the result of this daily in our society. The flesh must be controlled by the mind. Without hope, without faith in God, without that motivation; the sinner may desire to do right but does not have the strength to overcome sin and live a pure life. In its beginning it did not take long for the world to become completely absorbed in Satan's evil.

"AND JEHOVAH SAW THAT THE WICKEDNESS OF MAN WAS GREAT IN THE EARTH, AND THAT EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY." **Genesis 6:5** (ASV)

In a recent lesson we noted that according to Hebrew history, by the fourth generation after Noah, the world had returned to the same condition that existed before God brought the flood and destroyed all mankind but the eight that were in the ark.

**v19.** "FOR THE GOOD WHICH I WOULD I DO NOT: BUT THE EVIL WHICH I WOULD NOT, THAT I PRACTICE." (ASV)

This is practically a repeat of verse 15. Paul is voicing the way that sin works in this world, especially in the life of someone who has not put on Christ and dedicated his life to living as God would have us live. Was Paul really the un-regenerated sinner that is pictured here? NO! Absolutely not!

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"YE ARE WITNESSES, AND GOD ALSO, HOW HOLILY AND RIGHTEOUSLY AND UNBLAMEABLY WE BEHAVED OURSELVES TOWARD YOU THAT BELIEVE:" **I Thessalonians 2:10** (ASV)

**v20.** "BUT IF WHAT I WOULD NOT, THAT I DO, IT IS NO MORE I THAT DO IT, BUT SIN WHICH DWELLETH IN ME." (ASV)

Again a repeat of an earlier verse, in this case verse 17. This emphasizes again the helplessness of those outside of Christ, those without any motivation or reward for living a good life. Those who are outside of Christ, those who allow sin to dwell in them don't have the desire; don't have a need to overcome that sin; only those in Christ have that desire or need.

**v21.** "I FIND THEN THE LAW, THAT, TO ME WHO WOULD DO GOOD, EVIL IS PRESENT." (ASV)

There are two laws here -- the law of sin and death, ruling in his members, and the law of Moses, striving to overcome this law of sin and death, but not able to do so because it could not take away sin. This law of sin in the flesh was present so that when he desired to do good the weakness of his flesh kept him from accomplishing that purpose. In this chapter we are seeing that under the Law of Moses mankind was helpless to overcome sin. Paul and mankind in general had to be delivered from sin; otherwise it would drag him down into sin that became ever deeper and stronger. Jesus Christ came that we might be able to remove sin from our souls.

**v22.** "FOR I DELIGHT IN THE LAW OF GOD AFTER THE INWARD MAN:" (ASV)

Even the inner man of the sinner is pleased with the law of God, though he does not practice it. This describes many people today, they take delight in the law of God and their inner man is pleased with it, pleased with those who do practice it but when it comes time for them to practice it themselves; they turn away. It's great for other people but not for them.

**v23.** "BUT I SEE A DIFFERENT LAW IN MY MEMBERS, WARRING AGAINST THE LAW OF MY MIND, AND BRINGING ME INTO CAPTIVITY UNDER THE LAW OF SIN WHICH IS IN MY MEMBERS." (ASV)

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To the Galatians Paul describes this condition this way:

"FOR THE FLESH LUSTETH AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH; FOR THESE ARE CONTRARY THE ONE TO THE OTHER; THAT YE MAY NOT DO THE THINGS THAT YE WOULD." **Galatians 5:17** (ASV)

This verse presents a "different law" which warred against the "law of my mind" and brought him into captivity under the "law of sin" which was in his "members." "Members" stands for the sum total of all the members of the body. The "different law" from the one he has been discussing is the rule of sin in his members. The law of the mind is the law of God which is addressed to the mind.

There is a conflict between the law of sin (earthly flesh) and the law of God (our spiritual mind); both are addressed to the mind and through the mind, seek to control the body. This keeps us in a quandary, keeps us in a daily struggle against the desires and lusts of the flesh and causes Paul to ask "WHO CAN DELIVER ME...?"

**v24.** "WRETCHED MAN THAT I AM! WHO SHALL DELIVER ME OUT OF THE BODY OF THIS DEATH?" (ASV)

Those who are without God, without the benefit of the cleansing blood of Christ are wretched, miserable people indeed. They will become even more wretched and miserable after the judgment. They are dead in sin and helpless to free themselves from spiritual death and eternal punishment apart from the gospel of Christ and the benefits of obedience to law of Christ. But that problem has been solved by God:

**v25.** "I THANK GOD THROUGH JESUS CHRIST OUR LORD. SO THEN I OF MYSELF WITH THE MIND, INDEED, SERVE THE LAW OF GOD; BUT WITH THE FLESH THE LAW OF SIN."(ASV)

Here we have the question of verse 24 answered. There is deliverance through Jesus Christ our Lord. That deliverance is explained in chapter eight. The last sentence of the verse does not describe warfare within the Christian between the spirit and the flesh but rather a contrast of two kinds of service. He had been a slave or servant to sin but now has been redeemed to the service of God. In the Christian, the mind dominates the flesh; but in the sinner, the flesh dominates the mind.

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This chapter demonstrates that the governing factor for our souls is not the Law of Moses. It is the gospel of Christ, not the Law of Moses that can free man from the law of sin. Also in this chapter we find the following:

1. The Law of Moses has been terminated (4)
2. There is only one Law of Moses, the one which contains the Ten Commandments. Mankind has been set free from this law (7)
3. The doctrine that the Christian is free from all law is false. The Christian is married to Christ and is under His law (4). Where there is no law there is no sin (8); but the Christian does sin (I John 1:8); therefore, the Christian is under law. But a good many of our own brethren are teaching something contrary to Paul's teaching here these days.

I'll give you just one example. Over ten years ago one who was one of our own brethren who is a famous author, held high by those who sponsor Tulsa Workshop, Nashville Jubilee, and many organizations of men and churches who call themselves churches of Christ across this country. A man whose books are used without thought in many Bible school classrooms and who is advertised highly in the bookstore ads in our college newspapers, even today. In a radio broadcast he spoke on the topic "Why the Bible was Written" In the forepart of his address, he mentioned some reasons for his sermon, and he mentioned some reasons for which he said the Bible was not written.

Among those reasons for which he claimed the Bible was not written, though he admitted that others teach otherwise, was that is was not to give us "a pattern of church policy or organization, nor a pattern of worship." But Paul said:

**Romans 6:17** "BUT THANKS BE TO GOD, THAT, WHEREAS YE WERE SERVANTS OF SIN, YE BECAME OBEDIENT FROM THE HEART TO THAT FORM (PATTERN) OF TEACHING WHEREUNTO YE WERE DELIVERED." (ASV)

And as a result of obeying this "DOCTRINE" or "PATTERN OF TEACHING" we are made free from sin. Paul tells us that we are under a pattern or law and that that pattern or law is Christ's. James says that it is the "perfect law of liberty" (James 1:25). The man who disagrees with the Holy Spirit and what God provided us through his messengers Paul and James is Max Lucado, one that all true Christians should now know by now has abandoned Christ and his church for denominational doctrines and practices.

4. The doctrine of hereditary total depravity is false. Paul was spiritually alive before he understood the commandments of the Mosaic Law and died spiritually due to sin (9). The only time in his life this could have been true is in his childhood.

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5. The doctrine that one may serve God with the spirit while serving sin with the body is also a perversion of the teaching of this chapter and a contradiction to many other passages of Scripture. Who are those who believe and practice this doctrine? You haven't heard of it? This the doctrine practiced by "Sunday Christians" who every week profess to be God's children on Sunday; but teach by their actions that one may serve God with the spirit on Sunday while serving sin the body the rest of the week.