

Transcription – Bible Study – Romans – Chapter 7

Alrighty, we are in Romans the 7th chapter.

And you know, I've read Romans probably a hundred different times, but I think this is the first time from a congregational standpoint, we're ever doing this, going through the whole thing. And I really enjoy it. I'm getting a lot out of it. Because even just reading it through, you don't get the same out of it as when you're studying it chapter by chapter. Because some of the chapters, like we're going to go over in chapter 7 here, it's a very, very different chapter, Kol B Kolmer. He's trying to show you the little and then the big and if it's okay for the little, then it's okay for the big and he's doing this kind of stuff.

So, like I said, we started with Paul really commending these Romans who are mostly Israelites with a few Gentiles put in there. And then he really starts to bless, because here's people that are fairly righteous. They're good people. They're a solid congregation. He's saying he's heard about them.

But then as we get into the rest of chapter 1, he gets into how horrible the people are around them. And then chapter 2, showing them, you're no better than these people, because the one thing that the Romans had a problem with is, they didn't understand justification. They didn't understand, because again, when Romans is written, this is the year 58 AD. Hebrews is not written for about another almost eight years later, seven, eight years later.

So again, when people fail to miss the point, and I get these questions asked to me all the time, such as, well, why would Paul go and do this vow with the people if the sacrificial system was fulfilled? And at the end of the day, the bottom line is, from the day before Yahshua was crucified to the week after He was crucified, the resurrection, resurrected. Really, the only main difference was, there were Jewish people who believed He's the Messiah and there's Jewish people who didn't believe He's the Messiah.

When He was first resurrected, of course their minds started to be open the same way Yahshua opened the minds of the men on the road to the Emmaus. That He fulfilled, that He was the sacrificial Lamb, He was the Passover Lamb. But they still, while the temple was standing, it was not known in their mind that everything dealing with the temple and the Levites, is all fulfilled already. It just wasn't like that.

And how could Yahweh, how could people ... that you're not talking about just a decade, you're talking about hundreds and hundreds of years, that from the time they came out of the wilderness, in 1445, almost 15 centuries, these people had a system that Yahweh couldn't place to point them to Yahshua. So immediately when He fulfills it, it's not just going to be, "Okay, get rid of that now," while the temple is still standing.

So, as believers, we have to understand this that the same way that we don't immediately, when we come out of the water of baptism, we're not immediately perfect and we never do anything wrong again, well, why would we think these people would be then? It's not logical to think that way. So, there was a progression.

There was a progression that came with the sacrificial system being over and there's a progression that came with even understanding justification. Because remember, when Yahshua is there, before He died, what are they thinking? They're not thinking that we need a Savior to die for our sins. They're thinking we need a second King David to take the Land back.

So, it took time, it took time even with the Holy Spirit for these people to understand this. So, this is why Paul is writing Romans. **He's showing them the evilness of their human nature.** Look at chapter 2, look at chapter 3. He's hitting into it. Chapter 3 in verse 10.

Romans 3:10-14; 23 *According as it has been written, "There is **none** righteous, not even one!" "There is **none** understanding; there is **not one** seeking YAHWEH." **All turned away**, "Their throat is a tomb being opened;" "they used deceit with their tongues ... **mouth** is full of cursing ... And then he says in verse 23 ... *for all have sinned and fall short of the glory of YAHWEH.**

So, he really had a bang to these people, to show them that how evil our human nature is and how without ... only by the blood of Yahshua can one be justified, made right before Yahweh. Now after that, he has to start getting into, well, the fact that you can only be made right by Yahweh, does that mean we do away with the Torah? Of course not. And

then he shows us that the Torah sanctifies us. The Torah sets us apart to be holy. The blood of Yahshua justifies us. It equates us before the throne of Yahweh.

Chapter 6, that we went over the last time, really, really strong in this our **personal responsibility** in this of the sanctification that can only, that comes through the keeping of the Torah. So, now right after he finishes with sanctification, what is he going to do? He's going to go back to the other side again. And that's what he's basically doing, playing this game of ping pong with the Romans to justification, sanctification, justification, sanctification. So, then in the end they understand it completely. So, he starts out by saying:

Romans 7:1 *Do you not know, brethren, for I speak to them who know the Torah.*

Now, like we said before, the Book of Romans has about 70 quotes from the Torah, direct quotes. So, certainly it would make no sense if he's doing away with the Torah in the book of Romans, to put 70 quotes there. And then he's saying, to these people who supposedly are Gentiles, right? Now, remember, this is written almost 30 years after Yahshua's death. And he's saying, he's talking to them who know the Torah. Well, how on earth would they know the Torah if it was done away with 30 years ago? And they're Gentiles that never knew it to begin with.

So, right here it clearly shows us, number one, these are not Gentiles. These are Israelites and why do they know the Torah? Because they're keeping the Torah. The same way as we see them, chapter 3 in verse 31:

Romans 3:31 *Do we then nullify the Torah by faith? Far be it. On the contrary, we establish the Torah!*

We went over the wages of sin are death [Rom 6:23]. What is sin? Sin is the breaking of the Torah [1Joh 3:4]. So, there's still sin, there's still Torah, there's still instruction and there's still death. So, he says:

Romans 7:1 *Do you not know then brethren, for I speak to them who know the Torah ... Israelites ... that the Torah has authority over a person for as long as he lives.*

As long as somebody is alive, you reap what you sow. What you do, you're going to benefit. What you don't do, you're going to pay the consequences. *Eye for eye, tooth for tooth, life for life* [Deut 19:21] Once you're dead there's nothing anymore except judgment. Good or bad. So, the point of it, *all men wants to die and then judgment, Hebrews 9:27. 2nd Corinthians 5:10, it's counted to all men to die and then all men will stand before the judgment seat of Messiah and give a count of what he did in the flesh, good or evil.*

So, what Paul is trying to say here is, *the Torah has authority over a person for as long as he lives*, because the Torah is going to, if you keep the Torah, it's going to bless you. If you break the Torah, it's going to curse you. But once you're dead, that's it. There is nothing else that's going to happen. Good, bad or indifferent. We know that from **Ecclesiastes 9:5**. There is no praise to Yahweh in the grave. [Isa 38:18, Psa 6:5].

So, he's trying to show it. *The Torah has authority over a person for as long as he lives*. And once you die, after that it's simply judgment. And then he compares it ... a really interesting comparison here ... he says:

Romans 7:2 *Just as the married woman is **bound** by the Torah to the living husband; but if the husband dies, she is set free from the Law of her husband.*

So, this is the law of the husband. We know it, right? That's one man and one woman. And then we look in verse 3 says:

Romans 7:3 *So then, if the husband is living, she will be called an adulteress if she should be married to another man. But if the husband dies, she is free from the Law ... The Torah ... so as for her not to be an adulteress by becoming another man's wife.*

1st Corinthians 7:39, when Paul is going into the marriage covenant, he goes into widows, he goes into married people, he goes into virgins, he never goes into divorce and remarriage, because it's not sanctioned in Scripture. But **1st Corinthians 7:39**:

1st Corinthians 7:39 *A wife is bound by the Torah for as long a time as her husband lives; but if her husband dies, she is free to be married to whomever she desires, only in the Master.*

So, that's the law of the Scriptures here. *Mark 10:11 and 12*, because over here he's saying if she'll be called an adulteress, if she marries another man while she has a living husband. If we go to *Mark 10* in verse 11.

Mark 10:11-12 *And He said to them, Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery.*

Very simple. It amazes me in the day and age we live in, how many so-called believers will fight this? How many so-called believers will twist and turn and somehow try to come out with exception clauses and everything else. But when you look at the Bible from the beginning to the end and when they asked Yahshua in *Matthew 19* [verse 8] about the marriage covenant, what does He say? *In the beginning it was not so* [verse 8]. *For Yahweh made them male and female and for this reason a man shall leave his mother and father and cleave to his wife and the two shall become one flesh* [verse 5]. *What Yahweh has yoked together, man cannot pull apart* [verse 6b]. It's that simple.

So, it doesn't matter what paper you get from a judge or whatever, it's very clear. If you have a living spouse and you leave her and is with somebody else, it's called adultery. It's called adultery. Now again, this is a side note here. Paul is using this to make an analogy. I'm not going to get into it too heavy. We have the marriage covenant, I believe it's lesson 18, if I'm correct on the marriage covenant. We have many tapes on this. I plan on doing an article shortly on it. On why we translated in our Bible, *Matthew 5*, the way we did, because I believe it's the only way according to Scripture, you can translate it.

But very clearly, very clearly it's consistent with all Scripture. A matter of fact, **there is nowhere ever consistent in anywhere in Scripture** that ever sanctions divorce. Show me once. *Yahweh hates divorce, He says* [Mal 2:16]. He's rebuking them in *Malachi* [2:14-16] what they did to the wife of their youth. Yahweh never ever sanctioned divorce. When a woman would commit adultery or a man would commit adultery, what was the penalty in the Torah? Death. The penalty was death. And then the person who was the innocent party, they were allowed to remarry after the death came.

But never was it sanctioned for somebody to divorce their spouse. And that's why we see even in *Deuteronomy 24* [verse 1-4] where it says if a man marries a woman and he finds some kind of uncleanness in her and he gives her a writing to put her away, he's not talking about adultery. Because adultery is the death penalty. It's not giving a bill of writing.

What it's talking about is if for some reason there was fraud involved, if legally there was something where they married where they couldn't marry. Maybe they find out that they were ... it was a marriage of ... it was his aunt or something else, that's a non-binding marriage.

That's what basically what I tell people when I'm counselling them. I say, "The bottom line is, did Yahweh make you one?" So, you have to look at that situation. If the man and the woman made their vows and Yahweh made them one, you can't separate. But if it's a situation where it's a marriage, so Yahweh doesn't sanction, Yahweh would never ever under any circumstances sanction two men getting married. He wouldn't do it. So, He can't make that one.

The same way Yahweh would not sanction somebody marrying his sister, somebody marrying his aunt, because these are relationships that Yahweh abhors. These are relationships from the nations before them. So, since Yahweh wouldn't sanction them, He's not making that one. And if maybe it was a situation where there was fraud involved.

I've even heard a situation where somebody actually unwittingly married their sister. Maybe from birth they wind up going into an orphanage or something else, and then they get separated. And then all of a sudden through life, they met this person, they want to get married and they wind up with their sister. So of course what they have to do, they had to separate it. It wasn't a binding marriage on Yahweh's case. So, back to chapter 7 and verse 3.

Romans 7:3 *So then, if the husband is living, she will be called an adulteress if she should be married to another man ... Very, very clear ... But if the husband dies, she is free from the Law, so as for her not to be an adulteress by becoming another man's wife.*

Now like I said, the point that Paul's making here, it's not on divorce and remarriage, that's a side step. It's really in verse 4. And when you understand verse 4, it's going to blow you away, because it's an amazing scripture and what he's trying to do. Remember, what are we talking about? Justification, sanctification and how only through the blood of Yahshua can we change? Only through surrendering to Him, getting the Holy Spirit and having Him pay the penalty of our sins. This is the point Paul's trying to make.

He's not degrading the Torah whatsoever. He's holding the Torah up, but he's saying we can't do it ourselves. There's nothing that you can personally go and do, whether that's killing an animal, get circumcised or any other kind of ritual. And mikvah, after mikvah, after mikvah, it's not going to cleanse your soul of death. If you committed the death sentence on somebody, if you got angry with your brother, you murdered him [Mat 5:21-22] or if you had lusting in your soul, even your life and you've committed adultery by that [Mat 5:27-28], or any other sins, blasphemy, using the wrong name of Yahweh. It's still blasphemy even if we didn't know it, like we read in *Romans 5* [verse 13], that even though they weren't accountable for the sin, it still was there. So, maybe the accountability is less, but it doesn't take away. That if somebody is sinning or blaspheming Yahweh's name, because they're using it incorrectly.

So, clearly the point of the matter is here that Paul is trying to make a very, very interesting point and when we go to verse 4, he says:

Romans 7:4 *So that, my brothers, you also were **made dead** to the (penalty of the) Law through the body of Messiah, for you to become another's, to the One raised from the dead, so that we may bear fruit to Elohim.*

Now this is really interesting, when you really think about it, because here it is he's showing the law of the husband and what does he say? He says that the husband or the wife, is only bound by the Torah as long as the person shall live. So, once the person dies, that person, he's fulfilled his covenant, man or woman and if they want they can go out and they can remarry as long as it's in the faith.

So, what he's saying is now, that *you were made dead to the (penalty of the) Law through the body of Messiah, for you to become another's, to the One raised from the dead, so that we may bear fruit to Elohim.* So here it is, who has the penalty of adultery? The people, we do. Not Yahshua. But not only did Yahshua forgive, just like in the New Testament, how many times He finds the woman in adultery and how many times do you see this and He finds her in adultery and what does He say to her? They come and they say, "She's caught in the very act. Moses said to stone her, what do You say?" And Yahshua is writing on the ground, probably writing names of people that His accusers also committed adultery, because it's kind of strange if she's found in the very act, where's the man? He's not there. And then all of a sudden one by one they're convicted as He's writing these names and they walk off and what does He say? "Woman, where are your accusers?" They're all gone. And then He says, "Well, neither do I accuse you, but go and sit no more." Go and sin no more. [Joh 8:3-11]

So, the point that Paul is trying to make here in chapter 7, the first four verses, as he's lifting up now justification, as he's trying to show these Romans who were somehow filled with self-righteousness, thinking somehow they can earn their way back to Yahweh, he's saying, let me show you something. Not only did Yahshua pay your death penalty, but now according to the Torah He fulfilled His covenant, Zechariah 11 [verses 10-14?]. By His death He fulfilled that covenant.

So, legally now He can go to any other people. He doesn't have to take Israel anymore. He fulfilled the covenant with Israel. But what does He do? Not only does He pay the penalty of adultery for Israel, but now He goes back with the new covenant and He takes Israel back as His wife. Wow, talk about one man, one woman forever, right? Talk about the love that Yahshua has for His bride. And this is what he's showing, it touches you when you look at that.

Even according to the Torah He had every right, He fulfilled it. He had every right to go to Gentiles and to go to another nation and say, you know what? Forget Israel. I'm going to go here to India. I'm going to go to these people. Well, whoever it may be, maybe even Esau. But He didn't. He paid the penalty for the adulterous wife and then He said, now I'm coming back and I'm taking you back.

Hosea, that's the whole point of Hosea. Go and take a wife of harlotry. Ephraim, right? And then he's taking it back. So, this is the beautiful part when you're looking at chapter 7 starting out this way, to really hit their heart and humble them, to show them. You can't do it on your own. Only Yahshua was perfect. Only Yahshua qualified. And here it is. Even after He paid your death penalty, He didn't send you away. Then He said, come back to Me, my wife. Verse 5, he says:

Romans 7:5-6 *For when we were in the flesh, the passions of sin were working in our members through the Law for the bearing of fruit unto death ... Of course, this is before conversion. Every one of us would agree with that ... But now we have been set free from the penalty of the Torah, having died to that in which we were held, so as for us to serve in newness of spirit, and not in oldness of letter.*

And the reason why we put here *penalty of the Torah* is because there's only penalty for sin. There is no penalty for righteousness. There's no penalty of the Torah if you're obeying it. So, that's the only thing that it could mean here. Having died into that which we were held. What were we held in? In sin. Is there anybody? Well, there was one Person, Yahshua kept the Torah perfectly. Did Yahshua ever feel like He was in bondage to the Torah by keeping it perfectly? Of course not. He only got benefits of it. He only got blessings from it. So,

Romans 7:6 *now we have been set free from the penalty of the Torah, having died to that in which we were held, so as for us to serve in newness of spirit and not in oldness of letter.*

Romans 6:1 and 2. We read this last week. He says the same thing.

Romans 6:1-2 *What then shall we say? Shall we continue in sin that grace may abound? ... So, now he's showing us the grace of Yahshua, the grace of Yahweh, of the beautiful bridegroom that loves his bride. He says ... Let it not be! We who have died to sin, how shall we still live in it?*

So, again he's making the point here. The fact that we're forgiven of our sins does not give us the ability to go out and to keep doing it.

Romans 7:6 *But now we have been set free from the penalty of the Torah, having died to that in which we were held ... The sin is what held us ... So as for us to serve in newness of spirit and not in oldness of letter.*

And you don't have to look much past the Pharisees to understand what he's talking about. There's people out there that will say they're keeping everything perfectly. Or the Pharisee that was saying he tithes all his plans and he fast twice in the week. And here it is, the other man that was the sinner would not even look up. And he hid his chest and he said, "Father forgive me, a sinner." And what does He always say? This one went to his house justified. [Luk 18:9-14]

So he's trying to show from a standpoint of self-righteousness, we have *to serve in newness of spirit and not in oldness of letter*. Because when you look at even the Torah and we go over this a lot at the school, if your neighbor's ox falls in the ditch, you shall not go by him and leave him there. [Deut 22:4, Luk 14:5] And I sarcastically say, as you're driving down the road and we see you broken in your car and we wave to you and we say, "Boy, it's a good thing they didn't have their ox." Of course that's the spirit of the law, it's not about an ox, it's not about a car. The spirit of the law is, if your brother has broken down you help him. That's the spirit of the law. And all the Torah is like this. And that's why he's saying we're *to serve in newness of spirit and not in oldness of letter*.

I remember one time, years ago when we lived in Jerusalem and it was Passover time. And I was going toward the wailing wall and I was eating a piece of matzah and a Jewish man came up to me and he said, "Oh, aren't you worried eating that?" I said, "No, why would I be worried?" He said, "Well it could rain and if seven drops get on your matzah then it's going to be leavened." And that's the way their mind is thinking.

Everything is in the letter but where is the spirit? What does it mean? That you're going to sit there and you're going to go through all of this wrangling and you're going to get different certificates so that they don't have this above and all this and they don't even know what matzah means. They don't even know why they're eating it. They have no idea of it, that it's representing sin in our life and every time we take a piece of that matzah we're supposed to be thinking of the sin that's leaving our life. And if during Unleavened Bread you happen to go into the back of your refrigerator and you see an old waffle there and you say, oh this is the same way. You know that as I look deep in my heart I'm always finding something else that I have to get rid of.

So, it's not hard to understand this. This isn't talking against the Torah when he says we need *to serve in newness of spirit and not in oldness of letter*. Just look around and our Orthodox brothers and you can see this. He says,

Romans 7:7 *What shall we say then? Is the instruction sin? Let it not be! But I did not know sin except through the Torah; for also I did not know lust except the Torah said, "You shall not lust."*

So, now he's getting back and saying the fact that we have this fallen nature, the fact that we can't save ourselves, the fact that we should be so excited about Yahweh's grace and that we can't do it ourselves. Does that mean that the Torah is violated? Does that mean that the Torah is broken? Of course not.

Romans 7:8 *But sin ... verse 8 ... taking occasion through the commandment worked every lust in me; for apart from Law, sin was dead.*

So what is he saying? He's saying when you're in your old life, before you come to the truth, you think everything is great. You think everything is fine. You think, "Oh, Jesus died for my sins and all I have to do is nothing." You know He did everything. And then all of a sudden you come to the truth and you come to realize there's a responsibility we have and what happens? Oh, the Torah slays us because it's showing us our sin. So, he's dramatically overplaying this point.

Romans 7:8-9 *But sin taking occasion through the commandment worked every lust in me, for apart from Law, sin was dead ... We didn't even know it existed until you read the Torah and you realize it ... And I was alive apart from the Torah once, but the commandment came, and sin came alive, and I died.*

What was he talking about? He's talking about when we realize we're sinners, when we realize how we violated Yahweh. We realize we have a death penalty then. And it's actually a good thing. It's a humbling thing. And it's the only thing that turns us to Yahweh. How sad it is for me. How very, very sad and I hope it's sad for you too, to go out there and see the Christian world and see people, sometimes that are extremely nice loving people, but they have absolutely no desire whatsoever to change. Because they think that Jesus did everything for me and there's nothing for me to do.

"You know and I can continue to sin and I'm on my fourth marriage. You know and I'm smoking cigarettes and I'm doing this." They don't see there's an accountability though. There's an accountability when we call on the grace of Yahshua to enter our life. So, maybe they thought when they were out there in the world, like I said, that we were alive once without the Torah,

Romans 7:9b-11 *but the commandment came, and sin came alive, and I died. And the commandment which was to life, this was found to be death to me ... Yeah. And it's sobering. We all find out, "Wow, I have a death penalty over me ... for sin taking occasion through the commandment deceived me, and through it killed me.*

So, now is it the Torah that's the problem? No, it's the sin. The sin is the thing that deceived them and it's the same way today even in Christianity. They're being deceived through sin. And somehow, the sad part is when you look at these people's lives how messed up they are. How very messed up they are. It grieves me when I look at people that are having money problems, because they don't tithe. When you look at people having family problems, because they're divorcing and remarrying. You're looking at people that are having physical problems, because they're not keeping the health laws of Yahweh.

So, that's the point, the instruction is for life. It's sin that's for death as we're going to see Paul even get in here and say that there's a law of Yahweh to life, but there's another law he's going to see, the law of sin and death. So, can the Torah of Yahweh ever deceive us? Of course not. The law of sin and death can. It certainly can, because people go and smoke cigarettes 40 years thinking nothing is going to happen. Then one day they get cancer and that's the end of it. You reap what you sow. The law of Yahweh, the Torah. The law of sin and death, your human nature.

Romans 7:11 *For sin taking occasion, verse 11, through the commandment deceived me, sin was the deceiver, and through it killed me.*

When he found out he was a sinner ... Can you imagine? I remember Paul is saying this, the guy who's the Pharisee of Pharisees, the guy who, so self-righteous, and he's going out and adhering helping to kill believers, thinking he's doing a service to Yahweh. So, when he's saying this there's probably tears in his eyes as he's writing this, realizing what a stench it was in Yahweh's nostrils, his self-righteousness. So, indeed the Torah then and this is what he, says:

Romans 7:11-12 *sin taking occasion through the commandment deceived me and through it killed me ... It was the sin that deceived him. He says ... So indeed the Torah is holy, and the commandment holy and just and good*

So if *the commandment is just and good and holy*, then how on earth can anybody say it's done away with? Is anybody saying sin is done away with? That would be the good part. You know, let's nail sin to the cross. Sin isn't holy, just and good. Sin is the deceiver.

Romans 7:12-13a *So indeed the Torah is holy, and the commandment holy and just and good. Did that which is good, therefore, become death to me?*

Like he said, before he knew the Torah and he's out there thinking he's doing good. He read the Torah, he realizes all the way he violated Yahweh and now he realizes he has a death penalty over his head. So, he said:

Romans 7:13 *Did that which is good, therefore, become death to me? Far be it. But sin, that it might be seen to be sin, perfected death in me by means of that good Torah;*

So, the Torah was the mirror. The Torah was just showing him the sin that was in his life. It was the sin that deceived him and it was the sin that brought death. We read that in chapter 6 verse 23, *the wages of sin is death but the gift of Yahweh is everlasting life in Yahshua Messiah our Master.*

Romans 7:13 *Did that which is good, therefore, become death to me? Far be it. But sin, that it might be seen to be sin, perfected death in me by means of that good Torah; that sin might be more condemned, by means of the commandment*

So, he's saying even though the commandment came in and condemned him through the sin. Now what's going to happen?

Romans 7:13c-16 *that sin might be more condemned, by means of the commandment. For we know that the Torah is spiritual, but I am fleshly, having been sold under sin ... Romans 3* we just read it. No one is good. Everyone is turned away ... *For I do not know what I do. For I do not do the thing that I want; But I do the thing which I hate, this is what I do. But if I do what I do not wish to, I agree with the Torah, that it is good.*

We're going to get into this in the next chapter. *Romans 8* in verse 6.

Romans 8:6-8 *To be carnally minded is death, but to be spiritually minded is life and peace; because the mind of the flesh is enmity towards Elohim; for it is not subject to the Torah of Elohim, for it is not possible to be so and those being in the flesh are not able to please Yahweh.*

So, he's saying what good is it? What good is it to be in the flesh even though you're thinking that you're doing okay, you're suffering. If you had cancer inside of you, would it make you feel any better if you didn't know you had it until the very end? It's still going to kill you. And that's what he's trying to say here.

Romans 7:14-17 *For we know that the Torah is spiritual, but I am fleshly, having been sold under sin. For I do not know what I do. For I do not do the thing that I want; But I do the thing which I hate, this is what I do. But if I do what I do not wish to, I agree with the Torah, that it is good ...* But his human nature is not ... *Now then, it is not I who do it, but the sin which dominates in me.*

Basically he's saying is human nature. He's sitting here saying anybody that thinks they're self-righteous, anybody that thinks that they're inherently good, but they only do bad things sometimes, you're deceiving yourself. Because before you come to Yahweh, before His Spirit enters you and changes your life, everybody is evil. He already got into that in chapter 3, he said it. *Chapter 3* verse 10.

Romans 3:10-12 *According as it has been written, "There is none righteous, not even one!" "There is not one understanding ... All have turned away.*

You know the same thing from even *Isaiah 53*, the Suffering Servant. Everyone has turned away. So, he's trying to show the filth of self-righteousness. He's trying to show how ridiculous it is. Verse 17 again.

Romans 7:17-18 *Now then, it is not I who do it, but the sin ... the human nature ... which dominates in me. For I know that it does not fully dominate me, (that is in my flesh) but as far as good is concerned, the choice is easy for me to make, but to do it is difficult for me.*

It's interesting, when I used to work in sales years ago, it was very easy, I cold-call people to go and come to a meeting for a certain product and it wasn't that hard to get a person to commit to a meeting, but if I got 30 people to commit to a meeting, maybe one or two would show up. I think of that as he says it here, because it's very easy for people to say, "Yeah, that sounds really good I'll be there." It's another thing for someone to get in a car and go somewhere and fulfill their commitment and it's human nature.

It's just the way it is and it was every time. Every time it wasn't like, "Oh, this just happened once", it's human nature. And that's why I say, Yahweh says the same thing, "When you make a vow to Me, you fulfill it quickly [Deut 23:21-23]. I don't take pleasure in fools." And that's when something comes out of our mouth, we are supposed to perform it. Whether that's, "I'll help you move your refrigerator on Sunday" or it's "Yahweh, I'm giving my life to you." Whatever it is that comes out of our mouth, we have to fulfill it and yet, we have human nature and that's the problem.

We have human nature, human beings don't. Human beings are double minded [Jac 4:8]. Yahweh says He's not like man and how many times in Yahweh's Word does He say how human beings are double minded. They're double minded, it's the way they are. So he says, *the choice is easy to make but to do it is difficult for me.*

Matthew 26:41. This is when Yahshua is in the garden of the Gethsemane. He says:

Matthew 26:41 *Watch and pray, that you do not enter into temptation. The spirit indeed is ready, but the flesh is weak.*

The spirit is ready, but the flesh is weak. So, it's not even just the double mindedness, it's the fact sometimes we really have good intentions but we're weak in the flesh. It's that simple. Our human nature is not good. Our human nature is weak. So, he says, the choice is easy to make but to do it is difficult. Verse 19. He says:

Romans 7:19-21 *For it is not the good that I desire to do, that I do. But it is the evil that I do not desire, that I do. But if I do what I do not desire, it is no longer I who do it, but the sin which dominates me ... human nature ... I find therefore that the Torah agrees with my conscience, when I desire to do good, but evil is always near, distracting me.*

But evil is always near, distracting me. Remember 1st Corinthians 15:33? *Bad communications ruins good habits* and in this world people say, "Well, why? There will be human beings in the Kingdom when They come." Once they live there, they are not first fruits and they say, "Well, why will those people follow then? Why won't they be the same way that people are now?" Because right now we have three things we're dealing with.

The first thing we're dealing with is Satan, the devil, who is a roaring lion looking to destroy us. In the Kingdom we're not going to have Satan, the devil. Satan, the devil, is chained up. The second thing you have is the world around you. Every time you walk out of that door you have to fight everything in the world, but those people will only have the Kingdom. And the third thing you have to fight is your human nature. And the good part about human nature is it can be molded, that if you have all other people that are good affecting you, your nature is going to be good.

And every one of us can think of that in our life. Think about when you're with strong, solid, Bible believing, Yahweh lovers and think how strong you are. And think of when you're with weaker people that are compromisers, that are maybe gossipers or liars or whatever, think how weak you are. And it's the same way here.

So, these are the three things we have to deal with every day of our life now. We have to deal with Satan. We have to deal with the world around us and we have to deal with our own nature. And that's why he's saying here, *I find therefore that the Torah agrees with my conscience, when I desire to do good, but evil is always near, distracting me.* And that's why you have to put the Torah, which is a hedge, around your life. You have to follow it a hundred percent, there can't be any compromise, because as long as that hedge is around your life, evil will not be near distracting you. The only way evil will come near is if you allow it to come near. And that's the sanctification.

Like we said, justification, acquittal of Yahweh only by the blood of Yahshua, no other way. Sanctification, yes, we must participate in. We have to separate from the world and sanctify ourselves in Yahweh. He says:

Romans 7:22-23 *For I delight in the Torah of Elohim according to the inward man; but I see another law in my members having warred against the law of my mind, and taking me captive by the law of sin being in my members*

Now there's two laws here. The law of Yahweh that he says he delights in the inward man. But now there's another law here. The law of sin and death. The law of sin and death, your human nature. He says:

Romans 7:24 *O wretched man that I am! Who shall deliver me from this mortal body?*

Now he's coming up to the punchline. Now he's coming to the justification again. Now he's showing these self-righteous Romans there is only one way. There's only one way. *Who will deliver me from this mortal body?* Let's go to 1st Corinthians 15 and let's see. 1 Corinthians 15 verse 35. He says:

1st Corinthians 15:35-39 *But someone will say, How are the dead raised? And with what body do they come? Foolish one! What you sow is not made alive unless it dies. And what you sow, you do not sow the body that is going to be, but a bare grain, it may be of wheat or barley, or of some other seed, and Elohim gives it a body according as He willed, and to each of the seeds its own natural body. Not every flesh is the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fish, and another of birds.*

1st Corinthians 15:40-43 *And there are heavenly bodies, and earthly bodies. But the glory of the heavenly is truly different, and that of the earthly different; one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.*

This is what he's showing us when he's saying, who's going to save me from this.

Romans 7:24 *O wretched man that I am! Who shall deliver me from this mortal body?*

1st Corinthians 15:43-45 *It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body. So also it has been written, "The first man, Adam, became a living soul." The last Adam a life-giving Spirit.*

One of my favorite scriptures, because here it is. *"The first man, Adam, became a living soul."* But he didn't give life. *The second Adam a life-giving Spirit.* And now we have eternal life living in us and Yahweh gives us the blessing to give it to other people.

1st Corinthians 15:46-49 *But not the spiritual first, but the natural; afterward the spiritual ... Just like Paul saying here, right? First would come from the unconverted world and then we come into conversion ... The first man was out of earth, earthy. The second Man was the Master YAHWEH out of Heaven. As is the earthy man, such also are the earthy ones. And such as is the heavenly Man, such also are the heavenly ones. And as we bore the image of the earthy man, we shall also bear the likeness of the heavenly one.*

Remember, *let Us make man in Our image and Our likeness.* [Gen 1:26] He made us in His image. Yahweh has hands. He has eyes, but you have to grow in His likeness.

1st Corinthians 15:50-56 *And I say this, brothers, that flesh and blood is not able to inherit the kingdom of YAHWEH, nor does corruption inherit incorruption. Behold, I speak a mystery: We shall not all fall asleep, but we shall all be changed. In a moment, in the blinking of an eye, at the last trumpet; for a trumpet will sound, and the dead will be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this corruptible shall put on incorruption, and this mortal shall put on immortality, then will take place the Word that has been written, "Death was swallowed up in victory." "O death, where is your sting? Hades ... The grave ... where is your victory?" Now the sting of death is sin, and the strength of sin is the Torah.*

Just like we're talking about over there, because the Torah is the mirror. The Torah exposes sin.

1st Corinthians 15:56-58 *Now the sting of death is sin, and the strength of sin is the Torah; but thanks be to Elohim who gives us the victory through our Master Yahshua Messiah! So that, my beloved brothers, you be firm, immovable, abounding in the work of YAHWEH always, knowing that your labor is not without fruit in the Master Yahshua Messiah.*

So, like he says, last verse 25

Romans 7:24-25 *O wretched man ... 24 ... that I am! Who shall deliver me from this mortal body? I thank YAHWEH through Yahshua Messiah our Master! So then I myself with the mind truly serve the Torah of Elohim and with the flesh the law of sin.*

No human being can justify himself. No human being can pay his acquittal before Yahweh for the sins committed. Only by embracing the sacrifice of Yahshua, entering into covenant relationship with Him, humbling ourselves before Him, repenting of our sins, turning away.

Does it mean that we're not going to sin anymore? Not as long as I still have flesh of course. But what it means is we surrender to Him. What it means is He'll pay the penalty for those sins that we do unwittingly, because He loves us. And what it means is if we surrender to that Spirit where, like I say to people when they first get baptized, you're still 99% cardinal and 1% spiritual. But the more you surrender to Yahweh that scale tips the other way. And hopefully by the time He returns, the only thing we have left to shed will be literally this flesh.

So, Yahweh bless and that's the end of the study.

* Midrash is expansive Jewish Biblical exegesis [a critical explanation or interpretation of a text] using a rabbinic mode of interpretation prominent in the Talmud. The word itself means "textual interpretation", "study", or "exegesis", derived from the root verb darash, which means "resort to, seek, seek with care, enquire, require". Midrash and rabbinic readings "discern value in texts, words, and letters, as potential revelatory spaces", writes the Hebrew scholar Wilda Gafney.