

GOD WANTS A RELATIONSHIP

Not a Performance

Romans 5, 6, 7 & 8

**“Therefore you are no longer a slave, but a son...
an heir through God” (Galatians 4:7)**

Study Number Six – The Law in the Relationship – Romans 7:7-13

Thus far in the study the apostle in chapter 5 was talking about a person becoming a Christian. When we start in chapter 6, he talks about a Christian becoming righteous or being made like Jesus Christ. So Romans 6, 7 and 8 are directed primarily at the Christian, chapter 5 at a person who's not a Christian.

In chapter 5 we've looked at the Results of a Relationship—how we know we have it—how we know the Lord. At the end of chapter 5 he told us we were born in Adam and we need to be born again by the Spirit into Jesus Christ.

When we got to chapter 6, he told us that we're in a living union with Christ. His life is flowing through us. It is a dynamic, intimate relationship. And out of that close identification ought to come fruit in our lives. In the last part of chapter 6 he talks about the whole problem of sin.

What is our attitude toward sin since Jesus died on the Cross for our sin? And he gave us a 3-fold prescription:

1. Don't let sin reign in our mortal bodies.
2. Consider ourselves to be dead to it.
3. And don't present members of our body as instruments of wickedness but present ourselves as tools of righteousness.

Then that brought us to Romans chapter 7. And in the first six verses of chapter 7 he illustrated the relationship by saying it's like a marriage. And in marriage, we are bound to the living partner until that partner dies and then it destroys the relationship. We must die first to the old relationship to the Law before we're brought into a new relationship in Jesus Christ.

What the apostle is trying to tell us in chapter 7 is that we don't bring the 10 Commandments. We don't bring the Law. And we don't bring our performance standards over into the new relationship. That left us when it brought us to Christ.

God designed the Law to create a need in our heart. When we look at it we ought to be frustrated. We ought to feel guilty. We ought to feel like someone is saying: "I just can't understand why I feel so miserable." He said, "Every time I look at it, it just shakes me up." And he's almost trying to tell us he's abnormal in it. He was so relieved when he understood

he was normal and that the Law was doing what it was supposed to do. It's supposed to shake us up. It's supposed to help us say WE CAN'T but HE CAN! That's the whole philosophy behind the Law in the first place.

Now having illustrated it with marriage, verses 7 down to 13 amplify that and show us where the real culprit is.

Beginning with verse 7 he starts with a question and his question is this:

v. 7 What therefore shall we say? Is the Law sin? May it never be! On the contrary, I would not have known sin except through the Law; for I would not have known evil desire except that the Law was saying: "You shall not desire evil."

"What therefore shall we say? Is the Law sin? May it never be! On the contrary, I would not have known sin except through the Law; for I would not have known evil desire except that the Law was saying: 'You shall not desire evil.'"

Maybe the apostle is asking the question, "Is the Law sin?" In other words, since the Law is responsible for the sin in our life, evidently the Law is sin. That would be a normal supposition.

He wants to show us in these verses that it's not a problem with the Law, it's a problem with us. There is another culprit in this whole thing and that is the nature we received from

Adam is still there and it will still respond to the Law in the same way it did before we became a Christian.

And so, he's pointing out the fact that the Law cannot make a man righteous and the Law cannot make us a saint or holy after we become a Christian. It is not the problem with the Law. It is a problem with a nature that lives within each of us

For instance, somebody has said:

“The Law is like an x-ray machine. When you focus the x-ray machine it looks right through you and it can show you the problems.”

(source unknown)

Someone else said:

“You know the Law's like a detective. It just probes around and when you introduce it, it gives you some clues of some needs in some area where God needs to be at work in your life.”

(source unknown)

James probably describes it the best. He says the Law's like a mirror. (ref. James 1:23)

Now what do we do when we look in the mirror? Well, we look in the mirror and we see our hair isn't combed or we see our face is dirty. Now are we mad at the mirror because it showed us our dirty face?

Do we say, “That mirror is terrible because I’ve got a dirty face!”

No. What is the mirror doing? It is simply fulfilling its function by giving us a reflection. Now do we use the mirror to wash our face? That’s ridiculous. We need a brand new relationship with a washcloth, some water and a bar of soap to deal with the problem.

And basically, that’s the whole thing Paul’s trying to point out. Don’t get angry at the mirror—the Law—simply because it shows our defilement, it shows us our dirty face, shows us our dirty life. Realize that was the function of it. And then above all, don’t turn around and try to take the mirror and wash our face with it because that was not the function.

Have a new relationship with a bar of soap, with a washcloth and water and the job will get done.

Of course, this is the washing of regeneration—Titus 3:5.

Titus 3:5

Not by works of righteousness which we have done, but according to His mercy hath saved us, by the washing of regeneration and the renewing of the Holy Spirit.

Now the apostle is pointing out the fact that the problem is not the Law, it’s not sin. It’s the nature we have within. Now

there's so much misunderstanding about this nature. There are a lot of people that are teaching today when we become a Christian that nature all of a sudden just "RAWR!" it's rooted out—it's gone. And that we'll never have any problem with that nature again. It's just gone.

And those people when asked if they sinned lately, they'll say no and they'll usually tell us it's been 10 or 15 years. And all we have to do is say, "You're proud of it" and they say yes. We just manifest the fact that nature is there and it turns around to bite us every time.

There are others, they say "the devil made me do it." Well, they use this—and they attribute everything to demons and to Satan that makes them do those things because it certainly was not the nature that was within them.

It's amazing how many authorities we have in the field of religion who don't take time to read the Word of God before they set up what they're going to do. And before they come out with all these things that they're trying to present, that are going to be the certain and perfect cure-all for all believers.

Why don't we read the scripture? Why don't we accept the fact that with the apostle we have a nature that is there? We've been freed from it. Before we were a Christian, we were under a dictatorship to it. We had to live and respond to it. There was no alternative.

Now that we've become a Christian there's a new divine

nature and we have a choice. As far as God is concerned, that nature is dead. But as far as we are concerned, experimentally, anytime we want to we just say, “sic’em.” And if we want to make him go, just put the Law in him and he’ll get with it.

Christian living—once we come to Jesus Christ it’s like learning how to live with a cancer that we’ll have the rest of our life.

The apostle prayed so earnestly that God would take a thorn out of his flesh. The Lord said no. “But my grace is sufficient for you for My strength is made perfect in your weakness.” (ref. 2 Corinthians 12:9)

Although it was not the old nature that Paul was praying about, we can apply that same principle. We will never be delivered from that old nature that’s there. And it is not the Law, it is that nature that responds at the point when we say, “go get’em old nature” or we fed something into it, and it’s turned loose.

And the nature is the one responsible and the apostle wants to get that across very clearly. It’s like a cancer. It’s there and the only victory over it is going to be aware of the fact that it’s there and we have a responsibility to respond to the Spirit who will energize the new nature to victory. And the more we learn and the discipline of our personal life to say no to that old nature, and with the apostle “treat your body roughly and make it serve you,” (ref. 1 Corinthians 9:27) we are going to

experience the joy of a fulfilled and abundant life in Jesus Christ.

That's the whole thing in a nutshell in these next verses clear down to the end of chapter 7 because Paul is a Christian and he's on a journey, trying to understand how a Christian gains victory and begins to reflect righteousness in his life.

Now having said that, look at verse 8.

v. 8 But sin, grasping an opportunity through the commandment, called forth within me every kind of evil desire; for without Law, sin is dead.

“But sin, grasping an opportunity through the commandment, called forth within me every kind of evil desire; for without Law, sin is dead.”

Alright, now let's reread that slowly.

For our old sin nature—we can just put the word “nature” after “sin” there if it'll help. That old nature, “sin, grasping an opportunity through the commandment”—our nature responded to that commandment when we introduced it.

And we said: “Nature, thou shalt not!”

Nature said: “I will too.”

“grasping the opportunity through the commandment”—or

we'll never do that again! We dedicate, we commit, we consecrate, we take an oath we'll never do that again!"

Nature says: "Oh yes you will. Just wait. I'll get you."

And the minute we say we won't, the nature grasps the "opportunity through the commandment"—whatever kind of commandment we're going to put on it—"called forth within me every kind of evil desire; for without the Law, [the sin nature] is dead" over here.

So see, if the Law is going to aggravate that nature then why don't we leave the Law back at the Cross when it brought us to Christ?

The reason so many Christians live such frustrated and guilt-ridden lives is they bring it over and when they dump it into their new life in Jesus Christ, it "sics" their old nature onto it and they get into a guilt syndrome. They fail. They're frustrated. They think God's abandoned them. They think something's wrong with them in the relationship and they go through all these horrible syndromes of really ever wondering if they've ever been a Christian.

Now since sin does that, we need to learn to live "without Law" in the new relationship.

Someone has said take a balloon full of water, warm water, and hold it down by a coiled rattlesnake and the heat of that balloon will cause the rattlesnake to strike that balloon and

release all the venom that is dormant in the glands.

That's a great illustration of our nature. When we introduce the Law or performance to a dormant nature, it'll spring forth and it'll surprise us. And that nature is capable of everything it did before we became a Christian.

And a lot of people don't understand that. They get the idea that after they become a Christian, it's an instant cure-all and they no longer have any trouble with that nature. And so many people say "But that person couldn't be a Christian because they did that!"

Friend, ever stop to think that maybe we are only looking on the outward appearance and God is looking on the heart? That person could very well be a Christian and with the same set of circumstances, we better take heed lest we fall! Because we have the same nature dwelling within us as that person does.

Now granted, a person who continually practices these things and answers only the call of the old nature is manifesting the fact that he has no new nature. But when a person has an accident in his Christian life and he has answered the call of that nature, it doesn't mean that he doesn't have a relationship with the Lord. And as believers we ought to be a lot kinder and we ought to be a lot more sensitive to the fact that we only have the limitation of looking on the outward expression of that. We don't have the privilege of God to look onto that person's heart.

Now granted, that nature will take an opportunity.

Proverbs 9:17 says: “Stolen water is sweet and bread that is eaten in secret is pleasant.”

Proverbs 5:3-6 says: “The lips of an adulteress drip with honey and smoother than oil is her speech, but her end, she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death...”

There is an attractiveness to sin. There is a power to it. And when we by ourselves try to resist that, Paul says we’re going to lose. That nature will take the opportunity as soon as we introduce some kind of a restraint or Law to the thing, and as a result we’ll fail.

Basically, what he has said in verse 8 is that man’s nature is inclined toward forbidden fruit. Sin does not come from the Law but from the nature that we receive from Adam. And it’s still there and it’ll be there until we die and go to be with the Lord.

Now verse 9.

v. 9 And I was once alive without Law; but when the commandment came, sin became alive, and I died;

“And I was once alive without Law; but when the Law came, sin became alive, and I died;”

When was Paul alive without the Law? He was probably talking about the time before he was 12 years of age.

In the Jewish economy at the age of 12 a child assumed the responsibilities of the Law in the Hebrew home. Before he was 12, he was alive without the Law. He didn't have a responsibility to it. And this little phrase gives a lot of comfort to people about their own children. That God, in grace, deals with a child. And until that child reaches an age of accountability and able to comprehend the message, the child is alive as far as God is concerned until it comes to an awareness of sin and of a nature that needs to be dealt with and a relationship and be able to understand the relationship to Christ.

Paul says: "I was once alive without Law; but when the commandment came"—at 12 he assumed the responsibility for the Law at that time.

"sin became alive, and I died;" right away.

Listen to this verse in Galatians:

Galatians 3:19

Why the Law, then? It was added because of transgressions having been ordained through the angels by the agency of a mediator until the seed should come to whom the promise had been made.

Two things happened when the commandment was introduced at 12 years of age. What was it?

“sin became alive, and I died;”

Paul, when did you die? He says in Ephesians 2:1: “You are dead in your trespasses and sin.”

In Romans 5:12 he says: “Wherefore as by one man, sin entered into the world and death by sin. So death passed upon all men.”

He died spiritually at the point of the introduction of the Law into his relationship.

“sin became alive” and as a result of that, “I died” and was in need of spiritual life.

v. 10 and this commandment, which was to result in life, I discovered to result in death for me.

“and this commandment, which was [supposed] to result in life, I discovered to result in death for me.”

Paul lived like every Jewish boy did. With the hope that if he did the best he could and he kept the 10 Commandments and he lived by the Law, then he would have had life as a result of keeping the Law.

He says, “that which was supposed to have resulted in life,

resulted in death to me.”

There was a time, and Philippians chapter 3 is a great section to just write by this verse, because that describes it. Listen to what he says in:

Philippians 3:4-9

Although I myself might have confidence even in the flesh. IF anyone else has a mind to put confidence in the flesh, I have far more. I was circumcised the eighth day of the nation of Israel, [as far as I’m concerned] I was of the tribe of Benjamin, I was a Hebrew of Hebrews, [In other words, I was born to pure-blooded Hebrew parents] as to the law, I was a Pharisee; [I was committed to the keeping of the Law] as to zeal, a persecutor of the church, as to the righteousness which is in the Law found blameless. [But this is what’s so great because right after that he describes what happened] But whatever things were gain to me, these I counted loss for Christ. More than that I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord: for whom I have suffered the loss of all things and count them but rubbish in order that I may gain Christ [And now listen to this last verse and being found in Him not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.

He’s saying: “There was a time when I was alive without the Law. Then the Law came in and I died spiritually. Because

there was a time when I really thought that the commandment was going to result in life for me. That's why I became a Pharisee."

A Pharisee committed himself, along with 5,999 other guys, that they would commit themselves to keeping the Law meticulously their whole life and all the traditions that went with it. And he was so zealous in this thing that he was a performer above everybody else.

And in Galatians chapter 2 he says "Man, as far as everybody else was concerned, I was way out in front. I wanted to be blazing a trail all by myself." And it was all performance.

But he says, "I discovered these things resulted in death to me."

How come? Because the Law said, "Thou shalt not covet." And he honestly one day admitted the fact in one other section of the Word that he coveted.

Now what happened when he coveted? We might say that is innocent. That's right. Just remember when we put it on a performance basis, God doesn't grade on the curve does He?

"Whosoever shall keep the whole Law and yet offend in one point, he's guilty of all." (ref. James 2:10)

And so, Paul at the moment he coveted, died spiritually. There was no hope for him. He could not, by the Law, gain

righteousness because he coveted. Boom! It's all over.

Now he has a problem. Since, by the Law, he died he has to find life somewhere else. And that's what we need to do. We need to be honest with ourselves and realize that we've broken that Law by thought, word and deed. By the fact that we have we must look for righteousness somewhere else because we'll never find it in the keeping of the Law.

Because as far as God's concerned, one does it. Just like one link of a chain causes the anchor to plunge into the sea, one broken Law out of all 618 of them renders us disqualified as any righteousness that would come from the Law.

We're through on a performance basis when we've broken one Law. And Paul says that: "What was supposed to result in life as I was struggling to keep it, resulted in death because it was one of those that got me. Just nailed me to the wall."

Isn't that something? That's an amazing testimony of righteousness. That far outstrips us all because we know we've broken it. And yet the apostle could say, "I struggled with that thing clear down to the wire. And I counted all those things but loss"—and he means all of that performance back there before—"I counted that all but loss for Christ."

That makes the relationship with Christ beautiful when we realize that was the purpose of the Law to point us to the Lord Jesus.

v. 11 For sin, grasping an opportunity through the commandment, deceived me, and through it killed me.

“For sin, grasping the opportunity through the commandment deceived me, and through it killed me.”

The sin nature was laying there and as soon as the nature “grasped the opportunity through the commandment, it deceived me.”

That’s an interesting word. That word “deceived” is used only in relation to Satan beguiling Eve and deceiving. He’s the great deceiver.

That’s the only entrée the evil one has to us? “The devil made me do it.” All the devil did was stir up our old nature and our nature responded and did it.

Man is led into temptation and the nature responds to it and sin is the result.

The other passages where this word “deceived” is used is in 2 Corinthians 11:3. It says:

2 Corinthians 11:3

The serpent beguiled Eve, [or deceived her]

And in:

1 Timothy 1:14

The woman, being deceived, was in the transgression.

And the word in the Greek translation of the Septuagint of the Old Testament occurs in Galatians 3:13 talking about the great deceiver deceiving her.

Here he says, “that came alive and it deceived me and through it, it killed me.”

There’s no defect at all in the Law. It’s a nature. And that’s what he’s going to conclude our study with.

Look at verse 12.

v. 12 So then, the Law is holy, and the commandment is holy and righteous and good.

“So then, the Law is holy, and the commandment is holy and righteous and good.”

See the whole reason for this study was to show us where the real problem is. The real problem is not the Law itself. The Law was a holy and righteous good instrument, expressing the will of a holy God. But when we introduce it to a nature that we received in Adam, it is going to rebel and it’s going to respond by an act of sin.

Paul wants it very clear because in our next study he's going to talk about the horrible conflict with that nature, and the problem that we all have as Christians because we answer the old so many times rather than responding to the new. And he wants that clear at the conclusion of the study.

And when he starts with the word "So then," we know he's coming down to the end of his argument. And in verse 13 he'll use the word "Therefore" and it's all on the basis of what he's had to say about the Law, the commandment and the nature.

"So then, the Law is holy,"

Why?

It is holy because it expresses the will of a holy God.

"the Law is holy, [it is] righteous and it's good."

"Holy" because it REVEALS SIN.

It's "righteous" in that CONDEMNS SIN.

And it's "good" in that it POINTS us to a Redeemer, the Lord Jesus who answers our problem.

v. 13 Therefore, did that which is good become death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by accomplishing my death through that which is good, in order that

through the commandment sin might become sinful in the extreme.

“Therefore, did that which is good become death for me? May it never be!”

He started with a question and he ended with one.

He asks, is the Law sin? No, “may it never be!”

Now he ends with a question.

“did that which is good”—the Law—“become death for me?”—NO—“May it never be! Rather it was sin,”

See he comes right back to it. It was the sin nature.

“in order that it”—the sin nature—“might be shown to be sin by accomplishing my death through that which is good,”—the Law.

What’s the purpose?

“in order that through the commandment sin might become sinful to the extreme.”

The whole purpose in it is to convince us that sin is there and it will show sin to the extreme when it’s functioning in a proper capacity.

What does the Law do? It reveals sin, it provokes sin and it condemns sin. And the Law can only issue in condemnation and in death. The nature is the culprit that responds to it.

The apostle back in Romans 5 said the following:

Romans 5:20

Now the Law entered in alongside in order that the transgression might multiply. [That's the very same concept we have here] But where sin multiplied, grace was present in greater abundance.

All Paul is telling us is that there was a time in his life when he was self-righteous, when he was self-satisfied, he was self-confident. He thought he had it all together and then the Law came in and it stirred up a nature and he broke it and he died. And as a result of that death, when he looked at the Law, he was pointed to Jesus Christ as the only hope for mankind, and a righteousness that comes through a relationship with Him.

When we get ahold of this truth, it just makes our relationship to Christ come alive. It's beautiful. We are just so appreciative. It's like we're hung by a strand over the burning fires of eternity. And we face eternal death and Jesus Christ, that great life-saver, plunges into the human arena. And by His death upon the Cross, accomplishes our judgment of a broken Law.

Having assumed that responsibility by His death, He now

reaches out and offers us a gift of righteousness that makes it possible for us to enter into the presence of a holy God. Not with our righteousness by performance, but our righteousness that comes through a relationship.

Whenever we have a question and we doubt our salvation as a result of the relationship, remember we're doubting the adequacy of what Christ has provided. Because in Jesus Christ we have a righteousness that will never be tainted, will never be tarnished, will never be changed. And it's totally acceptable by the Father.

If it were not acceptable by the Father, the Father would have left the Lord Jesus in the grave on that Easter morning. But when the Father provided life for the Son and He was raised from the dead, it's the Father saying, "My Son has finished the work and the righteousness which He provides is also going to provide eternal life for everyone who receives the gift of the righteousness He has to offer."

Now there may be some questions about these particular verses. In just tracing it back, the Law can't justify us and it can't sanctify us. It can't make us right with God and it can't make us holy after we become a Christian. And it's now the Law's fault. It's a nature we have within us that commits those acts of sin.

This study then has basically dealt with the problem. The Law or performance put on the nature will create a problem of sin.

There was a magazine that carried an article a few years ago about some folks who went to Alaska. They were on a mission for one of our national magazines to take pictures of the caribou and to make a complete study of the animal so it was going to be necessary for them to be there for a number of seasons.

While they were there and out taking their pictures, they came upon the den of an abandoned wolf. They don't know whether the mother and the father had been killed but there were two little wolf puppies. The cutest things, as docile as house dogs. And they decided they'd take them home and raise them while they were there in Alaska. And they did just that. And they were just like little playful puppies in the house.

But they continued to grow and they continued to grow. And no matter how much love and treatment they had, there is still the statistics of the case. One day both of them turned on their masters and they barely escaped with their lives and they left to join a wild wolf pack.

It doesn't matter how hard we try to educate our nature, how much we try to psycho-analyze it or to try to explain it away, it is still there and potentially it'll strike when we say sic'em. And it will continue the same old habits that those wolves did. They had every opportunity but eventually they lived up to their nature and went back to their environment.

And as a Christian we have that nature and soon we'll be like

Him for we shall see Him as He. And that's one of the glorious things of final redemption. We leave that lousy thing behind. And that's what he's going to tell us in our next study.

Who'll deliver us from the body of this death when we get to the final end of chapter 7?

We're all going to be able to relate in the next study, that is if we're honest as a believer, because "the good that I would I do not and that which I would not, I find I'm doing." (ref. Romans 7:19) It's the constant conflict of falling so far short of responding like we should to the grace of God.

Here are our lessons from the passage:

Lesson #1: Do you have peace with God through our Lord Jesus Christ?

Lesson #2: Do you have an introduction or access into His presence and are you hoping in the glory of God?

Lesson #3: Are you rejoicing in your tribulations, knowing that the tribulation is producing endurance and the endurance character and the character, hope.

Lesson #4: Is there an evidence of the love of God being poured out in you because of the indwelling presence of the Holy Spirit?

Lesson #5: Can you truly point to a time when you were in Adam and now because of being born again into God's family, you now are in Jesus Christ?

Lesson #6: Have you, as a result of that union with Christ, become victorious in your life over the rule and reign of sin, and do you realize the potential for a victorious relationship presiding in this union with Christ?

Lesson #7: Have you given up on the human effort and recognized that the potential for the relationship presides not in the Law, but in the power of the union with Christ, which produces a fruit and the life eternal.

Father, perhaps there is someone who is not a Christian, someone who is still back contemplating the relationship. Under the dictatorship of just one nature, sin results. And we pray Father for that person or persons, that they might recognize the excitement and the thrill of an open, honest relationship with You and the abundant life that can become theirs. And Lord as Christians, keep us off of the performance kick. Enable us to concentrate on the deepening of a relationship. Lord, it's so easy to know how that's done by just reading Your love letter that You sent to us and spending time communicating. Father, it all seems so simple and yet we neglect it so often. We let other relationships get in the way. We think other problems that we have in our lives are more important than spending time with You. Grant our Father that we might better understand how this relationship is creatively developed and that the power for victory doesn't

reside within us but it resides in the person of the indwelling Holy Spirit who energizes the new divine nature. Thanks for making it clear to us. Enable us to better live in light of the truth we've studied. In Jesus' name we pray. Amen.

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NOTES

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QUESTIONS:

1. Read Romans 7:7-13 and in your own words pull out the main thought of this passage.

2. What is the function of the Law in Paul's life, according to verse 7?

3. According to verse 8, what did sin do when the Law was introduced?

4. What happens in verse 9?

5. What did sin do, according to verse 11?

6. How does Paul feel about the Law, according to verse 12?

7. How is it that the Law is holy and righteous and good?

8. Who is the real culprit, according to verse 13?

9. Which verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: Do you have peace with God through our Lord Jesus Christ?

LESSON #2: Do you have an introduction or access into His presence and are you hoping in the glory of God?

LESSON #3: Are you rejoicing in your tribulations, knowing that the tribulation is producing endurance and the endurance character and the character, hope.

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LESSON #5: Can you truly point to a time when you were in Adam and now because of being born again into God's family, you now are in Jesus Christ?

LESSON #6: Have you, as a result of that union with Christ, become victorious in your life over the rule and reign of sin, and do you realize the potential for a victorious relationship presiding in this union with Christ?

LESSON #7: Have you given up on the human effort and recognized that the potential for the relationship presides not in the Law, but in the power of the union with Christ, which produces a fruit and the life eternal.

ADDITIONAL NOTES:
