WATERBROOK SERMONS, REVISITED

“Romans Seven”

A Waterbrook Digital Network production with host

Brian Jeffreys

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|  |  |  |  | PRODUCTION SCRIPT | |
|  |  |  |  | September 28, 2021 | |
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WATERBROOK BIBLE, REVISITED

“Romans Seven”

Episode 7

CAST

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| HOST AND PRODUCER |  | Brian Jeffreys. |
| SERMON #1 |  | Extreme Makeover – Jesus Edition #3 2014-09-21 (Rom 7:1-13) PASTOR JEFF DENTON |
| SERMON #2 |  | Extreme Makeover – Jesus Edition #4 2014-09-28 (Rom 7:14-25) PASTOR JEFF DENTON |

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| SERMON #3 |  | Extreme Makeover – Jesus Edition #5 2014-10-05 (Rom 7:24 – 8:17) PASTOR JEFF DENTON |

PRODUCTION:

Background Music Selections:

# Free Fall - Vendredi [Audio Library Release]

# · YT Copyright-free Music

# Eclipse - tubebackr [Audio Library Release]

# · YT Copyright-free Music

# Voyage - Lahar [Audio Library Release]

# · YT Copyright-free Music

# SCENE 1 - INTRODUCTION (HOST, AUDIO CLIPS)

1. MUSIC: [A-1] INTRO THEME--UP. ESTABLISH. FADE UNDER.   
     
   1. HOST: Welcome to Waterbrook Sermons, Revisited. I’m your host, Brian Jeffreys.
   2. Paul describes Salvation in three tenses. We have been Justified, we are being Sanctified, and we will be Glorified in the future (Romans 8:23). In Chapter 6, He compared our Salvation to the symbol of baptism in Christ’s death, burial, and resurrection to new life. Sin was defeated and buried. We now have new Life in Christ.
   3. But Sanctification is hard. Although our old sin nature is now paralyzed and cannot force us to remain enslaved to sin, it still knows how to entice us to return to its evil passions.
   4. Fortunately for us, our new nature will always desire to follow God, just like a compass pointing North. But how do we reconcile the two warring natures within us?
   5. First, we must understand that nowhere in Scripture is the heart of mankind cured. Jeremiah 17:9 tell us this: “The heart is deceitful above all things and beyond cure. Who can understand it?”
   6. The miracle of regeneration is that we are given a new heart. Jesus didn’t die to make wicked people good; he died to make dead people alive.
   7. Lazarus in John chapter 11 is a great example of this. He was dead; then he was raised by Christ, but defeated (by the encumbrance of his grave clothes); Then he became dangerous to the enemy by his testimony. The Holy Spirit wants us to be dangerous to Satan’s agenda as we pursue holiness.
   8. But remember that Paul is dealing with believers in his letter. They are alive, dead to the law, but many are still defeated because they are trying to keep the Law under their own strength. The only way to truly live is by the help of the Holy Spirit! In the words of Dark Wing Duck, Let’s get dangerous!
   9. I am personally indebted to Dr. Charles Savelle who helped me work through these difficult passages by directing me to a lecture series by Dr. Harold Hoener. Dr. Hoener was famous for requiring his students to work through the book of Romans entirely from the Greek text before he would let them use an English text. He wouldn’t even let them use an interlinear Bible, except as a last resort.
   10. This forced them to appreciate the precision that the Greek language imparts to get a good grasp on what Paul means by this internal struggle and how he himself struggled.
   11. In relating his personal experience in Rom 7:14-25, Paul consistently will use the present tense whereas he had previously used the imperfect and aorist tenses: he is describing his personal journey and conflict as a Christian with the old nature battling the new in its continuing efforts to see who will have control of his daily life.
   12. I don’t want to spoil the story for you, but Paul is going to describe this struggle in Chapter 7, but he will give us the answer in Chapter 8.
   13. That may sound trite, but Chapter 8 is the high-water mark of the entire epistle and one of Paul’s greatest works. As someone who has climbed part of the Appalachian Mountain chain, I can relate to you some of the difficult trials we faced as climbers. But the trials fade away when you view the beautiful panoramic vista at the top of the mountain.
   14. I know this epistle is tough. But hang in there with me. Chapter 8 is coming.

# SCENE 2 – BIBLE MESSAGE (HOST)

1. MUSIC: [A-3] MUSIC INTRO. ESTABLISH. FADE OUT.  
      
   1. HOST: let’s join Pastor Jeff Denton in the 7th chapter of Romans as we hear Paul’s personal struggle with his two natures.
   2. This comes from sermons #3 and 4 from the Extreme Makeover, Jesus Edition series.  
        
        
       Here’s PASTOR JEFF.
2. Cut 1 – Extreme Makeover – Jesus Edition #3 2014-09-21 (Rom 7:1-13) PASTOR JEFF DENTON
3. Cut 2 – Extreme Makeover – Jesus Edition #4 2014-09-28 (Rom 7:14-25) PASTOR JEFF DENTON

# SCENE 3 – DISCUSSION OF ROMANS 7.

1. Discussion.
   1. HOST: Paul starts out by describing the purpose of the law. Like a good mirror, it reveals the truth about us. It’s not the mirror’s fault if I’m ugly, for example.
   2. But after we have died to the law, we have a new face looking back at us in the mirror. It is the face of Jesus. But the reflection isn’t very good. As we work together with the Holy Spirit, our reflection can begin to look more and more like Jesus, which is what we want.

* 1. We must learn to lean into the Holy Spirit, especially when the old man is dragging us back to sin. There is so much power in the Spirit of God that remains available to us to help us.

There is a beautiful poem found in the commentaries of J. Vernon McGee that goes like this:  
  
*Run, run and do, the Law commands   
But gives me neither feet nor hands.   
  
Better news the Gospel brings,   
It bids me fly and gives me wings.*

1. Wrap up  
   1. Paul talked about role of Jewish law.
   2. He says that the law only applies to people who are alive, but that Christians are dead to the world and dead to the law. It’s like a person on trial that suffers a heart attack and dies. The trial ends because a dead person is no longer subject to the law. He can’t be tried any longer.
   3. It's also like when a man and woman get married—they have to stay faithful to each other until death. But if the husband or wife dies, the other is released from their vow and can remarry.
   4. Basically, Paul's saying that because of Jesus, Jewish law is dead. Christians have remarried into God’s own family.
   5. Before all that, the law was like a bad husband and left us chained up like slaves, but now we're free to roam with His Holy Spirit. How great is that?!
   6. The law isn't sinful, but it does point out all kinds of sin to us… showing us the truth of our relationship to His law, warts and all.
   7. Paul sounds like the Psalmist when he says the law is good and delightful. Don't get him wrong. It's doing its best, but it is going to mercilessly point out sin.
   8. And sin has a hold over mankind. We may try to follow the law and do good things, but we just keep getting drawn back towards doing bad things. That is the twin edges of sin. See, we're just weak, sad little mortal beings who can't help but do bad things. And sin usually looks pretty good to us. But the good news is, God’s Holy Spirit is powerful and can help us daily to defeat sin and its pull on our lives.
   9. HOST: Whew! We’ve made it through the toughest first half of the letter, the doctrinal section. And we’re going to celebrate together next week as Paul pours the chocolate syrup on the mountaintop in Chapter 8. You won’t want to miss that.
   10. HOST: And to sweeten the deal even more, we’ll talk about predestination, foreknowledge, and the Elect.
   11. Thank you for joining us for “Waterbrook Sermons, Revisited,” a production of the Waterbrook Digital Network.

--THE END—

WRITER/DIRECTORS NOTES FOR “Pilot Episode”

1. Guiding Principles of this Podcast:  
   1. The purpose of this Podcast is to provide a weekly Bible study that glorifies Jesus Christ. I must be less; Jesus must be more. (John 3:30)
   2. I intend to demonstrate unity between what I say during the podcast and Biblical positions Waterbrook presently takes, and has taken, as evidenced by the sermons referenced.
   3. Referenced Sermons will always be used germane with the Biblical text. Sermons speak on their own behalf and will not be used to serve or derive any commentary on my part.
   4. As time allows, We will go verse-by-verse, providing exegesis of a passage in its original context.
   5. I will introduce each Waterbrook sermon, its speaker, title and publication date so that anyone may refer to the original at any time.
   6. I will always serve under the approval, veto, and hermeneutical opinion of Waterbrook staff or teaching pastoral team on any podcast produced as part of the Waterbrook Digital Network.
   7. I will keep an exhaustive list of bibliography to support any commentary on my part. Any sermon notes, extra material, or borrowed books are always welcome.

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