

ROMANS 7:1-13

Introduction:

1. Paul starts off Chapter 7 saying those familiar words, “Know ye not”, once again as he said in Chapter 6, but here in a different objection.

*In Chapter 6, Paul is dealing with our being “dead to sin” - being dead to our old sin nature (the old Adam) and now living for Christ in a godly manner.

2. Paul now introduces in Chapter 7 that we are sanctified in Christ, we are “dead to the law”. God has broken down the dominion of the law, so we can bring forth fruit that God will accept.
3. Paul is driving home the fact that we are not under the law, but now under grace. In this chapter alone, “the law” is used 23 times.
4. Chapter 7 is not about your justification in Christ because that is already a done deal, being justified by faith alone. Now, we are to walk with Christ and the dominion of the law has been done away with for us today, by God’s grace.

1. Paul begins to ask his Jewish brethren this question about God’s law over marriage.

Romans 7:1 - Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2. At first glance, it seems that this verse is speaking about the law of Moses. But, it is actually talking about the law of the land or its government of laws.

*Paul is going to speak about the fundamental principles of law, using the illustration of a marriage relationship in verse 2 & 3.

1. The point is that those who know the law (any law) understand that death dissolves all bonds. Any law has

Romans 7:2-3 - For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. Romans 7:3 - 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.

dominion or authority over a person only while he is alive.

*But, once that person dies, the law’s authority over him is terminated! Paul is driving home this truth that the law’s power ends in death.

2. Whether Mosaic or Roman law, the wife is bound to her husband for the duration of his physical life. It is only dissolved by death. When he dies, she is not obligated to that marriage law any longer. She is legally a free woman afterwards.
3. In this illustration, Paul is likely referring “the husband” in this passage to the Law of God, or to the law of sin (being married to sin nature).

4. In verse 3, if while her husband is living, the wife leaves for another man, then she becomes an adulteress. She is committing adultery with another man. But if the husband dies, then she is free from the law and she is at liberty to marry again.

1 Corinthians 7:39 - The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

5. In this illustration, death severed her bondage to her husband and the law was done away with concerning that relationship. The principle here is “death” breaks the dominion of the law and it sets you free. Paul applies this principle of being “dead to the law” in verses 4 through 6, being delivered from the law by the “Body of Christ.”
1. Because of our identification with Christ in His D.B.R, the claims of the law are broken and the old

Romans 7:4 - Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

marriage has been dissolved.

2. We have been taken out of Adam (being a servant to the law of sin), brought outside the Mosaic Law that condemned us, and have been placed in Christ.

*Romans 6:6 - Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

3. Now that the marriage has been dissolved by our becoming dead to the law (not by divorce, but by death), the believer is married to another.

*As with marriage, we are joined with Christ in one union with Him. Since Christ, who was raised from the dead and conquering death, our union can never be dissolved, dying once for all.

4. Christ did this for us so we should bring forth fruit unto God.

*Galatians 2:20 - I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**We now can bring forth fruit by not being under the law. Now it is our new union with Christ that energizes us to do godly works.

1. The law of God caused our law of sin to come alive and gave it motion to sin. The law influences our fleshly nature and actually stimulates it into action.

Romans 7:5 - For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

*These sinful impulses, passions, and affections urge us, in our members, to have strong emotional feelings and to obey in its sinful ways.

Ephesians 2:2-3 - Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Eph. 2:3 - Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

2. By removing us from the law principle, God has removed all fear of any such failure.

Romans 5:20 - Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

3. This fruit mentioned in 7:5 is the fruit we bore when we were in the flesh - before we were saved. Paul mentions some of these poisoned fruits in Galatians 5:19-21 - Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Gal. 5:20 - Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Gal. 5:21 - Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
1. "But now" - since we have been freed/released from this law of sin, we can now live in the Spirit. Now by

Romans 7:6 - But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

grace, we serve in the "newness of the spirit" and not "in the oldness of the letter."

2. "The oldness of the letter" means walking under the law, walking in the flesh, producing corruption and producing bad fruit to God!
3. "Serving in newness of spirit" means you are walking in the Spirit under the grace program and producing good fruit unto God!
4. The only way to stop sin is recognizing what God has made you in Christ and the grace given to you showing good works.
5. In verses 7 through 13, Paul now describes that before his conversion all of his human efforts to live under the law were failure and doomed. In these verses, Paul describes this experience before surrendering completely to Christ.
1. The law itself is not sin, but the law is the revealer of sin. Paul says that apart from the law, without the standard of knowing right from wrong, he could not determine what was not sin before God.

Romans 7:7 - What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

2. The law revealed covetousness (having strong desires and lusts) as sin to Paul. He knew this was #10 of the commandments and was very aware of the sin within himself.

*Coveting takes place in the mind and Paul realized that his thought life was corrupt and he needed to excuse or cover it up.

3. Some examples of making excuses:

* A person is not a drunkard - he's an alcoholic.

* A person is not a liar - he's someone with a vivid imagination.

* Man says he had "an affair" - God says he committed adultery.

"But sin, taking occasion....the law sin was dead."

Romans 7:8 - But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

1. Before the law was introduced to Paul, he says he had freedom from an accusing conscience. He had a false peace about his condition and behavior, brought about by man's ignorance of his alienation from God.
2. The law acted as a mirror to reflect our real, inner and sinful desires. When told we are not to do them because it is sin, our flesh wants to do them even more.

Romans 7:9 - For I was alive without the law once: but when the commandment came, sin revived, and I died.

1. The law did more than just reveal his sinful nature. It revived his sinful nature.
2. Paul had the time of his life when his living was not controlled by the law. He had no spiritual awareness and was unaware of the real purpose of the law in his childhood.

*When Paul became aware of the law's standards and demands, his sin was awakened and sprang alive to perform.
3. Before being convicted by the law Paul was alive. But when he came face to face with God's Word, he then realized his weakness and hopelessness in himself.
1. The law - the commandments promised life to the one keeping them. But since no one kept them, it resulted in sin, thus producing death.

Romans 7:10 - And the commandment, which was ordained to life, I found to be unto death.

2. As a natural man, Paul found that the law exposes the hideous nature of sin and it held punishments as well as precepts in life. The law had power to reveal sin, but not power to remove it.
3. This is how serious sin is in God's sight - it carries a death penalty.
1. Again, Paul emphasizes that the law was not to blame. It was the indwelling sin that incited him to do what the law told him not to do.

Romans 7:11 - For sin, taking occasion by the commandment, deceived me, and by it slew me.

2. Paul reflects on the time he was under the Mosaic Law saying, at that time, he was thoroughly deceived. He thought his own righteousness was that of the law.

Philippians 3:9 - And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

1. Paul reinforces how holy and sacred the law is. The law is correct and beneficial since it was given by God. Therefore, it is holy, just and good.

Romans 7:12 - Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 3:19-20 - Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Rom. 3:20 - Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

2. The law was God's vehicle to stimulate the Jew's sinfulness that they might recognize the need of a Savior. Today, to the Body of Christ, the law is dead to us.

Romans 6:14-15 - For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. 6:15 - What then? shall we sin, because we are not under the law, but under grace? God forbid.

1. The law that reveals sin is good and not sin itself. For example: if a person is convicted of a crime, do we

<p><u>Romans 7:13</u> - Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.</p>
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blame the law for convicting him?

*No! The law exposes the sin and it is not the law's fault for the sin. The law only made sin appear, made it visible, and made it obvious.

2. The holy standard of behavior demanded by the law leaves the sinner exposed, lost and with no defense. But, thank God for grace!