

# Ladies Bible Study

## Week 15

(Week 14 in your lessons)



January 20, 2026

In this chapter, Paul uses the word "law" 23 times. This suggests that what he is going to say has great relevance to the \_\_\_\_\_.

The first thing he says is, "Know ye not, brethren, (for I speak to them that know the law)"

This implies that his audience would have understood the Mosaic Law. Don't forget that in Romans 1:13,14, 11:13, 15:15,16, we find that the church at Rome was made up overwhelmingly of Gentiles in the flesh. Be careful to not overlook the opening of the letter when it says, "To all that be in Rome, beloved of God, called to be saints:"

IF Paul is referring here to the Law of Moses, it would be answer enough that the Christian Gentiles in the Church at Rome would be familiar with this because the Old Testament would comprise of the bulk of the Scriptures they possessed and read.

However, I do not believe that the Law of Moses is being referred to here in 7:1 and 2. Roman women surely would not be subject to Hebrew Law. Paul is referring to the Law in the abstract, the law "as such." The Romans had a deep interest in the Law. They were the great Law-makers of the ages. Their famous Senate established a system of Law, many of the components of which are found on our statute books today. Indeed, British and American Law are founded basically on Hebrew and Roman Law.

What is the main point of Paul's question here? The Law was given to control the lives of men living upon the earth. When a man ceased to live, i.e., died, the Law had no further control over him, he was nonexistent as far as it was concerned. This is a very important principle which Paul used to explain how believers, out of a law keeping background, are \_\_\_\_\_ from the Law when they died with Christ.



Summarizing, according to chapter 6, the fact that believers have died with Christ is the basis for living separated-from-sin lives. According to this chapter, the identification of believers with the death of Christ is the basis for living separated-from-law lives. Believers are 100% separated from the Mosaic Law. They are totally under grace.

Romans 6:14 - For sin shall not have dominion over you: for ye are not under the law, but under grace.

Galatians 3:13 - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Galatians 3:24-25 - Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

Those who know the Law understand that death \_\_\_\_\_ all bonds. It terminates all financial obligations and temporal responsibilities – and it strips the deceased of all his earthly riches, authority and rights. Thus Paul speaks more explicitly in verse 2:

“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.”

The implication of this verse is that if the husband might die, he is nonexistent as far as the Law is concerned, and the widow he leaves behind is just as free as a woman who had never been married.

More important to the interpretation of this verse is the question, “who is the husband?” Some take him to be the old nature, i.e., we are bound to the old nature until it has died – in Christ. Others believe that the husband here is the Law of God. This is the stance I take. The unbeliever is not legally bound to the old nature, nor was there any contractual agreement involved. But there was a contractual agreement between Israel and the Law, as representatives of God’s will.

It is true that the Law was a marital covenant between God and Israel, in which God was to love and care for Israel and Israel was to love and obey God. But in another sense, God presided over a marriage between Israel and the Law, in which the Law was given authority over Israel, and Israel promised to obey.



Thus the woman is Romans 7:2 is legally bound to her husband until he dies, and “if, while her husband liveth, she be married to another man, she shall be called an adulteress”, neither her relationship to her former husband, nor that to the present husband being truly sacred. How often in Scripture Israel is called an adulteress for departing from the Law and going after strange Gods.

Paul emphasizes again that as long as a woman’s husband is living, she is bound to him. She must be monogamous. She cannot simultaneously be the wife of two men. Keep clearly in mind that he is speaking of the \_\_\_\_\_ of the Mosaic Law as they apply to a wife, for this is what is essential for the point he is about to make.

It has been argued that since the Romans, to whom Paul wrote, never were under the Law, this passage could not apply to them, but this is not wholly so. True, the Law was given to Israel, but it nevertheless affected Gentiles as well. Gentiles who wished to be accepted of God had to become Israelites religiously, submitting to the Law and the rite of circumcision.

Under the dispensation of the Law, the world’s only way of approach to God was through Israel, and if that dispensation had continued this would still have been the case. Thus the apostle rightly states that death dissolves the believer’s bondage to the Law, without reference to Israel or the Gentiles. That the Covenant of the Law did die is clear from Paul’s epistles:

Eph 2:15 – “HAVING ABOLISHED IN HIS FLESH THE ENMITY, EVEN THE LAW OF COMMANDMENTS contained in ordinances; for to make in Himself of twain (Jew and Gentile) one new man, so making peace.”

Col 2:14 – “BLOTTING OUT THE HANDWRITING OF ORDINANCES THAT WAS AGAINST US, WHICH WAS CONTRARY TO US, and took it out of the way, NAILING IT TO THE CROSS.”

2 Cor. 3:11 – “for if THAT WHICH IS DONE AWAY was glorious, much more that which remaineth is glorious.”

All this agrees with verse 6 of our text:

“But now we are delivered from the law, THAT BEING DEAD WHEREIN WE WERE HELD...”



In the Old Testament we find the death of the Law clearly typified. Recall how, in the face of Israel's flagrant disobedience, God said to Moses: "Let them make me a sanctuary that I may dwell among them" (Ex 25:8). Would not this be a breach of the covenant He had just made with them, and which they had ratified? They had not "obeyed" His voice "indeed." Already they were about to desecrate the very first commandment. But did you notice the first article of furniture God commanded Moses to make for the tabernacle? The words are: "And they shall make an ark..." (Ex. 25:10). But what is an ark? A ship? A basket? Not this ark, or the very same word here rendered "ark" (originally, coffer), is translated "coffin" in the last verse of Genesis. This harmonizes with the use to which this ark was put, for in Ex. 25 the commandment is given:

"And thou shalt put into the ark (coffin) the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold....And thou shalt put the mercy seat above, upon the ark, and in the ark shalt thou put the testimony that I shall give thee. AND THERE WILL I MEET WITH THEE, AND I WILL COMMUNE WITH THEE FROM ABOVE THE MERCY SEAT..." (Ex. 25:16-17, 21-22).

Beautiful type!! The Law had hardly been given when God said: "Put it in a coffin and cover the coffin with a mercy seat, (to be sprinkled with atoning blood, Lev. 16:14,15), and there from the mercy seat, I will meet with you."

It should be most carefully observed that the Old Testament Scriptures do not hint that these instructions were even \_\_\_\_\_, much less what they might have typified. It is only NOW, as we look back at these instructions in the light of Paul's epistles, that we recognize them as typical, and exclaim: "God had this in mind all the while! This was indeed His eternal purpose, though kept secret until revealed through the Apostle Paul!"

One further point should be brought out before proceeding further with the passage. We know that historically there was at first "no law," i.e., no Mosaic Law. Then, after 2500 years, "the law entered" to convict men of sin, "but where sin abounded, grace (after 1500 more years) did much more abound, that ...grace might reign." Just so it is in the life of the individual believer. When lost, he went on his way unconvicted of his sins. At some point in his life, however, "the law entered" and he was brought under conviction for his disobedience to God, fearing the consequences of his conduct. But, finally looking to Christ, who "died for our sins," the dispensation of grace began in his life! The Law and its condemning power had been abolished for him (Galatians 3:13) and grace reigned!



## DOUBLE DEATH

"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.

"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.

"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" (Rom. 7:4-6).

Why this sudden change from the thought of the husband having died to that of the wife having died - to the husband? Is it not to show that the husband (the Law in this case) having died, the wife has also died to him. And we believers have indeed died to the Law, having been crucified with Christ when He, in His death, nailed the Law to His cross. And our having been crucified with Him does indeed leave us free to be "married to another," even to "Him who is raised from the dead" (Ver. 4).

The believer's body did not die to the Law, but \_\_\_\_\_ body did (Ver. 4); we have become "dead to the law by the body of Christ." He shed His life's blood that we might be free from the Law's dominion and be His forever (See Gal. 2:19,20). Moreover, the fruit that issued from the former union could only be "unto death," for as we shall see more fully later on, "the motions of sins, which were by the law, did work in our members to bring forth fruit unto death" (Ver. 5). But the fruit that issues from our union with the resurrected Christ brings forth fresh new life.

All the foregoing, we believe, confirms the Authorized rendering of Ver. 6: "But now we are delivered from the law, that being dead wherein we were held," rather than the Revised Version rendering, "having died to that wherein we were holden." And now, says the Apostle, it is ours to serve our beloved Savior and Lord "in newness of spirit, and not in the oldness of the letter" (Ver. 6). As in Heb. 10:19,20 he contrasts the old, dead way of approach to God (altars, sacrifices, etc.) with the "new and living way," so in II Cor. 3:6 and here in Rom. 7 he draws a contrast between serving God "in newness of spirit," and "in the oldness of the letter."

Free from the Law, O happy condition!  
Jesus hath bled and there is remission.  
Cursed by the Law and bruised by the fall,  
Grace hath redeemed us, once for all.

- Philip P. Bliss



Indeed, our relationship to the Law has been doubly \_\_\_\_\_; it has died to us and we have died to it. And now we can serve this blessed One "who loved us and gave Himself for us" (Gal. 2:20; Eph. 5:25), not in the old, dry, dead, "religious" way, because the Law says we must, but in fresh, joyous "newness of spirit," our words and works expressing our gratitude and love.

## THE LAW AND SIN

"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. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy and the commandment holy, and just, and good. 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. For we know that the law is spiritual: but I am carnal, sold under sin." - Rom. 7:7-14

Anyone who would intelligently proclaim grace must understand the bearing which the Law has upon the unbeliever, for God consistently proclaims grace against the background of the Law.

We have already taken note of three important phrases in Romans 7 regarding the believer and the law in a general way:

Ver. 2: "bound by the law,"

Ver. 4: "dead to the law,"

Ver. 6: "delivered from the law."

This is the history of everyone who has come to trust in Christ, and this was so even of Gentile believers who lived in Paul's day. True, Gentiles in Old Testament times were never \_\_\_\_\_ under the Law, but to become God's people they would have had to accept the covenant of the Law. They could not be God's people without accepting the conditions of the Covenant, which were: obedience or death. As we know, however, this covenant was abolished by the death of Christ.

So we, Gentile believers, once sought to please God by obeying His revealed will. We were bound by the Law. But then we heard and believed God's good news about Christ dying our death and by faith were "crucified with Christ." Thus we are dead to the Law and delivered from the Law.



If freed from the Law, then, can we not live in sin? Yes, we can, but "\_\_\_\_\_?" (6:2,15). Did we not come to Christ in the first place to be delivered from sin? And did He not die our death so that the "old man" might truly be "a thing of the past"?

But do we not need the Law to help us to live aright? No, for God would not have us do His will because we must, or to gain His favor. He, like any normal parent, would have us do His will because we love Him and respond in gratitude to His love for us. Such an attitude needs no law to threaten it. Does a loving mother need a law to make her care for her children? Does a grateful employee need a law to make him serve his employer faithfully?

But now arises the question of Rom. 7:7: "Is the law sin?" "God forbid [such a thought]!" the Apostle cries. "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. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence [covetousness]. For without the law sin was dead" (Verses 7,8).

"I had not known coveting," says the Apostle, "except the law had said, Thou shalt not covet." And my sinful heart, rebelling against the commandment, replied in effect, "Why can't I have what I want and do what I please?" and "wrought in me all manner of covetousness." "Without the law sin was dead," he continues. As a fallen son of Adam it did not trouble him. And the Law being dead (in him) he was alive, reveling in the "freedom" of doing what he pleased. "But when the commandment came," he says, "sin revived and I died," i.e., the Law made him \_\_\_\_\_ that sin was alive in him and that he was dead, powerless to deliver himself from it. Thus, he says, "the commandment, which was ordained to life, I found to be unto death" (Ver. 10).

It should be observed how through this whole passage the blame for man's condition and condemnation is placed, not on God's law, but on man's sin.

Ver. 8: "... sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

Ver. 9: "... when the commandment came, sin revived, and I died."

Ver. 11: "... sin ... deceived me ... "

Ver. 13: "... sin, working death in me ... "

In Verses 12-14 the Apostle draws the valid conclusion that there is nothing wrong with the Law or the Commandment. These are holy, and just, and good, and spiritual, though not adapted to purify the heart of fallen man.

The Law, in the very holiness of its nature, excites in man increased pride and rebellion and sin, but the fault does not lie with the Law, nor with its precepts, but with the \_\_\_\_\_ nature of man.

"Was then that which is good made death unto me?" Would something good produce death? No. The law only shows sin up to be what it is - utterly sinful (Ver. 13). Thus it is not the Law that must be held accountable for my death, "but sin ... working death in me by that [the Law] which is good."

All-sufficient merit shining like the sun  
A fortune I inherit by no work I have done  
My righteousness I forfeit at my Savior's cross  
Where all-sufficient merit did what I could not

In love, He condescended eternal now in time  
A life without a blemish, the Maker made to die  
The law could never save us, our lawlessness had won  
Until the pure and spotless Lamb had finally come

It is done, it is finished, no more debt I owe  
Paid in full, all-sufficient merit now my own

I lay down my garments, any empty boast  
Good works now all corrupted by the sinful host  
I'm dressed in my Lord Jesus, a crimson robe made white  
No more fear of judgment, His righteousness is mine

It is done, it is finished, no more debt I owe  
Paid in full, all-sufficient merit now my own (It is done)  
It is done, it is finished, no more debt I owe  
Paid in full, all-sufficient merit now my own  
Oh, His righteousness is mine

- Shane & Shane

