

Romans 7 – Freed from the Law





Romans Theme

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." – Rom 1:16-17

Opening Questions

- Does having the law drive sin?
- What is the duality between our fleshly and spiritual bodies?
- Were the Apostles different from us?
- Do Christians feel anything when sinning?

1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? 2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. 3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. 4 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. 5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

Q: (v1) Who is Paul speaking to here?

- He's likely speaking to both Jews and Christians, since Christians were also taught the Old Testament

Q: (v2-3) What is a married woman who leaves her husband for another man?

- An Adulterer

Q: (v4) What is the analogy of an adulterer and the law?

- If the law represents the husband, the woman is no longer bound to because death releases her obligation

Q: (v6) Is Paul saying the law doesn't matter any more?

- Verse 1, the law never died
- Paul's point is the old person died and is new in Christ

Q: Then what's the point to this passage?

- Christ has taken the fullness of the curse of the law on our behalf
- However, we still have a relationship with the law to some degree, as our flesh has not yet died
- We are not free from doing what the law forbids
- We are free from the spiritual penalty of the law

7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." 8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. 9 I was alive once without the law, but when the commandment came, sin revived and I died. 10 And the commandment, which was to bring life, I found to bring death. 11 For sin, taking occasion by the commandment, deceived me, and by it killed me. 12 Therefore the law is holy, and the commandment holy and just and good.

Q: (v7) Is the result that the law is now bad for the Christian?

- No, Paul uses himself as an example now
- The law illuminates the sinful act

Q: (v8) What did illumination of sin by the law produce?

- It uncovers and incites our sinful nature

Q: (v10) What was Paul's hope in fulfilling the law?

- Perfectly fulfilling the law would bring life, but Paul was not capable of it
- Only Jesus lived the perfect life and thus met the requirements of the law

Q: (v11) What was the net effect of the law?

- It is something unattainable. The expectation is to apply works by the law and obtain life.
- However, the law actually convicts us because no one (other than Jesus) can do it

Q: (v12) Is the law bad then?

- No, it reveals God's character
- See [Hab 1:13](#) - You are of purer eyes than to behold evil, And cannot look on wickedness.
- [Psalm 5 - 4](#) For You are not a God who takes pleasure in wickedness, Nor shall evil dwell with You. [5](#) The boastful shall not stand in Your sight; You hate all workers of iniquity.

13 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. 14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16 If, then, I do what I will not to do, I agree with the law that it is good. 17 But now, it is no longer I who do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Q: (v13) What is the irony of attempting to serve the law?

- The more we understand the law, the more we sin.
- The more we sin, the more we reveal the holiness and righteousness of the law, and how unrighteous we are

Q: (v14-24) Is Paul confused here?

- No, Paul has been using “I” and “me” often to identify himself with all Christians

Q: (v17) Is Paul absolving himself of responsibility for his actions?

- This spawned a sort of dualism, also known as a form of Gnosticism (the body is evil and the spirit good)
- Paul is acknowledging his two natures. First his evil nature, desiring sin, especially since the law makes it tempting. Second, his new self and Holy Spirit driven nature.

Q: (v21-23) When is this sin-nature most present?

- When he is delighting in God

Q: (v24-25) In this passage was Paul referring to a time before he was a Christian?

- No, He declares he is grief stricken with this sin, the trait of Christians to understand their own need for a savior

The Christian's Anguish Over Sin

Psalm 22:6- I am not a man but a worm...

Isaiah 6:5 -Woe is me, for I am undone!

Because I am a man of unclean lips,

And I dwell in the midst of a people of unclean lips;

For my eyes have seen the King,

The LORD of hosts."

Psalm 119:104 - Through Your precepts I get understanding;

Therefore I hate every false way



Spurgeon Gem



Christians have nothing to be smug about; we are not righteous people trying to correct the unrighteous. Just one beggar telling another beggar where to find bread.

Next Up

Romans 8 – God's
Everlasting Love



The Christian's Riches

1 Corinthians/ 2: Isa 64/65 - Eye has not seen, nor ear heard, Nor have entered the heart of man, The things which God has prepared for those who love Him

John 3:16 - Life that will never end

John 4:14 - A spring of spiritual water that will never dry up

John 6: 37, 39 - A gift that will never be lost

Romans 8: 39 - a love from which he can never be separated

Romans 11: 29 - a calling that will never be revoked

2 Timothy 2: 19 - a foundation that will never be destroyed

1 Peter 1: 4- 5 - An inheritance that will never diminish



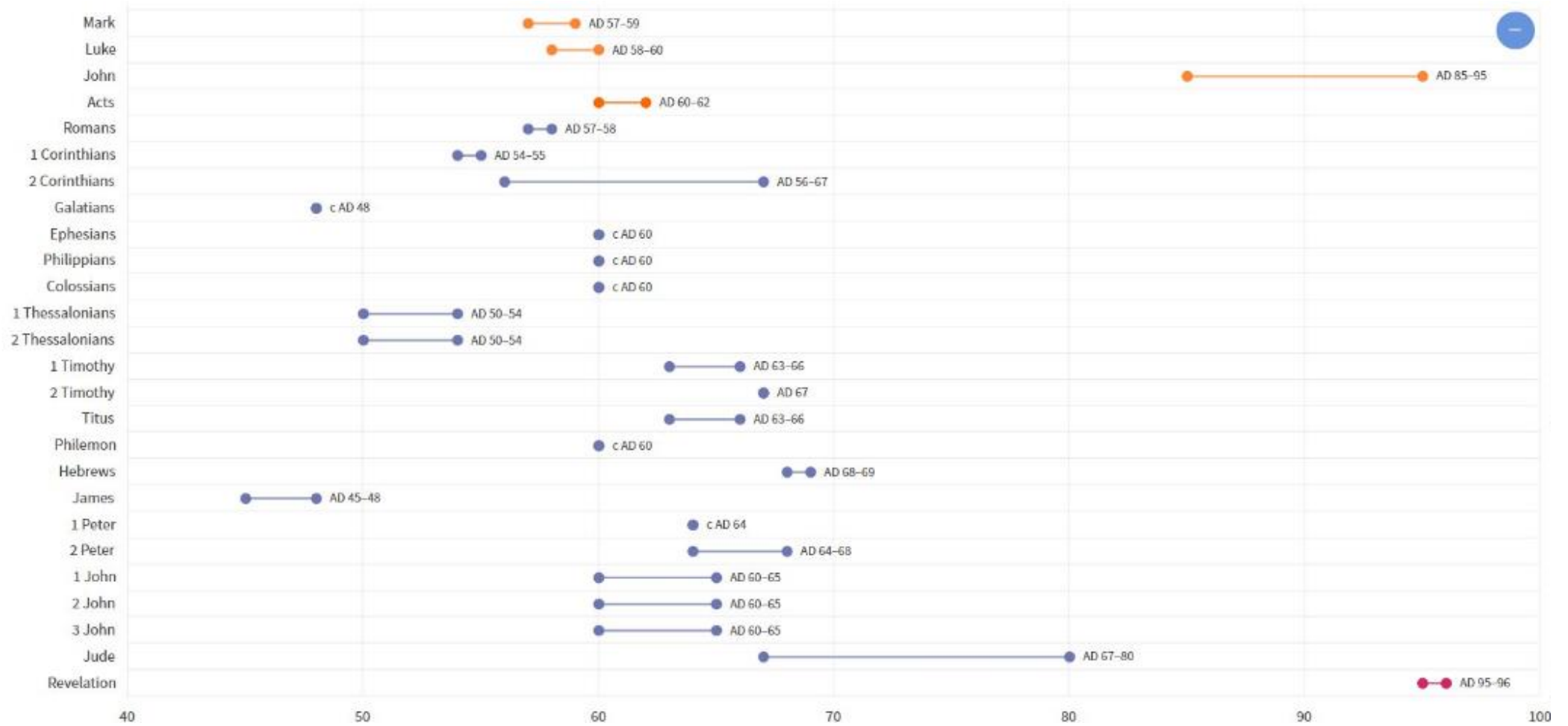
Co-writer – Apostle Paul

- Born as Saul in Tarsus (on the southern coast of modern-day Turkey). Likely borne about the same time as Jesus.
- Schooled as a Pharisee under the Jerusalem religious famous Gamaliel.
- Became a traveling missionary and preacher for the early church; renamed Paul.
- Worked as an artisan who made tents – maybe subcomponents
- Was imprisoned multiple times by the Roman authorities for his religious agitation.
- Believed to have co-written 6 letters to the churches.
- Died sometime between AD 62–64; Paul, believed to be in Rome.



- **AD 33 Damascus – Direct conversion**
- **AD 33-36 Arabia – Receiving direct revelation from the Lord (Gal 1)**
- **3 missionary journeys to Asia minor**
- **AD 56 Wrote Romans on 3rd journey in Corinth**





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- Romans ties to other books of the bible



Paul's Testimony to Agrippa – Acts 26



1. Then Agrippa said to Paul, "You are permitted to speak for yourself."

So Paul stretched out his hand and answered for himself: 2 "I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews, 3 especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.

4 "My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. 5 They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made by God to our fathers. 7 To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews. 8 Why should it be thought incredible by you that God raises the dead?

9 "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. 10 This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. 11 And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.

Paul's Testimony to Agrippa – Acts 26



12 "While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, 13 at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. 14 And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.' 15 So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting. 16 But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17 I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

19 "Therefore, King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance. 21 For these reasons the Jews seized me in the temple and tried to kill me. 22 Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come— 23 that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles."

Paul's Testimony to Agrippa – Acts 26



24 Now as he thus made his defense, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!"

25 But he said, "I am not mad, most noble Festus, but speak the words of truth and reason. 26 For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. 27 King Agrippa, do you believe the prophets? I know that you do believe."

28 Then Agrippa said to Paul, "You almost persuade me to become a Christian."

29 And Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains."

30 When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; 31 and when they had gone aside, they talked among themselves, saying, "This man is doing nothing deserving of death or chains."

32 Then Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

The Depravity of Man – The Bad News

Self-will and self satisfaction reign in mans heart



This produces guilt, masked with even more self-seeking



This produces meaninglessness, as nothing truly satisfies



This produces hopelessness, we sense the supernatural promise of life after death and the consequences of it