Romans 7 – Grace Continues

A Bible Study Organized/Taught by Gerald Cumby

***Romans 7:1-12* – God's Grace is Greater than the law (vocal or written)**
***Romans 7:13-25* – God's Grace is Greater than My Dilemmas/Troubles**
The law has authority only over the living.

Romans 7:1-3, "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? 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. 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."

- The **law** that has **dominion** over man includes the Law of Moses, but
- There is a broader principle of law communicated by creation and by conscience.

Note: The law has dominion over a man as long as he lives: Paul makes the point that death ends all obligations and contracts.

Romans 7:4, "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."

- Paul states that believers are **dead to the law** as far as it represents a *principle of living* or a *place of right standing* before God.
- "The law is not an option for us as a way of salvation. They do not seek to be right with God by obeying some form of law, as the adherents of almost all religions have done." (Morris)
- However, we are not free from the law so we can live unto ourselves. We are free so we can be "**married**" to Jesus (bride of Christ) so that we can **bear fruit to God**.

Romans 7:5-6, "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. 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.

- Under the law, we did not *bear fruit to God*. Instead we bore **fruit to death**, because the law **aroused** the **passions** of sins within us.

- We only come fully to the place of *bearing fruit for God* when we are free from the law.
- Because we died with Jesus at Calvary, we are dead to the law and **delivered** from its dominion over us as a principle of *justification* or of *sanctification*.
  - ✓ The law does not *justify* us; it does not make us right with God.
  - ✓ The law does not *sanctify* us;
  - ✓ It does not take us deeper with God and make us more holy before Him.
- Our freedom is not given so we can stop serving God but so that we can serve Him better (under the **newness of the Spirit; not in the oldness of the law)**.

It is a shame that many serve sin or legalism with more devotion than those who should serve God out of the ***newness of the Spirit****. It is unfortunate when fear motivates us more than love.*

Do you feel new inside? Do you feel new in Spirit?

Romans 7:7-8, "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." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead."

- The law is like an x-ray machine; it reveals what is there but hidden. You can't blame an x-ray for what it exposes.
- The law sets the "speed limit" so we know exactly if we are going too fast.
- We might never know that we are sinning in many areas (such as **covetousness**) if the law didn't show us specifically.
  - ✓ Paul describes the dynamic where the warning "Don't do that!" may become a call to action because of our sinful, rebellious hearts. It isn't the fault of the **commandment**, but it is our fault.
  - ✓ Once God draws a boundary for us, we are immediately enticed to cross that boundary – which is no fault of God or His boundary, but the fault of our sinful hearts.

Romans 7:9-12, "I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore, the law is holy, and the commandment holy and just and good."

"The sinner was quite secure amid all his sin and sinfulness. He lived in the sense that the deathblow had not yet killed him. He sat secure in the house of his ignorance like a man living on a volcano and thought that all was well." (Lenski)

Throughout the Word of God—Sin fools us and kills us by *deception*.
Sin deceives us:
· *Because sin falsely promises satisfaction.*
· *Because sin falsely claims an adequate excuse.*
· *Because sin falsely promises an escape from punishment.*
Satan's greatest deceptions are to get us to think of sin as something *good* that an unpleasant God wants to deprive us of.

- Paul was not against the law…He had to die to sin (man's achievements, demands, and commands) and yield to the grace of God because sin is ever present in us…and, God's grace (the blood of Christ) is the only answer for sin!

Romans 7:13-19, "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. For we know that the law is spiritual, but I am carnal, sold under sin. 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. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. 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. For the good that I will to do, I do not do; but the evil I will not to do, that I practice."

- Though the law provokes our sin nature, this can be used for good because it exposes our deep sinfulness.
- We need **sin** to **appear sin**, because it desires to hide in us and conceal its true depths and strength. This is one of the most deplorable results of sin.

The word **carnal** simply means "of the flesh." Paul recognizes that a **spiritual** law cannot help a **carnal** man.

- In this context it speaks of the person who can and should do differently but does not.
- Paul sees this carnality in himself, and knows that the **law**, though it **is spiritual**, has no answer for his **carnal** nature.
- Even though Paul says that he is **carnal**, it doesn't mean that he is not a Christian. His *awareness* of carnality shows that God did a work in him.
- The law says: "Here are the rules and you had better keep them." But it gives us no power for keeping the law.

- Paul recognizes that as he sins, he acts *against* his nature as a new man in Jesus Christ. A Christian must own up to his sin, yet realize that the impulse to sin does not come from who we really are in Jesus Christ.

Romans 7:20-25, "Now if I do what I will not *to do,* it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. 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. O wretched man that I am! Who will deliver me from this body of death? 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.

- Paul is caught in the desperate powerlessness of trying to battle sin in the power of ***self*.**
- Paul is completely worn out and wretched because of his **unsuccessful effort** to please God under the principle of Law.
- Paul is ***desperate* for deliverance**. He is overwhelmed with a sense of his own powerlessness and sinfulness. We must come to the same place of desperation to find victory.
- **Paul looks outside of himself and unto Jesus**. As soon as he looks to Jesus, he has something to **thank God** for – and he thanks God **through Jesus Christ our Lord**.

There is something incredible that happens when we repent of our sin(s).

There is a sense of freedom. Freedom not to do what we please, but freedom to do what pleases God.