

**Introduction:**

- Romans 7 is one of the most famous chapters in the letter, and some would say in the Bible.
- Along with being a such a fascinating chapter people also argue over – the unregenerate Paul, the saved Paul, the backsliding Christian etc., etc.
  - These views have often been established by the differing views of sanctification and when it happens.
- The main topic of Romans 7 is the law! The “I” of Romans seven is contingent upon that.
  - First 7:1-6 Paul argues by using marriage illustration that ones bondage with the law must be shattered in order to come into a right relationship with God.
  - Second, despite its divine origin, the law can neither justify nor sanctify.
- So the question to be asked is how does this teaching on the Law of Moses fit into this letter.
  - First it provides the negative effects of the law that have been vaguely seen so far.
  - Second, it repeats some of the same thoughts regarding the law as seen in Chapter 6.
    - Died to it
    - Freed from it
    - No longer rules
    - 7:1-6 continues Paul’s ethical stress begun in 6:15-23.
  - Third, It further explains Pauls comment in vs. 15...since we have been freed from the law can we go on sinning?

**I. Dead to the Law and Joined to Christ** Ro 7:1-6

A. The main point of the chapter is found in this paragraph.

1. vs.1 death cuts all ties to the law.
2. vs 4 Christians in dying with Christ have severed their tie to the law and therefore come into relationship with Christ.
3. vs. 5-6, Paul shows the need for and the results of having died and severed all ties with the law.

B. Death to the law

1. Paul is speaking to those who are familiar with the law. Therefore we are to assume that he is referencing something that he has already said. He is about to elaborate on what he has already said. (6:14,15). Having stated this quickly before he now prepare to elaborate on it.
2. We are not to assume that Paul is speaking to Jew. His point has been the law of sin and death, the domain that all fall under who do not know Christ. The law points out sin. The law is what the Judaizers tried to bring believers back under.
3. What they all know is that the law rules over a person only as long as they are alive.

C. Paul now illustrates the point using marriage as an example. 2-3

1. Note – You cannot follow Paul’s allegorical story to the letter. If you try to do that it will not make sense.
2. His point in telling the story is that death severs the relationship to the law! Verse 1 actually prepares us for verse 4. They two are tied together. Severance from the law enables us to now enter into a new relationship with Christ...a new address!

3. And the end of verse four is what God is after...our new relationship with God in Christ is to produce righteous living that is visible in our character, thoughts and actions. *A harvest of good deeds.*
4. vs. 5 & 6 take us to the typical Paul, 'when/now' expression. vs. 5 when vs 6 now.
  - a) Once you were controlled by old nature and sinful desires.
  - b) Now you have been freed from the law
  - c) Now we can serve God freely in the new way of living in the Spirit.
  - d) The flesh (sarx) is the old domain verses the new domain of the Spirit. In chapters 7 and 8 (sarx) is always contrasted with the Spirit.
  - e) Notice the progression: sinful nature, law, death. All of the old domain!
  - f) But now...not through an external demand but an internal leading of God.

## II. The Law Both Bad and Good

- A. vs. 7-8 Paul asks, "How can the law be both 'good' and an instrument of sin and death at the same time?"
  1. The Law is good in that it is God's law, it is good and it is just.
  2. It is bad in that it stirs sinful passions and reveals how sinful we are and brings about wrath.
  3. Romans 7:7-25 there serves to show that the law is good and not sinful.
- B. We can divide this section between two parts. 7:7-12, and 7:14-25 vs 13 as connecting the two.
  1. In the first, 7-12 Paul show how sin used the law to bring death.
  2. In the second, 13-25, using present tense verbs he describes the battle between the mind who loves the law and flesh which is controlled by sin. \*\*\*The law then arouses sin but is yet powerless to break its power.
  3. Most people would want to argue at this point as to who or what the "I" of this section is but we must remember the 'I' is not Paul's concern. His concern is: *"The law, God's good, holy, and spiritual gift, has been turned into an instrument of sin because of the "fleshiness" of people. It is therefore unable to deliver a person from the power of sin, and people who look to it for such deliverance will only experience frustration and ultimate condemnation.*  
Moo, D. J. (1996). NICNT Romans (p. 424). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
4. We cant ignore the 'I' though. Because how we understand it will affect how we understand the passage. Basically there are four ways to understand the 'I'
  - a) One, would say Paul is talking about his own 'εγω' 'I'.
  - b) Two, would say, Paul was describing Adam's experience.
  - c) Third, would say, Paul is talking about Israel.
  - d) Fourth, would say, Paul is not speaking of anyone in particular but of everyone.
  - e) The answer is mostly one and three. Paul is speaking of himself and other Jew familiar with what the law did to them. IT brought death but failed to deliver them from the power of sin. The Law showed Paul the real *sinfulness of sin*.
- C. This experience with the law should remind Christians not to go back to it as well. Whether Israels law or any other set of rules as the source of spiritual passion.