

LESSON 13: ROMANS 7:1-25
AUGUST 5, 2020

OVERVIEW

- . Freedom from the law – Romans 7:1-6
- . The purpose of God's good law – Romans 7:7-13
- . The "man" of Romans 7 – Romans 7:14-25

FREEDOM FROM THE LAW – ROMANS 7:1-6

- . Two perceived problems arise from Paul's teachings concerning the law
 - . Justification by God, apart from the law, seemed to make the law worthless
 - . The Jew rightly regarded the law as God's great gift to man
 - . How could such a great gift be set aside
 - . The other problem – although the law was good it was also an overwhelming burden
 - . It imposed a strict code of legalistic behavior
 - . The righteous Jew was actually proud of this burden
 - . To the Jew this is what is meant to be godly and it set them apart from everyone else
 - . The Jew was defined in every way by the law and the burden they had to endure to try to uphold the law
 - . The Jew had become a slave to the law and felt the burden that had become too hard to bear
- . Through death to life
 - . The law can not justify us, as Paul has proven early in Romans
 - . The law cannot sanctify us as Paul is showing us now
 - . In these verses Paul is telling us we must die to the law in order to be free for Jesus Christ
 - . The law will continue to play a critical role, as Paul will discuss later in this chapter
 - . But first we need to be freed from it and the only way to do this is to die to it
 - . The law has authority over a person as long as he remains in an unregenerate condition
 - . A person in this condition, as the Jew of the Old Testament demonstrates, is still a slave to sin, which makes them burdened by the law they can't accomplish
 - . In this condition a person feels the heavy yoke of the law

- . A new relationship with God, provided by and through Christ, does not destroy the value of the law
 - . This new relationship creates a new perspective of the law, in which we are not a slave to it
- . In this new relationship, we desire to live rightly because of our love for Christ
- . This new relationship allows us to bear the fruit that is in alignment with the law
- . Life in the Spirit frees us from our sinful passions and creates within us a desire to be living rightly

THE PURPOSE OF GOD'S GOOD LAW – ROMANS 7:7-13

- . The law is good, but as Paul demonstrates, it has limits
 - . The law does not justify us
 - . The law does not have the power to sanctify us
 - . If we are going to be delivered from sins penalty and power, it will not be by the law
 - . As Paul has pointed out, the only way to accomplish this is by the Spirit
- . One good thing the law does is reveal Sin as Sin – Romans 7:7
 - . Without the law, we would have no bearing on our wrongful path
 - . Maybe, without the law, we would have some sort of recognition of our bad actions, but would not have the understanding of how those actions anger God
 - . So, the first good thing about the law is it reveals the nature of our sins and how those actions offend God
- . The law provokes sin – Romans 7:8
 - . Sin creates a surge of rebellion in our hearts
 - . Sin provokes sin by causing us to think about something that we may not have thought us otherwise and then egging us on to do it
 - . The law, though good, actually provokes and encourages wickedness
- . The sin brings us to the end of ourselves – Romans 7:9-13
 - . Sin fools us into thinking that the very action which goes against God's law will give us a new sense of freedom and joy
 - . The law reminds us that once we felt alive, apart from the law and then the awareness of sin sprang to life and we died
 - . The very commandment that was designed to bring life brought about death
 - . Instead of drawing sin out, the law awakened sin
 - . To an unregenerate man of God, the law brought about this state of frustration realizing the very thing we didn't want to do we kept on doing

THE "MAN" OF ROMANS 7 – ROMANS 7:14-25

- . Few passages have divided scholars more sharply than Romans 7, beginning with verse 14
 - . Is Paul speaking of himself here in the present, as a regenerate Christian
 - . Is Paul speaking of himself here as an unregenerate man of God, prior to his conversion
 - . Is Paul speaking of something in between
 - . Over the years there have been multiple interpretations of these verses
- . An unsaved, unregenerate man prior to his conversion in verse 25
 - . Paul is describing himself here before his conversion
 - . He is describing the condition laid out above
 - . As an unregenerate man of God, he became painfully aware of the fact he was a slave to something other than God, because he kept doing to the wrong thing
 - . In the Sermon on the Mount Christ talks about "blessed is the one who comes to this reality and mourns his condition"
 - . That is the first step on the road to salvation
 - . In verse 25, Paul is describing his conversion in to this new state of mind as a slave to God
- . A "carnal" (worldly) Christian
 - . This view holds that Paul is speaking of himself as a born again Christian, but is in an immature or unsundered state
 - . The problem with this thinking is that it postulates a two-stage Christian experience
 - . The first stage is the receiving of Jesus as savior only, without acknowledging Him as Lord of ones life
 - . Then later, in stage two, one receives Him as Lord
 - . This is not what Paul has been saying in Romans
 - . Paul's worldly contrasts here are not between two stages of Christian growth, rather between an unregenerate and regenerate state
 - . It is between people who not Christian at all and what it means to be Christian
- . A person who has embraced the gospel that Paul is speaking of in Romans is a person born again, in to this new reality
 - . Now, with the gift of the Holy Spirit the new Christian has a responsibility to put away old, childish ways of thinking and live the life that God has intended for us

NEXT LESSON – WEDNESDAY, AUGUST 19, 2020 – ROMANS 8:1-17