

## Paul's Letter to the Roman Church

### Week 18: What are we meant to be? Romans 7:6-13

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Memory Verse: Romans 7:6 ***But now we have been released from the Law, having died to that by which we were bound, that we serve in newness of the Spirit and not in the oldness of the letter.***



## Romans Chapter Seven Section 2 of 3

Romans Seven is not so neatly divided into three sections.

Last week we tried to understand the relationship between Life and Death in the mind of Paul.

### Lesson Seventeen - Romans 7:1-6

- 1) {1} Or do you not know, brothers and sisters
  - i) (for I am speaking to those who know the **Law**),
  - ii) that the Law has jurisdiction over a person as long as he lives?
- 2) {2} For the married woman is
  - i) bound by **law**
  - ii) to her husband as long as he is alive;
  - iii) but if her husband dies,
    - (a) she is released from the **law** concerning the husband.
    - (b) {3} So then, if while her husband is alive
      1. she gives herself to another man,
      2. she will be called an adulteress;
  - iv) but if her husband dies,
    - (a) she is free from the **law**,
      1. so that she is not an adulteress
      2. if she gives herself to another man.
- 3) {4} Therefore, my brothers and sisters,
  - a) you also were put to death in regard to the **Law**
    - i) through the body of Christ,
    - ii) so that you might belong to another,
      - (1) to Him who was raised from the dead,
      - (2) in order that we might bear fruit for God.
  - b) {5} For while we were in the flesh,
    - i) the sinful passions,
    - ii) which were brought to light by the **Law**,
    - iii) were at work in the parts of our body
    - iv) to bear fruit for death.
  - c) {6} But now
    - i) we have been released from the **Law**,
    - ii) having died to that by which we were bound,
      - (1) so that we serve in newness of the Spirit
      - (2) and not in the oldness of the letter.

This entire section is very inclusionary. He is writing to the combined brothers in Christ in the Church of Rome. In the next section it seems to speaking more to the Jewish faction because he speaks more about we than them all.

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### Lesson Eighteen Romans 7:7-12

Tonight we look at the second section about the relationship Paul had with the LAW and the Sin it caused in his life.

----- Change in voice -----

- 1) {7} What shall we say then? Is the **Law sin**?
  - a) Far from it! On the contrary,

- i) I would not have come to know sin except through the **Law**;
  - ii) for I would not have known about coveting
    - (1) if the **Law** had not said,
    - (2) "You shall not covet."
  - b) {8} But sin, taking an opportunity through the commandment,
    - (1) produced in me Coveting of every kind;
    - (2) for apart from the **Law sin** is dead.
- 2) {9} I was once alive apart from the **Law**;
- a) but when the **commandment** came,
    - i) sin came to life,
    - ii) and I died;
    - iii) {10} and this commandment,
      - (1) which was to result in life,
      - (2) proved to result in death for me;
      - (3) {11} for sin, taking an opportunity through the **commandment**,
        - (a) deceived me,
        - (b) and through it, killed me.
- 3) {12} So then, the **Law** is holy,
- a) and the **commandment** is holy
  - b) and righteous
  - c) and **GOOD**.

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**Please note without the understanding of these concepts of Pauls theology it is very difficult to understand next weeks third section of Chapter 7**

This section of Paul's writing to the Roman church is very personal and inclusionary. Paul is a part and an example of the whole Jewish nation. Within the five groups, we outlined previously the two Jewish groups were the source of most of the turmoil.

#### Inclusionary language.

We see in the start of this section, Paul tries to relate to the readers in V 7 using the inclusionary "WE". We must stop and understand who Paul is talking about. Who are the we?

Does the inclusion within a group lessen the injury? President Biden visited the ruins of a city in Hawaii. Trying to relate to the group of homeless victims he tried to tell them a story that so could say he knew how they felt. He tried to relate by telling of a kitchen fire that if not detected and put out in time he would have lost one of his six houses. It could have caused the loss of his precious Corvette. It could have burned up cases of Presidential Papers. It was probably not a good example to those how had lost everything.

So who are the we?

Chapter SIX

Inclusionary Pronouns: "we", "us", "our" are used 15 times.

Exclusionary Pronouns: "You", "yourselves" are used 13 times.

Personal Pronouns: "I", "me" never used.

## Chapter SEVEN through Verse 13

Inclusionary Pronouns: “we”, “us”, “our” are used 2 times.

Exclusionary Pronouns: “You”, “yourselves”, “he”, “those” are used 6 times.

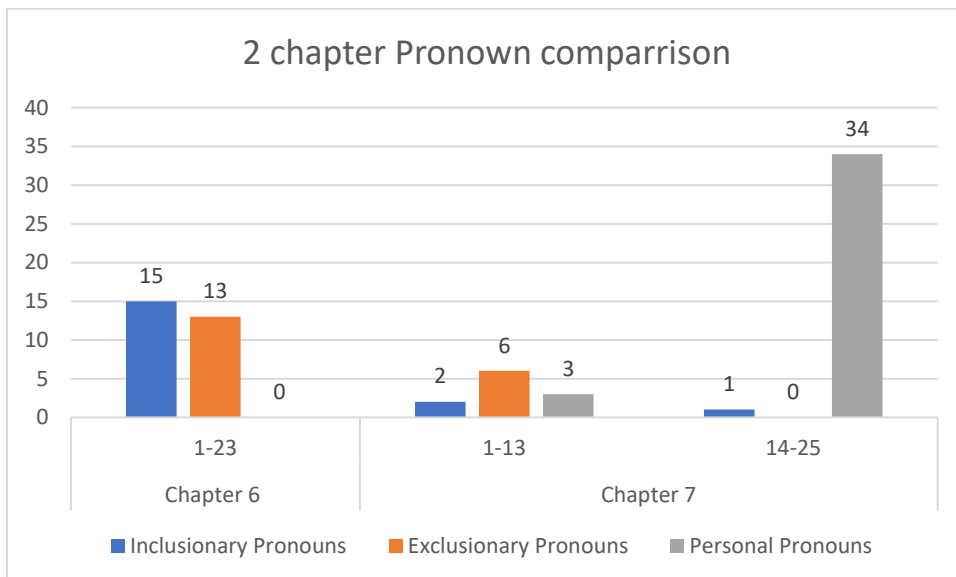
Personal Pronouns: “I”, “me”, 3 times

## Chapter SEVEN from 14 through 25

Inclusionary Pronouns: “we”, “us”, “our” are used 1 times.

Exclusionary Pronouns: “You”, “yourselves”, “he”, “those” are not used.

Personal Pronouns: “I”, “me”, 34 times



Us, we, them, you, yourselves, those, our, are including all those in the brethren. He was giving examples of the experiences or guidance to be as a total to all in the church. It is only in the seventh chapter starting with verse 14 does the emphasis become very personal.

## Is the law Sin?

Jewish groups were a little angry. They held the law as the manifested God in their lives. It set the jurisdiction of their uniqueness. It set them apart. It made them special. It was God’s truth and glory according to Romans 3:7 My truth is God’s GLORY. This statement is followed by a common thought within the Jewish community. If I we are so special to be given the glorious law, why am I still counted as a sinner? If the law revealed to the Jewish people is the unique identity of our being chosen out of the entire world, then why am I counted with the rest of the world as a sinning people?

Up to this point every I, we, brethren, was used as an inclusionary example of the total. It was common Jewish thought. The law is good. There is value in the law. It has its place. It made them special. Now Paul telling them It is not for making anyone special or unique or even blessed. IT ONLY A VEHICLE OF GOD’S WILL NOT GOD HIMSELF.

## JEWISH REACTION:

HOLD IT PAUL, “Do you lessen the worth of the law to only a pointer?” “Are you saying that the purpose of the law is the encouragement of sin?” “Are you saying the law causes us to sin?”

## Absolutely NOT!

We all use idioms. They are little phrases that we use to start a new thought, to respond to a question, it could be a thought stopper, it could be transition from one idea to the next. Examples: “Let me think about that” or “I get a kick out of it” or “Piece of cake” or “Pig out” or “Hell no” or “When pigs fly”. For Paul he used the phrase “May it never be” which means an absolute denial. Never was. Never will be. Can’t happen. When pigs fly. Absolutely never have been or ever will be. It is impossible. Not on my watch. You are out of your mind to think that way. Absolute denial of the principal, idea, or concept.

## WHY has he saved us?

Looks like we are to do one of two things. It is an either-or proposition. Either you will produce fruit for God or Fruit of death.

Fruit for God

Fruit for death (law)

READ Romans 7:4 bear fruit for God, not fruit that perishes, embarrassed about, but fruit that is good and pleasing to God. This section is saying to the Jews, that the Law no matter how special and defining for you, it can never cause you to please God. Speaks to our motives.

**Personal testimony here:** My first decision for Christ was many years back. I was confronted with the Law. I looked at it and examined it fully and I knew the ultimate end of the law was I was going to Hell. Therefore, intellectually I made a decision to follow Jesus. I knew Jesus had paid for my past. My motto was What did Jesus do or **WDJD**. It was the logical decision. I came to the logical path that I could determine my justification by submitting to God. From there I went on an all-inclusive effort to not get back to that point. My intent for my life with Christ mandated by keeping the law to please God, and to earn his favor. I could not just give in and give up. I had to do all the things I had to do to be worthy of God's lack of wrath. All I did was because of debt. All I did was for wages of sin. To keep me following “What would Jesus do? Or WWJD? It was in College in the presence of hundreds of men and women struggling to understand the grace of God, that I found a new idea. **WWJD** was just another set of laws and lifestyle choices. But WWJD did not work for the inner peace I needed. In a chapel service, I got to the end of my thrashing and law-keeping, and the example following. I found something more. I found **WDJW**. WHAT DOES JESUS WANT?

We can determine our justification, our life with Christ our production of fruit

LAW negative.... NOT TO DO

Fruit Positive .... What I do.

FRUIT

We can determine our justification status by what we produce. Our fruit. That which grows out of us. Buy what we produce. Our actions will tell of our current state with God. Not that we will ever be justified by them. Not that we will ever be counted as righteousness by them. Not that our works will earn us salvation.

In the law we used to keep a code of rules to try to gain God's approval, NOW that we have experienced His love, assured of His acceptance of us in Christ, we want to thank Him, show Him our love, "walk in newness of life"

In Romans 6:4 and serve God in the "new way of the Spirit". Likewise in Romans 7:6 newness of the Spirit. Have you ever really stopped and thought about your motivations? It is a brain change. It has to do with motive. Why do you do the things you do? Why are you here? Is it to make you feel better about yourself? If so it is the fruit for death. To get Larry off your back? Fruit of death. Because there were no better things on TV tonight? Fruit of death. If you are here tonight to be heard and thought as being knowledgeable. Fruit of Death. If you are here to be excited and nothing more. Fruit of Death

But if you are here lift each other's burdens in prayer? Fruit of God. If you are here to discover what God wants in your life? Fruit of God. If you are here to equip yourself to teach others? Fruit of God. If you are here to share your life with others, Fruit of God. If you share the last cookie with someone that is in need because then are in need, Fruit of God. If you call someone who you want to help them to see God is able, Fruit of God.

Paul says, you've been released from an old way of thinking/doing to be free to love and serve God in a brand new way.

**Truth:** because we are no longer under the authority of the law, died to it, united to Christ, the motivation of our obligations should be radically different.

Our obedience to God is not like a slave fearing a master, but bride lovingly pleasing her husband.

Motivated to serve God, because we love.

### So what should we do with the Law?

It is good stuff V12 it is holy, the commandments are holy. And It is all good.

Law as a whole and the commandment of "Thou shall not covet" BOTH are included and are the same. It requires obedience because it goes to the most secret and sacred places of our lives. Nothing can hide from its light. When the sun comes through the window in the early morning it reveals tiny dust particles floating in the air. The dust was always there. The light just let us see it.

The law gives sin its deadly force. It comes with a penalty of the worst kind, death. The law does not supply hope to the sinner. It condemns us. I realize I am under the power of sin. I am sentenced to death. So what should we do with the Law?

### COVET and revelation

It is interesting to note the wisdom of Paul to choose the 10th commandment to illustrate his point. It differs from the other nine in that it is an inward attitude and not an outward action. Insidious sin that most people never see but God's law reveals it to our hearts.

Sin of the rich young ruler Mark 10:17-27. Young man, outwardly very moral but never had faced the sin in his heart. True, never committed adultery, robbed, never given false witness, or dishonored parents, but what about covetousness? When Jesus told him to sell his goods, and give to the poor, follow Him, he went away, in great sorrow. Why? Most likely very attached to his possessions, in heart he coveted his stuff.

The commandment "Thou shalt not covet" revealed his sin. The law is there to point out the things in our life that need to change.

Is the Law the problem or is it sin?

Verse nine raises a thought provoking thought. "I was alive with the law once."

Paul was not always a Christian. Paul did not always have the law. When the law came he became a student of the Law. When the law became the most important thing. He became a COP, Judge and Jury. Yet there was no in his work. He had no peace in it. He could not understand the spiritual at the core of the law.

For Paul and for us, the fruit of death or evil desires to do more in an effort to FIX himself. To justify himself. And it pushed him. The law motivated him to be the law manifested to everyone. There was no place, no allowance for hope or mercy or compassion. The desire to justify himself led to nowhere but vengeance. The continual action to judge others to bring them to Law was masking the inner need of the spirit.

TRUTH: THOSE WHO POINT THE FALLING OF OTHERS ARE THE LEAST TO SEE THEMSELVES ALSO ON THE SAME TRAJECTORY..

The verses were an account of happier times. When Paul was jew by birth, without the law. The law was not known to me. I could live free and unburdened. But when the commandment came, when I became aware of the straight line I realized how crooked I had become. It came and I realized I was going to die.

An example here may help: In the Garden of Eden when did the serpent tempt EVE? The temptation came only after God told them they should not.

Before the law... SIN did not have any power over me.

BUT... when the law came. I DIED.

Before the law, Paul had freedom from an accusing conscience, a false peace, then the law changed all. The happy go lucky days of living without the law, Paul described freedom. Life without the bonds of authority, life without the haunting and nagging of expectations to follow along like everyone else.

**THEN THE LAW CAME.** It revealed. The law was designed to bring life, but the law given by God to the nation of Israel became a living death. Death because they simply rejected it.

**Romans 7:8,9 *But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. I was once alive apart from the Law; but when the commandment came, sin became alive, and I died;***

What results when we are confronted by the law?

For Paul the Zealot, Pharisee. Bitter hater of Rome and Executioner of heretic Christians the more he learned the worse he felt. The law lured me with a promise. A promise of holiness and life and hope and peace. But in the Law there was none of that. It just cut him to ribbons. It killed his spirit. And then dragged his emaciated and torn body into anguish. I slew me. It killed me. It made me miserable. Law cannot give life, it can only show a person that they are guilty and condemned. It is not the law that kills it is the sin that follows.

**7:10.11 *and this commandment, which was to result in life, proved to result in death for me; for sin, taking an opportunity through the commandment deceived me and through it killed me.***



We are all fooled into thinking we have life under control, when in fact it's sin that controls us. There are three ways sin deceives:

- 1) Sin tells us we will find satisfaction. No one ever took/did something forbidden w/out thinking this will make me happy, then to find that misery followed behind.
- 2) We make excuses our sins. When sin deceives someone, endless excuses and defenses for doing the wrong thing - the one that tears my heart out is when someone says, "well God wants me to be happy, right?" as the justification for sin. Reality is God is more interested in our holiness than our happiness. You can't use God as an excuse for sin.
- 3) Believe we will escape the consequences of sin. No one sins without the hope of getting away with it. Numbers 32:23 - Be sure your sins will find you out. Maybe not immediately, but eventually.

## Righteousness

### **What value is there to the law if it causes death?**

Truth: The Law of God is righteous and he reveals our sin. Then he gives you the solution: Justification. Then he provides new life of separation out of our love and hope. It comes from a desperate need for God's grace to help change us into something better..

**Application:** As you have studied Romans, has God revealed a sin in your life that you need to confess and put away? Has God's Word pointed out something that makes you feel unsettled, not right? Maybe it's the first time you really see half-truths as really whole lies? Your critical spirit is really just sin. If we try to clean up our act to pay God back for his favor that is the fruit of death. It is just an effort to manipulate God.

Any time you take control God takes his hands off.

I don't know your sin, we've all got areas God is working on in us. The conformance to the law is just you doing your thing.

The process of maturing, growing up in faith = seeing sin, confessing, asking for God's help. We are never going to be sinless, but the time between seeing our sin and our confession hopefully gets shorter because we are listening to the Holy Spirit convict us, learning what God's word says is sin, deliberating asking Him to help remove it from our lives.