

Hidden Hills Sovereign Grace Baptist Church
Wednesday Sermon

Date: December 2, 2020

Text: Romans 7:1-14

Scripture Reading: Romans 7:1-14

Subject: Dead to the law by the body of Christ – to serve in newness of the spirit

Verses 14 through 23 of this sixth chapter taught us that sin shall not have dominion over us because we are not under law, but under grace. Amazing, Isn't it? Where there is no law, there is no transgression. Since we have from the heart obeyed that form of doctrine delivered us – the gospel, let us yield ourselves and our members as instruments of righteousness unto holiness. We were brought to remember that the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Now, we come to the seventh chapter in which the Apostle Paul gives an account from his own experience of the struggle and combat there is between flesh and spirit in a person who is born of God. This chapter shows, that though believers are justified from sin, yet still sin remains in them, and constantly wars against the spirit. Thanks be to God that we have the victory in our Lord Jesus Christ and in him alone. For this evening, let us consider the first fourteen verses of this 7th chapter. Please consider this as we look closely at these first 13 verses: Verses 1 through 13 relate our state as believers and disciples of Christ. Please consider this with me.

1. We are dead to the law by the body of Christ (we were crucified with him), that we might be joined to Christ to bear fruit unto God (verses 1-4)
2. When we were in flesh (before our conversion) the motions of sin and actual sin reigned in us bringing forth fruit unto death. (V-5).

3. We are delivered from the law, being dead to it that we should serve in newness of spirit. (V-6).
4. We gained knowledge of our sin by knowledge of the law which said “thou shalt not covet, et al.” (V-7)
5. The commandment worked in my all manner of vehement and eager for carnal things – the things of the world. I had not before the law came seen my passions for evil thing as sin against God. (V8).
6. I had considered myself alive – good and just; had a high opinion of myself, but when the law came, sin revived and slew me (showed me my and all my depravity). (V9)
7. The holy, just and good law occasioned death to me – it slew me. (V10-12). The law showed me that sin by the commandment might become exceeding sinful (V13).

Romans 7:1 (KJV) *Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?*

Know ye not, brethren, (for I speak to them that know the law,) – The apostle is undoubtedly speaking about the law of Moses. There is little doubt that some of the members of the church at Rome were Jews who would be well familiar with this law.

How that the law hath dominion over a man as long as he liveth? – This is the point of these first three verses. The law has dominion (rules over) a man as long as he is living.

Romans 7:2 (KJV) *For the woman which hath an husband is*

bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

For the woman which hath an husband is bound by the law to her husband so long as he liveth; -- The husband and wife become one flesh in marriage and are no longer two, but one flesh.

1 Corinthians 7:39 (KJV) *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*

I have not found a scripture from the Old Testament which tells us that a woman is bound to her husband in these exact words, but the OT divorce issue proves this is the case. She must either be divorced (because of the hardness of their hearts) or the husband die to be free from the law of him.

But if the husband be dead, she is loosed from the law of her husband. – The converse would be also true, that the husband is loosed from the law of his wife if she be dead.

Romans 7:3 (KJV) *So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: -- This is simple and easy to understand. As in the previous verse, the converse is also true – if the husband be married to another woman while his wife lives, he shall be called an adulterer.

but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

– Death, either of the law or of the husband frees the wife so that she is free to marry another man. The same is true of the husband.

Romans 7:4 (KJV) *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; -- This is the point of the preceding verses. Those verses teach the truth about marriage, divorce, and remarriage, but they teach a higher truth that “ye also,” the members of the church at Rome are become dead to the law by the body of Christ. The phrase “are become dead” is in the Greek Aorist Tense which means this occurred at a particular point in time – namely, when you and I were crucified with Christ. At that point, we became dead to the law so that law no longer had dominion over us. Believers being dead to the law, and the law dead to them, which is all one, they are loosed from it and are married to Christ, that they may bring forth the genuine fruits of good works, not in order to obtain righteousness and life by them, but for the honor and glory of God;

that ye should be married to another, even to him who is raised from the dead, -- Our death to the law in being crucified with Christ was to the end that we should be married (joined) to another, even to him (Jesus Christ) who is raised from the dead. As to the term “married to another” the Greek word says “should be another’s.” We are vitally joined to him in his death and resurrection – and are seated with him in the heavenlies. He is our life – and when He appears in glory, we shall appear with him.

Please do not confuse this with the marriage of the lamb where the Lord Jesus Christ is married to his bride, the church which is future.

that we should bring forth fruit unto God. -- One end of marriage is fruitfulness. The wife is compared to the fruitful vine, and children are called the fruit of the womb. Now the great end of our being joined to Christ is our fruitfulness in love, and grace, and every good work. This is fruit unto God, pleasing to God; it is according to his will and is for his glory.

Romans 7:5 (KJV) *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*

For when we were in the flesh, -- to be "in the flesh" stands opposed, to a being "in the spirit." We are not now in the flesh since we were joined to Jesus Christ – but we once were.

Romans 8:9 (KJV) *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

The motions of sins, which were by the law, -- The term "motions (of sins)" comes from the Greek word "παθεμα pathema *path'-ay-mah*" which has a presumed derivative from the word "παθος pathos *path'-os*" This word is translated as: "inordinate affection 1, affection 1, and lust 1." These inward motions of sin arise from a corrupt heart and nature; are encouraged and cherished by the old man; and men are enticed by Satan to a compliance with them. These motions of sin are provoked and increased, through the law's prohibition of them; which is not to be charged as a fault on the law, It comes from the depravity and corruption of man. who is like to one in a burning fever, very

desirous of drink, who the more it is forbid, the more eager is he of it. These motions of sin are said to "work in our members"; in the members of our bodies, which these sinful affections of the soul urge the members of our bodies into action, and so they bring forth fruit; very evil fruit indeed,

Did work in our members to bring forth fruit unto death. –

How utterly we were depraved before coming to Christ. Those inordinate affections and lusts for sin were in us continually ever moving us to rise from thoughts to actions – and did bring forth fruit (sin) unto death.

Romans 7:6 (KJV) *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

But now we are delivered from the law, that being dead wherein we were held; -- Thanks be to God that we were

delivered from the law by the body of Christ and are now dead to it. We were dead in sins; were the enemies of righteousness; and were enmity to God. We were condemned by the just and holy law of God – and though, we as gentiles were never under the tables of stone, the Ten Commandments, we had the things contained in them written in our hearts, our conscience bearing us witness.

Thanks be to God that we are delivered from it to another purpose -

that we should serve in newness of spirit, and not in the oldness of the letter. – We are free from the law to grow in

grace. We are alive in the spirit and are free to serve in newness of spirit and not in the oldness of the letter (the law – the ten commandments).

Romans 7:7 (KJV) *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

What shall we say then? – This question shows that there could be an objection raised.

Is the law sin? God forbid. – *Is the law sin?* Is it sinful? Is it evil? For if, as it is said in Rom 7:7, the sinful passions were *by the law,*" it might naturally be asked whether the law itself was not an evil thing? God forbid! May it not be!

Nay, I had not known sin, but by the law: -- I perceived that the law itself was holy and just and good. At the same time, therefore, I must admit the law to be the occasion of exciting sinful feelings. How is that? Because the prohibition of it makes me think about it in my mind. However, the fault cannot be traced to the law.

for I had not known lust, except the law had said, Thou shalt not covet. – The Ten Commandments forbade coveting in the tenth commandment.

Exodus 20:17 (KJV) *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Paul does not say this about another person; there is no room nor reason for such an idea. He says it of himself: not of himself at that present time, as is evident from his way of speaking; nor of himself in his childhood, before he came to years of discretion to discern between good and evil; but when he was a grown person, and when he was a Pharisee, and before his conversion. He did not know sin

during his being in that state till the law came, and entered into his conscience, and then by it, he knew sin, Ro 7:7, the exceeding sinfulness of it, Ro 7:13. He came to understand by the entrance of the law into his mind not only the sinfulness of outward actions, but also of inward lusts.

Known lust...Thou shalt not covet. -- By "lust" is meant the inward motions of sin in the heart, any and every desire of the mind after sin. Includes not only the studied and concerted schemes of how to bring about and embrace an evil action. It speaks of every thought of sin, and inclination to it; yea, every imagination of the thought of the heart, before the imagination is well formed into a thought; and not only a dallying with sin in the mind, dwelling upon it with pleasure in thought, but even such sudden motions and starts of the mind to sin.

Romans 7:8 (KJV) *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*

But sin, taking occasion by the commandment, -- The commandments speaks of the entire Ten Commandments and every single thing enjoined or prohibited by them.

Wrought in me all manner of concupiscence. – The corruption of nature, indwelling sin, the law in the members that took "occasion" by the law of God. What does that mean? It is so that the law at most could only be an occasion, not the cause of sin, and besides, this was an occasion not given by the law, but taken by sin; so that it was indwelling sin, and not the law. The word "concupiscence" comes from a Greek word which is also translated as: "lust 31 times, desire 3 times, lust after 1 time, and concupiscence 3 times." The *Oxford English Dictionary* defines

concupiscence as “Vehement and eager desire; the coveting of carnal things; the things of the world.” As anyone can see, the just and holy law of God cannot be the cause of concupiscence in our hearts, but only the occasion of it.

For without the law sin was dead. -- That is, though the law existed, it was dead in that it had not been applied to the mind. This was true in the person of Paul before His conversion to Christ on the Damascus Road. Where there is no law, there is no transgression. ***Sin was dead*** -- It was inoperative, inactive, unexcited. This is evidently in a comparative sense. The connection requires us to understand it only so far as it was excited by the law. Men's passions did exist; but without law they would not be known to be evil, and they would not be excited into wild and tumultuous raging.

Romans 7:9 (KJV) *For I was alive without the law once: but when the commandment came, sin revived, and I died.*

Paul is relating his own personal experience.

For I was alive without the law once: -- He thought himself in a very good condition; he was alive in his own opinion and apprehension, very secure and confident of his own goodness. He saw himself as a godly Jew under the law. This is the way Paul viewed himself while a Pharisee and before his conversion on the Damascus Road.

Philippians 3:4-6 (KJV) *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law,*

*a Pharisee; 6 Concerning zeal, persecuting the church;
touching the righteousness which is in the law, blameless.*

Paul, being a Pharisee, would have view himself in the very same way as the Pharisee did when he was in the place of prayer with the Publican.

Luke 18:9-12 (KJV) *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess.*

But when the commandment came, -- not to Adam in the garden of Eden; nor to the Israelites on Mount Sinai; but into the mind and conscience of Saul of Tarsus with power and light from above.

sin revived, -- Sin lived again. Sin lifted up its monstrous head, and appeared in its ugly shape, exceeding sinful indeed. It grew strong and exerted itself. This means that it was before dormant (at least in my own mind) but was now quickened into new life. I lost that good opinion which I had had of myself and suddenly had another mind. Beloved this is the quickening of the Spirit which brings a person to repentance – not penance, but (Godly sorrow) of sin.

and I died. -- That is, the Holy Spirit used the commandment (God's word of law) and convinced me that I was in a state of sin, and in a state of death because of sin.

Romans 7:10 (KJV) *And the commandment, which was ordained to life, I found to be unto death.*

And the commandment, which was ordained to life, -- This is referring to the numerous passages in the Old Testament which speak of the law in this manner. [Le 18:5](#), "Ye shall keep my statutes and my judgments; which if a man do, he shall live in them. This does not speak of eternal life, but of a good life in this present world. There are many verses like this one which say much the same. Example:

Ezekiel 20:11 (KJV) *And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.*

I found to be unto death. – That commandment produced guilt and condemnation in me. It convinced Saul of Tarsus (his name before he was converted) that he was a dead man and worthy of death.

Romans 7:11 (KJV) *For sin, taking occasion by the commandment, deceived me, and by it slew me.*

For sin, taking occasion by the commandment, -- As we read in the preceding 8th verse.

Romans 7:8 (KJV) *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*

Deceived me, – This is personal to Paul. He is relating his own experience. The law or commandment did not deceive him, but sin (which is the subject of the sentence) deceived him. The manner in

which sin deceived him was that the desire for sin promised him pleasure or impunity (no punishment for it).

and by it slew me. – By that deception that sin promises pleasure with no consequences. Therefore sin, which is a transgression of the law, is that which deceives or leads out of the way, as the word signifies, and then kills. This has the same meaning as “I died” in the preceding 9th verse.

Romans 7:9 (KJV) *For I was alive without the law once: but when the commandment came, sin revived, and I died.*

Romans 7:12 (KJV) *Wherefore the law is holy, and the commandment holy, and just, and good.*

Wherefore -- The source of all this deception and sin is not the law, but the corrupt nature of man. The law is good; and yet the position of the apostle is true, that the law is not designed to purify the heart of fallen man. Its tendency is to excite increased guilt, conflict, alarm, and despair. It is to show the exceeding sinfulness of sin. This verse contains an answer to the question in Rom. 7:7, "Is the law sin?" No! It is **holy, and just, and good.**

Romans 7:13 (KJV) *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

Was then that which is good made death unto me? God forbid. – This speaks of God’s holy law! Another possible objection! Absolutely not! God forbid! May it not be!

But sin, that it might appear sin, working death in me by that which is good; -- Through the law's prohibition of lust, working in me all manner of concupiscence, which brought forth fruit unto death. Wherefore, when the law entered into my mind and conscience, I received the sentence of death in myself, that so sin by it, "working death in me, might appear sin" to me, which I never knew before. Therefore the purpose of the law and its end was fulfilled in the sinner.

that sin by the commandment might become exceeding sinful. -- that the corruption of my fallen nature might not only be seen and known to be sin, but exceeding sinful. It showed that sin was not only contrary to the pure and holy nature of God, but as taking occasion by the pure and holy law of God to exert itself the more, showing that sin and lust resident in me is the source of all actual sins and transgressions. Therefore, it is not the law, but sin, which is the cause of death. The Holy Commandment shows sin to be exceeding sinful.

Verse 14 is a pivotal verse and will show transition of viewing our state with our experience. Verses 15 through 24 record the conflict between the flesh and the Spirit. Verse 25 closes this chapter with a positive deliverance from the "body of this death" through Jesus Christ our Lord. In the meantime, "I myself" with the mind serve the law of God; but with the flesh the law of sin.

Romans 7:14 (KJV) *For we know that the law is spiritual: but I am carnal, sold under sin.*