

Pt 19 Romans 7:1-13, Dead to the Law

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Romans 7:1-13

- 1 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?
- 2 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.
- 3 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.
- 4 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.
- 5 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.
- 6 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.
- 7 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.
- 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.
- 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
- 10 And the commandment, which *was ordained* to life, I found *to be* unto death.
- 11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.
- 12 Wherefore the law *is* holy, and the commandment holy, and just, and good.
- 13 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.

We had a good time preaching for the folks at Northside Baptist Church last Sunday and did not have services here at Porchlight. We will be going back there next Sunday, May 2nd to preach both services again. I told them I would help them while they are looking for a Pastor.

So, we pick up this morning in Romans chapter 7 where we left off in our Sermon Series 2-weeks ago. If you remember we finished up chapter 6 with a message dealing with living under Grace.

Chapter 7 continues with the subject matter Paul was discussing in Chapter 6 where he said: **Romans 6:14** For sin shall not have dominion over you: for ye are not under the law, but under grace.

Then our opening text says: 1 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?

Remember what Paul said in **Romans 6:11** Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

So he is appealing mainly to the Jewish audience of the Church at Rome because they full understood how the Law worked. As long as a man is living, he is under the Law. That goes for any Law, not just Jewish Law. For example, we have State and Local Laws here in Knox County that we must abide by. The law says we have to travel at a certain speed when driving. The Law says we cannot carry a firearm into a Federal building. As long as we are living, those Laws have dominion over us.

The word "**Dominion**" means: **Sovereign, Supreme Authority, to have power over.** In short, it means "**Lordship.**"

Then Paul uses the example of the Law of a husband and wife:

- 2 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.
- 3 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.

It is clear from this example, when a man and a woman join together in Holy Matrimony, they are forever bound together as long as they are living. Traditional Baptist Wedding Vows usually include "what God has joined together let no man put asunder," and "till death do us part" or "as long as we both shall live."

These are Biblical mandates taught from the Word of God. Listen to what Jesus said to the Pharisees and his Disciples when they asked about this:

Mark 10:6-12

- 6 But from the beginning of the creation God made them male and female.
- 7 For this cause shall a man leave his father and mother, and cleave to his wife;
- 8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
- 9 What therefore God hath joined together, let not man put asunder.
- 10 And in the house his disciples asked him again of the same *matter*.
- 11 And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her.**
- 12 **And if a woman shall put away her husband, and be married to another, she committeth adultery.**

So, a husband and wife are bound by Law to remain together as long as both are living. But, whenever one of them dies, they are no longer bound by that Law. The Law no longer has "**dominion**" over them, they are free from it.

Of course, in the world we live in today man could care less what God thinks. A man or a woman will stand before a congregation and utter those marriage vows in front of everyone and God and 2-months later they are filing for divorce. And that's if a couple even bothers getting married. Most today just shack up together and see how long they can tolerate each other before moving on to the next one. That's what man does but God says that is adultery. It is sin. Marriage vows are sacred and by God's Law a man and woman are bound to each other unless one of them dies. They have dominion over one and other until death breaks that dominion.

Paul is using that example to show us that when we became saved, we are dead to sin – it no longer has "**dominion**" over us. Look at what he says in the next verses:

- 4 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.
- 5 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.

So, Paul is using the example of God's Law concerning marriage vows to that of a lost sinner that becomes saved. Before someone is saved, they are in bondage to sin. Sin has dominion over them. In essence, they are married to the law and sin.

As long as someone is "**married to the law**" they will bear the fruit of death. The Law never could and never will save anyone, it only condemns. As long as you are under the Law then you are in bondage to sin which as Paul stated in the previous chapter, "**brings forth death.**" Here he states it brings for **fruit unto death.**

But, when someone becomes saved, they die to sin. The Law and Sin no longer has dominion over them, and the marriage is dissolved. Now they are married to the Lord Jesus Christ and He has dominion over them.

This is what Paul has been teaching all along. Remember what we studied a few weeks ago in Chapter 6? Turn there and let's look at it again:

Romans 6:1-11

- 1 What shall we say then? Shall we continue in sin, that grace may abound?
- 2 God forbid. How shall we, that are dead to sin, live any longer therein?
- 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
- 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
- 7 For he that is dead is freed from sin.
- 8 Now if we be dead with Christ, we believe that we shall also live with him:
- 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
- 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

A person is always in bondage to something or someone. Everyone has a supreme authority over them. Something or someone always has dominion over every person.

The lost sinner is in bondage to sin and the death that it brings; however, once they become saved, a death takes place which breaks the bondage to sin and a new life is born. This is what we call the 'New Birth.' When a person experiences the New Birth, they are **born again** but this time they are born unto the Lord Jesus Christ and HE has dominion over them.

There is very little teaching on the New Birth these days in most churches. Nowadays the message from most pulpits is God accepts you no matter how you live or what sin you are indulging in. So, people continue living in sin just the same as they did before their "so-called" conversion. Churches are now allowing openly gay couples to join their churches. Sex addicts, pedophiles, effeminate, you name it. Anything goes – come as you are leave as you were, is the theme of most churches today.

What we need to be teaching is what God's Word says. If you are truly saved, then sin no longer has dominion over you – you died to sin and a new birth took place. You are now joined in holy matrimony with the Lord Jesus Christ – Who, although is loving and forgiving, does NOT condone, pet, or pacify sin.

- 6 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.
- 7 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.
- 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Here Paul is wanting to make sure they listener understands that the Law itself is not evil. For it was the Law that taught us that our sins were wrong. That is why Paul wrote to this to the **Galatians 3:24** *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

Notice in **verse 7** how Paul begins using the personal pronoun "I" **I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.** He is using his own personal experience to teach them the truth and will continue to do so throughout the rest of this chapter.

Then look what he said again in **verse 8a** **But sin, taking occasion by the commandment, wrought in me all manner of concupiscence...**

Knowing the Law teaches that sin is wrong it causes man's inherent sin nature to want to rebel against God. That is how our flesh works. Think of it like this. When you were a child if you were told not to do something it only made you want to do it that much more. **"Byron, don't you eat any of those cookies before supper."** You better believe I'm going to do everything in my power to eat one of those cookies before supper. I will sneak around and take any opportunity to grab one.

That's the way we are with sin. Knowing it is forbidden drives us to want to exercise our own free will and do it. That's what Paul means by "all manner of concupiscence." That is a good King James word. The base Greek word it comes from is **epithumia** and means: **"desire, craving, longing, desire for what is forbidden, lust."**

In our Bible, it is translated as:

1. **"lust or lusts"** a combination of 31-times
2. **"concupiscence"** 3-times
3. **"desire or desired"** 4-times

So, Paul is teaching the Law itself is not evil. It just shows us God's Holy Standard. It is our flesh that is evil and rebels against the Law. Paul says it **"wrought in me all manner of concupiscence."**

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 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.

Paul is saying that he used to think that he was alive before he fully understood the Law. Once he understood the Law and saw that it was God's Holy Standard, then he realized that he was not living up to that standard. He was a wretched sinner. He was convicted of his sinfulness. -- Read what he said again in **verse 11** **For sin, taking occasion by the commandment, deceived me, and by it slew me.**

That is what sin does to us. It deceives us. When Paul was better known as Saul of Tarsus, he thought if he kept the Law he was assured life but once he realized that he was only fooling himself and that the Law was simply revealing to him God's righteousness and how far he fell short of it then he realized that he was condemned to death for his sins.

We don't have time to go into it this morning, but the rest of this chapter is Paul describing what a miserable sinner he is: "carnal, sold under sin" "O wretched man",