

<sup>1</sup> Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

<sup>2</sup> For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband.

<sup>3</sup> So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

<sup>4</sup> Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another--to Him who was raised from the dead, that we should bear fruit to God.

<sup>5</sup> For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

<sup>6</sup> But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.

<sup>7</sup> What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "*You shall not covet.*"

**Exodus 20:17 (NKJV)** "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbor's."

<sup>8</sup> But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead.

<sup>9</sup> I was alive once without the law, but when the commandment came, sin revived and I died.

"The only time Paul was without Law was during the years of his childhood, before he reached the years of accountability. On this verse the Cambridge Greek Testament makes the following clear comment: 'I was living unaffected by law once.' ..... The command came to Paul when he began to realize his own individual responsibility in the matter of obeying God. Then "sin revived." Sin sprang to life. It does not mean that sin came to life again. The Greek student will recognize the perfective function of the preposition prefixed to the word translated revived, and that instead of changing the meaning of the verb, adds to it force and vividness-sin came much alive. And then he died spiritually....."

Paul's Letter To The Saints At Rome by Robertson L. Whiteside p. 150-151

Vs. 9 - The only time Paul was unaffected by the law was when he was a child, untouched then by the numberless demands of the law.

- a. The command came to Paul when he began to realize his own individual responsibility in the matter of obeying God. A child is not accountable until he knows to refuse evil and choose good, Isa. 7:16.
  
- b. Then sin revived, i.e. it "sprang to life." Literally, sin "came much alive." Then he died spiritually; he was not born this way (totally depraved), but he died only after he transgressed, Ezek. 18:20; Eph. 2:1,5.

**Romans "Salvation by the System of Faith"** by Robert Harkrider p.86

<sup>10</sup> And the commandment, which *was* to *bring* life, I found to *bring* death.

<sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it killed *me*.

<sup>12</sup> Therefore the law *is* holy, and the commandment holy and just and good.

<sup>13</sup> Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.

<sup>14</sup> For we know that the law is spiritual, but I am carnal, sold under sin.

\* Continuing BATTLE against sin --- Romans 13:11-14, 1<sup>st</sup> Corinthians 9:27 & 1<sup>st</sup> Peter 2:11

Note: Romans 7:22 “inward man” 7:23 “law in my members” fleshly desires \* also see Romans 8:5-6 & Galatians 5:16-17

<sup>15</sup> For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

<sup>16</sup> If, then, I do what I will not to do, I agree with the law that *it is* good.

<sup>17</sup> But now, *it is* no longer I who do it, but sin that dwells in me.

<sup>18</sup> For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.

<sup>19</sup> For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice.

<sup>20</sup> Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.

<sup>21</sup> I find then a law, that evil is present with me, the one who wills to do good.

<sup>22</sup> For I delight in the law of God according to the inward man.

<sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>24</sup> O wretched man that I am! Who will deliver me from this body of death?

<sup>25</sup> I thank God--through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

## Questions Romans 7

1. Define