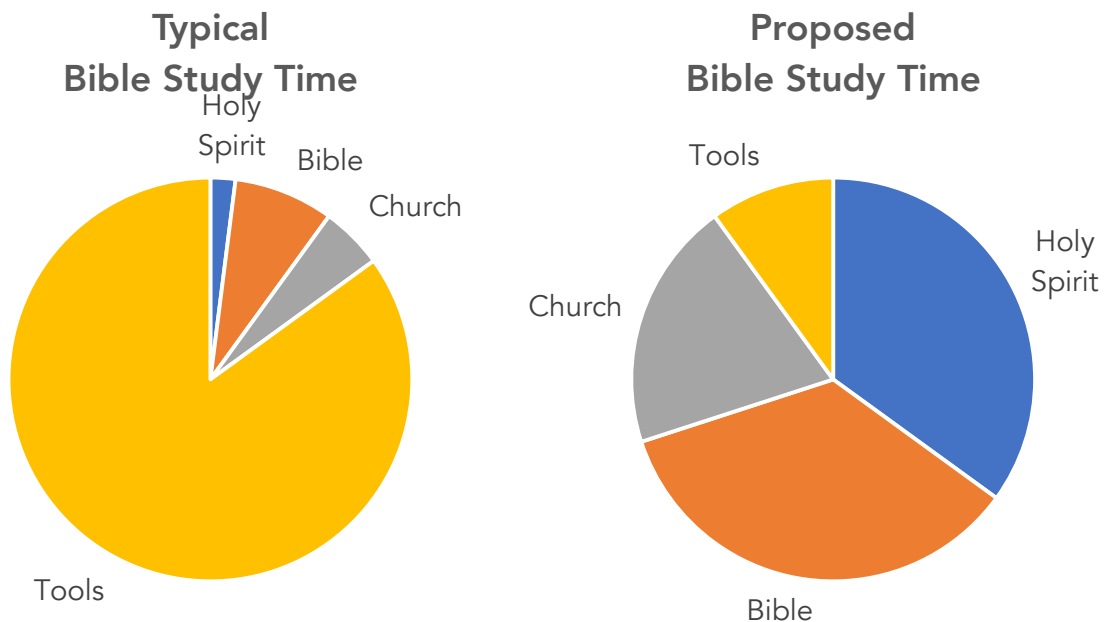


Romans

Released from the Law ([Romans 7:1-6](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- 4. Righteous Freedom ([5:1-8:39](#)) (post-Easter to July 4) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 7:1-6](#)) is the fifth part of this major section.

Peace with God through Faith

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. **2** Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. **3** Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, **4** and endurance produces character, and character produces hope, **5** and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. **7** For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— **8** but God shows his love for us in that while we were still sinners, Christ died for us. **9** Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. **10** For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. **11** More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— **13** for sin indeed was in the world before the law was given, but sin is not counted where there is no law. **14** Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. **16** And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. **17** For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. **19** For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. **20** Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, **21** so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

1 What shall we say then? Are we to continue in sin that grace may abound? **2** By no means! How can we who died to sin still live in it? **3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? **4** We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free from sin. **8** Now if we have died with Christ, we believe that we will also live with him. **9** We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. **10** For the death he died he died to sin, once for all, but the life he lives he lives to God. **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. **14** For sin will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

15 What then? Are we to sin because we are not under law but under grace? By no means! **16** Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? **17** But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, **18** and, having been set free from sin, have become slaves of righteousness. **19** I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

20 For when you were slaves of sin, you were free in regard to righteousness. **21** But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. **22** But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. **23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Read: Released from the Law (7:1-6)

1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

Explain: Released from the Law (7:1-6)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

This is a short text (compared to some of the other sections), but it starts with "or," so this is a good reminder to (continually) keep the larger argument/document in mind.

What do the words mean?

1 Or do you not know [present active indicative; not to know, ignore, be ignorant, not understand, unknown; same word as in [Romans 6:3](#)], brothers—for I am speaking [present active indicative] to those who know [present active participle] the law [*nomos*]**—that the law** [*nomos*] **is binding on** [present active indicative; **rule**, have dominion over, lord, be lord of, exercise lordship over; same word as used in [Romans 6:9, 14](#)] **a person only as long as** [*chronos*; fixed or special occasion, interval, opportunity, delay] **he lives** [present active indicative]? 2 **For a married woman** [in subjection under a man, married woman] **is bound** [perfect (completed action with the results continuing) middle indicative; bound, in bonds, knit, **tied**] **by law** [*nomos*] **to her husband while he lives** [present active participle], **but if her husband dies** [present active participle; has died off, is dead, died, lies a-dying, is slain; same word used in [Romans 6:2, 7, 8, 9, 10](#) (twice)] **she is released** [perfect (completed action with the results continuing) middle indicative; to be entirely idle (useless), abolish, cease, cumber, destroy, do away, become of no effect, fail, loose, bring to naught, put away, vanish away, make void; same word used in [Romans 3:3, 31; 4:14; 6:6](#)] **from the law** [*nomos*] **of marriage**. 3 **Accordingly** [by inference, drawing a conclusion; same word

used in **Romans 5:18**, **she will be called** [future active indicative; utter an oracle, intimate, bear as a **title**, be called, be admonished, reveal, speak] **an adulteress if she lives** [second aorist active subjunctive; becomes, comes into existence, begins to **be**, comes to pass, comes upon the stage, finishes (used in an extremely wide range of uses—as already used in **Romans 1:3; 2:25; 3:4** (three times), **6, 19, 31, 4:18, 6:2, 5, 15**—and none of those in the sense of marriage] **with another** [other, different, strange] **man while her husband is alive** [present active participle]. **But if her husband dies** [second aorist active subjunctive; has died off, is dead, died, lies a-dying, is slain; same word used in **Romans 6:2, 7, 8, 9, 10** (twice), **7:2**], **she is free** [present middle indicative; unrestrained to go at pleasure, not a slave, exempt from obligation or liability, free, at liberty; same word used in **Romans 6:20**] **from that law** [*nomos*], **and if she marries** [second aorist active participle; becomes, comes into existence, begins to be, comes to pass, comes upon the stage, finishes; same word used earlier in this verse] **another** [other, different, strange] **man she is** [present middle infinitive] **not an adulteress**.

4 Likewise [so too, thus therefore, as, so that], **my brothers, you also have died** [aorist middle indicative; become dead, put to death, killed, mortified] **to the law** [*nomos*] **through** [*dia*] **the body of Christ, so that you may belong** [second aorist active infinitive; becomes, comes into existence, begins to **be**, comes to pass, comes upon the stage, finishes; same word used twice in **Romans 7:3**] **to another** [other, different, strange], **to him who has been raised** [aorist middle participle; woke, roused, lifted up, raised again, stood, took up; same word as in **Romans 4:24, 25; 6:4, 9**] **from the dead** [*nekros*], **in order that we may bear fruit** [aorist active subjunctive (probability or **possibility**); be fertile, bear fruit, bring forth fruit, be fruitful] **for God**. **5 For while we were living** [imperfect (action continually or repeatedly happening in past time) middle indicative] **in the flesh, our sinful** [offences, sins] **passions** [hardships, pains, emotions, influences, affections, afflictions, motions, sufferings], **aroused by** [*dia*] **the law** [*nomos*], **were at work** [imperfect (action continually or repeatedly happening in past time) middle indicative; active, efficient, effectual, mighty, shewed forth, worked] **in our members** [limbs, members] **to bear fruit** [aorist active infinitive; be fertile, bear fruit, bring forth fruit, be fruitful; same word used in **Romans 7:4**] **for death**. **6 But now** [just now, now] **we are released** [aorist middle indicative; to be entirely idle (useless), abolish, cease, cumber, destroy, do away, become of no effect, fail, loose, bring to naught, put away, vanish away, make void; same word used in **Romans 3:3, 31; 4:14; 6:6; 7:2**] **from the law** [*nomos*], **having died** [second aorist active participle; has died off, is dead, died, lies a-dying, is slain; same word used in **Romans 6:2, 7, 8, 9, 10** (twice), **7:2, 3**] **to that which held us captive** [imperfect (action continually or repeatedly happening in past time) middle indicative; to **hold down**, have, hold fast, possess, retain, seize on, stay, take, withhold; same word used in **Romans 1:18**], **so that we serve** [present active infinitive; be a **slave**; same word used in **Romans 6:6**] **in the new way** [renewal, newness]

of the Spirit and not in the old way [antiquatedness, oldness] **of the written code** [writing, letter, note, epistle, book, learning, scripture; same as used in [Romans 2:27, 29](#)].

Are there any repeated words?

Law, brothers, married (even though it's not really *married*), adulteress, woman, man, died, another, fruit

Are there any repeated topics?

Marriage, adultery, death, life

What are some observations of the text?

1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 For [Paul is giving an example: this is not intended to be the end-all-be-all on the nature of marriage] **a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.**

4 Likewise, my brothers, you also have died to the law through the body of Christ [Are Christians under obligation to keep the Old Testament Law? **No**], **so that you may belong to another** [a better Master], **to him who has been raised from the dead** [Jesus], **in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law** [the Law stirs up sinful passions because we are aware of them under the Law], **were at work in our members to bear fruit for death** [the two options for bearing fruit: God or death]. **6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code** [Julia Gregg: Believers are liberated from the law then and married to Jesus Christ. This "marriage" should then produce good fruit.].

Apply (What is the point?)

1. **Barclay: Death cancels all contracts**
2. Evidence and examples support the main idea (but they aren't the main idea)
3. "Christian" means something
4. Jesus releases Christians from the Law

Personalize (What do we do with that?)

1. Serve the right **Master**
2. Focus on the **main** idea
3. Be **Christ**-like
4. Serve in the Spirit and be **fruitful**

Closing thought from Chris Arnold: What an amazing use of the law to underscore the redeeming power of Christ, and how, through Him, we are afforded not only a spiritual clemency, but a brand-new beginning, in the loving arms of a protecting Savior. This is further proof that God, in His, amazing attention to detail, preserves His integrity; not circumventing His own laws, but instead upholding their worthwhile making us free . . . exempt, if you will, from reaping the harvest of our sin by paying our debt.

Next week: The Law and Sin (7:7-25) (1/2)

7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." 8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. 9 I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10 The very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and righteous and good.

13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14 For we know that the law is spiritual, but I am of the flesh, sold under sin. 15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24 Wretched man that I am! Who will deliver me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Chris Arnold (Barclay)

The basic thought of the passage is founded on the legal maxim that death cancels all contracts. Paul begins with an illustration of this truth and wishes to use this picture as a symbol of what happens to the Christian. So long as a woman's husband is alive, she cannot marry another without becoming an adulteress. But if her husband dies, the contract is, so to speak, cancelled, and she is free to marry anyone she likes.

In view of that, Paul could have said that we were married to sin; that sin was slain by Christ; and that, therefore, we are now free to be married to God. That is undoubtedly what he set out to say. But into this picture came the law. Paul could still have put the thing quite simply. He could have said that we were married to the law; that the law was killed by the work of Christ; and that now we are free to be married to God. But, quite suddenly, he puts it the other way, and, in his suddenly changed picture, it is we who die to the law.

Look—never let it be said that Paul took the easy way out when writing a letter. Paul seems to delight in taking the scenic route with his prose. Understandable since he was speaking to history about the majesty of God and the implications of eternity. So, is Paul saying that we are able, through Christ to ignore the law? I can't see that he is. Christ has already said that he did not come to abolish the law of Moses or the writing of the prophets, but to accomplish their purpose. [Matthew 5:7](#)

So, I look at his audience, and think of the arguments he's JUST MADE concerning the law and how it delineates the fact that we are guilty of sin. Could it be that Paul is saying that if Christ killed the law, then the law would be unnecessary and impotent? That is where I lean. Instead, Paul is saying that we are dead IN CHRIST, and therefore, the law (which details in adequacy and guilt of the living) has lost its hold on us, in that we are a new creation in Christ. I like it when Barclay points out the following: **When a man rules his life by union with Christ he rules it not by obedience to a written code of law which may actually awaken the desire to sin but by an allegiance to Jesus Christ within his spirit and his heart. Not law, but love, is the motive of his life; and the inspiration of love can make him able to do what the restraint of law was powerless to help him do.**

What an amazing use of the law to underscore the redeeming power of Christ, and how, through Him, we are afforded not only a spiritual clemency, but a brand-new beginning, in the loving arms of a protecting Savior. This is further proof that God, in His, amazing attention to detail, preserves His integrity; not circumventing His own

laws, but instead upholding their worthwhile making us free . . . exempt, if you will, from reaping the harvest of our sin by paying our debt.

Jessica Norris (Kroll)

Remarriage while the husband is alive is called adultery, remarriage after the husband is dead is called freedom. Three truths are evident from Paul's thinking about the relation of the believer and the Law: 1) As brothers and sisters in Christ, we did not set out to divorce ourselves from the Law. 2) The reason God engineered the death of the Law to us and our death to it is so we "might be joined to another." 3) The results of being joined to Christ should bring forth "fruit for God."

I wonder how many people would think twice before committing adultery if they knew they would be branded as one for all the world to see? I wonder if we took the "marriage" vows to Jesus as a church as serious as we should or risk being branded "adulteress" how much that would impact everything we did and thought? It kind of feels like we just gave up on things, taking the easy way out, and it is interesting to see they struggled with the same issues in Paul's days as we do today.

I know that we have slowly gotten away from right vs. wrong as a society but I wonder what/when/where was the defining point of where people stopped being held accountable for committing adultery. Adultery as grounds for divorce doesn't even carry that much impact anymore in the courts.

Julia Gregg (Schreiner)

Firstly, the title on the schedule, "Released from the Law," I did enjoy. My text entitled this section of scripture study, "Freedom from the Law's Tyranny." As a history major, the use of the word *tyranny* I find precise for this section. Interestingly, my author further defined this section as one in which Paul rejects the notion that freedom from the law permits a lifestyle of sin, adding that those operating under the rule of law are actually being ruled by sin . . . (hmmmm) . . . this gave me pause during study. Essentially, believers have died to the law through the death of Christ. . . . The verses simply lay out that believers are liberated from the law then and married to Jesus Christ. This "marriage" should then produce good fruit—not out of obligation or tradition but out of a relationship of love. **Verse one** establishes the principle of the law's rule, **verses 2-3** appeal to the metaphor of wife being married to the husband (believer to Christ), **verses 4-6** are the conclusion—where **verses 5-6** further explain **verse 4** . . . they answer the why??? Why do believers need to die to the law? The ultimate answer is that the law should not dictate conversation (lifestyle) but the Holy Spirit should. Super simple; super intimidating to the controllers out there; super liberating to those daily attempting to walk in the Spirit; ultimately super powerful.

Sean McGarvey (Ironside)

"What is the rule of life for the yielded believer?" The Jew would naturally say, "The law given at Sinai." The apostle's answer is "Christ risen!" . . . And his argument here is that the law has dominion over men until death ends its authority or ends their relationship to it. . . . Is this then to leave us lawless? Not at all. For we are now, as he shows elsewhere (1 Cor. 9:21), "under law to Christ," or "en-lawed," that is, "legitimately subject" to Christ our new Head. He is Husband as well as Head, even as Ephesians 5 so clearly shows.

How I wish that so many times when the opportunity to sin reared its alluring head that I had instead responded with, "You are dead to me," "I am dead to you," or "I am under new management and no longer work for you."