

"The Doctrine of Sanctification"

Romans 5:12-8:13

Part 13

Introduction: Tonight, in our study of Romans we have arrived at chapter 7 and this will prove to be a very interesting chapter. It is in this chapter that the word "law" is used twenty-three times. So, based upon the usage of the word we can determine that the "law" is the theme and the focus of this chapter.

This chapter is very much connected to something which Paul had stated earlier.

Romans 6:14

¹⁴ *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

It is Paul's desire to expound upon this verse. In Romans 6:15-23 he expounded upon the first part of the verse which says, "For sin shall not have dominion over you". Now as we step into chapter 7 Paul will expound upon the second statement in the verse, "for ye are not under the law, but under grace."

Before we get into our text there is some background here that will be very helpful in grasping Paul's approach.

When the letter to the Romans was written there was still much Jewish influence within the church. This letter was written from Corinth when Paul visited the church there and we know because of our study of first and second Corinthians that Paul was constantly dealing with the Judaizers. Then we must also consider the burden which Paul had for the Jews.

Romans 9:1-4

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

² *That I have great heaviness and continual sorrow in my heart.*

³ *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:*

⁴ *Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;*

Paul's burden for the Jews was so heavy that he wished he could take their judgment in hell so that they could experience eternal life with Jesus Christ. So, because of the heavy Jewish influence in the church Paul will take the time to expound upon the statement which he made in Romans 6:14 when he said that believers are not under the law but under grace.

This statement would have made the Jews angry enough to stone Paul if they could have got to him. Let me show you what is recorded in Acts.

Acts 21:27-31

²⁷ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

*²⁸ Crying out, Men of Israel, help: **This is the man, that teacheth all men every where against the people, and the law, and this place:** and further brought Greeks also into the temple, and hath polluted this holy place.*

²⁹ (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

³⁰ And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

³¹ And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

The Jews held the Law in high esteem, and rightly so, but the Law was never given for a means of salvation. There was not one person who has ever been saved by the Law because the Law condemns every one of us for we all fall short. The Jews would defend the law to the end for it came through the hands of a man whom they looked up to and that was Moses. But the problem was while the Law was holy and just it was not given to save anyone and so the Jews were holding on to something which actually condemned them and enslaved them.

So, Paul **MUST** take the time to explain how those who are in Christ and not under the Law but under grace and he **MUST** explain how the Law condemns all that are under it. Therefore, we have Romans 7.

I. The Illustration of Sanctification

Romans 6:1-8:1

Part 9

A. The Obvious

Notice Romans 7:1

He is mainly speaking to the Jews here who would have rejected what he said in 6:14 of how we are not under the law. As he addresses the Jews he brings to their mind something that was very obvious. A person is only under the law as long as they are alive. The law here speaks of the principle of law and only of the Mosaic Law. Let me give you an example of what Paul is saying.

There are laws in our nation that are enforced by those in authority and we are under those laws. We are under such laws that tell us we must pay taxes, we must obey the speed limit, we cannot trespass on private property and so on. While we are alive these laws have dominion over us. But when we die the law no longer has any dominion over us. For example; while I am alive I must pay taxes but when I die I am free from that law. While I am alive I must abide by the speed limit and if I break it and get caught I will pay a fine. But if I break the speed limit and I crash and die I am free from the law for I will not receive a ticket. Policemen do not hand out citations to dead people.

Death then frees us from the law. This is an obvious truth and everyone whom Paul wrote to would have understood this.

B. The Illustration

Notice Romans 7:2

Paul in his wisdom uses an illustration here that everyone of his readers would understand. The illustration is that of marriage. When a man and a woman are united in marriage they become one flesh. The woman then is bound by the law to her husband as long as he is alive.

Genesis 2:21-24

²¹ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

²² And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

²³ And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Notice Romans 7:3

If the woman leaves her husband and she is joined in marriage to someone else while her husband is alive she is then guilty of adultery. But if her husband dies then she is free to go out and marry another man. When her husband dies she returns to how she was before she was married for death is that which dissolves a marriage. So, it is death that frees her to be married to someone else. So, the point which Paul is making here is that while two people are married they are under the law of marriage but when one spouse dies the other is then free to be married to another. So, there is a marriage law that reinforces the promise we made when we were married when we promised to remain faithful no matter what we faced. It was for better, for worse, for richer, for poorer, in sickness or in health, to love and to cherish till death do us part.

C. The Application

Notice Romans 7:4

The word "wherefore" refers back to what Paul has just stated. Just as the woman who is married to a man who dies is free to be married to another so all who are in Christ are dead to the law so that we are now free to be joined in an eternal relationship with Jesus Christ. Let me walk you through some thoughts here that will help us to understand the point which Paul is making.

In Romans 6 we looked at how we were baptized into the body of Jesus Christ when we were saved and in Him we were crucified on the cross and so we died to sin.

Romans 6:1-3

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?

Now we must understand that we died a real death in Christ the day we were saved. Let me now explain something else then we shall pull all of this together.

The Law was never given to save us, and we looked at this Truth in the Doctrine of Condemnation.

Romans 3:19-20

¹⁹ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

The Law was used by the Holy Spirit to expose our sin, but the Law never provided a way or a means of salvation. Instead the Law condemned us and called for our death.

2 Corinthians 3:6-7

⁶ Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

⁷ But if the ministration of death, written and engraven in stones,

The "letter" here is the Law. It condemns, and it kills for it is a ministration/ministry of death. Let me show you how the Law calls for the death of the sinner.

Ezekiel 18:4, 20

⁴ Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

²⁰ The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Jeremiah 31:30a

³⁰ But every one shall die for his own iniquity:

Romans 6:23

²³ For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Now we must pay close attention to this, we all broke the Law and the Law condemned us and it called for us to die. IN CHRIST WE DID DIE.

Notice romans 7:4 again.

When we were saved we died a REAL DEATH in Christ. Because we died the Law has no more dominion over us. The Law could not save us before salvation and now the Law cannot condemn us after salvation. We are not under law but under grace.

In Paul's day just as in our day there were those who were saved and after they were saved they wanted to go back and live under the Law. Living under the Law appeals to the flesh because when a believer goes back under the Law they can look down upon others who do not live as they do. Let me show you the words of Barber on this thought:

"I believe Paul, in Romans 7, is vividly portraying for us the "frustration of trying to go back and live under law." For years, I did not realize it, but not only was I living as if I was under the law, but I'm sure that I also put others under it through my preaching.

I was miserable so much of the time and could not understand why. I was also critical of those who did not live up to my convictions. For example, we were convicted that TV had become an obsession to our whole family and so we gave it up for over a year. I can still remember how proud I felt when I heard others who watched what I wouldn't watch. How spiritually superior I sometimes felt. You see, living under the law makes you quick to judge anyone but yourself.

Living under the law doesn't necessarily mean that you are under the Law of Moses, the Ten Commandments, but you can be bound by the law of the denomination you belong to, or the law that you impose on yourself.

Living under the law doesn't mean that you are not determined, or self-disciplined. It means that you measure your spirituality by these things and if they are not done, then you think you have failed to win the love and favor of God in your life.

We must understand the difference of living "under law" and living "under grace." In Romans 7:1-5, if you look carefully, Paul clearly shows us how it was when we had no choice but to be under the law. In verses 1-4 we see that the law ruled over us to control and condemn the works of our flesh when we were in union with Adam. We were not married to the law before our union with Christ. We were in union with Adam, and the LAW had jurisdiction over us as long as we were in this union with Adam.

Notice Romans 7:4 again.

The Law called for our death and we died that death in Jesus Christ and thus we are set free from the law.

Galatians 3:13

¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Now we are betrothed to Jesus Christ and will be joined with Him in marriage in the future. We have been made free in the death of Jesus Christ, removed from Adam, so that now we can be married to Jesus Christ.

2 Corinthians 11:2

² For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Let me give you another thought here to consider. We are betrothed to Jesus Christ soon to be united in marriage following the rapture. The engagement is just as binding in the mind of God as the marriage.

Romans 6:9

⁹ Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Jesus Christ will never die again so our relationship with Him will never change. Someone however may object and say, "Well, He will not die again but what about us?"

John 11:25-26

²⁵ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

²⁶ And whosoever liveth and believeth in me shall never die. Believest thou this?

We will die physically and be resurrected but we will NEVER die spiritually which means we will NEVER be separated from Jesus Christ. Therefore, we are secure in Him.

Conclusion:

Notice Romans 7:4 again.

We are in Jesus Christ so that we will bring forth fruit unto God. We are here to live righteous lives so that God will be glorified.

Matthew 5:14-16

¹⁴ Ye are the light of the world. A city that is set on an hill cannot be hid.

¹⁵ Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

¹⁶ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.