

# Delivered From The Law - Rom 7

Amen. And welcome to Church of the Bible online. Hi, David. I love all the worship songs that were selected today because they all have a special meaning in my heart that relates to what God has done for me, and what he can do for me. Just so everybody knows, if you're talking to me after service, and I am not answering you, I promise I'm not ignoring you. Last week, I forgot to unmute everybody on my end, after service, I mute my computer. So computer sounds don't go through the broadcast. And I forgot, so I apologize if anybody was at all offended that I was ignoring them. Because I did not know until there were two people left. So somebody just get my attention today, if that is the case, again. That said, we are going to continue our series through Romans road. One other brief note, I just remembered, if you're watching on Facebook, chances are, you're already gonna miss this, you're gonna miss the first three to four minutes, because our broadcast doesn't start on Facebook until exactly scheduled time. And I noticed that. So if you want to catch our full service, rather than watch on Facebook, or YouTube, I encourage you to join us in our zoom meeting, where everybody can interact, where we can talk with each other and encourage each other. And you can be here, not only for the message, but you can be here for worship, as well. So that said, we're gonna continue through Romans road.

This week, we're in chapter seven. And so far, I want to recap what we've learned in Romans road. We started Romans Road in chapter one, where Paul had taught us that the invisible qualities of God are made manifest to us through the visible creation, so that you are without excuse. So everybody has seen the evidence of God in their world around them, that God has said that there is a Creator is evident in the design in this creation. We read that because of our evil hearts. God had turned men over to themselves to commit various different sins. And we pointed out here that it said, That which is not helpful, right. And I'm, I'm paraphrasing there, because I'm not looking at all the verses, but he said, he turned them over to do those things which were not convenient. And I think that's the actual word we saw that was convenient. In chapter two, we continue to see that men are inexcusable that men, whether they're Jew or Gentile alike they're going to be judged. The entire first quarter, the first, the first 25% of the chapter, dealt with men who judge others are guilty, because if they know enough to judge somebody else, and they know enough to know that what they're doing is wrong. Right? And we do the same thing. We are all guilty. Because when we work in our flesh, we always work with sin. We are always working sin and so we are all guilty. We then move on to chapter three. This is where Romans Road gets good, right? We read that we are all condemned whether we are of the law or you know the circumcision or not of the circumcision, we are all condemned our works cannot save us and that out of our mouths comes vile and deceit, right? But we read at the end of Romans chapter three, but there is a righteousness of God made manifest apart from the works of the law and that is a righteousness imputed to us. I love that, a righteousness imputed not a righteousness that I earn or of my own self, but it's imputed to me. The last few weeks after that we have been looking into the fact that we are saved by faith through grace. We look at Abraham is the example and Father of our faith. We saw in chapter five, that by one man did sin enter to the world by Adam, thank you, Grandpa Adam, by Adam did sin and corruption and disease in death enter into the world and so after him, All men are sinners, but through the righteousness of one man, even Jesus Christ, may eternal life enter to all who believe.

We see then that we are saved last week we talked about this, we are saved. We are delivered from sin. We are no longer captives held in that chain. I love that song we the last song we worshiped with today, right? He's a chain breaker. He breaks the chains of sin, that hold us down into the pit into the pits of hell. He breaks those he frees us. We also talked about though, that as we noted our bodies willingly into sin, we need to now yield our members to God to righteousness that he can work. He says in verse 16 of chapter six, no he not that to whom ye yield yourselves servants to obey his [parents ye are], His servants Wow. Where the parents come from His servants ye our whom you obey whether of sin unto death, or of obedience unto righteousness. And that will bring us today to chapter seven, we find that not only are we delivered from sin, or the chains of sin broken, but we are delivered from the law. I love this here that we are delivered from the law. We're going to start here with verses one through three.

And for everyone watching the stream who wasn't here for announcements, our technology, we're still having issues and glitches and can't control the verses very well. So they come up, that's great. If they don't please follow along in your own Bibles. And we are working on verses one through three of chapter seven. Paul writes, know you not brethren, for I speak to them that know the law, how not the law have dominion over a man as long as he live it. For the woman which she hath husband is bound by the law to her husband, so long as he live it. But if the husband is dead, she is loosed from the law of her husband. So then if while her husband liveth should be married to another man, she shall be called an adulterous. But if her husband be dead, she is free from the law so that she is no adulterous though she be married to another man.

Paul starts the chapter off. You know, we were talking about deliverance here. And he starts the chapter off with this example of marriage. Right? How long does marriage last? And last till death, right? When we die, you are released from your spouse from that law of marriage. And this is a fitting example. Because in Jewish and Roman culture, this was the law. This wasn't just a Jewish law. But the Romans recognize the same, the the same covenant of marriage, that it was to death. And what does it talk about here? It says, to those who know the law, that it has dominion over a man as long as he lives with as long as we live, the law has dominion over us. The law has control over us, the law can instruct us but the law can condemn us. It has dominion as long as you live. And then we see the example of a woman which has a husband is bound by the law. So as long as he lives, and what's the solution here and don't don't take this the wrong way. But what's the solution? Here? The solution is that the husband be dead and she is loosed from the law of her husband. So this is where Asterix with the word in bold disclaimer should pop up on the screen right? We are not saying that if you want to be free from your spouse, that there is a particular way to do that. This is right disclaimer. No, this is what the law says though that this is the solution, you must be dead for your husband, or your your wife. This applies to you too husbands, still liveth be remarried, you are an adulterous, but if he be dead, you are free from the law. So what is the solution if the law, inverse one continues to have dominion over us for as long as we live? What is the solution?

I would say, as Paul would, will say, and we read last week, remember we died, right symbolically, that's the baptism represents the solution, his death to the law. Read with me, verses four through six. Wherefore, my brethren, he also our become dead to the law by the body of Christ, that you should be married to another, even to him who was raised from the dead, that we should bring forth fruit unto

God, for when we were in the flesh, that the motions of sin whereby the law did work in our members to bring forth fruit, and to death. But we now already lived from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the openness of the letter. There's a few things I notice here. And we'll get to those as we go. But the solution to this problem, the solution to the law, maintaining dominion over us is that we need to become dead to it. And how do we become dead to the law, we become dead to the law by the body of Christ. We become dead to the law through the work of Jesus Christ through His righteousness and what he did imputed to us, but we must die to self. We must die to our sin. Jesus told Nicodemous and John chapter three, that if he would desire to see the kingdom of heaven, that he must be born again. And he teaches us that we must be born of the Spirit, but to be born again we have to shed the old and in doing so. And becoming that new creation. He says here, that we are in newness of spirit, we're a newness of life. But what happens when we die to the law, we are always under some form of law, right? We're either under the law of sin and death or under the law of grace, but you cannot escape being under a form of law. So Wherefore have we become dead to the law, that we should be married to another, even to him who was raised from the dead. So we died to the law. And this is the solution here, where the law itself cannot die, then we must die. But we must die, that we may be married to another that we are freed from that bond and that we are freed from those chains that hold us together so that we can remarry. But we don't die to the law to be divorced from all law, but we die to it to remarry the Lord that we may be yoked up to him. We may be his. We die, to become the sons of God that says that we shall bring forth fruit unto God. This is a great, a great sign and testimony if if you are questioning your salvation, this is a great testimony. Are you bringing in fruit into God? Because you cannot bring forth fruit of your own power, it's impossible. You can make it look like you're bringing forth fruit but unless the spirit is involved, there is no fruit that has been bared. It says so we are dead to the law, that being dead wherein we were held that we would serve, pay attention to this, in newness of spirit and not in the openness of the letter. We talked this morning. We were we were reading heavily in the Sermon on the Mount. And I believe we pointed this out in the am service. The huge difference between the Pharisees in religious elite and the point that Christ was making on the Sermon on the Mount we are talking about giving and he says be not as the hypocrites. And what was the difference between the hypocrites and the saved? True regenerate believer right The hypocrites said we will obey the letter of the law. They even added what we call fence laws, man made laws designed to make sure they don't transgress the laws given from God. But were they doing it in their spirit, was from the heart? I would say no, I would say not. They were so caught up with following the letter of the law physically on the outside, that there was no change of their heart on the inside.

And Paul talks about, Paul really talks about this in these chapters. I believe in chapter two and three, and I may be wrong there. But Paul talks about this heavily. For if you are the circumcision on the outside only, but not circumcised on the heart, you are not a circumcision at all, the circumcision does no good. The circumcision only has benefit if you are circumcised in the heart. So he says, to bring forth fruit, to do work, serve in the newness of the spirit, for our very hearts, when we come under the grace of God are changed. And Paul quotes the Old Testament a lot. When when the prophets cite and say that God will, he says, I will write my law on their hearts. And this is what he means by that. When the law is written on our heart, and we have a new heart a changed her a regenerate heart, then we begin to live the law in the Spirit, we begin to live the law through Christ in us with a very changed, being, our being itself changed. And we shall live according to that newness, not a according, not

according to the letter of the law. If we were to continue here, verses seven through 11. Paul will continue.

What shall we say then as the law sin? God forbid? Nay, I have not known sin, but by the law for I had not know must accept the law had said, Thou shalt not covet. But sin, taking occasion by the commandment brought in me all manner of [Con. Okay, here's where I look horrible. Here's where I look bad today.] concupiscence [I am calling that good, I apologize.] For without the law, sin was dead. For I was alive without the law once but when the Commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death, for sin taking occasion by the commandment deceived me. And by it slew me.

Okay, then. So we read and we recapped the several weeks ago we read that the law worketh condemnation, the law worketh in me sin, whether you have the law or not how the law you shall die and be judged with or without the law. And we see in here that Paul was telling us that we should serve a newness of spirit and not oldness of the letter being in the letter of the law. And so what shall we say then? One may make the argument then that the law sin. This is the hypothetical that Paul says here is the law sin, but he says no, it's not sin. For we know that the law is good. We'll see this here in a moment we know that the law is good. But if we did not have the law, how would we know we have sin? Is that not the entire purpose of the law is that by the law, transgression may be imputed to us. By the law, we may know what it is that we are doing that violates the very principles and nature of God. We read that we read in chapter five, that from Adam and to Moses, there was sin in the world. But it said where there was no law, there was no transgression. Though they were sinning they had no laws to violate. And we would not have known sin but by the law, but that it would reveal to us what things were good of God and what things were of the flesh.

He says here, I would not have known lust, except the law had said Thou shalt not covet. By the way that's the 10th commandment Thou shalt not covet. But the commandment regarding lust is different. But something we see is that that 10th commandment that lust, with lust, there are all the other commandments actually contained. Think about that. If you're not coveting your neighbor's wife, you're not going to lust after her. If you're not coveting your other neighbors being long, and you're not going to steal them, and yet we have another commandment Thou shalt not steal.

So we see then that the 10th commandment Thou shalt not covet has taught us in our heart, the meaning of the other commandments, for if we should not covet at all, then we should not break the other commandments. I have a quote here that I would like to read it from the second pillar, the relation to law and sin. Book, it's from the book of Romans, and I don't have the author here who, who wrote this quote, but I want to read this quote here from a pastor in the 1800s.

He says, Paul's first point here is that the law reveal sin. scholars suggest that Paul's personal experience of this may have taken place about the time when he became as a term translates a son of the law. Whether before or after that time, he began to seriously reflect on the 10 commandments, and he found that he did plenty well until he came to the 10th, which said, Thou shalt not covet. As a sharp young mind grappled with the concept, he began to see that his inner life was filled with coveting. Moreover, he saw that the rest of the 10 commandments are broken through sins, which originate in

coveting. As a result, young Saul began to see himself as he really was. The scriptures witness that this is indeed what the law does. Through the script. Through the law we become conscious of sin Romans 3:20. James 1:22 to 25 tells us that the law is a mirror which reveals the inner man. So what a gift the law really is. But the law not only reveal sin, it activate sin as verses eight and nine teach, but sin, seizing the opportunity afforded by the commandment produced me every kind of coveteous desire, for apart from the loss in his dead, once I was alive apart from the law, but when the Commandment came, sin sprang to life and I died. An expanded paraphrase of the statement may be helpful, but sin is setting up a base of operations through the commandment, not to covet, produced me coveting of every kind, for apart from the law sin is dead and dormant, and I was alive, blissfully indifferent to the searching demands of the law, but when the commandment not to covet came sin sprang to life and I felt the sentence of death. For young Saul once realized what covet once he realized what covetousness was, all he could do is covet. other scriptures attest to sins act of power. Romans 5:20 contends the law was added so that the trespass might increase. And in First Corinthians 15:56, we read that the power of sin is the law. St. Augustine and his confession describes how this principle worked in his life. Now, St. Augustine is pretty far back right now. But listen to what he says. He says, There was a pear tree near a vineyard, laden with fruit one stormy night, we rascally youths set out to rob it and carry our spoils away. We took off a huge load of pears, not to feast upon ourselves, but to throw them to the pigs. Though we did eat just enough to have the pleasure of forbidden fruit, they were nice pears, but it was not the pears, not my wretched soul coveted, for I had plenty better at home. I picked them simply in order to become a thief. The only feast I got was a feast of iniquity, and I enjoy to the full. But was it that I loved in that what was it in the theft that I loved? Was it the pleasure of acting against the law in order that I a prisoner under rules might have made counterfeit of freedom by doing what was forbidden with a dim, similitude of [my tongue doesn't work today.] The desire to steal he says was awakened simply by the prohibition of stealing. And things have not changed in 1500 years have they? The law says don't cover it but like Nature says it sounds exciting. I recall this is still the quote here, coming. Continuing from St. Augustine. He says, I recall being in Boston several years ago and walking south on the common toward the gardens, beautifully manicured lawns and flowers at the pond and Swan boats, there are signs everywhere, which read Keep off the grass. However, literally hundreds of people were lying on the grass and hanging their clothing on the signs. It is pleasurable to lie on forbidding grass. Have you considered what would happen if on main street of your town, a store painted this sign on the window, you are forbidden to throw stones through this window. Imagine that thought for a moment, the window will not last 24 hours. Every humans law prohibitions are to us, like shaken a can of Coke.

We hear Thou shalt not do this. And our body says Oh, but now we want to have you not notice those things that you would never desire to do except you were told that you cannot do it. All of a sudden that's your desire. That's the only thing your heart wants us to do that very thing. So then sin taking occasion by the commandment deceived us. And by a slew us. Think about that. The next two verses here Romans 7:12 and 13. Wherefore the law is holy, and the commandment holy and good. Was then that which is good made death into me God forbid, but sin that might appear sin, working death me by that which is good. That sin by the commandment might become exceedingly sinful we see then that sin or not sin the law is not bad, but it's good. It's holy. We read in the Psalms and we read in the Proverbs in the Old Testament, that the law of God and the Word of God it's a light and it's perfect and it's true. So it is not the law that is that is bad, but sin that takes occasion by the law to deceive us, to

tempt us because we want to do that which we can not that might appear to be sin and it's working death in us by that which is good at works death in us by the very things that we are commanded to obey. If we read 14 through 17, Paul will expand on us.

Paul will say here that For we know that the law is spiritual, but I am carnal sold under sin for that which I do I allow not for that What I would that do I not. But what I hate that do I. If then I do that which I would not I consent unto the law that is good. Now then is it no more that I do it but sin that dwelleth in me. First, if I had a screen with the Asterix on the board word disclaimer, this is this would be thrown up on the screen again right now. Disclaimer, Paul is not saying that it is not him that is doing the sin. For he is obviously the one sinning. But he is saying that it is sin working in him that has so deceived him in his sin that has so corrupted him. But look what he says here in verse in verse 12. He said that wherefore the law is holy and the commandment is holy and just and good. And here, he says that we know it spiritual and I am carnal. He says but if I do that what I would not then I consent unto the law that is good. If we do not want to do the things of which the law prohibits yet we do them anyways. Then we must consent that the laws of God are good and holy and just and perfect. We must consent that because we don't want to do those things. But he also talks about this battle between the spirit in the flesh between our our Lord Our Master God and our master sin that are playing tug of war trying to get us to follow them. He says that which I do not want to do. He says I don't allow it. And what I do want to do I don't do he says but what I hate I do. The believer saved from the law saved from sin does not want to destroy obey the law he does not want to transgress against God. He wants to do it he says, but I do that which I would not do, which I hate to do. And so we know that it is sin that dwelleth in me.

If we were to continue Pauls lines of thoughts here in verses 18 to 20, Paul will continue, he will tell us here that I know in me that is my flesh dwells No good thing, for to will is present with me, but how to perform that which is good, I find not for the good that I would I do not but the evil, which I will not that I do. Now, if I do that what I will not, and is no more I that do it, but sin that dwelleth in me. So we see this concept here come up a second time, that it is sin working in us to do that. It sin that works in us to violate the law.

And look at his cry in the last verses here, he cries out, I find that a law that when I would do good evil was present with me, For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity and the law of sin, which is in my members. Oh, wretched man that I am. Who shall deliver me from the body of this death. I love what Paul writes and these last few verses. First, if we go about to the the first set of the law scriptures we read, He says that he knows that my flesh dweleth no good thing. Think about that. How many of you if I asked were good would raise your hand. If I asked how many of you were decent, would you raise your hand? I know I asked a lot of people who tell me they think they're going to heaven, especially around where I live. And they say I believe so. And I say why don't you say because I am a pretty good person. But the heart of a believer the heart of the regenerate when he looks within himself will see through that deceit of his heart and he would say I know that with me is no good thing. And I know that what is in me is no good thing. There is nothing good in me. Not in my flesh. The only good that dwells within me is the Spirit of God. But my flesh is corrupt and wicked and miles. Jeremiah says not my works are filthy rags in the sight of God. There is no good thing inside of me. And it's only when

you realize that there is no good thing that you are totally depraved. That you are totally helpless. It is only then that you can cry out unto God. Look what Paul says in the very end here.

He says oh wretched man that I am, who shall deliver me from the body of this death? We cannot cry out unto God and say about how wretched we are until we truly know how depraved we are. And if we are deceived into believing there's any good in us or I am okay because I'm at least better than that guy. You know, there's always someone worse than me. We can never cry out about how wretched that we are. Notice he does not, notice Paul here. He does not say what can I do to be saved? What can I do to save me from this death? What works can I do but he cries out who shall deliver me the totally depraved man. We are all totally depraved. But the one who is conscious of it knows that there is nothing in him of which can save him from this body of death. But he knows it's found in someone else who was perfect, who is good. So I thank God he says verse 25, 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. So we thank God that through Jesus Christ our Lord, we may be delivered. We are delivered from the law we are delivered from sin we are delivered from this body of death. We are delivered. We are free.

If you have listened to this message today Perhaps you're you're realizing, you know, I thought I was a good person. And if you still think that you're a good person, I want to point you to that 10th commandment and ask have you coveted anything? Because if you are coveting after anything, you're probably breaking the other commandments. To the person who says, I have not murdered, I will ask, have you had hatred in your heart? To the person who says, I am good for I have not committed adultery, I will ask you have you had lust in your eyes? Have you lusted after someone within your heart? When we truly examine ourselves, we will see that we are depraved. We'll see that there is no good thing. And so if you're listening to this, and you are realize and today, I am depraved. I know I'm depraved. I know I'm wretched and you want to cry out? Oh, wretched man that I am Who shall deliver me, then I want to tell you today that Jesus will. I don't want to tell you that the Bible says that God so loved the world that He gave His only begotten Son, that whosoever would believe in Him will not perish, but have everlasting life. I want to tell you that you will not earn it or deserve it. But that the Bible writes that we are saved by faith, saved by grace through faith, and this not of ourselves, but a gift of God. I want to tell you that Romans 10:9, which we will be to in a few weeks will tell you that a few will confess with your mouth the Lord Jesus, and will believe in your heart that God raised Him from the dead thou shall be saved. So if you are ready to acknowledge how depraved you are, if you are ready to believe in Jesus Christ, the Son of God, God in the flesh among us, the perfect man who died for you, and place 100% of your trust in Him for your salvation. And if you are ready to confess Him as your Lord and Savior, you will be saved, and Jesus Christ, He will be the man who will save you. If you are ready to do these things tonight, then I'm going to give you the opportunity right now. We're going to bow our heads here in a second and pray. And ask Jesus into your heart tonight you can repeat after me. Ask Him to save you acknowledge that you are depraved. confess Him as God, and He is faithful and just to forgive. The word of God tells us that whoever calls upon the name of the Lord shall be saved. Let's pray.

Father, I come to you broken, I come to you depraved. I am a wretched man. And that within me Lord, there is no good thing within me, Lord, is brokenness and sin and darkness and deceit and guile. And who shall save me but you who shall save me from this wicked state I'm in from the law from sin from

death, except for the Lord Jesus Christ. And so I confess my sins, I confess my state, that I know I need you God. And I believe in my heart, that Jesus is God in the flesh, that he lived perfectly, that he was nailed to a tree. And I believe that he was raised from the grave. And I confess You as my Lord and my God over my life, and I asked you to create in me a clean heart, to revive my dead spirit, to enter into me, and to give me newness of life in the name of Jesus Christ.

And Father, we thank you for all that you have done. I thank you for all who will hear your message today. And Lord, I ask you to do a work in their hearts. I asked you to draw them near unto you and not I ask You for Your glory to continue doing what you do and save people and we love you. And thank you and praise you in the name of Jesus Christ. Amen.