



REMEMBER

CHAPTER ONE

Great Theme of the Epistle: The Gospel the Power of God, —Because of the By-Faith-Righteousness Revealed Therein. Verses 16-17.

The World's Danger: God's Wrath Revealed Against Human Sin. Verses 18-20.

The awful Course of Man's Sin, and Man's Present State, Related and Described. Verses 21-32.

CHAPTER TWO

The Principles according to which God's Judgment of Human Action Must Proceed.

1. God's judgment is "according to truth" ([verse 2](#)).
2. According to accumulated guilt ([verse 5](#)).
3. According to works ([verse 6](#)).
4. Without respect of persons ([verse 11](#)).
5. According to performance, not knowledge ([verse 13](#)).
6. God's judgment reaches the secrets of the heart ([verse 16](#)).
7. According to reality, not religious profession ([verses 17-29](#)).

CHAPTER THREE

The Jews had God's oracles (laws)—a great advantage: their unfaithfulness proves, not hinders, God's just judgment. [Verses 1-8.](#)

Sweeping 14-fold indictment from Old Testament Scriptures: all men, Jews and Gentiles, brought in guilty before God; and all mouths stopped. [Verses 9-20.](#)

Grace, however, for the guilty! God's righteousness by another way than law—through faith in Jesus Christ. [Verses 21-31.](#)

CHAPTER FOUR

Abraham and David, in whom the Jews gloried, accounted righteous by faith, not by law or works. [Verses 1-8.](#)

Righteousness is also apart from ordinances (as Circumcision). [Verses 9-12.](#)

Abraham's "Heirship of the World," not by law but by promise; and only believers are all certain of its blessings. [Verses 13-17.](#)

The way and walk of faith exemplified in Abraham. [Verses 18-22.](#)

The connection of our justification with Christ's resurrection. [Verses 23-25.](#)

CHAPTER FIVE

The glorious results of justification by faith: peace with God, a standing in grace, sure hope of coming glory, patience, joy in God. Verses 1-11.

The Two Representative Men, Adam and Christ, contrasted: condemnation and death by Adam to all in Him, justification and life by Christ to all in Him. Verses 12-19.

By the Law, sin became trespass; but GRACE TRANSCENDED ALL! Verse 20.

Grace Now Reigns, “Through Jesus Christ our Lord.” Verse 21.

3

CHAPTER SIX

We died with Christ: our baptism being witness; and are to reckon ourselves dead unto Sin and alive unto God in Christ Jesus. Verses 1-11.

Presenting ourselves to God as Risen Ones, not under Law but under grace, Sin loses its dominion over us. Verses 12-14.

Grace not to be abused, for Sin always enslaves, and will end in death; obedience brings freedom, with the End, Eternal Life,—God’s Free Gift in Christ Jesus Our Lord. Verses 15-23.

Romans 6:1-2 (NASB)

*¹ What shall we say then? Are we **to continue** in sin so that grace may increase?*

*² May it never be! How shall **we who died to sin** still live in it?*

The verb in verse 6:1¹ *What shall we say then? Are we to **continue in sin** so that grace may increase? (are we to **continue**)* is in the present subjunctive, **speaking of habitual, continuous action.**

Paul's listener comes back with another question. He says in effect

“Well then, since grace makes it impossible for the believer to sin habitually like he did before he was saved, may we Christians live a life of planned, occasional sin, since we are not under the uncompromising rule of law, but under the lenient scepter of grace?”

*¹⁴ For sin shall not be master over you, for you are **not under law** but under grace.*

*¹⁵ What then? Shall we sin because we are **not under law** but under grace? May it never be!*

The verb in verse fifteen ¹⁵ *What then? Shall we sin because we are not under law **but under grace?** May it never be!* (*shall we sin*) is in the aorist subjunctive, referring to a **single act**.

The answer to both is the same “*never may it be.*”

Arthur S. Way has read this man's mind correctly when he speaks of the uncompromising rule of law and the lenient rod of grace.

- The man simply did not know grace.
- Law is uncompromising.
- But grace is never lenient.
- It is far stricter than law ever could be.
- It is a far greater deterrent of evil than law ever was.

Grace not only forgives but teaches those under it:

(Titus 2:11-14). (NASB)

¹¹ For the grace of God has appeared, bringing salvation to all men,

*¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present **age**,*

¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,

¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

- Just because the believer now is totally free from the law, does not mean that he can sin with immunity.

AGE

- Christians live in this atmosphere.
- We breathe it.
- It confronts us wherever we go.
- It seeks our destruction.
- It is devious.
- It surrounds us like the air we breathe.
- We take it in unconsciously like every breath of air we take.

"World" "age" is *aiōn* which Trench defines as "that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale."

Chapters 5 and 6 have shown us:

- The terrible principle which *man* introduced into the world, (the principle of sin) and
- The relation of the believer now has to that principle; he has died to sin.

But there is another thing which has been introduced into the world by *God* --

Though about two thousand five hundred years later than the **introduction of sin** –

That is **the law**, and we have to learn in what relation the believer stands to the law.

It is of the greatest importance that it should be known in what relation the Christian stands to the law. Our Christian liberty depends on our knowing this.

Israel was administered the law by the angels, but Israel did not keep it.

Paul brings the guilt of this on their consciences in the early chapters of Romans.

In chapter 2 he speaks of those who rested in the law, and boasted in it, who had the form of knowledge and of truth in the law, **but who dishonored God by breaking it.**

He said **in chapter 3** that "***by law is knowledge of sin.***" The coming in of the law was a very great event -- one of the greatest events in the history of the world -- **for it brought in a divine standard of what man ought to be for God's pleasure.** 9

"The subject of chapter 6 is continued in chapter 7.

- Paul shows how by death the Christian is freed from law,
- Which, good as it is in itself and in the divine intention,
- Nevertheless, owing to the corruption of man's nature, instead of helping to make him good, perpetually stimulates sin.

Verses 1-6 describe the liberation from law;

verses 7-13, the actual working of the law;

verses 14-25 we are shown that this working of the law is not due to anything in itself, but **to the power of sin in the flesh.**

- Paul's purpose now is to press home the point that the believer is not under law anymore (vv. 1-6),
- That a Believer putting himself under law and thus failing to avail himself of the resources of grace is a defeated Christian, his own experience before he came into the knowledge of **Romans 6:6-7**, and
- That while law incites a Christian to more sin, yet law is not responsible for that sin, but the evil sin nature, which only can be conquered as the believer cries "*who shall deliver me?*" and thus looks away from himself and self-dependence to the Lord Jesus (vv. 14-25).

Romans 7:1 (NASB)

¹ Or do you not know, brethren (for I am speaking to those who know ~~the~~ law), that ~~the~~ law has jurisdiction over a person as long as he lives?

- Paul says that it is a matter of common knowledge that the (civil) law can exercise dominion over a person only as long as he lives.
- When he dies, he has passed out of the realm where that law could have jurisdiction over him.

Translation: Or, are you ignorant, brethren, for I am speaking to those who have an experiential knowledge of law, that the law exercises lordship over the individual as long as he lives?

Wuest

Or *do you not know, brethren (for I am speaking to those who know ~~the~~ law), that ~~the~~ law has jurisdiction over a person as long as he lives?*

Or—the opening word of verse 1 connects the first six verses of Chapter Seven directly with verse 14 of Chapter Six,
*¹⁴ For sin shall not be master over you, for you are **not under law but under grace.***

(For the last part of Chapter Six is parenthetical, —a warning against abuse of our “*not under law*” position.)

Therefore, we can **connect** these words “*You are not under law*” with the “**Or**” of verse 1, Chapter Seven.

² For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband

1. Here Paul uses the fundamental law of domestic relationship to illustrate the fact that **only death breaks a legal bond.**
2. This is the evident, simple meaning in this passage.
3. This husband-and-wife illustration was marvelously chosen.
4. It is of world-wide application—instantly understood everywhere; and it sets forth perfectly what the apostle desired—that is, **to describe the dissolution of a relationship by death, thus making possible a new relationship.** Newell

³ So then, if while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

1. If Adam was our federal head (old husband), Christ now is.
2. And this was made possible by our death with Christ made sin.
3. The obligation that governed our former condition as in Adam, no longer calls for righteousness or holiness of our own in the flesh: we have died as to that place in Adam; and are in the Second Man, the last Adam, Christ, —Who is Himself our righteousness and sanctification.

"There prevails a notion that the Lord Jesus was keeping the law for us and establishing our righteousness when He was here below. Now His life was necessary to vindicate the Father and His holy law, as well as to manifest Himself and His love; but the righteousness that we are made in Christ is another thought altogether-not the law fulfilled by Him, but the justifying righteousness of the Father founded on the Lord Jesus' death, displayed in His resurrection, and crowned by His glory in heaven." -W.K.

"The Ten Commandments require no life of prayer, no Christian service, no evangelism, no missionary outreach, no Gospel preaching, no life and walk in the Spirit, no union with the Lord Jesus, no fellowship of saints, no hope of salvation, and no hope of heaven." -L.S.C.

