



*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!*

Paul's purpose now is to press home the point that the believer is not under law anymore ([vv. 1-6](#)),

Only death breaks a legal bond.

Romans 7:1-3 (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?

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.

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

Here Paul uses the fundamental law of domestic relationship to illustrate the fact that only death breaks a legal bond.



This is the evident, simple meaning in this passage.

This husband-and-wife illustration was marvelously chosen.

It is of world-wide application—
instantly understood everywhere; and it sets forth perfectly what Paul desired—that is,

To describe the dissolution of a relationship by death, thus making possible a new relationship. Newell

Paul now proceeds to the application of the principle in this case of those believers who had been openly placed by God under the law: that is, Jewish believers.

In the example of the woman and her husband, there is no real intention on Paul's part, other than to set forth the fact **that death ends a relationship and sets one free to enter upon a new relationship;** as we have, to Christ Risen.

⁴ Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

⁵ For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

⁶ But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

THEREFORE, MY BRETHREN, YOU ALSO WERE MADE TO DIE TO THE LAW THROUGH THE BODY OF CHRIST, SO THAT YOU MIGHT BE JOINED TO ANOTHER, TO HIM WHO WAS RAISED FROM THE DEAD, IN ORDER THAT WE MIGHT BEAR FRUIT FOR GOD.

GENTILE

Without law

Not applicable

Conscience- law unto themselves

Never been alive to the law

Moral obligations as responsible children of Adam

JEW

My brethren

Under the Law

Application to those under The Law

Conscience over him.

Power of sin over him

7:3; 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.

4: you also were made to die to the Law through the body of Christ, so that you might be joined to another

To the Jewish believer, then, the announcement is now directly made that: *, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.*

1. He was made dead to the Law through the body of Christ, in order to be joined/united to Another,.
2. To the risen Christ, in order that he might bring forth fruit to God; and that he has been [verse 6] discharged from the Law [literally, annulled with respect to the Law], thus bringing him out into service in newness of spirit.



BOTH JEW AND GENTILE IN CHRIST

The great lesson which each of us must rest to his own heart, is,

that THOSE IN CHRIST, whether Jew or Gentile, are not under law as a principle, but under grace, —

full, accomplished Divine favor—that favor shown by God to Christ!

NOW THE LIFE OF THE BELIEVER IS:

- **1. One of faith, not effort: as Paul says in Galatians 2:20:**
“The life which I now live in the flesh, I live in faith, the faith which is in the Son of God”;
- **2. In the power of the indwelling Spirit; for walking by the Spirit has taken the place of walking by external commandments;**
- **3. We all have a moral responsibility to produce a righteousness and holiness before God and we cannot.**
- **4. Both Jew and Gentile are included in the tremendous statement of Chapter 6:6, “*our old man was crucified.*” Through the body of Christ—**

- God's Word is **not** speaking here of propitiation or justification, which are through the blood of Christ (*Rom. 3:25; 5:9; Eph 1:7*).
- But God speaks here of identification with Christ in which; in God's view, all believers were brought to the end of their history at the cross, so that their former relationships (to sin, law, the world), are ended.
- It is to be noted that both concerning Christ's death for us, and our death with Christ, Christ's own body is mentioned.
 - As to the first, we remember I Peter 2:24: "*Who His own self bare our sins in His body upon the tree.*"
 - And as to the second, the present verse: made dead . . . through the body of Christ.

To anyone who has examined their writings, there is the inescapable conclusion that the Reformed theologians—truly godly men—have kept the vision of believers confined generally to the propitiatory work of Christ, not seeing—at least, not setting forth clearly, the ending of our history in identification with Christ,—thus freeing us from sin, law, and the old creation, and setting us wholly on resurrection ground, in Christ Jesus.

- God’s identifying us with Christ in His death was just as sovereign an act as was God’s transferring our sins to Christ.
- It did not proceed from His incarnation: for He was “holy,” and “separated from sinners.”
- There was absolutely no union with sinful humanity except at the cross!
- We would be horrified at the teaching that Christ was bearing our sins from His incarnation!

The great lesson to learn in this whole passage is:

1. there is “*the body of Christ,*” of Christ made sin, and our old man crucified with Him: our history in Adam thus ended before God; and,
2. Christ raised from the dead.

It is this latter Christ to whom we are now vitally united, to Him only. *That we might bring forth fruit unto God.* In this Risen Christ, as we see in

Chapter 6:22: “*Ye have your fruit unto sanctification*”;

Philippians 1:11; “*being filled with the fruits of righteousness which are through Jesus Christ,*” through the indwelling Spirit: or

Gal. 5:22 “*the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control*”

It is completely asserted here that those under law could not bring forth fruit to God.

Because, in order to bring forth such fruit, they had to be made dead to the Law.

- This cannot be sufficiently emphasized, for all about us we find those who are earnestly seeking to bear fruit to God, while “*entangled with the yoke of bondage,*” not knowing themselves dead to the legal principle

It is only those who see themselves to have died with Christ and to be now joined to a Risen Christ in glory, that fully bring forth fruit to God

- It is a magnificent day when a believer sees himself only in a Risen Christ—dead, buried and risen; and can say with another, “**I am not in the flesh, not in the place of a child of Adam at all, but delivered out of it by redemption.**”

This world in which the life of Adam develops itself, and of which the Law is the moral rule, **I do not belong to**, before God, more than a man who died yesterday or ten years ago out of it.”


⁵ For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to

Note, it does not say, in the body, for we are all that!

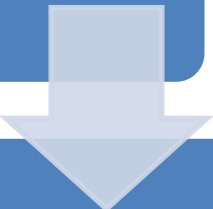
- Being in the body has no moral significance, but the words are, ***in the flesh***—the condition of those not saved, as we see from **Romans 8:8-9 (NASB)** ⁸ ***and those who are in the flesh cannot please God.*** ⁹ ***However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.***
- This does describe a moral state or condition,—absence of life, absence of the Holy Spirit, and control by the fallen nature.

The passions of sins which were through the Law-

To those in the flesh controlled by the evil nature through a body dead to God, legal restraint was intolerable.



As we shall see in the last part of the chapter, sin was there, but inactive until the Law came, demanding obedience and holiness.



Thus came the arousing's [or passions] of sins—sins of all sorts. It is evident that the Jew who had the Law, is distinctly and especially before Paul's mind here.

***WERE AT
WORK IN
THE
MEMBERS
OF OUR
BODY TO
BEAR FRUIT
FOR DEATH.***

- Paul’s great struggle—after he is saved, he finds a law of sin in his members, against which he is powerless, and which would have engulfed him in everlasting hopelessness, except for the revelation of deliverance in Christ.
- Here, in verse 5, where an unsaved man, a man in the flesh, is in view, fruit unto death is brought forth by those “arousing’s of sins” which came through Law

⁶ But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

This word which we have rendered released, is Paul's old word **katargeo**,—"put out of business."

In Chapter Six we read that "*our old man was crucified with Him in order that the body of sin might be annulled*"—put out of business-taken off line.

The Law which once "held" him now had nothing to do with him, for he had been put out of the Law's domain, out of the place of business in which the Law operated, that is, on natural children of Adam, on men in the flesh.

What a glorious deliverance!

Now let us who are Gentile believers most carefully note two things:

- **That the Jewish believer, who was put under sanctions of death, under the Law, by God at Sinai, has been declared by that same God to have died to that wherein he was held, so that the Law has no more business with him.**
- **That, therefore, however deeply taught by tradition that we Gentile believers are under law, we must throw that tradition all away. For if the Jew, who was Divinely placed under the Law, has been made dead to it and discharged therefrom, put out of the sphere and domain of the Law, then what presumption for a Gentile to claim that he is under that Law before God! So that we serve**

What does the whole passage—from Chapter 5:12 onward plainly tell us?

With whom were we first connected except Adam the first? All our standing and our responsibilities were in him. Our relation to him was such as nothing but death could break!

We were responsible to furnish God a perfect righteousness and holiness in the flesh.

No matter if we could not: we ought to do so.

Our inability does not at all diminish our responsibility.

Now, what did God do? “Our old man was crucified.”

We shared Christ’s death as made sin for us.

We died to our whole position in Adam, and to our obligations connected with him.

