



BRINGING US UP TO SPEED

Verses 1-6. Release from the Legal Principle Illustrated by the husband-and-wife legal contract:

- Jewish Believers, to whom the Law of Moses was given.
- Believers are dead to that Law by Identification in Death with Christ made sin; now joined to the Risen Christ: thus,
- Bearing Fruit to God and Rendering Glad Service.

Verses 7-24. Paul's Unsuccessful Struggle to be Holy by the Law,—

- Before he knew of Indwelling Sin (nature) and his Helplessness against it; and
- that he had Died with Christ to Sin, and to the Law, which gave Sin (nature) its power.

¹² So then, the Law is holy, and the commandment is holy and righteous and good.

*¹³ Therefore did that **which is good** become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.*

What is the Divine intention of working death for man through that which is good?

It was not the good law, but sin, which became death to Paul. The divine intention, is that sin might appear sin, might come out in its true colors, by working death for man through that which is good. Sin turns God's intended blessing into a curse.

Did then that which is good become death unto me?

His answer is, **May it never be!** But it was the indwelling sin nature that produced death to me, —using that which was good. Through the Commandment, therefore, Sin was shown to be sin.

*¹⁴ For we know that the Law is spiritual, but **I** am of flesh, sold into bondage to sin.*

*¹⁵ For what **I** am doing, **I** do not understand; for **I** am not practicing what **I** would like to do, but **I** am doing the very thing **I** hate.*

*¹⁶ But if **I** do the very thing **I** do not want to do, **I** agree with the Law, confessing that the Law is good.*

“I,” “me,” “myself” are used 47 times in the 19 verses of Chapter Seven, —capital “I” 28 times!

In Chapter Eight, “me” occurs once; “I” twice, In Chapter Eight “we,” “us,” “our,” and like words occur 41 times!

For in Chapter Eight we are conscious, at last, of the blessed indwelling Holy Spirit: and so, of all other saints. While the legal struggle is carried on in a terrible loneliness. Newell

¹⁴ For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

“Spiritual” may include:

1. Addressed to man by God, who is “Spirit”.
2. To **“the spirit of man that is in him”** ([1 Cor. 2:11](#));

Therefore:

3. Consisting of communications adapted to and only understandable by beings of a spiritual realm or sphere.
4. “Spiritual,” also, in the moral sense; holy because communicated by a holy God.

1. From God
2. Content is spiritual.
3. Precepts are spiritual.
4. Rewards are spiritual.
5. Its origin with God- thus it is in harmony with His essential Essence.
6. It is addressed to man by God, who is Spirit.
7. It is fulfilled in the believer who walks in the Spirit. Molloy

¹⁴ For we know that the Law is spiritual, but I am of flesh (CARNAL), sold into bondage to sin.

The word *sarkinos*, translated “**carnal**,” comes from the root, *sarks*, “**flesh**.”

1. If Paul had been speaking of himself **before being** born again, he would have used the word *natural*: “*the natural man receives not the things of the Spirit of God*” ([1 Cor 2:14](#)).
2. “**Carnal**” is not used to describe an unregenerate person, but a Christian not delivered from the power of the flesh: “*I, brethren could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ*” ([1 Cor 3:1](#)). Romans Verse-by-Verse
3. **Carnal** is not used to describe an unbeliever but a believer walking in the power of the flesh ([1 Cor. 3:14](#)). Therefore, by the word “**carnal**” Paul was describing a state (condition) out of which there was deliverance. Molloy

¹⁴ For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

"Sold" is *pipraskō* in the perfect passive tense. To be sold to someone or something, thus becoming a slave. **It was a complete action done in the past with abiding results.** Molloy

Robertson says, "sin has foreclosed the mortgage and owns its slave." Wuest

Positionally: we have all been set completely free of the bondage to the sin nature. **Conditionally:** See how it works:

- 1. First, we learn that our having died in Christ on the cross gives us the ground for freedom from the power of sin. Romans 6**
- 2. But unless we learn the answer to the bondage of the principle of law, we will be right back in the defeat of Romans Seven, no matter how hard we reckon.**
- 3. Law reveals sin and produces bondage.**
- 4. The answer to the principle of sin prepares us for the answer to the principle of law.**

5. Reckoning is the key to both, and both have to do with the death of the of the cross and our life in Christ **Romans 7:6 (NASB)** *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.*
6. As Paul tells us in [verse 1](#), as long as we lived and walked in the self-life we were under the principle and dominion of law: thus the sin nature.

Positionally, in Christ, no believer is under law. *“The law was given by Moses, but grace and truth came by Jesus Christ” ([John 1:17](#)). “For Christ is the end of the law for righteousness to everyone that believes” [Rom. 10:4](#)).*

Conditionally, almost all believers are to some extent under the principle of law "as a rule of life." The all-too-general attitude is: **I must love the Lord and others; I must maintain my testimony; I must witness and work for Him; I must resist self; I must stop this sinning.**

The feeling of constraint expressed in "**I must**" makes for Romans Seven defeat. MJS

Romans 7:7-8 (NASB)

⁷ What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET (DESIRE)."

⁸ But sin, taking opportunity through the commandment, produced in me coveting (desiring) of every kind; for apart from the Law sin is dead.

How did Paul get into this state of carnality?

But sin - the sin nature.
Uses God's commandment for its base of operation for its attack on the soul. Molloy

Genesis 3:1 (NASB) *¹ Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"*

To fully reveal the true nature of the sin nature - it takes God's commands or desires to make sin known.

- When God's commandments or desires are made known, then the sin nature springs into action.
- The sin nature is revealed because its desires are diametrically opposed to the Spirit's desires.
- Therefore, the sin nature stands in opposition to the Spirit. Gal 5:17 Molloy

It is clear that Paul is recounting his experience as a saved man. He desires to do good and hates sin. No unsaved man does that.

The failure to achieve his purpose is found in the fact that he is attempting in his own strength that which can only be accomplished in the supernatural power of the Holy Spirit. Wuest

15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

Can a believer knowingly practice what he hates?

Paul says, "*For that which I do, I do not understand.*"

He does not understand his experience as a Christian.

He says, "*For that which I desire, this I do not practice, but that which I hate, this I am doing.*"

That is, the very thing he desires to do, namely, good, this he does not do, and that which he hates, this is the thing he does do.

¹⁵ For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

Katergazomai- To work out-labor-perform. Put into effect. To make operative. **To produce.** I am always producing but I don't understand...I'm confused, I don't understand what is going on.

prassō -Execute-accomplish habitually-**practicing.** I am not practicing.

Poieō – To produce-something tangible-something obvious to the senses. **To make or create** or manufacture. **To perform.**

I do not understand my production, my practice, and my performance.

McCalley

This practice is pervasive in man.

God has given man immaterial abilities:

- To think – ability to think is intellect. ***I do not understand.***
- To choose – ability to choose is volition. ***I am not practicing what I would like to do.***
- To feel – ability of emotion. ***I am doing the very thing I hate.***

**What I think in my mind is not what I do,
what I choose to do is not what I do and
what I hate I practice. McCalley**



16 But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good.

The natural sinful man does what he wants and is willing to condemn God's Law if it interferes with him.

But Paul cries in this struggle, **“I have just discovered that I am not at all in my heart opposing the Law; but I am in my heart of hearts consenting that it is right.”** And that is a very real step.
Newell

The Natural Man-

- Loves darkness rather than light.
- Does exactly what he wants to do.
- Hates the law- because it is God's will and not his.

The Carnal Man-

- In his heart he does not oppose the law.
- But in his heart, he is agreeing that it is right.
Molloy

If believers knew more fully the deliverance of the first part of Romans Seven, they would experience less of the defeat of the latter part!

- Anything we seek to do, or keep from doing, in our own strength brings us under legal bondage.
- Any promises or vows we make to the Lord.
- Any code of ethics or rules of conduct that we set up for ourselves or have placed upon us, are on the basis of law and therefore result in failure and ever-deepening enslavement.

The principle of law applies to self-life and can produce nothing but self-righteousness. Thus, the law convicts of our need of life in Christ. MJS

What is the key to understanding Romans 7?

The key to the problem of law is at the very door of Romans Seven: *"Know ye not, brethren, ... how that the law hath dominion over a man as long as he lives?"* ([Rom. 7:1](#)).

Exactly! All through the years of defeat, we have been slowly learning that the harder we tried to live the Christian life the deeper we came under the dominion of the law of sin.

- We tried to "be,"
- we tried to "do," and there was nothing but failure year in and year out.

As long as we depended on our own resources, all we produced was sin; we hungered for life and brought forth death.

But in the midst of our miserable attempts to deliver ourselves (from the tyranny of sin), our faithful Father was teaching us what we had to know for our freedom in Christ: self is our greatest enemy, Christ is our only hope. *"For to me to live is Christ"* ([Phil. 1:21](#)). MJS

"This is the problem of teaching the 'identification' truths without the consequent conformity of death which brings forth life.

- We may rely upon the fact that we 'died' with the Lord Jesus and assume that it is entirely operating in us at once,
- not realizing *that 'the fellowship of His sufferings'* follows the apprehension of identification.

The '*delivery unto death*' must become deeper and deeper, until the '*conformity to His death*' in the path of the Cross becomes a very real characteristic of the life."

"We are not to think that our exalted position in the Lord Jesus, seated with Him in heavenly places, frees us from the need of further application of the Cross."

- **We never reach a point where we can leave the Cross.**

None But The Hungry Heart Miles J. Stanford

But thanks be to God, we not only died to the principle of sin in Christ on the cross, but there we also died to (out from the dominion of) the principle of law!

Further, we were not only thereby freed from the "oldness of the letter," but were joined to Him in "newness of spirit." Romans 7:4

"Christ the power of God" (1 Cor. 1:24). Again, we must be reminded that the *power* for deliverance from the law does not reside in the fact that we have died unto it, but in our *relationship* to the risen Liberator.

Unless we clearly reckon upon our having died to the principle of law, we are constantly under the gloom of failing to meet our spiritual obligations.

When we rest in our risen Lord, we are more aware of His sufficiency than we are of the claims of law upon us, and we are able to walk in the ***"liberty wherewith Christ hath made us free"*** ([Gal. 5:1](#)).

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" ([Matt. 11:28](#)).

Now we are able to understand ***that***

"I through the law died unto the law, that I might live unto God.

I have been crucified with Christ; and it is no longer I [[self](#)] that live, but Christ [[my new life](#)] lives me [[new creation](#)]: and that life which I now live in the flesh [[body](#)] I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me"
([Gal. 2:19, 20](#)).



