

## Roamin' Thru Romans-Part 23

### A detailed study/analysis of the Book—Sunday Morning Series

**Scripture Reading:** Romans 7:1—6

**Introduction:** Compare chapter 6 & 7...

Chapter 6 we learned that we are set free from the *PENALTY* of sin & the *POWER* of sin!

The latter CONTINUES into chapter 7—we are no longer under the *POWER* of SIN!

There is also prominent attention given to the *LAW* in chapter 7...

The problem of the *law* in the Gospel of grace is the theme of this chapter.

The *law* problem was a major one in proclaiming the Gospel in the early church.

Today while the problem in the church is seldom the Mosaic *law*, the same problem does exist in principle, namely, the problem of *salvation by works*.

Those who insisted that salvation was by the Mosaic *law* held that one was saved by keeping the law or kept saved by keeping the law of Moses—which was simply another way of saying salvation was by one's good works.

But the doctrine of works for salvation will never find support in the Scriptures.

Romans 7 may be divided into three major parts as follows:

- A. The Comparison of the Law (Romans 7:1-6) (today)
- B. The Character of the Law (Romans 7:7-14)
- C. The Conflict in the Law (Romans 7:15-25)

**Subject:** “**The Comparison of the Law**”

Paul compares the case of the *law* and the Gospel to the *marriage laws*.

Paul is teaching here the legitimacy of the Gospel without the *law* in bringing salvation to a person.

#### I. **The Requirements in Marriage (Romans 7:1-3)**

While Paul's main purpose in referring to marriage *laws* was for a comparison to the Gospel, he does, however, give some good (and very needed in our day) exhortations about marriage practices.

- ***The faithfulness in the requirements.***

*"The woman which hath an husband is bound by the law to her husband so long as he liveth" (Romans 7:2).*

The man has the same requirements, of course, but Paul was not particular about stating all the requirements of a literal

marriage here because he is simply using the general laws and practices of *marriage* to *illustrate* the Gospel and the *law*.

However, Scripture will not lessen this requirement of faithfulness in marriage whether you are Jew or Gentile.

Marriage is intended to be a once only act.

- ***The failure of the requirements.***

*"If, while her husband liveth, she be married to another man, she shall be called an adulteress" (Romans 7:3).*

### **Romans 7:3 (AMP)**

<sup>3</sup> Accordingly, she will be held an adulteress if she unites herself to another man while her husband lives. But if her husband dies, the marriage law no longer is binding on her [she is free from that law]; and if she unites herself to another man, she is not an adulteress.

It does not make any difference how **legal** and **lenient** the divorce laws are, remarriage constitutes adultery if the former spouse is still living.

Not many Christians want to abide by this standard of God.

There are of course, Biblical allowances for divorce but Jesus reiterates that *"from the beginning, it was not so."*

The point here is the emphasis that a Christian cannot be both: "married to the *Law* and married to *Christ!*"

The Gospel is free from the works of the *Law!*

That statement leads to our next observation:

## II. **The Release from Marriage (Romans 7:3)**

Release from the marriage vows was possible.

- ***The fatality for the release.***

*"If her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man" (Romans 7:3).*

### **Romans 7:3 (AMP)**

<sup>3</sup> Accordingly, she will be held an adulteress if she unites herself to another man while her husband lives. But if her husband dies, the marriage law no longer is binding on her [she is free from that law]; and if she unites herself to another man, she is not an adulteress.

Remarriage is permitted only if one's spouse has died.

- ***The freedom in the release.***

*"She is free from that law; so that she is no adulteress, though she be married to another man" (Romans 7:3).*

### **Romans 7:3 (AMP)**

<sup>3</sup> Accordingly, she will be held an adulteress if she unites herself to another man while her husband lives. But if her husband **dies**, the marriage law no longer is binding on her [she is free from that law]; and if she unites herself to another man, she is not an adulteress.

The death of a spouse gives *freedom* to marry someone else without the new marriage causing the problem of immorality.

Again, the “*illustration*” here is that once were saved, by the Gospel of Christ, we died to the Law and to our slave-master—**sin!!!!**

Why would you want to go back “under the Law” and “sin?”

### III. **The Remarrying After Marriage (Romans 7:4-6)**

The remarrying rules especially give us a good example for how the *law* no longer applies in the Gospel—just as it no longer applies in remarriage of one whose spouse died.

We look at the main factors in the legitimate remarrying to see their application to the Gospel.

#### • ***The spouse in remarriage.***

*"Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead" (Romans 7:4).*

#### **Romans 7:4 (AMP)**

<sup>4</sup>Likewise, my brethren, you have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to **Another**, to Him Who was raised from the dead in order that we may bear fruit for God.

The spouse in the new marriage Gospel application is Jesus Christ.

*Marriage* to Christ is a figure of salvation, and the church (body of believers) is sometimes represented as the *bride* of Christ (Revelation 19:7-9; 21:9).

#### • ***The seed from remarriage.***

*"Should bring forth fruit unto God" (Romans 7:4).*

#### **Romans 7:4 (AMP)**

<sup>4</sup>Likewise, my brethren, you have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God.

The comparison here is in the fact that a union in *marriage* normally produces fruit—progeny (seed).

CR: (Philippians 1:11); Galatians 5:22, 23.

This fruit is a contrast to the fruit of the unsaved which is called "*fruit unto death*" (Romans 7:5).

#### **Romans 7:5 (AMP)**

<sup>5</sup>When we were living in the flesh (mere physical lives), the sinful passions that were awakened *and* aroused up by [what] the Law [makes sin] were constantly operating in our natural powers (in our bodily organs, in the sensitive appetites and wills of the flesh), so that we bore fruit for death.

The fruit of the law resulted from the "*motions* [passions] of *sins, which were by the law*" (Romans 7:5).

The conduct of the redeemed is to be holiness and nobleness.  
"Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" ([Romans 6:22](#)).

- ***The service in remarriage.***

"That we should serve in newness of spirit, and not in the oldness of the letter" ([Romans 7:6](#)).

### **Romans 7:6 (AMP)**

<sup>6</sup> But now we are discharged from the Law *and* have terminated all intercourse with it, having died to what once restrained *and* held us captive. So now we serve not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life].

Salvation should result in service.

The character of that service should be much better than service under the law.

The character of the service in the second marriage (to Christ) compared to the service in the first marriage (the law) is spoken of by the terms "*newness of the spirit*" and "*oldness of the letter.*"

The "*oldness of the letter*" refers to the law.

"*Newness of the spirit*" refers to the work of the Holy Spirit within the redeemed.

**Closing:** So, we will stop here for today!

Do you know this Jesus that the Book of Romans so clearly teaches us about?

If not, will you accept Him today?

Who are you *married* to dear friend?"

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\*This outline borrowed from: *Analytical Bible Expositor – Romans*. Other portions of this sermon were taken from various sources and commentaries.