



**Law ≠ Sin
Law = Knowledge of Sin
Paul's Coveting Problem
Romans 7:7-13**

Scripture quotations are taken from the following translations:

ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

**Scripture quotations taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995, 2020 by The Lockman Foundation
Used by permission. www.Lockman.org**

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996, 2019 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992

Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY

Scripture quotations contained herein are from the New Revised Standard Version Updated Edition Bible (NRSVue), Copyright © 2021, National Council of Churches of Christ in the U.S.A., used by permission. All rights reserved worldwide

**Scripture taken from the New King James Version (NKJV).
Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.**

**Scripture taken from The Holy Bible: The Contemporary English Version (CEV).
©1995 by The American Bible Society, Thomas Nelson, Nashville TN.**

Scripture quotations marked (CSB) have been taken from the Christian Standard Bible®, Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

Taken from the Complete Jewish Bible (CJB) by David H. Stern. Copyright © 1998. All rights reserved. Used by permission of Messianic Jewish Publishers, 6120 Day Long Lane, Clarksville, MD 21029. www.messianicjewish.net

We have now learned that we have died to sin, and we have died to the Law. That old man is dead dead dead. But we still do have a sin nature (James 1:13-15) which we are learning to allow the Holy Spirit to maintain control over.



Now that he has clearly stated this for us, Paul goes back to answer the question, what good then is the Law? What did it actually do?

And he will show, using a very personal example, that even in those who know the Lord, it is not the Law, it is not religion that provides us victory. Victory is only in Jesus Christ and no other. The Law just reveals to us what the standard is, the one we cannot get to alone.

As a follower of Jesus Christ, we want to reflect Jesus in all that we do and as a result of that we tend to look forward and not backwards at our life. Many of us don't want to remember what we were like before Jesus, and Paul would have been one of those. He was a hunter/killer of Christians before meeting Jesus. And as a pharisee, those who were watching him would think he had it all together as a deeply religious man. What we discover here though is, he wasn't, not even hardly, and none of his former colleagues were either.

Because of Jesus, he is now able to look at his life before Jesus and use it as an example for the discussion he is having about the Law.

Romans 7:7–13

"What shall we say then? Is the Law sin? Far from it! 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.' But sin, taking an opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. I was once alive apart from the Law; but when the commandment came, sin came to life, and I died; and this commandment, which was to result in life, proved to result in death for me; for sin, taking an opportunity through the commandment, deceived me, and through it, killed me. So then, the Law is holy, and the commandment is holy and righteous and good. Therefore did that which is good become a cause of death for me? Far from it! Rather it was sin, in order that it might be shown to be sin by bringing about my death through that which is good, so that through the commandment sin would become utterly sinful." (NASB 2020)

Paul is providing us some insight into his own spiritual struggle here. Since the very beginning of the letter, he has not used the first-person singular pronoun, now he uses it repeatedly. Ten times alone in this section of scripture we just read.

And yes, he is indeed using himself as an example, but at the same time, he is also including everyone else as well. This is not just his problem; it is our problem. Paul will make it clear that the Law is not sin, but for the sinner who is reading the Law, and that would indeed be all of humanity, it describes behavior that once we see it in writing, we get hit between the eyes that what we are doing and how we are living, is in fact sin. The Law enables us to identify sin for the evil thing that it is. Making sin "become utterly sinful."

"What shall we say then? Is the Law sin?" Leave it to Paul to go right after the elephant in the room, the one he brought there himself.

He brings it up because he has heard this criticism before from those Jews he has met with and talked with one on one. Many have already accused him of trying to destroy any continuity between the Law and the gospel. That he was throwing away Moses in favor of Christ. That is not the case but by now, that argument has most likely made its way to Rome, so Paul intends to address it.

Unfortunately, this argument has not disappeared and there are churches today actively disconnecting from the Old Testament as no longer relevant to the life of the believer. Paul is taking great pains to say that is not the case, but for those in the more enlightened 21st century, apparently it is not enough.



North Point Community Church Senior Pastor Andy Stanley has stated that Christians need to "unhitch" the Old Testament from their faith.

In the final part of a 2018 sermon series, Stanley explained that while he believes that the Old Testament is "divinely inspired," it should not be "the go-to source regarding any behavior in the church." (Gryboski 2018)

And with that one statement he has invalidated what Paul has meticulously written here in Romans. What about Hebrews 4:12?

Hebrews 4:12

"For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart." (ESV)

The slippery slope of progressive Christianity coupled with the spirit of the Laodicean church is what we are seeing and what I am warning about. Here at Calvary Chapel, we believe and teach the word, the whole word and do so as simply as possible without adding or subtracting anything.

Jesus was pretty clear and that is what Paul is working through as well.

Matthew 5:17–19

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven." (ESV)

Dr. Charlie Trimm examined this assertion that was made about the Old Testament and comes out on the side of Paul, as we would as well.

Those who are turning against the whole counsel of God and throwing out the Old Testament as a potential solution are short sighted to say the least. The proposed disconnecting from the Old Testament "solution to the problem goes against the grain of virtually all of church history, misunderstands the Old Testament, and misreads the New Testament's view of the Old Testament. In short, his solution would cause far more problems than it would solve, cutting us off not only from the basis of God's plan for the world but also unique contributions to a variety of issues in our modern world (the image of God and care for creation are two that immediately spring to mind). Marcion proposed a similar idea centuries ago, and the church found it wanting. Instead of unhitching ourselves from the Old Testament, we must renew our desire to understand the Old Testament and show the world the glorious God displayed there. (Trimm 2019)

Needless to say, I will not be recommending any books written by Andy Stanley anytime soon.

Paul here is providing answers to those who would propose to throw out the law and with it, by extension, the entirety of the Old Testament. His answer to that question is emphatic. "Far from it!" No, would also work. And he follows up with a response.

That does not mean that we can now turn around and ignore what we have just learned from him elsewhere here in Romans.



Romans 5:20

“The Law came in so that the offense would increase; but where sin increased, grace abounded all the more,” (NASB 2020)

He is not backing away from his assertion that the Law has become allied with sin. Dr. Moo tells us “This relationship he reaffirms and further explains in what follows. The “but” (Gk. *alla*) that introduces this discussion is therefore not strictly adversative—“no, the law is not sin; on the contrary ...”—but restrictive—“no, the law is not sin, although it is true that...” Although the law is not itself sin, the law and sin do have a definite relationship. Specifically, according to v. 7b, the law brings knowledge of sin. (Moo 2018, 457)

Romans 7:7b ἀλλὰ (*alla*) but, rather at least, still, “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.”” (NASB 2020)

For anyone on the planet, unless you stop and read a document outlining behavior or specific points as to what is and is not acceptable, you have no idea what is and is not acceptable. The Torah is like that, and Paul is pointing that out. When each of us are born, we do indeed have a sin nature, and sin comes to us naturally.

We discover very soon with our children, that we must train them to not lie and not act up. We must train them to respect boundaries to include those that are in the word of God.

Paul is telling us something straight from Captain Obvious, but when you talk about sin today, there are those who may miss it or define themselves out of it. Paul learned about sin, by reading the Torah.

Before reading the Torah, it does not mean he was not doing what he has learned is now a sin, he was, but now he knows it is because he has read about it. And the sin nature, being what it is, has this innate desire to double down as a result. Remember, before meeting Jesus outside of Damascus, Paul was Jewish not necessarily a believer.

Paul is essentially saying that before I spent time reading and studying the Torah, I had a general idea of “sin” but now I know what sin is since it is clearly defined in the Law. You see, the Torah, the Law, has in it the righteous standard of the God of the universe. It is a standard that only one man has ever perfectly followed and never sinned or failed to follow it. That would be Jesus Christ.

Earlier in Romans, Paul had made it clear that those who do not know the Law do have the knowledge of right and wrong and what is technically, sin. We are again talking about natural revelation.

Romans 1:18–20

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse.” (NASB 2020)

Because of natural revelation, everyone knows and most decide to not honor God but instead, they create a God of their own. Many times, it winds up as an idol. Today, there is a religious group that venerates a meteor in the middle of the desert. Others venerate various animals thinking that might be my recently departed uncle, and on and on. Because of this obviously intentional act to make your own God, the God of the universe has indeed given up those who would prefer to worship the creature rather than the creator to that.



Romans 1:32

“and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also approve of those who practice them.” (NASB 2020)

What Paul is inferring here though in Romans, is that the Law, also provided education of right and wrong as well. Look at it this way, he was raised as a good Jewish boy and was trained about the Law. Many today are also trained to be good boys and girls within a defined religious context. There is nothing wrong with that. But there is a difference between training and discipling.

There are religious institutions all around us that want to train children to parrot back by memory theological statements that they may not entirely understand because there is no one preparing the ground beforehand to make certain that the one who is learning is even a believer. It is just knowledge regurgitation, or so they think.

I was raised as a pagan, so the whole idea of catechism is foreign to me. But I had friends who went through it, not just Catholic but other groups as well to include Bar Mitzveh. All attempts to train up children began with the best of intentions, even there in Jerusalem with the training of young men and women in Judaism.

Proverbs 22:6

“Train up a child in the way he should go, Even when he grows older he will not abandon it.” (NASB 2020)

But knowing the rote stuff of the religion without having the changed heart underneath produces a serious problem for all who have gone through it. You see, now you know, I mean really know the difference between right and wrong. You know where it is in the Bible and have even memorized some verses and a theological statement or two to go along with it. Those raised this way cannot say they do not know, if they die without ever trusting in Christ. They do know.

Paul has not arrived there yet in this letter, but when we faithfully train up a child in the faith without making sure they have the faith for real, all we are doing is preparing them for deeper judgment. We will all be held accountable for what we know and if we know about the availability of salvation in Christ but have rejected it, ouch.

Romans 14:10–12

“But as for you, why do you judge your brother or sister? Or you as well, why do you regard your brother or sister with contempt? For we will all appear before the judgment seat of God. For it is written: “AS I LIVE, SAYS THE LORD, TO ME EVERY KNEE WILL BOW, AND EVERY TONGUE WILL GIVE PRAISE TO GOD.” So then each one of us will give an account of himself to God.” (NASB 2020)

Where does this whole idea of accountability for what we know about Him becoming an element of judgment come from?

Let me talk about a group that Jesus talked with and after He was rejected by them, He spoke to them in parables.

Shortly after being accused of channeling the devil in His deliverance ministry, Jesus began to tell parables when with the Pharisees and other religious leaders. Even the disciples picked up on the change and asked Him about it.

Matthew 13:10–13

“His disciples came and asked him, “Why do you use parables when you talk to the people?” He replied, “**You are permitted to understand the secrets of the Kingdom of Heaven, but others are not. To**



those who listen to my teaching, more understanding will be given, and they will have an abundance of knowledge. But for those who are not listening, even what little understanding they have will be taken away from them. That is why I use these parables, For they look, but they don't really see. They hear, but they don't really listen or understand." (NLT)

From this point on in Jesus' ministry, when He spoke in parables, He explained them only to His disciples. But those who had continually rejected His message were left in their spiritual blindness to wonder as to His meaning. (Got Questions Ministries 2002-2013)

Spiritual blindness would protect them from further accountability on the day of judgment.

Getting back to the question Paul is dealing with, the Law providing him knowledge of what his sin really is. The writer of Hebrews would agree.

Hebrews 10:26–31

"For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. **How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God."** (ESV)

Here is the thing, I believe just as there are levels of reward, there are also levels of punishment in hell. Jesus said this in Matthew 11:22 to the people of Capernaum, who had rejected Him.

Matthew 11:22

"But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you." (ESV)

The people of Capernaum had Jesus Christ right there in their city ministering to them and talking with them. And they rejected Him. They heard God's word and saw God in the person of Jesus Christ, but said no.

Jesus is telling them that the punishment they will go through would be much worse than the punishment of a couple of pagan cities who He had never ministered in but had evil reputations.

Jesus added to this idea and said this in Luke 21.

Luke 12:47–48

"And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more." (ESV)

John Frame tells us "The chief variable appears to be knowledge. Those who sin against greater knowledge will be subject to the greatest condemnation. That is a message we theologians especially need to hear. Nevertheless, even a relatively lighter beating from God, lasting through eternity, is a terrible thing to contemplate. No one should try by some exegetical or theological trick to mitigate the harshness of this doctrine. That harshness is the whole point." (Frame 2023, 370) He is talking about hell.



This issue is one that will become all too evident, per Jesus, at the Great White Throne Judgment as there will be those who will show up thinking because they did the religious thing, to include catechism, baptism, some good works even serving in the church, that they are in.

Again, as we see all through out the entirety of the Old Testament, the issue is not the doing, but the being. Where is the heart?

Matthew 7:22–23

“On judgment day many will say to me, ‘Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.’ But I will reply, ‘I never knew you. Get away from me, you who break God’s laws.’” (NLT)

Jesus is talking about many who will stand before Him at the Great White Throne Judgment. They did the outward works so that those around them would connect them as being followers of Jesus, the problem though, there never knew Jesus. They did not have an ongoing relationship with Jesus Christ. Taking communion does not save you. Going to confession does not save you. Doing good works does not save you.

This is the problem. “‘I never knew you’ means in effect that he does not acknowledge them as part of his true family.” (France 2007, 295)

One cannot be content with calling Jesus a great teacher, for he taught that he was more than a mere teacher; one must either accept all his teachings, including those that demand we submit to his lordship, or reject him altogether. Jesus is not one way among many; he is the standard of judgment. (Keener 1997, Mt 7:24-27)

This is the same angst that Paul is reflecting here as well. His learning the Torah did not help him as much as everyone would think, and he talks about only one point of the Law, coveting.

And the Holy Spirit, knowing about some wanting to cut corners to what is in the word in order to provide for liberty where none is implied at all, had Paul use what would be part of the moral Law. Not the ceremonial Law.

Tom Constable reveals why the Holy Spirit does so. “Reformed theologians like to distinguish the moral from the ceremonial parts of the Mosaic Law at this point. Many of them contend that God has only terminated the ceremonial part of the Law. Here, however, Paul, arguing that the Christian is dead to the Law, used one of the Ten Commandments as an example of the Law. He was not saying, of course, that immoral behavior is all right for the Christian (cf. 8:4). (Constable 2003, Ro 7:7)

Paul meant the entire law by the way. And he picks a sin that is internal. I cannot tell if you are wanting something I have, and you also cannot tell either. Coveting is indeed an illicit desire to have something or someone that belongs to another.

Romans 7:7

“What shall we say then? Is the Law sin? Far from it! 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.”” (NASB 2020)

I will say this, I had no idea what many of those things the Bible calls sin were, prior to coming to Christ. I know I am free in Christ, but the more I study the Torah, the more of a wretch I view myself.



I also believe the Holy Spirit had Paul pick coveting, since it is probably, if we are honest with the Lord and ourselves, something we have all broken. Craig Keener gives us the perspective of one living as a Jew of the time.

Those raised with the law might obey most of its precepts from upbringing and habit, as part of their culture, but only those in whose hearts the law was written would always desire to keep the commandments. (The objects of coveting specified in Exod 20:17 are also objects of commandments against theft and adultery.) Once the law identified sin, the person committing the sin was violating God's will more knowingly, rendering sin the more heinous and the sinner the more culpable (7:7–8). (Keener, Romans, New Covenant Commentary Series 2009, 90)

Romans 7:7–8

“What shall we say then? Is the Law sin? Far from it! 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.” **But sin, taking an opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.**” (NASB 2020)

So, the Law provides us the information about what is sin, and when we read and comprehend what it says, we begin to wonder about that particular sin of coveting. You see, without Jesus, without the Holy Spirit in us, we will not react to the Law correctly. The law shows us sin as what it is.

Let's be real here, without the Holy Spirit, we don't even react to the Bible correctly much less begin to follow it. Before I was saved, I had a lot of difficulty reading it and figuring out what it said. Once I was saved, I wanted to know what it said. And now, because of the Holy Spirit being in me, I may still want to, in my flesh to twist it to my own desire every now and then, but the Holy Spirit will not allow for that, and He is the one who keeps us straight. So now I read the Law for guidance.

What changed? Did God's law change? No, I did. Let me provide you an example.

Before coming to Christ, I was infatuated with aliens, UFOs and all of that. As a sinner and still in that condition, I wrote a paper saying that Ezekiel was visited by a UFO. But after coming to Christ, the Holy Spirit opened up my eyes, and I now know it was the actual throne of God that came to visit Ezekiel there in the beginning chapters of that book. It was not a UFO. It wasn't but I didn't know that until coming to Christ and then rereading Ezekiel with the Holy Spirit showing me truth. As a believer I learned that wow, it was the multidimensional throne room of God come to earth to visit Ezekiel and call Him to ministry. God's word did not change, I did.

What Paul is saying is that sin twists the good function of the law. We cannot blame the law for proclaiming God's will. The problem is not with the law but with our sinful nature. (Merida 2021, 112)

Romans 7:9–11

“I was once alive apart from the Law; but when the commandment came, sin came to life, and I died; and this commandment, which was to result in life, proved to result in death for me; for sin, taking an opportunity through the commandment, deceived me, and through it, killed me.” (NASB 2020)

Earlier I mentioned children, they look so innocent, but growing underneath that innocent face, is a sinner in need of salvation. The only thing is that until they grow up and begin to understand the difference between right and wrong, then they “are alive apart from the law.” As a young boy growing up in Tarsus, Paul was there as well.

It could also be the developing mind of the religious hypocrite who has so lied to themselves that they believe all is right with them and with the world. Paul was raised as a Jew and taught the Law from the



earliest moments of his life, and he knew the letter of the Law. As a pharisee he would have had that down cold as a professional law keeper. Based on his incomplete view of the Law, he found nothing wrong with his obedience, but he continued to study the Law and doing so he moved the view from himself to that of the Law.

That shift is when per Paul, things began to change. Francis Schaeffer says “when he began to look at himself in the light of the law, he gained a new understanding of just how sinful he really was. In that sense, the law killed Paul and will kill anyone who gives it serious consideration. The law is a schoolmaster to bring us to Christ. When we see ourselves in the light of the law, we are killed by the realization of our sinfulness, and thus we are ready to hear the gospel. (Schaeffer 1998, 180)

And when we arrive at that point, that the word of God holds everything we need to do life, as followers of Jesus, we agree with Paul.

Romans 7:12

“So then, **the Law is holy, and the commandment is holy and righteous and good.**” (NASB 2020)

As we have already learned from Paul, the Law is not the problem, we are without Jesus. Paul finds he is as in awe of the Law as he has ever been and is in agreement with Nehemiah.

Nehemiah 9:13

“Then You came down on Mount Sinai, And spoke with them from heaven; You gave them just ordinances and true laws, Good statutes and commandments.” (NASB 2020)

The significance of the three epithets Paul applies to the law have been described as follows: ‘holy’—its origin is God himself whose nature is holy; ‘just’—it cannot in any way be said to promote anything that is wrong; ‘good’—its provisions are universally positive and desirable. Paul’s purpose in stressing these characteristics of the law is to rule out any false conclusions that people might draw from his assertions that the law, having become the unwilling ally of sin, is part of the human dilemma, not its solution. (Kruse 2012, 303-304)

Paul has and never stopped having, a high view of God’s word. A Messianic follower of Jesus looks at this and says, “Those who think Sha’ul sought an escape from the Jewish law in order to make messianic faith easy for pagan converts must find this verse difficult. Sha’ul neither had an un-Jewish view of the Torah nor desired to abrogate it. God’s holy Torah serves as a prescription for righteous living, and it has never changed!” (Rubin 2016, 1615)

Paul is not advocating a decoupling from the Old Testament or the Law.

Paul approaches us now with a question. How in the world did something that is holy, good, and righteous wind up making me dead?

Romans 7:13

“Therefore did that which is good become a cause of death for me? **Far from it! Rather it was sin, in order that it might be shown to be sin by bringing about my death through that which is good, so that through the commandment sin would become utterly sinful.**” (NASB 2020)

The Law did not kill. What the Law did it still does today. Ken Boa explains

The law enters the room, sin springs to life, and we die (v. 9). What the law does, which is of great value to us, is reveal the utter sinfulness of sin. Or, as Paul says, the law came so that through the commandment sin might become utterly sinful. Paul spares no effort to reveal the purely contemptible



nature of sin—the sin to which the believer was enslaved before dying with Christ (Rom. 6), and the sin to which the believer is no longer enslaved but still does battle against (Rom. 7:14–25). Sin takes a holy, righteous, and good thing—the law—and uses it for unholy, unrighteous, and evil purposes. (Boa and Kruidenier 2000, 226)

The problem is simple, without Christ, we have the old man who lives for evil. Once we come to Christ, that old man is dead and the Law is to. But as we read the Law, we learn more about what some of the expectations of the realm change we have experienced. As a child of God now, we are His adopted kids now once we are in Christ, there are expectations as to how we are to live. Paul points to the Law as a source of that how to live advice. We read some of it and in some cases look at the word and say to ourselves, praise the Lord, not me.

But we are still subject to being tempted by our flesh, that past of the old regime still clinging to us that we are learning through the Holy Spirit how to control.

Before Christ, “in other words, if we had no inclination to sin, we would simply obey the law of God and find life. But because of our sin, the law brings death, not life. Therefore, the good news of the gospel is that we have been delivered from the condemnation of the law by dying to the propensity that once controlled us.” (Boa and Kruidenier 2000, 227)

As followers of Jesus, we are indeed free. That is going to be incredibly important for us to remember as we continue with Paul’s testimony here.

As you prepare for next time and read verses 13 – 25, remember, this is Paul, pre-Jesus. I have counseled many who are followers of Jesus and they look at this as their current testimony. Please don’t. Remember, we are no longer slaves to sin (Romans 6:6) and we are, as believers in Jesus, free from that which used to enslave us. (Romans 6:16-19).

But if you do not know Jesus, then let me share with you how easy it is to be set free.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



Works Cited

- Boa, Kenneth, and William Kruidenier. 2000. *Romans, Holman New Testament Commentary*. Vol. 6. Nashville, TN: Broadman & Holman Publishers.
- Constable, Tom. 2003. *Tom Constable's Expository Notes on the Bible*. Galaxie Software.
- Frame, John M. 2023. *Concise Systematic Theology*. Revised and Enhanced Edition. Edited by John J. Hughes. Phillipsburg, NJ: P&R Publishing.
- France, R. T. 2007. *The Gospel of Matthew, The New International Commentary on the New Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publication Co.
- Got Questions Ministries. 2002-2013. *Got Questions? Bible Questions Answered*. Bellingham, WA: Logos Bible Software.
- Gryboski, Michael. 2018. "Christians Must 'Unhitch' Old Testament From Their Faith, Says Andy Stanley." *The Christian Post*. May 09. Accessed July 25, 2026.
<https://www.christianpost.com/news/christians-must-unhitch-old-testament-from-their-faith-says-andy-stanley.html>.
- Keener, Craig S. 1997. *Matthew, The IVP New Testament Commentary Series*. Vol. 1. Downers Grove, IL: InterVarsity Press.
- . 2009. *Romans, New Covenant Commentary Series*. Eugene, OR: Cascade Books.
- Kruse, Colin G. 2012. *Paul's Letter to Romans, The Pillar New Testament Commentary*. Edited by D. A. Carson. Cambridge: William B. Eerdmans Publishing Company.
- Merida, Tony. 2021. *Exalting Jesus in Romans, Christ-Centered Exposition Commentary*. Edited by David Platt, Daniel L. Akin and Tony Merida. Nashville, TN: Holman Reference.
- Moo, Douglas J. 2018. *The Letter to the Romans, The New International Commentary on the New Testament*. Second Edition. Edited by Ned B. Stonehouse, F. F. Bruce, Gordon D. Fee and Joel B. Green. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles.
- Schaeffer, Francis A. 1998. *The Finished Work of Christ: The Truth of Romans 1-8*. Wheaton, IL: Crossway.
- Trimm, Charlie. 2019. "The (Ir)Resistible Old Testament: A Review of Andy Stanley's 'Irresistible'." *Biola University*. February 11. Accessed July 25, 2026.
<https://www.biola.edu/blogs/good-book-blog/2019/the-ir-resistible-old-testament>.