



**The Old Realm is Dead!
The New Realm is Where We Truly Live!
Romans 7:1-6**

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We have been reviewing the change that takes place when we come to Jesus Christ and cease being sinners following the flesh and the old lifestyle we used to follow. Or at least, it should be the one we used to follow.

Apparently, the Holy Spirit is reflecting to Paul that the folks in Rome may have some of the same questions he had. So, based on his own personal experience and on what Paul has seen from those he



has taught this lesson to in the past, questions about this new life we have in Jesus Christ need to be answered. This would be more evident among those who are coming from a Jewish background.

Now that we are joined to Christ, and all things are new, how dead is the old life supposed to be, especially the old life within the law. I mean we are talking about Jewish identity here after all and a way of life that has been going on for 1,000 years.

First thing we learn, it really doesn't matter how long you have been doing something or relying on something when the Lord shows you and me the truth, He expects obedience as well as for us to embrace the reality of that truth.

Earlier Paul had said in Romans 6:14-15 that we are no longer under the law. For most gentiles in the room, that is not too big of a deal, but for those who have a Jewish background, and there are many with that, this is all tied into their identity as a Jew. As a result, the arguments Paul will use, will come from what would be their objection, and as we move into this scripture, apparently were some of the things he personally had to deal with as well.

For those who have just changed realms and are still working through the reconciliation of the new to the old, the question is what can be kept or must be tossed aside. Here is a clue, the law no longer has a hold on you.

Romans 7:1-3

"Or do you not know, brothers and sisters (for I am speaking to those who know the Law), that the Law has jurisdiction over a person as long as he lives? For the married woman is bound by law to her husband as long as he is alive; but if her husband dies, she is released from the law concerning the husband. So then, if while her husband is alive she gives herself to another man, she will be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress if she gives herself to another man." (NASB 2020)

For those of us who do not come from a Jewish background, but perhaps from one which is religious, either seriously so or even peripherally, this is also for us.

I was saved in a church that promptly began teaching me that there were certain things that as a Christian, were expected behaviors from me. Every time the doors of the church were opened, I should be there. Sunday school, church, Sunday evening, Midweek as well as youth group. All of it, or I just was not cutting it as a Christian. Was there teaching going on or something that would help me, who knows. But apparently attendance was a big deal.

And I was also hit over the head with serve serve serve or you are not truly in. I thought all of that was just me getting acclimated to this new life as a Christian. In fact, all of us in the youth group thought the same. It had nothing to do with growing us in Christ.

But some of us, began to read the Bible and do additional studies. And as we did that, we had questions about some of the requirements being handed down. I now had more going on in my life than before I was saved and wondered why extreme busyness was required, especially as I read this.

Matthew 11:28-30

"Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and **YOU WILL FIND REST FOR YOUR SOULS. For My yoke is comfortable, and My burden is light.**" (NASB 2020)

I began to wonder about that.



This was but one of many questions I wound up taking with me into Bible School, but some of my friends reacted to this much differently than I did. I started looking to see if all this “must do” stuff was Biblically required or could it just be my expression to the Lord of the joy of my salvation.

One of my friends dropped out of church in college. Another dropped out and then came back after discovering free love was not so free after all.

But who was there to help us grow and understand all this? I discovered that discipleship is important at all ages and what was then considered the model for ministry, failed all of us.

None of us were being discipled in the church, not really. We needed someone to come alongside and to help us grow in Christ. I had questions, we all did, and we would ask them and no one would answer. It was not important to disciple young people, entertain yes, but disciple? Not so much.

Of all the folks who did step up to do youth ministry, only one was a disciple maker. He was a carpenter and would sit down and talk to you. But he needed to provide for his family, took a new job as a prison guard and changed. He no longer had time to talk.

What I learned in Bible School is that because the church did not know what to do with us, they did nothing. In most churches, the youth pastor was the guy who had just graduated from school, and this was his first gig. He was already looking for his next gig while “ministering to the youth.”

But I learned that there were indeed those men out there who were called to work with youth. I mean not as a ladder, but as a vocation. I met a man who had been youth pastor at a church for over 15 years. And my peers from that group were seriously grounded in the word and in life.

That became the model for me and one I still look to today.

At least I was not attending a hard-liner Southern Baptist Church. I did not confront that unique rule set until I moved to Lubbock with the Air Force. It was there I discovered there were rules I knew nothing about to being a Christian. But by then, I already knew that there was actually, only one.

For the Jew who has just come to Christ, this new realm was a serious challenge to their old realm mindset. You see, “the Jews looked at all the laws—moral, social, ritual and national—that He gave Israel in Exodus—Deuteronomy, when He made them His special people, and said 613 different things.” (Marcaurelle 2015, 10) That is where many of them settled, especially the Pharisees. Understand Paul had been one of them once.

Even when Moses distilled it all down into the Shema, there were those who would add everything back in.

Deuteronomy 6:4–9

“Hear, Israel! The LORD is our God, the LORD is one! And you shall love the LORD your God with all your heart and with all your soul and with all your strength. These words, which I am commanding you today, shall be on your heart. And you shall repeat them diligently to your sons and speak of them when you sit in your house, when you walk on the road, when you lie down, and when you get up. **You shall also tie them as a sign to your hand, and they shall be as frontlets on your forehead. You shall also write them on the doorposts of your house and on your gates.**” (NASB 2020)

Did you see the potentially performance-based verses following after the Shema. Yep, think like a Rabbi and of course it is a sign to do more stuff. None of it is wrong, but why are you doing it?



Central to the religious life described in talmudic sources are tefillin and mezuzah. The tefillin, usually called phylacteries in English (a misnomer derived from the Greek word meaning “amulet”), are leather boxes containing parchments, each with certain biblical passages. The boxes are attached with leather thongs to the head and arm. The mezuzah (plural, mezuzot) is a similar parchment enclosed in a container and is attached to the right doorpost of doors and entryways. (Schiffman and Potok 1994, 305-306)

And of course, there is a way to wear it and not to wear it. And the scriptures, and on and on. On Amazon, a nice left-handed set will set you back at least \$350 and, this is for men only. Are there any other rules just for this? Absolutely.

Rabbinic tradition testifies to disputes over the order of the passages enclosed in the tefillin. The evidence of the Qumran tefillin as a whole reveals fluidity in this regard: different phylacteries follow different sequences. We find the same situation in the Bar Kokhba caves, although here we find no additional passages besides the required ones. It seems that in Second Temple times, the order was not yet fixed as rigidly as it is today. (Schiffman and Potok 1994, 309)

By the way, the intent was not in the doing, but what the verse actually said. See how religion and law changes the focus. Again, the focus.

Deuteronomy 6:4–5

“Hear, Israel! The LORD is our God, the LORD is one! And you shall love the LORD your God with all your heart and with all your soul and with all your strength.” (NASB 2020)

Paul would be in full agreement with Moses, he just would not add everything else back in as others had done, but even he prior to coming to Christ would have gladly done so.

Is it really to be like what Augustine said, “love God and do as you please.” Is the law truly done and finished, even for those who love the Lord?

Don’t we need rules to know and see if our brother or sister is truly in or they are struggling. I mean after all, make sure the leather strap for the tefillin is hair up and not down.

Paul is here working to set at ease those who have a religious and legalistic mindset. The answer is, no. No rules.

He is beginning here a discussion as to why that is the case. Orr and Walther point this out to us.

“Under the gospel no law based on threat of eternal annihilation or punishment requires or prohibits any particular kind of conduct. **Christ on the cross has satisfied the requirements of the law...**The immediate inference from this is that the gates are thrown open for entry into a free territory. This situation, however, has a concealed hook in it; for it presupposes that people entering this freedom have accepted the love of God by loving him. **When one loves God, all things are permissible; but when one loves God, one loves what he loves. This means love for all others, for they are loved by God; and conduct will be regulated by this love.** Although questions of conduct are no longer under apodictic command, they must be faced with the decision as to what is advantageous—how do these actions affect the persons who will be involved?” (Orr and Walther 1976, 202)

What the law did, and still does, and religion does the same, is to establish rules for conduct based on man’s determination of what appropriate conduct for the follower of Jesus is supposed to look like. What Paul is telling us is simple, a change of realm has happened.



Romans 7:1

“Or do you not know, brothers and sisters (for I am speaking to those who know the Law), that the Law has jurisdiction over a person as long as he lives?” (NASB 2020)

In our translation, this sounds almost like cordial concern. But the Greek tells us what Paul really says. The Greek word he uses here many are familiar with, it is the word ἀγνοεῖτε (agnoeite). Yes, we do indeed get our word, agnostic from it. The word means to be “uninformed about, not to know, be ignorant (of).” (Arndt, et al. 2000, 12)

Paul has just asked the Roman Jews this question, “are you ignorant?” Paul used this same form back in Romans 6, and these are the only two places he will use this term. He is using this as a means to introduce teaching on a topic that the one who is listening in, is assumed to have knowledge about. The phrase implies that Paul is elaborating on a point he has just made. The focus on the law that now begins makes it almost certain that Paul is harking back to his assertion in 6:14b (see v. 15) that Christians are not “under law.” Paul makes this assertion almost in passing, and it cries out for elaboration—which he now gives. (Moo 2018, 436)

So, with this great intro he also is turning his attention to the Jewish believers there in Rome. “Or are you so ignorant brothers and sisters.”

Here is the assumption from Paul, they really are ignorant on what he is writing to them about.

What Paul is doing here is presenting an argument in such a way that you are forced to agree and admit the truth as Paul has taught it, or you really are ignorant of the truth. Possibly, intentionally so.

The topic he is now addressing is the law, and at this point, there is already over a 1,000 year long history with the law. God gave His law to His people and expected them to remain obedient to it. They weren't. They did not keep it. Remember what Stephen said about the law to the Pharisees and other assembled rulers in the Temple? As part of his attempt to build bridges, Stephen said the following.

Acts 7:51–53

“You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, **you who received the law as delivered by angels and did not keep it.**” (ESV)

Peter had earlier made his view on the whole idea of a follower of Jesus keeping the law in a discussion with the church in Jerusalem on the topic.

Acts 15:7–11

“And after there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, and he made no distinction between us and them, having cleansed their hearts by faith. **Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?** But we believe that we will be saved through the grace of the Lord Jesus, just as they will.” (ESV)

Paul had been there for the testimony of Peter. Now he is adding to it the real-world experiences of following and serving Jesus as a missionary and telling the Jewish believers in Rome, the law means nothing. He has already explained we are no longer under the rule of sin. Well, the law is also excluded.



Paul will use an example from marriage, but he is not talking about or teaching on marriage or divorce here. There are those who will take this and use it as such, that is not the context and that is not what he is discussing. He is going to use an example from the law and doing so to demonstrate how even the law loses authority when a death takes place.

Romans 7:2

“For the married woman is bound by law to her husband as long as he is alive; but if her husband dies, she is released from the law concerning the husband.” (NASB 2020)

This is pretty much the case no matter whose law you are looking at. The Torah, Roman law, common law, or the law of the land here today. His argument is not one that is obscure, he is using something that most folks will sit there and agree with him over it.

Death alters what was not changeable under the law. A married couple remains married unless one of the partners has died, or a divorce has taken place.

Romans 7:3

“So then, if while her husband is alive she gives herself to another man, she will be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress if she gives herself to another man.” (NASB 2020)

What was the attitude of the typical Roman or Greek to this topic?

Marcus Cato's words from the oration entitled On the Dowry, in which it is also stated that husbands had the right to kill wives taken in adultery: When a husband puts away his wife, says he, he judges the woman as a censor would, and has full powers if she has been guilty of any wrong or shameful act; she is severely punished if she has drunk wine; if she has done wrong with another man, she is condemned to death. Further, as to the right to put her to death it was thus written: If you should take your wife in adultery, you may with impunity put her to death without a trial; but if you should commit adultery or indecency, she must not presume to lay a finger on you, nor does the law allow it. (Gellius 1927, 279)

It was not officially approved in Greek and Roman culture. But they also said it was only adultery if with a married woman; but not adultery if a prostitute, a widow or any single woman. Caesar Augustus pushed legislation to strengthen and limit divorce.

In our nation, if a woman gives herself to another man while being married, she is probably on Tinder. The term used by Paul is most likely no longer a term used. I have heard fallen out of love, moved on, a fling, an affair, and on and on. The reality, she is a hussy, it is adultery. Paul is using the common conception that if both parties are alive and there is no divorce, someone has just committed adultery. But what if the husband is dead?

In all cases though, death of the spouse ended the marriage, and the living partner was then free to remarry or remain unmarried. That is what Paul is trying to bring out by example.

It is at this point, that Paul would be seeing all he is addressing nodding in agreement with what he has just said regarding marriage. And now with that agreement, he moves to verse 4.

Romans 7:4

“Therefore, my brothers and sisters, you also were put to death in regard to the Law through the body of Christ, so that you might belong to another, to Him who was raised from the dead, in order that we might bear fruit for God.” (NASB 2020)



A follower of Jesus Christ, who formerly was an observant Jew is now, due to the death and resurrection of Jesus Christ, literally the purchased possession of Jesus. He has set us free from the slavery we were under beforehand to sin, and the slavery beforehand to religion. In Christ, we are now citizens in a new realm, literally, as Jesus described to Nicodemus, "born again."

Just as a spouse is no longer held to a relationship due to death, we have gone even further. We have died to the old life and been resurrected with Jesus Christ to the new life. How much more do we need to hear to fully understand that we are dead to the law as well, dead to religion, dead to man's way and alive to Christ.

When I realized this in Bible School, it was incredibly freeing. I ceased feeling guilty if I was not in church someplace on a Wednesday. I ceased feeling guilty because I did not make it to anything other than worship of the King on a Sunday. I now went to Chapel every morning because I wanted to, not because there was a requirement to do so and yes, attendance was taken. I wanted to go and sing praises to the King and be refreshed with His word.

It changed everything for me and yet, there was not a lot I could do about it since many churches then as well as now still gather at the trough of mandatory fun and mandatory Christian service.

Years later, while on active duty, I visited a church near the base I was assigned to and only went once because, once again, I heard the list come out and the need to show up for everything no matter what but as a way to show solidarity with, not the Lord anymore, but now the pastor. I didn't go back but that is what a false teacher will do to you. They will try and guilt you into listening to them and only them to the exclusion of anyone else and they sure do not want you to do any study other than from their "approved" sources.

I recently heard that from a church in the local area and pop, off go all those old bells and whistles.

I remember having to explain to someone on staff, more than once, that yes, service is important, but where the Lord calls, not you. And please stop trying to guilt me into doing something the Lord has never called me to do.

The problem with many Laodicean churches in our area today is simple, they are all about putting "butts" in seat in order to extract revenue from those who are there and of course, it really helps if you also provide them free labor since they will intentionally understaff so as to not have to pay staff. They will say, it frees you to serve the Lord. No it doesn't, the Lord calls and He leads, not man.

There were way too many folks today in pulpits, on staff, and serving in various places who have not been called of the Lord.

Moses was called by God directly, and he fussed about and said you have the wrong guy. He actually provided five reasons why he was not the right guy. But he went.

So, Moses was convinced by God that he is the guy. His brother shows up just as God said he would, confirmation. But what about the community he is to serve back in Egypt. Moses is convinced, he takes what convinced him and talks to and shows the elders. They agree. Then they go to the people, and they agree as well and realize their prayers have been answered.

He was called, he answered the call, and it was confirmed and reconfirmed by the Lord through others. I have experienced the same being called to teach His word and to plant Calvary Chapel. God has confirmed and reconfirmed and done miracles to get us to where we are today.



I have learned He does not need my help, let Him do the work with His church His way in His time. I cannot and will not grow the church, all I can do is be faithful. The rest of it is His responsibility.

It is not duty, it is calling. It is not guilt, it is calling. It is not feeling responsible for something since no one else will do it, it is calling.

Every one of us has a spiritual gift or gifts provided by the Holy Spirit to serve His people. Let Him be the one to guide and direct you as to where and what that looks like.

By the way, Paul discovered this, so did the remnant of the Jewish nation, as well as all those we read of who were called by the Lord to a task, to include even Jonah who tried to run away from it. Paul won't express this until Romans 9, but it is what he learned, and he couches it in his discussion of the Jewish nation's majority being blinded to the gospel.

When we realize we are now citizens of a new realm, we fully get it.

Romans 11:28–32

"Many of the people of Israel are now enemies of the Good News, and this benefits you Gentiles. Yet they are still the people he loves because he chose their ancestors Abraham, Isaac, and Jacob. **For God's gifts and his call can never be withdrawn.** Once, you Gentiles were rebels against God, but when the people of Israel rebelled against him, God was merciful to you instead. Now they are the rebels, and God's mercy has come to you so that they, too, will share in God's mercy. For God has imprisoned everyone in disobedience so he could have mercy on everyone." (NLT)

The old life, the religion connected with it, or in some cases, has been added in after we came to Christ, has indeed set us free.

That first spouse is now dead and gone, the flesh, the world all that is connected to it. The law, the religion, all of it as well. We are now joined with the living Lord.

There is no need to do anything to remember what it was like beforehand. There is no need to give a nod to that old relationship. I mean, why would a person who is now remarried, decide to continue to make breakfast for the old spouse as well as the new spouse. That would be weird. Doing law or religion, once free in Christ, is just as weird.

Romans 7:5–6

"For while we were in the flesh, the sinful passions, which were brought to light by the Law, were at work in the parts of our body to bear fruit for death. 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." (NASB 2020)

Paul once again reminds us of the impact of our old citizenship while we were still serving the and living in the realm of the flesh. Everything we did, all of it, was in preparation for us to be judged at the Great White Throne.

Religion, the law, established some ground rules for life but provided nothing to effectively change the life at all. So, now comes the decision, do I continue to follow my religion, and at the same time serve my flesh, which I did just fine before someone placed this artificial construct of religion in the way. Can we make the religion more accommodating to our flesh? Sure, that is what religion has always done.

But the same result sits at the end of the road, judgment.



Sorry, no purgatory and working things out, no earning anything. Just judgment.

But, we have an out.

Romans 7:6

"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." (NASB 2020)

The judge Himself has walked into the courtroom on our behalf, announced that His death and resurrection has released us from the law, from religion since we have placed our trust in Him. And we are no longer subject to that court system at all. We have been released, "discharged or annulled from the law. Notice the paradoxes in this section. In verse 4 it was having died, they bear fruit; here in verse 6 they have been discharged, yet they serve. Today we are to serve Him, not on the basis or the motive, "I ought to do it," but now, "I delight to do it because I want to please Christ." The believer is set free, but now in love he gives himself to the Savior as he never could do under the Law. (McGee 1997, 691)

As followers of Jesus Christ, we serve, we follow, we sweat, we do all of this because, we love Jesus Christ. Jesus personally restored Peter back to fellowship, ministry and service after his failure prior to the cross when he denied Jesus multiple times. Jesus asked Peter a question that He is asking us here in Romans.

John 21:17

"He said to him the third time, "Simon, son of John, **do you love Me?**" **Peter was hurt because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You."** Jesus said to him, **"Tend My sheep."** (NASB 2020)

What we are discovering here is that as followers of Jesus Christ, we keep trying to add stuff to our salvation. Not bad stuff, but stuff none the less. Once we realize that, we toss it and once again hear our Lord ask us "do you love Me?"

Jesus restores us, forgives and provides us the power, through the Holy Spirit, to continue on in the freedom He purchased for us on the cross. This is what 1 John 1:9 is all about. Restoration. You and I cannot do this life in Christ with a list of do's and don'ts. That would be called a legal list. We are indeed the problem

Romans 7:6

"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." (NASB 2020)

As we serve and follow, it is in the newness of the Spirit. That is what being led by the Holy Spirit is all about.

John 14:16–17

"I will ask the Father, and He will give you another Helper, so that He may be with you forever; the Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains with you and will be in you." (NASB 2020)

When we come to Christ, He provides us the Holy Spirit, the downpayment that what He has started He will indeed finish and by having the Spirit in us, we now realize, we are citizens elsewhere and no longer here. We discover that we want Him to lead us, that is what helps to keep us away from religion, ritual and legal lists.



We will indeed cover this more in depth when we get there in Romans 8, but Paul talks about what the newness of the Spirit does in the life of the believer.

Romans 8:12–17

“So then, brothers and sisters, we are under obligation, not to the flesh, to live according to the flesh—for if you are living in accord with the flesh, you are going to die; but if by the Spirit you are putting to death the deeds of the body, you will live. **For all who are being led by the Spirit of God, these are sons and daughters of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons and daughters by which we cry out, “Abba! Father!”** The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” (NASB 2020)

There was a church that struggled with the law and Paul wrote to them this same message as well.

Galatians 5:16–26

“But I say, **walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law.** Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also keep in step with the Spirit. Let us not become conceited, provoking one another, envying one another.” (ESV)

Back in Romans 2, Paul talked about the Spirit and the law. This is the second time now he is having this discussion.

The real issue is the old life versus the new, the old covenant, for the Jewish believer versus the new one they are now being introduced to. For those of us who are pagans, the difference between living in the flesh and living in the light of who we are now following. Dr. Moo says the following about what Paul is saying here and leading up to.

“The essence of the old, or Mosaic, covenant, is the law as an external, written demand of God. “Serving” in the old state created by the “letter” meant not, as the Jews thought, a curbing of sin, but a stimulating of the power of sin—and “death” is the end-product of sin (v. 5). Now, though, the believer, released from bondage to the law, can serve in the new condition created by God’s Spirit, a condition that brings life (2 Cor. 3:6) and fruit pleasing to God (6:22–23).” (Moo 2018, 446–447)

Paul will talk more about the Spirit; we have already had a preview from Romans 8. But for us to fully appreciate the freedom we now have in Jesus and being Spirit led, what was it like beforehand?

Romans 7:7–12

“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.” (NASB 2020)

What we get here, beginning in verse 7, is the climax to the problem with the law. The law is indeed “God’s law” (Romans 7:22) and he will tell us it is good (Romans 7:12,16) as well as “holy,” “just” (Romans 7:12) as well as “spiritual” (Romans 7:14). How could something that is intrinsically good, be the pointer to sin as much as Paul tells us.

It all has to do with our sin nature again and that, we will pick up on next time.

The big news we see today though, is that Jesus Christ has provided us freedom from our old way of life, given us a new way of life and the, through the Holy Spirit, the empowering to live free for Him. All we must do is believe.

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.

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