

Studies in Romans

Chapter 7:1-4 Review; Chapter 7:4-20

Review:

Romans 1-3:20 defines fully our sinfulness and need of a Saviour.

3:21-31 states the glorious gospel of our Lord Jesus and the humility that should come to those so blessed.

4:1-25 amplifies and defines further the doctrine of justification by faith using the faith and justification of David and Abraham as an examples.

5:1-11 declares the benefits of our justification.

5:12-21 teaches that through Adam's disobedience, we all died. Through the obedience of Christ, all His people are made righteous. This passage reviews the surpassing blessings of Christ.

6:1-23 states the theology of why sin does not have dominion over us and strong exhortations for us to give our whole selves to righteousness living.

Reference	Notations
<p>Rom 7:4-20 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another to Him who was raised from the dead, that we should bear fruit to God.</p> <p>(5) For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.</p> <p>(6) But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.</p> <p>(7) What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "YOU SHALL NOT COVET."</p> <p>(8) But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.</p> <p>(9) I was alive once without the law, but when the commandment came, sin revived and I died.</p>	<p>See Phil 3:6</p>

<p>(10) And the commandment, which was to bring life, I found to bring death.</p> <p>(11) For sin, taking occasion by the commandment, deceived me, and by it killed me.</p> <p>(12) Therefore the law is holy, and the commandment holy and just and good.</p> <p>(13) Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.</p> <p>(14) For we know that the law is spiritual, but I am carnal, sold under sin.</p> <p>(15) For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.</p> <p>(16) If, then, I do what I will not to do, I agree with the law that it is good.</p> <p>(17) But now, it is no longer I who do it, but sin that dwells in me.</p> <p>(18) For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.</p> <p>(19) For the good that I will to do, I do not do; but the evil I will not to do, that I practice.</p> <p>(20) Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.</p> <p>(21) I find then a law, that evil is present with me, the one who wills to do good.</p> <p>(22) For I delight in the law of God according to the inward man.</p> <p>(23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.</p> <p>(24) O wretched man that I am! Who will deliver me from this body of death?</p> <p>(25) I thank God through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.</p>	<p>Psa 19:7</p> <p>“How evil must that thing be which works the greatest evil through that which is the perfection of righteousness!”—Exposition of the Epistle to the Romans, Robert Haldane</p> <p>See 1 Thess 2:10</p> <p>See 1 Cor 9:21</p>
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Hodge on Romans 7:4 - This form of expression is probably used because the death of Christ, in which we died, was an act of violence. He was put to death, and we in him. To be slain to the law, means to be freed from the law by death. Death, indeed, not our own, but ours vicariously, as we were crucified in Christ, who died on the cross in our behalf, and in our stead. It is therefore added, by the body of Christ, i.e., by his body as slain.—Commentary on the Epistle to the Romans

Thomas and Steele p. 58 – Note well the contrast between the *willing* servant of sin in 6:16,17 (he is lost!) and the *unwilling* servant of sin in 7:14-25 (he is saved!).

From Hodge's analysis of Romans 7:14 - THE apostle, having exhibited the operation of the law in producing conviction of sin, comes now to show its effect on the mind of the believer. It cannot secure his sanctification. The cause of this inability is not in the evil nature of the law, which is spiritual, ver. 14, but in the power of indwelling sin; "I am carnal," says the apostle, "sold under sin," ver. 14. As this is not only a strong, but an ambiguous expression, Paul immediately explains his meaning. He does not intend to say that he was given up to the willing service of sin; but that he was in the condition of a slave, whose acts are not always the evidence of his inclination. His will may be one way, but his master may direct him another. So it is with the believer. He does what he hates, and omits to do what he approves, ver. 15...

The acts of a slave are indeed his own acts; but not being performed with the full assent and consent of his soul, they are not fair tests of the real state of his feelings. The propriety and truth of this representation of the state of the believer, and of the influence of the law, is reasserted and confirmed in vers. 18-20.—
Commentary on the Epistle to the Romans

From Hodge's commentary section on Romans 7:14 In this sense of the phrase it is equivalent to what is said of the unrenewed in the preceding chapter, that they are the δούλοι τῆς ἁμαρτίας, the slaves of sin. From this kind of bondage believers are redeemed, Romans 6:22. But there is another kind of bondage. A man may be subject to a power which, of himself, he cannot effectually resist; against which he may and does struggle, and from which he earnestly desires to be free; but which, notwithstanding all his efforts, still asserts its authority. This is precisely the bondage to sin of which every believer is conscious. He feels that there is a law in his members bringing him into subjection to the law of sin; that his distrust of God, his hardness of heart, his love of the world and of self, his pride, in short his indwelling sin, is a real power from which he longs to be free, against which he struggles, but from which he cannot emancipate himself. This is the kind of bondage of which the apostle here speaks, as is plain from the following verses, as well as from the whole context and from the analogy of Scripture
—Commentary on the Epistle to the Romans

Robert Haldaine on Romans 7:14 - The view, however, which he gives, through the remainder of the chapter, of this working of sin in his members, in no respect contradicts his assertion in the preceding chapter, that believers are 'dead to sin;' for there he refers exclusively to its guilt, but here to its power. Nor does it contradict his affirmation that sin should 'not have dominion' over them; for, notwithstanding the struggle he describes, proving the power of the law of sin in his flesh, he asserts that with his mind he serves the law of God; while he expresses his conviction that even from that power of indwelling sin God would finally deliver him. From all this we see how naturally the Apostle was conducted to detail in what follows his own personal and internal experience, both past and present, which formed also so full an illustration of his leading argument throughout the whole of the previous part of the Epistle, of the impossibility of a just law justifying those by whom it is not perfectly obeyed.—Exposition of the Epistle to the Romans

John Gill on Romans 7:14 - **He adds, "sold under sin"; he did not "sell himself" to work wickedness, as Ahab, [1Ki 21:25](#), and others; he was passive and not active in it; and when at any time he with his flesh served the law of sin, he was not a voluntary, but an involuntary servant; besides, this may be understood of his other I, his carnal I, his**

unrenewed self, the old man which is always under sin, when the spiritual I, the new man, is never under the law of sin, but under the governing influence of the grace of God.