

THE BOOK OF ROMANS

"Law and Sin"

Romans 7:7-13

May 4, 1986

INTRODUCTION

1. Great statements are made about the law: a. No justification by law (3:20). b. Law entered so offense would abound (5:20). c. Believers are not under law (6:14).
2. In reverse order of above, this chapter takes up three thoughts: a. How is one delivered from the law? (vv 1-6). b. If law makes sin abound, is law sinful (vv. 7-13). c. No man is delivered from flesh by the law (vv. 14-25).
3. Consider what the law reveals, yet not being sinful of itself:

1. The FACT of Sin v. 7

- a. Stated

The law itself is not sinful Paul cries such a thought should be banished, perished. But the law does reveal sin. The verb "know" means experiential knowledge.

- b. Illustrated

The 10th commandment (of the decalogue) is quoted. It should be noted that "lust, covet, and concupiscence" of the KJV are all the same root which means "desire." Here is a ban on every human desire. What a sweeping statement (not only illicit desire, irregular desire, or desire after what is forbidden). It was desire itself that was forbidden, not the thing wished for. What a burning word!

2. The OCCASION of Sin v. 8

Sin, the principle, embedded in every human breast, finds occasion or an excuse to do what it wants to do through the commandment. In essence: the law becomes a starting point from which to rush into sinful behavior. The sin principle is present but inactive (not non-existent) apart from law. Law makes the reality of sin in the heart to dawn upon the soul. The outward commandment shows the inward corruption.

3. The POWER of Sin v. 9

- a. At conversion v. 9a

The once-for-all deliverance, apart from the law, came to Paul on the Damascus Road. He met the Lord once for all at that point in His life (cf. Acts 9, 22, 26).

- b. After conversion v. 9b

Now following his life-transforming experience

of salvation, Paul comes to a crisis. Many call this coming under conviction regarding holiness or sanctification. What happened? The commandment (law) showed Paul the persistence of indwelling sin. It revived! The sin principle never is eradicated this side of heaven.

4. The EFFECT of Sin v. 10

Three times (vv. 9, 10, 11) Paul notes his utter death. Obviously, this is not physical death, but it was the death of all his hopes in the flesh, in himself. Thus, the law which aimed at life actually "was found by me" (aorist passive and emphatic personal pronoun) to be unto death. What a discovery. The law is no help toward holiness.

5. The DECEITFULNESS of Sin v. 11

The verb deceive really means to beguile. It means to make one completely lose his way. In so doing, sin made a clean job and killed off Paul. The hopes of the flesh (resolutions to quit this or that just do not work). Why? The sin nature slays. Who say so? God does. Don't deny it!

6. The SINFULNESS of Sin v. 13

Sin's hideousness is seen in full. How? By the commandment. Sin is seen for what it really is-- something exceeding sinful. As the law gives fresh commands, indwelling sin opposes it more.

CONCLUSION

What then is the law, if it is not sinful? Four words are used (vv. 13, 14a). It is holy for it discloses sin. It is just (righteous) because it condemns sin to death. It is good because its purpose is spiritual (life). It is spiritual because it is divine. But no law can ever save or produce a holy life. Salvation and sanctification are not the work of self, but God.