**Sermon Title: The Powerlessness of the Law on the Christian**

**Sermon Text: Romans 7:1-6**

**Sermon Purpose: To make clear that having died with and in Christ, the believer is no longer under the power of the law.**

**Sermon Proposition: There are 4 ways Paul addresses this new reality.**

**Introduction:** Having died with Christ, the believer is not under the condemnation, penalty, and mandates of ceremonial law. Because the believer is dead to the law, because they are “married” or “United” to Christ. This does not mean the believer is free from the moral aspects of the law. (6:14) The central theme of Chapter 7 is the law, the word occurs 27 times in 25 verses.

**I. The evidence is that law rules a person only while they live. V.1**

**II. The example death breaks ones relationship and enables the start of another. V.2-3**

**III. The exhortation the believer is now no longer “married” to the law, they are now “married” to Christ. V.4**

**IV. The edification on the consequences of the old and new relationships. V.5-6**

**I. The evidence is that law rules a person only while they live. V.1**

 Paul writes to those who know the law. Although Paul intends to include God’s written law, he is not particularly referring to any specific law code, but a principle that is true of all law – Greek, Roman, Jewish, or Biblical.

 The term dominion refers to the idea of jurisdiction. No matter how serious a criminal’s offense may be, he is no longer subject to prosecution and punishment after he dies.

**II. The example death breaks ones relationship and enables the start of another. V.2-3**

 Paul uses the illustration of marriage to provide an example, based on the point he just made in (v.1) about law’s jurisdiction.

 The law that governs a married person’s action no longer has any jurisdiction over her once her husband dies. Widows are free to marry again, and Paul even encourages younger widows to remarry as long as their potential mate is a believer.

 **1 Corinthians 7:39** A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

 **1 Timothy 5:14** Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.

**III. The exhortation the believer is now no longer “married” to the law, they are now “married” to Christ. V.4**

 Believer’s have died to the old self (6:2-6), but they have also died to the law and are free to marry another, and bear fruit for God. The death of Messiah is the means by which we died to the Mosaic law.

 **Galatians 3:13** Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree "),**14** that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

 **Colossians 2:14** having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

 A. The **mandate** - The believer “was made to die,” translates the aorist tense of (thanatoo), which emphasizes the completeness and finality of death. The verb is also passive, “have been made to die” by God’s divine power and act, is the thought. V.4a

 B. The **means** – Because, as the substitute for sinner, Jesus Christ suffered the penalty of death that the law demanded. V.4b

 C. The **mission** – Just as the widow in Paul’s example (vv.2-3) was freed to remarry, the believer has been freed from his hostile relationship to the law that condemned him, and can now be remarried, this time to Christ. V. 4c (**2 Cor 11:5; Eph 5:24-27**)

 D. The **message** – Salvation brings a complete change of spiritual relationship. Just as remarriage after death of a spouse brings complete change of marital status. Believers are no longer married to the law, but are now married to Jesus Christ, the divine Bridegroom of His Church. V. 4d

 (**Eph 5:24-27**)

 E. The **manifestation** – A transformed life that manifests new attitudes (Gal 5:22-23) and new actions (**John 15:1** "I am the true vine, and My Father is the vinedresser. (Joh 15:1 NKJ) **2** "Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. ) v. 4e

 **Philippians 1:11** being filled with the fruits of righteousness which *are* by Jesus Christ, to the glory and praise of God.

 **2 Corinthians 5:21** For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

 **Galatians 2:19** "For I through the law died to the law that I might live to God. **20** "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

 **Ephesians 2:10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

**IV. The edification on the consequences of the old and new relationships. V.5-6**

 A. The **need** for a new relationship. V.5

 Scripture uses this term in a non-moral sense to describe man’s physical being (***John 1:14*** *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*), and in it is also used in a morally evil sense to describe man’s unredeemed humanness. (**Rom 6:6; Rom 8; Gal 5; Eph 2**). i. e., that remnant of the old man which will remain with each believer until each receives his or her glorified body. (***Romans 8:23*** *Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*). In the flesh here describes a person who is able to operate only in the sphere of fallen mankind, an unredeemed, unregenerated person. Believers can never be in this domain again, as a way of life or positionally.

 Passion of sins – refers to the overwhelming impulse to think or do sin, or evil, which characterizes those who are in the flesh.

 **Ephesians 2:3** among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

 The law arouses this passion of sins in the members. The unbeliever’s rebellious nature is awakened when restrictions are placed on him and make him want to do the very things the law forbids. (**v.8; 1:32**)

 The sinful passions at work in the members of the unbeliever produces a harvest of eternal death. (**5:12**)

 **Galatians 6:7** Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. **8** For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

 B. The **consequence** of the new relationship. V.6

 This is not freedom to do what the law forbids (**6:1, 15; 8:4**), but refers to freedom from the spiritual liabilities, penalties, and fruit of hostility of God’s law. Because believers have died in Christ when He died (**6:2**) the law with its condemnation and penalties no longer have jurisdiction over them. (**vv.1-3**)

 1. Believers serve in newness of the **Spirit**.

 Serve is a verb from the word “bondservant” here it is parallel to being slaves of righteousness (**6:22**), thereby emphasizing that this service is not voluntary. Not only is the believer able to do what is right, he will do what is right.

 Newness of the Spirit – refers to a new state of mind which the Spirit of God produces, characterized by a new desire and ability to keep the moral law of God. (**8:6**)

 2. Not in the oldness of the letter of the **law**.

 As a new creation in Jesus Christ, believers serve as slaves (Greek dowlcuein) in a new way, in a new power from the Holy Spirit, not as an old man (6:6) laboring vainly under the letter of the law, rather than by the power of the Spirit.