

**Prayer:**

**Slide # 1**  
**Romans**

**Theme:** The Righteousness of God – The Gospel of God

**Outline:**

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39  
God’s holiness – man’s sinfulness – 1:18-3:20  
Justification by grace through faith – 3:21-5:21  
**Sanctification of the believer – 6:1-8:39**
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

Paul in Romans very methodically presents the truth of the gospel.

**Slide # 2**

**Paul’s Flow of Thought in Romans...**

- Universal Sin Problem (Rom. 1b-3a)
- Justification by Faith Alone in Christ (Rom. 3b- 4)

**Resultant Position:**

- Solidarity/Union/Identification with Christ (Rom. 5)
- **Position in Christ Illustrated...**
  - A. Baptism (Spiritual) – Rom. 6:1-14
  - B. Slavery – Rom. 6:15-23
  - C. Marriage – Rom. 7:1-6

Paul, in the main part of Romans, is showing us three things:

1) He is showing us how to be saved through FAITH in Christ – Justification is by faith alone. 2) He is showing us on the basis of FAITH our established POSITION of being in Christ and what that means, and 3) He is showing us how we should then live.

### **Slide # 3**

***Justification*** by Faith – Rom. 3-4

***Solidarity*** with Christ – Rom. 5

***Sanctification*** – Rom. 6-8

Paul emphasizes that being saved by faith is a whole lot more than just being forgiven. It results in a changed life – all the relationships of life are changed.

In Romans 6 Paul emphasizes that our relationship with sin has changed and now in Romans 7 he emphasizes that our relationship with the law has also changed. In Paul's mind SIN and the LAW are very closely related.

### **Slide # 4**

**1 Corinthians 15:56 (NKJV)**

**56** The sting of death is sin, and the strength of sin is the law.

The word sin is found 17 times in chapter 6 and the word law is found 19 times in chapter 7. A great comparison is to read the first 6 verses in each chapter which will give you the flavor of what Paul is saying in relation to both sin and the law and how they are so closely related.

Believers have two great issues: Now that we are saved by grace alone through faith alone in Christ alone, how does our grace position relate to sin? This is so important because we all still wrestle with sin. Secondly, how does being under grace relate to law? As true believers we now want to please God, but how does that relate to the law? These are great questions.

There may be some Christians who understand justification by faith, and they understand that because of our identification with Christ, we are no longer in bondage to sin; but what about the law? They may think they are saved by faith, but now we have to try and live under the law to please God. That is what Paul is dealing with here in Romans 7.

And Paul shows that we, as Christians, are now dead to both sin and the law. We are saved by grace through faith (Eph. 2:8-9), and we live by grace through faith (Gal. 2:20). We are under grace all the way in relation to both justification and sanctification.

And right here is the problem in the minds of some people. They think that GRACE does not adequately deal with the problem of SIN. But Paul is arguing that properly understood it does!

### **Slide # 5**

#### ***Romans 7:1-6***

- v. 1 The Rule of Law broken by DEATH
- vv. 2-3 The Principle Illustrated in Marriage
- vv. 4-6 Application is Made & Explained

As newborn Christians, the tendency is often to be lawish or legalistic in the state of immaturity. We know we are saved by faith but then we want to live by law. Some never seem to grow out of this. Keeping lists of dos and don'ts is easy. It doesn't require much thinking. And it is easy to gravitate to this! But this quickly morphs into ugly legalism.

There are really two extremes in Christianity. There are those who think GRACE gives a license to sin. That is what Paul dealt with in chapter 6. And then there are those who while understanding we are saved by GRACE, then think we should live under law to please God. Both of these are DEAD wrong.

### **Slide # 6**

***License*** (Skewed orientation)

***Legalism*** (Self-oriented)

**Love** (Spirit-oriented)

#### **Romans 7:1–6 (NKJV)**

**1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?**

The word “Or” connects back to Romans 6:14 and continues the thought of what he stated there.

**Slide # 7****Romans 6:14 (NKJV)**

**14** For sin shall not have dominion over you, for you are **not under law but under grace.**

Paul is now going to explain what it means to not be under law but rather under grace.

It is thought that the church in Rome was largely Gentile with also a good representation of converted Jews. When Paul says that he speaks to them as “***those who know the law***” he very possibly is speaking simply to the principle of law – whether it be the law of God or civil law.

Paul uses the word law in several different ways in Romans 7 and 8. In each case, we need to consider the context to see what nuance is in view.

**Slide # 8** (LAW AS USED BY PAUL...)

1. Law as a governing principle (7:1, 21, 23...)
2. The Mosaic Law (7:7)
3. The whole of the OT Scriptures (7:22)

In view here in verse 1 Paul is speaking generally of the principle of law as a governing principle.

The principle of law is consistent in that it is only binding while a person is alive. When people die we no longer hold them accountable for anything. The legal principle of the binding force of law is only applicable to the living.

**John Wycliffe who died in 1384** is often referred to as “the Morning Star of the Reformation.” He exposed many of the heretical errors in the Roman Catholic Church and had a passion for translating the Bible into English so that even the common man could read the Bible for themselves. He said, “Believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which all may understand.”

He was a strong promoter of the first complete translation of the Bible into English. To one critic he said, “If God spare my life, ere many years pass, I will cause a boy that driveth the plow shall know more of the Scripture than you.” The Pope and the leaders in the Roman Catholic Church so hated Wycliffe that they decreed after his death that his remains should be dug up and burned. And so, 44 years after his death in 1428, they dug him up and burned him.

But do you think Wycliffe cared? He was long dead to them and it didn't matter what they did. The law only has rule over a person for as long as they live. After they die there is nothing more the law can really do to them. The law at that point has no real effect on them.

However, while a person is living the principle of LAW does have dominion over them. The word "dominion" is a form of the Greek word "kurios" meaning lord. While a person is living the law is LORD over them – it rules over them. But when a person dies that relationship with the law is ended.

The good news is you do not have to obey any of the tax laws of the land, the bad news is you have to die to get into that position. The law has no authority over a dead person!

Paul now goes on to illustrate this truth by marriage.

**2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.**

Paul is not here dealing with a full-orbed theology of marriage, divorce, and remarriage. He is simply using the institution of marriage in the norm as an illustration. He is not dealing with exceptions (which there are some), but rather speaking in terms of the norm to make his point.

[Paul's] intent was not to give binding instruction on divorce. To understand this text as representative of Paul's view of divorce is ill-advised. – ***The Moody Bible Commentary***

In the norm, a woman who is married to a husband is bound by law to her husband for as long as he lives. A married couple remains married until one of them dies. However, if the husband dies, then the woman is released from the law of her husband.

This is the norm according to law. A couple is married until one of them dies. But upon death, they are no longer married. This illustration is simple and straightforward.

The point Paul is making with the marriage illustration is that the law of marriage is binding until death. However, death breaks the legal bond of marriage. At death, the obligations of marriage are no longer in place.

The central point of verse 2 is that DEATH frees from the law.

**3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.**

If, while married to her husband, the wife marries another man, she is to be called an adulteress. Paul's point here is that a wife cannot have TWO husbands at the same time. She can't be faithful to her husband and marry another man at the same time. She can't have it both ways.

The law of marriage does not allow for two husbands. The only way out is DEATH. The only way out where this wife can marry another man is for the husband to DIE!

However, if the husband dies then she is FREE from the law of marriage. In that case, she is no adulteress even though she marries another man. Death breaks the marriage bond to where she is now free to remarry.

**Footnote:** Paul is not here presenting a strict analogy but simply emphasizing that DEATH breaks the law of marriage which frees up the surviving spouse to remarry. Also, Paul shows that the law of marriage does not allow for two spouses simultaneously. The only way one can have a different spouse is for a DEATH to take place.

Paul is now going to take the principles illustrated in regard to the marriage union and apply them to the believer in Christ.

**4 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.**

The word "therefore" builds on what Paul has just said. It makes spiritual application of the DEATH and remarriage principle Paul has just stated.

Brethren refers to fellow believers. Paul is here dealing with the spiritual position of believers in Christ.

Paul says we have become DEAD to the law. The law is not dead to us, but we are dead to the law.

And the way this happened was **“through the body of Christ”** meaning Christ’s physical death on the cross. This harmonizes with what Paul has already taught in chapter 6 – that the believer is now in solidarity or union with Christ’s death. When Christ died – we died with Him. His death as our representative was our death (cf. Gal. 3:13-14).

### **Slide # 9**

#### **Romans 6:6 (NKJV)**

**6** knowing this, that our old man was **crucified with Him**, that the body of sin might be done away with, that we should no longer be slaves of sin.

#### **Romans 6:8 (NKJV)**

**8** Now if **we died with Christ**, we believe that we shall also live with Him,

In Romans 6 the emphasis is that Christ died to sin (6:10) while the emphasis here in Romans 7 is that Christ also died to the law (7:4). Neither sin nor the law any longer has any jurisdiction over Him. And then, by way of solidarity, neither sin nor the law has any jurisdiction over the believer either. What applies to Christ applies to us since we are now in union with Him.

What Christ did on the cross not only freed us from the penalty of sin but also separated us from the rule of the law. We are now sin free and we are law free – that is in terms of the Mosaic Law. We are not under that at all.

### **Slide # 10**

#### **Colossians 2:14–17 (NKJV)**

**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 [***THE PENALTY OF SIN***].

**15** Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

**16** So **let no one judge you** in food or in drink, or regarding a festival or a new moon or sabbaths [***THE RULING AUTHORITY OF THE LAW***],

**17** which are a shadow of things to come, but the substance is of Christ.

We are not under the law, we are now under Christ.

The marriage arrangement with the law required a DEATH – and that DEATH was Christ's death which was our death. And this needed to be in place so that we might get remarried. There had to be a DEATH to the law so that we might be MARRIED to Christ.

In applying the illustration, we must not press each detail with exact literalness. For example, neither the husband nor the wife represents the law. The point of the illustration is that just as death breaks the marriage relationship, so the death of the believer with Christ breaks the jurisdiction of the law over him. – **William MacDonald**

Marriage to Christ cannot co-exist with marriage to the law. That would be spiritual adultery. You can't be committed to Christ and committed to the Mosaic law at the same time. Now Christ is to be Lord of your life – He is your husband - not the law.

In conversion, we are now dead to the law and married to Christ. This was made possible because of our spiritual union with Christ in His death. We died with Him and we are also raised in solidarity with Him to new life.

We are now MARRIED to Him who was raised from the dead. That makes for a very LIVELY marriage indeed! It is full of life.

### **Slide # 11**

**1 Corinthians 6:17 (NKJV)**

**17** But he who is joined to the Lord is one spirit with Him.

In Ephesians 5 Paul emphasizes that the marriage relationship is a picture of Christ and the Church. After describing the role of the husband and wife in marriage he says...

### **Slide # 12**

**Ephesians 5:32 (NKJV)**

**32** This is a great mystery, but I speak concerning Christ and the church.

**2 Corinthians 11:2 (NKJV)**

**2** For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.



Believers in Christ are now dead to the law and married to Christ.

**I have been married** for almost 40 years. And the one thing I know about marriage is that it CHANGES YOUR LIFE. If you get married I can promise you one thing – it will change your life. Every married person in the world knows this to be true.

And that is Paul's point – being married to Christ has forever changed our lives. It has changed our relationship with sin and it has changed our relationship to the law.

**Picture a woman** married to a demanding, perfectionistic man. He's the kind who takes a white glove and wipes it on the top of the door molding to see if it has been dusted. She lives in constant fear that she will not please him. But then (much to her relief) he dies. Sometime later, she meets a loving, kind, and caring man. They fall in love and get married. Now she still cleans the house and cooks the meals, but she does it joyfully out of love, not dutifully to meet the demands of an impossible tyrant. The analogy breaks down, in that the law did not die. Rather, we died to it. But, we no longer have to strive in vain to meet its impossible demands as the grounds of our acceptance with God. Rather, Christ met those demands for us and we are joined to Him in love. We still live to please Him, but our whole motive has changed from duty that condemned us to love that accepts us. – **Steven Cole**

When a couple gets married the normal expectation is that they will produce offspring. When we are married to Christ the normal expectation is that we will bear spiritual fruit to God. Note Paul states the purpose of marriage to Christ is that “***we should bear fruit to God***” (Rom. 7:4). This corresponds with what he said in Romans 6:22.

### **Slide # 13**

#### **Romans 6:22 (NKJV)**

**22** But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

#### **Romans 7:4 (NKJV)**

**4** 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.

A KEY purpose of our being free from the law and married to Christ is so that we might produce fruit unto God (Jn. 15:5-8; Gal. 5:22-23; Phil. 1:11).

### **Slide # 14**

#### **John 15:5 (NKJV)**

**5** “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

#### **John 15:8 (NKJV)**

**8** By this My Father is glorified, that you bear much fruit; so you will be My disciples.

Are you married to Christ? Where is the fruit? The expectation is that if we are married to Christ, there will be spiritual fruit, such as seen in the fruit of the Spirit. Not all will bear the same amount of fruit – but the expectation is that all will bear some fruit. The Bible is clear that “He who has begun a good work in you will complete it” (Phil. 1:6).

Paul now draws a CONTRAST between our position prior to salvation and the position we now have after conversion.

**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.**

The description of “in the flesh” is descriptive of our position of being in bondage to our sin nature before we were saved. At that time our flesh (sin nature) controlled our lives. In Rom. 6:20 Paul described this as being “slaves of sin”.

In Romans, Paul makes a distinction between the lost who are “in the flesh” and the saved who are “in the Spirit.”

### **Slide # 15**

#### **Romans 8:9 (NKJV)**

**9** But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

“In the flesh” is the very opposite of being “in Christ”. The sphere we are in emphasizes the major controlling reality of our lives.

A believer can yield to the flesh and do deeds of the flesh (cf. Rom. 6:12; Gal. 5), but the believer cannot be “in the flesh” (cf. Eph. 2:3). Being in the flesh is the idea of being controlled by the sin nature -as in the sense of being in bondage to it.

In our unsaved state of being dominated by the flesh, we had our sinful passions aroused by the law. And even now, as believers, we still have the flesh, and we still struggle with this, as we will note further in chapter 7. But we are no longer in bondage to it.

The law did a couple of key things. 1) The law exposed sin by putting a magnifying glass on it (so to speak). As Paul said in Romans 3:20, “by the law is the knowledge of sin.”

But the other KEY thing the law did was to stimulate sin. The flesh is aroused by the law. There is something in the sin nature that responds to law by wanting to break the law. The law breeds rebellion. Give the sin nature a law and it wants to break it.

**Some time ago** I read a story that went something like this. There was a college campus that was sprawled out over several acres of land, and part of the patchwork was that part of the campus intersected with the pasture of a farmer. The farmer put a sign up “No Trespassing” – not wanting the students to cut a path across his property to the other side of campus. But the students paid no attention to the sign. So the farmer got creative and put up a sign that said, “Beware of the Bull”. That took care of the problem! Isn’t that just like human nature? Give it a law, and it feels enticed to break it, but on the other hand, it does respond to self-preservation.

### **Slide # 16**



**A dad and his young son** went to a basketball game. The little boy was only about 4 years old but certainly old enough to understand basic instructions. The dad had seats up higher but the little boy had a friend and his family that was seated on the front row.

As boys like to do they wanted to be together. So the dad agreed but on this condition. He showed his little boy where the line of the court was and very clearly instructed him that he was not to cross that line at all.

Well, the dad left the boy there on the front row with his friend and family and went up to his seat. When he got up there, he looked down, and to his dismay, he saw his sweet little boy looking over his shoulder and contemplating putting his foot over the line. That is so human!

The law instead of stopping sin, actually feeds the flames. The flesh has what I call “The forbidden fruit syndrome”. It is lured by forbidden fruit! It feels drawn to cross the line.

The flesh never saw a line it didn’t want to cross. Somehow this forbidden fruit promises to satisfy, but it never does.

In our unsaved state, the flesh had a field day in our lives, working in our members to bear fruit to death. This was nothing but the bad fruit of disobedience that ends in death!

Married to the law we brought forth “fruit to death” (v5) which is in contrast to now being married to Christ and bearing fruit to God (v. 4).

Who you are married to really does make a difference. Being married to the law is a very unhappy marriage that carries with it a death culture.

Have you ever known a happy legalist? They are miserable people. They are critical and self-righteous. In 2 Cor. 3:7 Paul called the law a “ministry of death”.

And for a Christian to try and live under the law is nothing but frustration.

### **Slide # 17**

#### **Acts 15:10 (NKJV)**

**10** Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

The law can never conquer sinful passions – it only exposes and arouses them. Note the combination here of LAW, SIN, and DEATH. The flesh/law stimuli is still a reality; but we need to remember that we are now dead to the law – we don’t have to give into that stimuli.

**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.**

**But** is a contrast word. We are no longer under the domination of the flesh stimulated by the law combination. Yes, we still feel its pull – which Paul will deal with later on in the chapter. But we have been delivered from the dominion of the law – the lordship rule of it. We have died to it.

But being delivered from the law and its rule through the flesh, does not mean we are under NOTHING. We are now under grace which has ushered in new realities with new desires.

Note the twin themes of Romans 6 and 7 as compared by George Zeller.

### **Slide # 18**

	<b>Romans 6</b>	<b>Romans 7</b>
<b>Key Word in Chapter</b>	<b>SIN</b> (see verses 1, 2, 6, 7, 10, 23) 11 times	<b>LAW</b> (see verses 1-14, 16, 22, 25) 18 times
<b>The Believer's Relationship</b>	The Believer's Relationship to Sin	The Believer's Relationship to Law
<b>Dominion</b>	Sin has dominion (6:14)	The Law has dominion (7:1)
<b>Death</b>	I died to sin (6:2)	I died to the law (7:4)
<b>Freedom</b>	Free from sin (6:18)	Free (delivered) from the law (7:3,6)
<b>Newness</b>	Walk in newness of LIFE (6:4)	Serve in newness of SPIRIT (7:6)
<b>Fruit of the Flesh Fruit of the Spirit (God's LIFE)</b>	Romans 6:21 Romans 6:22	Romans 7:5 Romans 7:4

Note the emphasis in Romans 7:1-6 is all about our former bondage to the law and now being freed from it.

### **Slide # 19**

The Issue of the LAW...

- v. 2 – bound by the law....released from the law
- v. 3 – freed from the law
- v. 4 – dead to the law
- v. 5 – sinful passions aroused by the law
- v. 6 – delivered from the law...died to what we were held by

The law sounds like something horrible, but in truth, the problem was our sinful self. As Paul will go on to show, this is not a law problem.

We ourselves needed to die. We needed to die to sin, and in dying to sin, we died to the law – as seen in our union with Christ.

And that reality has now freed us up to serve in a whole new way – in the newness of the Spirit instead of the oldness of the letter.

The oldness of the letter is a way of saying under the law of Moses. We are no longer serving under the threat of the law. We are no longer serving in an outward mechanical manner that lacks any inward power. We are no longer all the ceremonial rules and regulations.

Rather, grace has ushered in a whole new arrangement. It is not performance-based but rather relationship-based. We are now in a faith relationship with Christ. It is a grace relationship based on LOVE instead of LEGALISM.

We now feel the pull of our married GRACE relationship with Christ. The word “serve” in Romans 7:6 is actually a form of the Greek word “doulos” which literally means “slave”. Literally verse 6 says, “that we should serve as slaves in the newness of spirit”. Grace moves us to serve in this way. We now serve out of gratitude and out of love.

In a good marriage you serve your spouse out of love – you want to serve them – not because you have to – but because you love them.

The NT assumes we love Jesus!

### **Slide # 20**

#### **1 Corinthians 8:3 (NKJV)**

**3** But if anyone loves God, this one is known by Him.

#### **1 Corinthians 16:22 (NKJV)**

**22** If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

1<sup>st</sup> Peter 1:8 says of Jesus, “whom having not seen you love.” It is a given. 1 Jn. 4:19 says, “We love Him because He first loved us.” On some level, all believers love Jesus and want to serve Him.

And here is the amazing thing. What the law was unable to do, God in GRACE by His Spirit is able to accomplish in and through us as we walk in the Spirit. The problem is we are not consistent in our walk – but when we walk in the Spirit we fulfill the righteous demands of the law.

### **Slide # 21**

#### **Romans 8:4 (NKJV)**

**4** that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

#### **Romans 13:8–10 (NKJV)**

**8** Owe no one anything except to love one another, for he who loves another has fulfilled the law.

**9** For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”

**10** Love does no harm to a neighbor; therefore love is the fulfillment of the law.

We are not under the law of Moses but we are under the law of Christ which is really the law of love (Gal. 6:2). And we are now able to fulfill the moral love aspects of the law of Moses because we have the Spirit empowering us. The fruit of the Spirit is first love. We can live this way because of the new system of GRACE we are now under.

But then note this: When Paul says ***“that we should serve in the newness of the Spirit”*** this phrase can be understood a couple of different ways. Most understand the word “Spirit” here to be in reference to the Holy Spirit – which is why it is capitalized. That is certainly possible.

However, very literally, the word “spirit” does not have the definite article. It very literally reads, “serve in the newness of spirit” which grammatically could just as well refer to the new spirit we now have in conversion – in the sense of our new nature.

Note a couple of things. Paul used very similar language in Romans 2:29 where he said a true Jew is one inwardly whose “circumcision is that of the heart, in the spirit, not in letter. Certainly, the Holy Spirit is involved here, but the emphasis at this point is that this takes place in the sphere of the spirit (in the hidden place of the heart) and not in the sphere of the letter – which is to say the outward legality in conformity to the letter of the law.

I think we may have this same type of emphasis here in Romans 7:6 (cf. Jn. 4:23; Phil. 3:3). And a key reason I think this is because of the flow of thought in Romans 7. Paul, in very short order, is going to move to the reality of great frustration and the struggle with indwelling sin. He does not really get to the power of the Holy Spirit which gives us victory until we get to chapter 8.

So, I take it the newness of spirit relates to our new nature that comes about as a result of being dead to sin and the law and now being married to Christ. As believers, our spirit is now one spirit with the Lord (1 Cor. 6:17). We are now in our spirit “partakers of the divine nature” (2 Pet. 1:4).

The “sinful passions” of the old sin nature in verse 5 are in contrast with “the newness of spirit” (the new nature) in view in verse 6.

But here is the thing: Although we have a new nature and we now desire to serve in the newness of this reality; still we within ourselves lack power. As new creations in Christ we have holy desires related to the new nature, but the new nature by itself lacks power. This is the frustration Paul relates as we move on through Romans 7. He desires to right (the new nature) and yet he does what he hates (no power) as seen in Romans 7:15.

And then, finally, when we get to Romans 8, we find the POWER to live out the new life we have in Christ is by the power of the Holy Spirit. The Holy Spirit is mentioned more in Romans 8 than in any other chapter in the Bible.

However, before we get to Romans 8 there is a whole lot of frustration in Romans 7. And many Christians live in Romans 7, and some never seem to get to Romans 8.

Therefore, I tend to think Romans 7:6 is descriptive of a new spirit (our new nature) that is now called to live out the “newness of life” Paul mentioned in Romans 6:4; but it needs the power of the Holy Spirit to do so. The desire is there but the power is dependent upon the Holy Spirit.

As new creations in Christ our service is of a spiritual nature versus the old strait-jacket outward forms and legalism of the law. It's all relationship-based – which is based on an inward change in the person. It is an inward perspective versus an outward one. It's now about the law of love and not the law of legalism.



The common ground of the law and of grace is that both call for OBEDIENCE. The law could not deliver because of human weakness; but under grace we now have a new nature that desires holiness and we also have the Holy Spirit to empower it to live it out.

As believers under GRACE, we are now under a New Covenant. The New Covenant is largely about the ministry of the Holy Spirit and God changing us from the inside out. As the Church we partake of the spiritual aspects of the New Covenant, and the New Covenant is all about life change – powerful life change from the inside out.

### **Slide # 22**

#### **Ezekiel 36:26–27 (NKJV)**

**26** I will give you a new heart and put a new spirit [the new nature] within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

**27** I will put My Spirit within you and cause you to walk [Holy Spirit power] in My statutes, and you will keep My judgments and do them.

I think Romans 7:6 is talking about the concept of Ezekiel 36:26 in particular. We are now married to Christ and we now have a new nature which desires to serve Him.

There is an old line that goes like this:

I do not work my soul to save;  
That work my Lord hath done.  
But I will work like any slave  
For the love of God's dear Son.

### **Slide # 23**

#### ***The Believer is...***

Alive to Christ  
A Slave of Christ  
Married to Christ

Equals: A Changed Life

Note the challenge is to live and grow in consistency with who we are in Christ. We are married to Him – we need to be faithful to Him.

**This is supposedly a true story:**

One day after a young couple returned from their honeymoon, the young man had a really hard day at work and he was exhausted. After work he drove home like he had done so many times in the past. However, when he arrived home he suddenly discovered that he had absentmindedly gone to his mother's house instead of going home to his new bride. He had temporarily forgotten that he was now married.

A tip to all the married people: Do not forget you are married!

Fellow Christians: Don't forget that you are now married to Christ. Don't go back to your old haunts! You are now married to Christ!

**As a brand new Christian** the guy who was instrumental in me coming to the Lord said to me in a good but challenging way: "***Okay so you say you believe, but are you married to Jesus?***" That is a great way of qualifying what a saving faith is all about.

There are two key verses in Romans 5 and 6 that speak to the nature of a saving faith commitment.

**Slide # 24**

**Romans 5:17 (NKJV)**

**17** For if by the one man's offense death reigned through the one, much more **those who receive abundance of grace and of the gift** of righteousness will reign in life through the One, Jesus Christ.)

This is all about receiving Christ as Savior! We do this by faith. As it says in Romans 5:1, "having been justified by faith, we have peace with God..." But note the emphasis in 5:17 on receiving grace and the gift. We have to receive it -and we do that by faith.

And then in Romans 6:17 we read...

**Slide # 25**

**Romans 6:17 (NKJV)**

**17** But God be thanked that though you were slaves of sin, **yet you obeyed from the heart that form of doctrine** to which you were delivered.

The “form of doctrine” is the Lordship of Christ. In saving faith we obeyed from the heart the truth that Jesus is Lord. It is called the obedience of faith.

Saving faith believes in Christ as personal Savior and Lord, as seen in Romans 5-6. It is like saying “I do” at a marriage ceremony. Thus, we enter into a life-changing relationship with the Lord Jesus Christ. Our lives are forever changed.

In marriage, a man and a woman forsake all others to say, “I do” to one another. In the same way true faith repents (turns from sin) to believe on (say “I do” to) Jesus as Lord and Savior!

So let me ask you: ***Are you married to Jesus?*** Have you as a matter of obedience of the heart said, “***I do***” – “***Jesus, I do believe in you as my Lord and Savior***”.

**John 1:12 (NKJV)**

**12** But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

Have you received Him? Come to Him! Receive Him. Believe on the Lord Jesus Christ and you will be saved.