

The Book of Romans - Part 25

Thank you for joining me today for "It's a Good Life" as we continue our study in the book of Romans. We are going to pick up where we left off the last time in Romans chapter 7 and we're going to pick up with verse 4 there today.

Let me invite you to look at our Website, www.LRWM.org. When you click on that Website, you'll see at the heading there, "Dr. Lewis Woodard Ministries," and that's who brings you this program, Lewis Woodard Ministries. It's a total faith ministry and we just praise the Lord that we are able to bring this broadcast to you each time you tune in, also the Website where you can download this program, "It's a Good Life," the one you're going to hear today, as well as others. But let me invite you to write me today, as well, Lewis Woodard, 497 Judith Avenue, Fruitland Park, FL 34731. Write me today, and it would be such an encouragement to me to let me know that you are listening.

Now, I trust today that you'll have your Bible open as we study through the Word of God. In Romans 7:3 in the first part, it says, *So then if, while her husband liveth....* Now, as we studied last week, it says a married woman is bound to her husband while he lives. In verse 2, it says, *for the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.* Now what the apostle is trying to show is that in marriage each party is equally bound to the other, but that the death of either one dissolves the arrangement.

In Ephesians 5:22-25, it says this: *²²Wives, submit yourselves unto your own husbands, as unto the Lord. ²³For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.*

²⁴Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ²⁵Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Ephesians 5:33 says, *Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.* The husband is not to, if I can use the term, lord it over his wife, and neither is the wife to lord it over her husband, but they are equally bound together, one to the other.

Now, verse 3 in Romans 7 says, *So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.* In other words, once again as we studied the Word, Paul is likening this to our lives as Christians, and what he is trying to show us here, you cannot be true to Christ while trying to serve the law. You can't be married to one and be faithful to one if you are unfaithful, if you are looking to someone else to fulfill what you need or what you're looking for. Christ is all in all. He is all we need as saved people.

I would remind you once again that Paul is not speaking to an unsaved person here, but he is speaking to saved people. This is actually a letter that Paul wrote to the church at Rome, and he's letting these people know that they are free from the law. In other words, the law was the schoolmaster, bringing us to the knowledge of Christ, bringing us to a knowledge of knowing that we couldn't save ourselves. It brings us to a knowledge of sin. There's no way we can save ourselves. It has to be through the Lord Jesus

Christ, and that's what Paul is trying to show us in these verses and other verses that we've already read. You can't be true to Christ and try to serve the law or try to do good works to go to Heaven. There's nothing wrong with good works, but Paul is saying don't do that to try to go to Heaven because it's not there. You can't do that.

In Matthew 6:24, it says, *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* You've got to serve one or the other, and Paul says you need to be serving Christ because He's the One who saved you.

Now in Romans 7:4-6, we see that dying to the law gives purpose. There's a purpose for this. In verse 4, it says, *Wherefore my brethren ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* Purpose number one here that Paul is saying is to realize that the death of Christ makes us dead to the law and in likeness of marriage we are married to Christ.

And then we see in Romans 7:4, the rest of that verse, and verse 5, it says we should bring forth fruit unto God. *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.* Remember when sin is conceived, it brings forth death. The wages of sin is death. Paul has already told us this.

So, purpose number two is to bring fruit to the glory of God instead of glorifying death in serving the law. You see, when we're trying to work, that is pointing to the fact that it's glorifying death because anything that a

person does to go to Heaven other than trusting Jesus is wrong. That's works. And it brings forth death, either by our testimony of trying to live the good life to go to Heaven instead of living the life because we are going to Heaven. It's a bad testimony to those people around us. And we need to be putting forth Jesus Christ as the Savior, the only way to Heaven.

And notice purpose number three is in verse 6 of Romans 7. Paul says this: *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.* Purpose number three here is to serve because we are set free from bondage, in other words the law, the letter. The law says "thou shalt." We are new creatures in Christ, serving not because we have to serve by the letter but because we are dead to the law and walk, in other words, live, in newness of spirit. Second Corinthians 5:17 says, *Therefore if any man be in Christ he is a new creature: old things are passed away; behold all things are become new.*

And then in Galatians 2:21, it says, *I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

Once again, Christ did not come to destroy the law but He came to fulfill the law, and we cannot be saved by keeping the law. The law was given to us to bring us to a knowledge of sin, to a knowledge of knowing we could not save ourselves.

In Romans 7:7-23, the Bible teaches us that the law has limitations, and we've been talking about this. But notice verse 7 here. *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.* And what Paul is saying here is that the law is not sin,

but rather it identifies or makes sin known. It brings us to a knowledge of sin.

Verse 8 goes on to say, *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.* Without the law, I didn't even know what sin was, Paul is saying here, and without the law, we do not know what sin is and what it was in our lives. He goes on, in verse 8, and he talks there, *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.* Sin was dead, but in attempting to keep the law, aiming at external conformity, the claims of law in Paul's heart was unfelt.

Notice in verse 9 he says, *For I was alive without the law once: but when the commandment came, sin revived, and I died.* Romans 3:23, once again, says, *For all have sinned and come short of the glory of God.*

And then we've seen in Romans 6:23, *For the wages of sin is death.* Paul says sin revived. In other words, the power of sin which was before dormant, became alive and active. And then the commandment came – the realization of what law was saying about sin and what the result of sin was or is.

So, as we look at that, it means that he was then free from those agitations and alarms which he afterwards experienced when he was brought under conviction for sin.

We are convicted of sin. Someone said, "I let my conscience be my guide." Well, the conscience can only go so far because it is sinful; the conscience is sinful. It's the Word of God that brings us to the knowledge. It's the law of God that brings us to the knowledge of sin and lets us know when we're wrong.

Paul goes on to say at that time, though he had the law and was attempting to obey it, yet he was unacquainted with his spiritual and holy nature. He didn't understand it. And he aimed at external conformity, trying to do this and trying to do that, and the law's claims on the heart were unfelt. This is the condition of every self-confident sinner and of everyone who is unawakened.

A person does not know Christ truly, but they can know about Him if they have never trusted Him as their Savior. They don't understand. But the Bible says that once we get saved we can understand what He's truly done for us and we understand then what sin has done to us. Sin brings forth death.

Well, notice verses 10 and 11. It says, ¹⁰*And the commandment, which was ordained to life, I found to be unto death.* ¹¹*For sin, taking occasion by the commandment, deceived me, and by it slew me.* ¹²*Wherefore the law is holy, and the commandment holy, and just, and good.*

The law that Paul, as a Jew, thought would lead to life actually led him to know that he was dead in trespasses and sin. Sin is taking advantage of the law and it led Paul to believe he could live by the law. But he eventually realized he was actually dead because of sin from the information contained in the law. The law brought him to a saving knowledge of Christ, and then the law showed him that there is no way to be saved apart from the Lord Jesus Christ. He was saved, but then he did not have to let sin, which was working trying to save himself. Nobody is saved apart from Jesus Christ.

Verse 12 says, *Wherefore the law is holy, and the commandment holy, and just, and good.* Because of what Paul learned from the law, verses 10-11, he realized everything about the law was holy, just, and good.

Next time, we'll pick up with Romans 7:13-23. Let me invite you once again to look at our Website, www.LRWM.org. You'll be able to go on there and find some Bible study helps, and if you've never trusted Christ as Savior, there's a place there you can look and it will lead you through the plan of salvation, how you can know for certain that you can go to Heaven. And may I say that going to Heaven means to ask Jesus Christ into your heart. Whosoever shall call upon the name of the Lord shall be saved.

It's been good being with you once again today and let me remind you to listen once again when you'll hear me say it is a good life. May the Lord bless you richly is my prayer.