

Text

7:1-6. Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? 2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. 5 For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. 6 But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

REALIZING ROMANS, 7:1-6

267. Please, notice that this section is only a small part of a larger one. Relate it to the whole. How does it relate?
268. A principle is stated in vs. 1 that is applied later. What is it?
269. In the example presented, are we to understand Paul to say there is no reason at all for divorce? What did Jesus say about divorce? Please remember that the thought of divorce and re-marriage was *not* the subject under consideration in 7:1-6.
270. Is the man whom the adulteress marries guilty also?
271. The law was our first husband, but our husband died. What law was this? cf. vs. 1.
272. We are now married (in a figure of speech) to Christ. How will this keep us from sin?
273. The fruit of our relationship to Christ is in what?
274. Give the meaning of the little expression, "in the flesh"? cf. vs. 5.
275. Please note the progress of Satan's work in man: (1) sinful passions; (2) through the law; (3) wrought in our members; (4) fruit unto death. Explain each step.
276. We are discharged from what law? We also died in what sense?
277. "We serve in newness of spirit." Explain this expression.
278. It is *not* true that all who have accepted Christ are free from the power of sin and the law. Why not? How is this answered in this very section?

Paraphrase

7:1-6. Ye Jews think the law of Moses is of perpetual obligation; but know ye not, brethren, (for I speak to them who know law), that the law of Moses, as the law of God's temporal kingdom among the Jews, hath dominion over a man only so long as he liveth; its obligation being that of a marriage?

2 For a woman who hath an husband, is bound by the law of marriage (Gen. ii. 21-24) to her husband while he liveth: but if her husband die she is loosed from the law of marriage, which bound her to her husband, and hindered her from marrying any other man.

3 So then such a women shall be reputed, both by God and man, an adulteress, if, while her husband liveth, she be married to another husband: but if her husband die, she is freed from that law which bound her to her husband, and hindered her to marry any other man; so that she is no adulteress, though, after his death, she be married to another husband.

4 Wherefore, my brethren, since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are loosed from that marriage and law, because ye also, as well as the Gentiles, (chap. vi. 6), have been put to death by the curse of the law in the person of Christ, that ye may be married to another, even to him who died for you, but is now raised from the dead; and that we should bring forth fruit to God.

5 Besides, the law of Moses never was intended as the rule of our justification; for when we were the subjects of God's temporal kingdom, the sinful inclinations which we had under the law, wrought effectually in the members, both of our soul and body, to bring forth such evil actions as, by the curse of that law, subjected us to death without mercy.

6 But now we Jews are loosed from the law of Moses, having died with Christ by its curse in that fleshly nature by which, as descendants of Abraham, we were tied to the law, and are placed under the law of the gospel; so that we now should serve God in the new manner of the Gospel, and not in the old manner of the law.

Summary

The law rules over a man so long as he lives. As an example, take the married woman. She is bound by law to her husband while he lives. As proof that she is thus bound, if while her husband is alive, she marries another man she will act the adulteress. But when her husband dies she is released from the law which bound her to him. If she then marries she is no adulteress. And so you, my brethren,

died to the law by the body of Christ when he died. You thus became released from the law, and consequently are at liberty to obey the risen Savior. When we were under the flesh, which we were before we obeyed the gospel, those sinful desires which are discovered to be such by the law, worked in us to produce fruit to death. But we are now released from the law, by dying to it, so that at present we serve God in a renewed spirit, through the gospel, and not in the old fashion prescribed in the law.

c. Reason Number Three, 7:1-6

Comment

(1) Paul felt that he had established this premise in the minds of all Jews who would be honest in their consideration of what he had said. But to seal the argument beyond a word of retaliation, he strikes upon his readers' minds the truth that in the law was found the very principle for which he was pleading. Notice his words: "Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth?" There is the principle. Then follows the illustration of this principle. The illustration given is that of a woman who, while married, is bound by the law to her husband, but if the husband dies she is free from the law that bound her to him. Now, of course, if she were to marry another while her husband lived she would be called an adulteress, but not so if she were to marry after her husband's death. 7:1-3

(2) "Well," answers the Jew, "how does that apply to the objection I have raised? How does that demonstrate that although we are free from the law we cannot continue in sin?" Ah, yes, here is the wonderful application, that at the same time we were released from the law through the death of Christ (cp. Col. 2:13-16), we were joined to another, even to him who was raised from the dead. While we were married to the law, Paul says that we were bound to obey it because of the responsibilities of the married state, and now that we are married to Christ we are equally bound to obey him. In our obedience to him we will "bring forth fruit unto God." 7:4

Continue in sin? How can we while we are joined in spiritual marriage to Jesus Christ?

(3) Speaking of our bearing fruit unto God in our new marriage, contrariwise, we can look back to our old marriage and remember the wicked desires of Satan, coupled with a yielding of our wills. This

140. What is the third answer to the second objection?

141. How does the answer demonstrate that we cannot continue in sin?

transgression of God's will only resulted in the fruit of death. 7:5

(4) "But now we have been discharged from the law." How did this take place? The answer is found in the fact that we were in Christ when he died, and since he in his death blotted out the law, we too have thus died with him to the law. In coming into Christ we are delivered from the bondage of the law. We now serve God with a renewed spirit, a spirit made new by God's Spirit indwelling our bodies. We do not serve God in the old letter of the Mosaic law, but by the renewed spirit of a Christian. 7:6

Rethinking in Outline Form

Objections to the Proposition Continued

2. Objection concerning freedom from the law. 6:15-7:6

Objection Stated: Since you have said we are not under law (6:14) but under the favor of God, what is to restrain us from continuing in sin?

Objection Answered:

a. Reason number one. 6:16-19

(1) If you continue in sin you are a slave to sin. Being a slave of sin, your final destiny will be the same as your master—eternal death. vs. 16a

(2) However, you need not choose to act this way, for you can become the bondservant of Christ through obedience to him and can enter into the benefits of sanctification. vs. 16b

(3) Indeed, this is what you did once when you threw off the bondage of sin through your obedience to the gospel. So now even as you once gave yourselves body and soul to Satan, give yourselves to your new master. In doing this, you will be God's own possession. vs. 17-19

b. Reason number two. 6:20-23

(1) What fruit did you find while living in sin? You found none. Well, why do you long to return to this fruitless existence? vs. 20-21

(2) There is a wonderful reward for those who serve Christ . . . joy and peace here (which is the fruit of sanctification) and eternal life hereafter. vs. 22

(3) The wages of a life of sin is eternal death, but the free gift of God is eternal life through Jesus Christ our Lord. vs. 23

142. What fruit is brought forth by continuing in sin?

143. Show how we have been discharged from the law.

c. Reason number three, 7:1-6

- (1) It is a well known fact of the law that a woman is bound to the man she marries as long as her husband lives. You were once married to the law; the law died in the body of Christ, so you are free from the law. And since you have obtained your freedom you have been joined to another; this time your husband is Christ. Continue in sin? How can we while joined in spiritual marriage to Christ Jesus? 7:1-4
- (2) While in this new state, we are to bring forth fruit, not unto Satan as in times past, but unto God. vs. 5
- (3) We serve God now, not like we did once, from the letter, but from our spirits. vs. 6

Text

7:7-12. What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which was unto life, this I found to be unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy, and the commandment holy, and righteous, and good.

REALIZING ROMANS, 7:7-12

279. If the power of sin is the law, why not do away with all law so we would have no sin?
280. If the law causes sin, is it not itself some form of sin?
281. In just what way does sin or Satan find an occasion in the law?
282. There *must* be a very personal Devil, for how else would he be able to approach our spirits through the law? Do you believe this is a fair deduction?
283. When was Paul ever "alive apart from the law"?
284. In what sense did the commandment "come" to Paul?
285. What death did Paul die as a result of his personal sin?
286. In what sense did "sin revive"? cf. vs. 9b.
287. Verse ten states the purpose of the law. What was it?

288. Just what was, or is, "the occasion" of vs. 11a?
289. Paul was "beguiled" or deceived by sin through the commandment. How?
290. In what sense are we to understand vs. 12? The law is holy. In what respect?
291. Is the commandment different from the law? Explain. Answer *all* of these questions with your *present* knowledge. You are directly responsible to God and directly responsible to the word of God. These words were written to the Christians in Rome, who had no more ability to understand than you do, yet God expected them to understand by reading and thought. He expects the same thing of each of us.

Paraphrase

7:7-12. What then do I say when I affirmed, ver. 5. that, under the law, our sinful passions wrought in our members to bring forth fruit unto death? Do I say that the law is a bad institution? By no means. Nay, I could not have known sin in its extent and demerit, unless through law. For even strong desire of things sinful, I could not have known to be sin punishable with death, unless the law of Moses had said, thou shalt not covet.

8 But I say that sin, taking opportunity under the law to kill me by its curse, wrought effectually in me the strongest desire of things forbidden, and thereby subjected me to death, (ver. 5) For without the law, sin is dead; hath no power to kill the sinner.

9 Accordingly, I was in my own imagination entitled to life, while without the knowledge of law formerly: but when the commandment, with its curse, came to my knowledge in their full extent, sin, which I fancied had no existence in me, lived again, and I died by the curse.

10 And so the commandment written on the hearts of men, and published in the law of Moses, which was intended for giving life, the same was found by me, in my present state, to be the occasion of death.

11 For as law neither remedies the weakness of human nature, nor subdues its evil appetites, sin, taking opportunity while I was under the commandment to kill me, deceived me into the commission of evil actions by its specious allurements, and through the commandment slew me.

12 Wherefore, the law indeed, as it restrains us from sin by the fear of punishment, is holy even in its curse, and the moral commandment is holy, and just, and good.

Summary

The law is neither sinful nor the cause of sin. On the contrary, sin becomes known by the law. As proof, I had never known desire to be sin, but for the precept of the law forbidding it. But so soon as the precept was given, sin took advantage of the circumstance to work up desire in me, the very thing the law forbade; and thus I fell under the condemnation of the law. Without law sin is dead or powerless to kill. Accordingly, before the law I was alive or uncondemned, but when the precept came I broke it. Thus sin arose, and for it I was condemned to die. It was in this way that a precept which was designed for life turned out to end in death. The law then is not sin; but is holy in all its parts.

Comment

- a. The Objection Stated: Since it is so desirable to be released from the law, is the law a form of sin? 7:7a
 b. The answer is given. 7:7b-12

The apostle, in this instance as in the former two, first states the objection then immediately denies it. Then follow the reasons for his refusal to accept the validity of the objection. 7:7b

Since the subjects of sin and law have been brought together, Paul takes this opportunity to explain the relationship of the law to sin and vice versa.

(1) His first observation is that although the law of itself is not sin, it does make sin known. In other words, it defines sin. As an illustration of this thought Paul says, "I would never have known it was a sin to covet unless the law had been given. In the law I was informed that a condition of covetousness was a condition of sin." 7:7c

(2) His second thought is to describe the work of sin (or Satan, as sin is here personified) in its relation to the commandment. When the commandment was given it afforded an occasion to Satan for temptation. Even as Satan took the command of God in the garden and, appealing to the power of choice, tempted Eve, so now he comes to you and me and says, even as of old, "Yea, *hath* God said?" In the case cited by the inspired writer he would have said: "Yea, *hath* God said, "Thou shalt not covet?" Thus when man makes the wrong choice, all manner of coveting is given entrance to his heart. We can see then indeed that "apart from the law sin (or Satan) is dead" or powerless. 7:8

144. State in your own words the thought of the objection concerning the law in respect to sin.

145. What is the relationship of the law to sin (cp. I Cor. 15:56)?

146. Describe briefly the work of Satan in respect to the law.

(3) The third point in this discussion recalls the days of innocent childhood, before the demands of the law were comprehended or ere the light of reason shone upon its penalties. Regarding his childhood state Paul could truly say, "I was alive (or happy, living in blissful unconsciousness of moral responsibility) apart from the law. But when I became conscious of God's demands upon my soul, when I understood God's will for my life, no sooner had this taken place, than sin (or Satan) came alive and I died." How his death took place has already been described. 7:9

(4) Further describing the work of the commandment: it was given to point men to a life in God. But tragic as it may sound, I found it to result only in death. It is even as I have already observed, that Satan found an occasion through and by the commandment to beguile me, even as he in his craftiness did beguile Eve. Thus we see that Satan actually used the commandment as a death weapon in his hands to slay me. 7:10-11

(5) So, in conclusion, and in direct answer to your objection, I can say that the law is not a form of sin. The commandment bears no vestige of sin. "The law is holy, and the commandment holy, and righteous, and good." From what I have said, you know the true relation of the law and sin. 7:12

Text

7:13-25. Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. 19 For the good which I would I do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. 21 I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

REALIZING ROMANS, 7:13-25

292. God had several purposes in giving the law, or we might say there were several results forthcoming. Another is stated in vs. 13. What is it?
293. The nature of sin or Satan is also revealed. How?
294. Is Paul here describing an experience before or after he became a Christian?
295. In what sense was the law "spiritual"? In what sense was Paul "carnal"?
296. Who sold Paul under sin?
297. How could it be true that Paul did not know what he was doing in the matter of sin?
298. How could man be held responsible if sin has such a power over man? cf. vs. 15. Please do not be superficial in your answer.
299. What is the reason for all this emphasis upon the goodness and spirituality of the law?
300. Sin does it, but I am responsible. Is this true? Explain.
301. Paul makes a confession in vs. 18. Have you ever made such an admission? Have you found a solution?
302. What is "the inward man" of vs. 22?
303. The power of Satan seems to be "in our members." cf. vs. 23. In what sense is this true?
304. The law of the members is contrasted with the law of the mind. Define each.
305. This is indeed a most wretched state. Why?
306. Paul was living in or with "a body of death." Explain.
307. Does vs. 25 say that we *can* overcome this terrible bondage through Jesus Christ? Just how complete and final will this overcoming be?
308. Does vs. 25b describe a state or a principle? Explain.

Paraphrase

7:13-25. The good law, then, which you praise so much, to me hath become the cause of death? I reply, It is by no means the law, but sin, which hath become the cause of death to sinners. And God hath so appointed it to be, that sin might be seen to work out death to sinners, through the good law; that is, that sin might become known to all God's subjects, as a thing most exceedingly destructive, through the commandment, forbidding it under the penalty of death.

14 Besides, we know that the law is agreeable to our spiritual part, but that I am led by my carnal part, being enslaved to sin.

15 The spirituality of the law we know; for what evil things in an unregenerate state I habitually work, I do not approve: and our slavery to sin we know; for I practise not the things which reason and conscience incline, but what they hate, that I do.

16 And if, as often as I obey the law, I do that which reason and conscience incline not; by thus condemning these actions, I acknowledge the law to be good.

17 Now, therefore, it is not reason and conscience which work out these evil actions, but they are wrought out by the sinful inclinations which prevail in my animal nature.

18 These evil actions I justly ascribe to the prevalence of fleshly appetites: For I know that good is not predominant in me, that is, in my flesh. Indeed, to have an inclination to what is good, is easy for me, or any one whose conscience is not wholly seared; but to practise what is excellent I do not find easy.

19 Therefore I and others do not the good which reason and conscience incline; but the evil which these higher parts of our nature are averse to, that we practise; we omit many duties, and commit many sins, contrary to the dictates of reason and conscience.

20 Now if I omit good, and commit evil, contrary to the inclination of my reason and conscience, which constitute my higher part, it is no more I who practise it, but sin dwelling in my carnal part.

21 Well then, what experience discovers [*reveals*] to me, and to every one, is, we find, this law in us inclining to do what is excellent, that evil lies near at hand; is easy to be practised, being agreeable to our strongest passions.

22 For I am well pleased with the law of God, according to the dictates of my inward man, or better self.

23 Yet I, and all other men, while unregenerated, find in ourselves a variety of lusts, whose influence is so strong and constant that it may be called another law in our animal part, warring against the law of our mind, and making us abject slaves to the law of sin which is in our animal part.

24 In this miserable situation, having from law no assistance to subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, O wretched man that I am, who will deliver me from the slavery of the body, ending in this death!

25 Our deliverance from these evils does not come from the law but from the gospel: therefore I thank God, who delivers us through Jesus Christ our Lord.

Being thus delivered, Do I myself, then, or any delivered person, as slaves, still serve with the mind the law of God, by ineffectual approbations of good and disapprobations of evil, but with the body the

law of sin, (ver. 23), performing wicked actions habitually? No, as becomes delivered persons, we serve God both with the mind and with the body.

Summary

Did then a holy law become death to me? No. But sin did, in order that by effecting my death by a just law, its true nature might become known. The law is no source of death, because it is spiritual; but I am fleshly, and therefore at times under the dominion of sin. As evidence that I am fleshly, and consequently under evil influences, I often do what I do not approve, that is, I do wrong, and practise what I do not wish to practise. If now I do what I do not approve, I agree with the law that it is right; for the law requires just what I wish to do, and condemns only what I do not wish to do. Now when, under these circumstances, I sin, it is not I alone that of my own accord do it, but it is the sinful influences which I am under that impel me to it. There is no good dwelling in my flesh; for while I can wish to do right, I am unable, because of the flesh, to do it. Indeed, I find it the rule with me, that whenever I wish to do right, evil is present, because the flesh is ever ready to prompt me to do wrong. In the inner man I delight in the law of God, but then there is another law in my members— this strong tendency to sin; and under its power I often sin. I am toil-worn in this strife between wishing to do right and not doing it, and hating to sin and yet sinning. Who shall deliver me from it? Thanks to God, he will. So then with the mind at least, I serve the law of God which is the great matter; but with the flesh I at times serve the law of sin.

Comment

4. Objection as to the law in respect to death. 7:13-25
 - a. Objective Stated: "Did then that which is good become death unto me?" This, of course, refers to the commandment which is called good in verse 12b.
 - b. Objective answered: God forbid that such a condition should exist; no, it does not exist. The answer to this objection entails in it some of the same considerations that are found in Paul's answers to the law in respect to sin. However, the answers, though necessarily similar in content, are given to answer two different problems. The other problem was the act of sin but this one is in regard to the result of sin. 7:13a
 - (1) The first comment is a direct answer to the question, "Who
147. What is the thought of the objection of the law in respect to death?
 148. What is the difference between this objection and the preceding one?

brought this spiritual death if the commandment didn't?" It is answered in the statement: sin, or Satan brought it. If Satan took that which was good and used it wrongly, why did God choose such a procedure? This reason is that the true evil nature of Satan could be shown. So it is that through the use Satan made of the commandment his exceeding wickedness is clearly shown. 7:13b

(2) When we think of the law Satan used we must confess that it is from God, spiritual; but when we examine ourselves we see that we are fleshly. Paul says of himself that he is "carnal, sold under sin." This we take to mean as an ordinary Christian, not as an apostle; he was tempted by Satan through his flesh, and struggle as he would against it he could not completely free himself from the bondage in which sin, through the flesh, held him. Please remember that he is describing here a circumstance to which there is a deliverance through Jesus Christ. The extent of the deliverance depends entirely upon the willingness of the individual to avail himself of it. 7:14

(3) In verse 14 the apostle states a condition, that the law is spiritual, but "I" am fleshly. In verses 15-25 he discusses the results of this condition.

(a) "That which I do I approve not." (We render the word "know" as "approve", since it is one translation of the Greek word and fits more easily into the sense of the passage.) Here is the situation: I practice not what I wish, but rather I do the very things I hate. 7:15

(b) But of course in doing this if I hate the things I do because they are contrary to God's law, I thus consent to the law that it is good. 7:16

(c) So you can see that of myself, as a Christian, I would not do these things; hence there must be some other force at work. That power is sin (or Satan) which is dwelling in me. (Of course this dwelling would only be in the sense that Satan is a spirit and thus could associate with our spirits and exert his influence upon our flesh.) 7:17

(d) As a further conclusion to this matter I can see that in me alone (apart from Christ), as an individual, a mere creation of the dust, there dwells no good thing. It is not that I do not want to do right, for I do, but the power to do it just is not there. For when I decide to do good, somehow I never get it done; and the evil which

149. What is the thought of 13b?

150. What does Paul mean "the law is spiritual"; "I am carnal"?

151. What would be a better translation of vs. 15?

152. How does Paul consent that the law is good?

I have decided not to do, lo, I find myself practicing. But it is even as I have said that this practice of sin is not carried out by me alone but rather by sin taking over my will through the flesh. 7:18-20

(e) The law says to do good. That is fine; I consent to it and I would do it, but evil is present. Why, I delight in the law in my very soul; with my spirit I revel in the beauty of God's will; but there is another law, or power, or tendency in my flesh, in my nature, or in my being, and since the members of my body are directed by my mind I can say that this tendency to do evil is a veritable part of my members. This tendency, which becomes a lust when excited by temptation, wars against the "law of my mind," the desire, the tendency to do good, of which I have already spoken. Hence there is a terrible conflict between the tendency to do evil and the tendency to do good. "Wretched man that I am (or as Lard words it, 'Toilworn man that I am'), who shall deliver me out of this body of death?" What is the body of death? In answer, we might inquire, what body was it that was being used by Satan to cause sin and spiritual death? Was it not the "body of flesh," the "mortal body" in which sin could reign? (6:12) So then, the cry of Paul is for release from the power of the flesh, a cry for deliverance from the thralldom in which the flesh can hold a man. We can see clearly now who caused spiritual death. It was not the law, but Satan using the law to beguile man through the tendency to sin which is in man's flesh. Is there an answer? Is there a deliverer? Yes, thank God, Jesus Christ our Lord can effect our deliverance. He can release us from spiritual death. He can through his Spirit give us victory over the flesh. The extent of this victory is dependent solely upon the willingness of the Christian to give himself, body, soul and spirit, into the hands of Christ. We can indeed say that only by a denial of self, coupled with a commitment of our bodies as a "living sacrifice," can we hope to be delivered from the power of Satan through the flesh. 7:21-25a

(f) In review of the whole situation, we have the words of Paul: "So then I of myself with the mind, indeed, serve the law of God. I of myself apart from any thought of the power of Christ, I of my natural self as a Christian, assent to the worthiness of obedience to the law of God, but with the flesh the law of sin. There is also with me "the flesh," and under the influence of this nature I serve the law of sin, or yield to the tendency to sin." This choice is before us and we know how to become the conqueror rather than the victim. 7:25b

153. In what way could sin dwell in Paul and in us?

154. What is it we need in order to practice the things we know are right?

155. Explain in your own words 21-23.

156. What is the "body of death"?

*Rethinking in Outline Form**Objections to the Proposition Concluded*

3. Objection as to the law in respect to sin. 7:7-12
 Objection Stated: Since it is so desirable to be released from the law, is the law a form of sin?
 Objection Answered:
- (1) The law is not sin, but defines sin. vs. 7c
 - (2) Satan uses the law as an occasion for temptation and sin. vs. 8
 - (3) The personal experience of Paul is given, from his childhood of innocence, to his subsequent death through the efforts of Satan. vs. 9
 - (4) The commandment was given to bring life, but Satan used it to bring death. vs. 10-11
 - (5) The law of itself, apart from the use made of it by Satan, is holy, righteous, and good. vs. 12
4. Objection as to the law in respect to death. 7:13-25
 Objection Answered:
- (1) God forbid. The law of itself brings about the death of no one. Satan uses it as an occasion, and through it spiritual death makes its advent. vs. 13-14
 - (2) The law is from God, but man is fleshly and through the weakness of man's flesh Satan occasions his death. Our spirits are willing, but the flesh is weak. This circumstance results in great inward pain, and we are moved to cry out, "Who will deliver us?" The answer and deliverance comes through Christ Jesus. vs. 15-25

Text

8:1-11. There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God,

157. Where can we obtain the victory over the flesh?