

1Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? **2**For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. **3**So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

4Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. **5**For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. **6**But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

7What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." **8**But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. **9**I was once alive apart from the Law; but when the commandment came, sin became alive and I died; **10**and this commandment, which was to result in life, proved to result in death for me; **11**for sin, taking an opportunity through the commandment, deceived me and through it killed me. **12**So then, the Law is holy, and the commandment is holy and righteous and good.

13Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

1-3 The Boundaries and Protections of the Law

1. Which readers would know the Law?
 2. What is the only limit of the Law's jurisdiction? [Does the Law have jurisdiction/apply to those who can not follow it?]
 3. When is attraction to and interaction with another person not an act of adultery?
- ✧ Why would Paul present this simple legal situation for the reader to consider?

4-6 How does the Law effect/affect us when we have not died to the Law? We...

Are _____ to one another through the body of Christ.

1. Can not _____ for God.
2. Our sinful _____.
3. Our service is _____, and _____-less.
4. Are bound to the _____ of the Law.

✧ Why then is it important to "die to the Law?"

7-13 Why would Paul ask, "Is the Law sin?"

- ✧ If the Law is not sin, then what role does it have for the believer in Christ Jesus? (review Romans 3:19-20)
- ✧ What within our conscience teaches us that coveting is a sin?
- ✧ Why then is coveting a sin?
- ✧ How does the Law make "sin alive?" How can sin deceive us by using the Law?
- ✧ Why is the Law holy, the commandment holy, even though the commandment against coveting "deceived me and killed?"
- ✧ Which is the cause of death? The Law or sin?
- ✧ Why did Paul feel it necessary to ask what appears to us to be a mere rhetorical question?
- ✧ Does sin affect or effect death? Why?

Summarize the effect of the Law and its role in sin:

OUR CONFLICTING NATURES

14For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. **15**For what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate. **16**But if I do the very thing I do not want *to do*, I agree with the Law, *confessing* that the Law is good. **17**So now, no longer am I the one doing it, but sin which dwells in me. **18**For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is not*. **19**For the good that I want, I do not do, but I practice the very evil that I do not want. **20**But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.

21I find then the principle that evil is present in me, **the one** who wants to do good. **22**For I joyfully concur with the law of God in the inner man, **23**but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. **24**Wretched man that I am! Who will set me free from the body of this death?

ROAMING ROMANS MINDBYTE NO. 6—
WHAT IS THE VERY EVIL THAT YOU PRACTICE
THAT YOU DO NOT WANT TO PRACTICE? **WHY**
DOES IT CONTINUE?

14-25 Understanding and Using Our “Two Natures”

- ⌘ Why is the Law “spiritual” and we “flesh?”
- ⌘ Why do we not understand our sin behavior, even though we know it’s wrong and as believers we “hate it?”
- ⌘ 18 Is sin an operative force in our *raison d’être*? Why? How so?
- ⌘ 20 What is happening when we do the thing we do not want?
- ⌘ Who is “the one” in verse 21?
- ⌘ Who or what is “at war” within us?
- ⌘ Why are we wretched from this war within us? (see verse 25)

What are we then to do? Our essence is the law of sin—our flesh—and our mind wants to serve the law of God. But, we continually find “...the good that I want, I do not do, but I practice the very evil that I do not want.” How do we solve this dilemma? We appear to be condemned regardless of what we do.

How can we the finite, the evil, and the weak be reconciled with the infinite, the holy, and the omnipotent Lord God Jehovah?

25Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

WHAT FOLLOWS IS THE GREATEST CHAPTER IN SCRIPTURE —
CHAPTER 8 ANSWERS *THE* QUESTION...



PUNT!