1. Before we were born again, our sin nature—strengthened by the Law—motivated and compelled us to do sinful actions.

   “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” (Rom. 7:5).

   A. Remembering that “sin” here—as in most of Romans—is a noun in the original Greek, we can better understand what Paul was saying.

   B. The Law governed and ruled our old sin nature.

   “But now we are delivered from the law, that being dead wherein we were held” (Rom. 7:6).

   C. The Law was given only for people with a sin nature.

   “Knowing this, that the law is not made for a righteous man” (1 Tim. 1:9).

   D. The Law governed our old man, but it doesn’t govern our new man.

   E. There is no law against our new nature, because it doesn’t have any propensity or ability to sin (Gal. 5:22-24).

   “For when we were in the flesh [before we were born again], the motions of sins, which were by the law, did work in our members to bring forth fruit unto death [our sin nature—the part of us governed by the Law—compelled us toward sinful actions]. But now we are delivered from the law, that being dead wherein we were held [now we’re free from the Law because our sin nature is dead]; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid” (Rom. 7:5-7, brackets mine).

2. You can only lust for something that’s forbidden.

   “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” (Rom. 7:7).

   A. Lust is always referred to in an illicit, illegal manner.

   B. You never have lust until somebody puts a restriction on you.

   C. The Law was for the self-righteous religious person who was lost and didn’t know it.
3. The commandment facilitated sin.

   “But sin, taking occasion by the commandment, wrought in me all manner of concupiscence [desire or lust]. For without the law sin was dead” (Rom. 7:8, brackets mine).

   A. The Old Testament Law won’t set you free from sin, but it’ll actually make sin dominate you.

   B. Your sin nature didn’t exercise any real dominance or control until the commandment came.

   C. That sin nature was already in all of us, but it lies dormant until the time the Law comes—then sin revives and we die.

   “For I was alive without the law once: but when the commandment came, sin revived, and I died” (Rom. 7:9).

4. The Law strengthens sin (1 Cor. 15:56).

   A. It didn’t strengthen us in our battle against sin.

   B. It strengthened sin—our sin nature—in its battle against us.

   C. The Law was designed to show us our corruption and cause us to run to God, crying, “Help! I need a Savior!”

   “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:23-24).

   D. The commandment itself was perfect and holy, but the problem was that none of us were.

   “The commandment, which was ordained to life, I found to be unto death” (Rom. 7:10).

   E. Even though it could have given life if we would have kept the Law in its entirety, it actually produced death, because only one person in all of history has ever kept the whole Law—and it wasn’t you or me.

5. The purpose of the command was to make us despair of ever saving ourselves.

   “For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful” (Rom. 7:11-13).
A. It brings the knowledge of sin, condemnation, and guilt, and it makes us say, “I’m such a sinner! I’ll never make it on my own!”

i. That’s also why most Christians are so condemned and guilt-ridden today.

ii. They’re still trying to relate to God on the basis of their performance.

B. “I have a new man on the inside. Now I’m free from the Law. Just like a woman who was treated badly in her marriage doesn’t have to fear a dead husband, my old nature is gone. It’s over with. Because of my new mate—my born-again spirit—I don’t have to feel guilty anymore!”

C. Christians shouldn’t feel guilty or condemned anymore, because that old man—which the Law governed—is now dead, gone, and nonexistent.

6. “The Law is perfect and I’m not. So the Law and I could never get along.”

“For we know that the law is spiritual: but I am carnal, sold under sin” (Rom. 7:14).

A. This brings us back to Romans 7:15-25.

“For that which I do I allow not” (Rom. 7:15).

B. Paul was simply describing the inability of any of us on our own to live for God.

C. We must have this brand-new man on the inside of us, and we must let him be the one to live through us.
The Schoolmaster
LESSON 13 – DISCIPLESHIP QUESTIONS

1. According to Romans 7:5-6, when we were in the flesh—lost, not yet born again—what worked in our members?

2. What were they by?

3. What fruit was brought forth?

4. Now that we’re born again, we’re delivered from what?

5. How?

6. How should we serve now?
   A. In newness of spirit.
   B. In oldness of the letter.
   C. Neither.

7. According to 1 Timothy 1:9, what should we know?

8. Then who is the Law made for?
   A. The lawless and disobedient.
   B. The ungodly and sinners.
   C. The unholy and profane.
   D. Murderers of parents and manslayers.
   E. All of the above.

9. What does Galatians 5:22-23 reveal as the fruit of the Spirit?

10. According to Luke 18:9-14, who was Jesus speaking to?

11. Who did the Pharisee think he was praying to?

12. Who was he really addressing?

13. Who did Jesus say went home justified—righteous in God’s sight?

14. Why?

15. According to Romans 7:7-8, is the Law sin?

16. What did the Law give us?

17. What did sin do?
18. Without the Law, what was sin?

19. According to Romans 5:13, was sin in the world before the Law?

20. Is sin imputed—held against us—when there is no Law?

21. According to Romans 7:9, were we alive without the Law once?

22. What happened when the commandment came?

23. What does 2 Corinthians 10:12 reveal as being unwise?

24. According to 1 Corinthians 15:56, what strengthens sin?

25. What does Galatians 3:23-24 say we were kept under before faith came?

26. The Law served as our schoolmaster toward what end?

27. How were we justified—made righteous in God’s sight?

28. Second Corinthians 3:7 and 9 reveal the Old Testament Law as being a ministration of what?
   A. Life.
   B. Death.
   C. Acceptance.
   D. Condemnation.

29. According to Romans 3:19-20, what does the Law accomplish?

30. Will anyone be justified by the deeds of the Law?

31. According to Galatians 3:21-22, the Scripture concluded all what?

32. The promise by faith of Jesus Christ is given to those who what?

33. According to Romans 7:10-13, when the commandment came, what did sin do?

34. Is the commandment—the Law—itself holy, just, and good?

35. What was the result of the commandment in our lives?

36. According to Romans 7:14, the Law is what?

37. What were we?

38. In light of what you’ve learned, read through the entire chapter of Romans 7 again.
“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. 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” (Rom. 7:5-6).

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers” (1 Tim. 1:9).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:22-24).

“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” (Rom. 7:7).

“And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 18:9-14).

“But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead” (Rom. 7:8).

“For until the law sin was in the world: but sin is not imputed when there is no law” (Rom. 5:13).

“For I was alive without the law once: but when the commandment came, sin revived, and I died” (Rom. 7:9).

“For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Cor. 10:12).
“The sting of death is sin; and the strength of sin is the law” (1 Cor. 15:56).

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:23-24).

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory” (2 Cor. 3:7-9).

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Rom. 3:19-20).

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:21-22).

“And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin” (Rom. 7:10-14).

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Rom. 7:15-25).