

XXII. Dead to the Law

A. The Established Truth - vs 1

1. Or do you not know,
 - a. once again using self-evident truth
 - b. brethren (for I speak to those who know the law),
 - i. speaking to the Jewish contingent of the church
 - ii. Assuring them that he is not denigrating the Mosaic law
 - iii. Law is w/o an article, any law; lit - to those who know law
2. that the law has dominion over a man as long as he lives?
 - a. **kurieuo** - to rule:--have dominion over, lord, be lord of, exercise lordship over.
 - b. if a criminal dies he is no longer subject to prosecution or punishment

B. The Analogy - vs 2-3

1. A simple illustration of the above
 - a. over whom does the law has jurisdiction
 - b. this is not about divorce and should not be used to teach from silence that divorce is never allowed
2. Bound by Law - 1Co 7:39
 - a. For the woman who has a husband is bound by the law to her husband as long as he lives.
 - b. But if the husband dies, she is released from the law of her husband.
3. breaking or not breaking the law
 - a. So then if, while her husband lives,
 - i. she marries another man,
 - ii. she will be called an adulteress; - an offender against the law
 - b. but if her husband dies,
 - i. she is free from that law, - Paul encourages young widows (under 60) to remarry - 1 Ti 5:9-14
 - ii. so that she is no adulteress, though she has married another man.

C. The Application - vs 4-5

1. Therefore, my brethren,
 - a. transition from established truth to its application
 - b. **my** brethren - makes it more personal and gentler
2. Just as a women is free from her husband at his death
 - a. you also have become dead to the law through the body of Christ,
 - i. **thanatoo** - to kill (literally or figuratively):--become dead, (cause to be) put to death, kill, mortify. - Ro 6:1-7; Eph 2:15; Col 2:14
 - aorist tense - emphasizes completeness and finality of death
 - passive - indicating that believers have been made to die by the divine act of God
 - ii. The law as never a means of salvation - Ro 3:20
 - it had the power to condemn - Ro 6:23
 - it had no power to redeem them from it
 - iii. through the body of Christ,
 - he suffered the penalty required by the law on the believer's behalf
 - the believer is freed from their relationship to the law - Ga 2:19
 - b. that you may be married to another--to Him who was raised from the dead,

- i. Just as the widow is freed from her relationship to her husband b/c of death to remarry
- ii. we are free to joined to another
 - salvation brings a complete change in our spiritual relationship
 - to Him who was raised from the dead, - not just any other, but to the one who paid the ransom - 2 Co 11:2; Eph 5:24-27
- c. that we should bear fruit to God. - Ro 6:8-11; Gal 2:19-20; Eph 2:10
 - i. as with physical marriage relationship normally results in the fulfilling of God's command "be fruitful and multiply"
 - ii. So this new spiritual relationship produces spiritual fruit
 - iii. Two dimensions of Godly fruit
 - Attitude - the fruit of the Spirit - Gal 5:22-23
 - Action - b/c we are attached and abide in the vine - Jo 15:1-2
 - thanksgiving - Heb 13:15; - righteousness - Phil 1:11

3. 4 reminders

- a. we were in the flesh
 - i. the unredeemed, unregenerate can only operate in the realm of the flesh - the natural and sinful sphere of fallen mankind
 - ii. Flesh is used
 - of the body in a morally neutral sense - 1 Jo 4:2
 - in a moral and ethical sense, but always w/ an evil connotation - Ro 8; Gal 5; Eph 2 - always of man's unredeemed humanness - Ga 5:19
- b. living in the flesh is characterized by **the sinful passions** - Jas 1:15
- c. living in the flesh is characterized by the sinful passions **which were aroused by the law**
 - i. how can that which is good arouse sinful passions? To be answered more completely next week - vs 7-13
 - ii. The law in declaring what is wrong arouses the naturally rebellious nature of unredeemed
- d. living in the flesh is characterized by the sinful passions **were at work in our members to bear fruit to death.**
 - i. **were at work - *energeo*** - where we get our word - energy
 - ii. our members - the sum of the person
 - iii. bear fruit to death - the ultimate and eternal divine judgment, 2nd death

D. The Affirmation - vs 6

- 1. But now
 - a. transitional phrase introducing the heart of the passage
 - b. presents a radical contrast to unregenerate man in vs 5
- 2. we have been delivered from the law, having died to what we were held by,
 - a. we - believers,
 - b. released from the moral and spiritual liabilities and penalties - Gal 3:13
- 3. so that we should serve
 - a. ***douleuo*** - to be a slave to (literal or figurative, involuntary or voluntary):--be in bondage, (do) serve(-ice).
 - i. many English versions leave this concept of serve as voluntary
 - ii. Doesn't describe the voluntary service of a hired worker - we have been bought with a price, we are not our own - Ro 14:7-8; 1 Co 6:19-20; 2 Co 5:15
 - b. in the newness of the Spirit and not in the oldness of the letter.
 - i. necessary fruit of redemption - Mt 7:15-20; Jo 15:1-5
 - ii. Now we love and serve God' law with a full and joyous heart