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Our grace is god and our heavenly father. We are so thankful to you. That you have gotten us out of what we got ourselves into. And that by, Giving your son. To become a man that we might be united to him and represent it. In him.

That his death would free us. And his life would secure us. And that this is how you have. Purposed to glorify yourself in your son from all eternity. Oh lord. How great is the goodness and generosity of the gospel? That in this, we would know love and this we would know you.

That you have so delivered us and we pray now for the help of your spirit, Oh, lord, help me to preach. Help us all to listen. And grant that your spirit would attend. Giving me. Boldness, and liberty and clarity. As i ought to. And giving us all. Understanding and conviction.

That we might have. By your same spirit who caused the words to be written on the page. To have your word written on our heart. We ask it in jesus name. And then, Roman 7 verses 1 through 4. These are god's words. Or do you not know brethren for, i speak to those who know the law.

That the law has dominion over a man as long as he lives. For the woman who has a husband is bound by the law to her husband. As long as he lives. But if the husband dies, She is released from the law of her husband. So then, if while her husband lives She marries another, man.

She will be called an adulterist, but if Her husband dies. She is free from that law. So that she is no adulteress. That she has married another man. Therefore, my brethren. You also have become dead to the law through the body of christ. That you may be married to another.

To him, who was raised from the dead. That. We should bear fruit. To god. So far the reading of god's inspired. And an errant word.

Well, coming out of chapter 6, at the end, we saw how the righteousness and holiness and which we now, walk as part of that everlasting life, that eternal life. That is god's gift to us and the lord jesus christ and that is one of the great answers. The great answer.

To all of these fleshly, shall we? Continue in sin questions and the answer must be. No, we mustn't. Continue to sin. Are sinning belonged to our Our former. Nature sinning belonged to our former sentence of condemnation that we had. In Adam, the wages of sin is death Uh, but the free gift of god that has everlasting life.

Is marked by that righteousness in which we now walk in in the lord jesus. And so we move into chapter 7 with this, or do you not know brethren and so he tells us he gives us that clue at the beginning of the verse or Uh, that by the by the use of the word that's translated to your or He gives us that clue that he's still on the same subject.

He's still on the subject of bearing fruit unto God, having fruit unto holiness, not having that fruit of self-harm and death that belong to the sin of which we are ashamed before. God, why

would we continue to do things that we became ashamed of rightly before god? Why would we continue to do things that harm us?

And that we're that had put us on the road to death were Uh, we're indicators that we were heading towards hell. And so, he now says or Do you not know brethren? For, i speak to those who know. So the question do you not know? It is assuming the answer.

Yes, you do know. Because he says, i speak to those who know the law. And he starts to talk about marriage and how marriage then is analogous to. Our being bound to. A husband, in this case he's talking especially about the woman. And whether or not she's free to marry.

Someone else. And, And he's describing. Her. Of course, if her husband is still alive and she marries someone else, she's an adulteress. But if her husband has died, then she's been freed. From the law concerning marriage. And here, it's marriage as a covenant. And this helps us understand the terms of our relationship.

To sin. How it is that we came to be born, sinners to be born, spiritually, dead and slaves, to sin, and under its power. This happened because the covenant of works or the arrangement with Adam in the garden and the arrangement with us in the garden. For we are in Adam as our representative in the garden.

Is a true covenant. And so, he says each one of these covenants has its law or it's application. The terms of of the covenant, the terms of marriage are Till death do us part which will be thinking about more in the second main heading of the sermon till death do us part.

Perhaps you have Actually attended a wedding and paid attention and heard them. Take their vows and And they say that. Well, the terms of the covenant of works were in the day that you eat of it dying, you shall die. And that is how the wages of sin. Um, how we know that the wages of sin is death and that connects us of course to verse 23, what he's saying in verse 1 through 4 then is that the wages of sin being death is not just a general consequence of sin, something that sin brings or something that sin deserves, it was the specific The specific penalty force in for the, for the specific sin in the covenant of works.

When When Adam ate the fruit and we ate the fruit. In him. And so, it's very important. That we understand. That marriage is a covenant. Uh, this is something that Bothered the disciples when jesus was teaching them about marriage and divorce and said you actually cannot Uh, divorce your wife for anything except adultery.

And this idea that they could get stuck in an unsatisfactory marriage. And as long as she did not commit adultery, Or dessert him that breaks the marriage too. That would be as if she were dead because they would not be able. Able to find her, but if If she did not commit adultery, they were to be stuck in this difficult marriage or in this disappointing marriage.

And there are many people today who even knowing what god says about marriage as a covenant, try to come up with reasons why they really would be justified in divorcing. Their husband or their wife. But marriage is a covenant, it is. Excuse me. It is until death. Do us part now.

You think marriage to a sinner is bad? Well, what about marriage to sin now? That is the The ultimate case of being stuck in a bad marriage. And that is what we are in outside of christ. There is no way to get out of being bound to sin of being bound to our sinful nature and all the misery and harm that we bring upon ourselves and others by our sinning, and the ultimate consequence of that sin, which is not just the death in which our soul is temporarily separated from our body.

But the The second death which the scripture describes as the like of fire that is prepared for the devil and his angels, using the language that Jesus describes or uses to describe the punishment that comes in the day of wrath where the flame is not quenched, the worm does not die and the flame is not quenched.

And so, Marriage to sin is for worse or for worse. But praise God. There is a case of till death. Do us part even in the marriage for marriage to sin. And are being bound to sin as a result of the covenant of works and our transgressing, that covenant breaking that covenant in Adams.

So that'll be the second. Main heading till death. Do us part, and then praise God. It's not a fairy tale. It's not a story book. It's not a once upon a time. Uh, in the third place, we will see in verse 4. That there is a happily ever after, or as we will hear when we get there, a holy ever after.

So in the first place and we already began or made a beginning here, Um, for worse or for worse. He's? He's describing now and he's still answering this question. Would we continue to sin? And many of us have known someone who was in a bad marriage. Maybe even a a dangerous marriage in which there was threat to the life and they ought to have Uh, been the one who for the sake of preservation of life of their own, or other children, ought to have done the moving with their feet and yet the making of it unsafe would be Would make the one who was the unsafe person, the one who has deserted, even though the other one is the one who has to for For safety to leave in order to keep the sixth commandment remember God's law.

Never contradicts itself. Uh, perhaps you have Have known someone who Didn't have right or biblical clause to leave the marriage but wasn't admitting to themselves wasn't recognizing or acknowledging before God how harmful and difficult. Their marriage actually was perhaps. A believing friend who Who didn't marry in the Lord or who was unequally yoked, as far as spiritual maturity goes, and as a result of their marriage, They end up sinning more and more, and you're pleading with them.

To view their marriage as something that God has given them to sanctify them and and not to make excuses for going along with the sinfulness. Of their spouse. Well. Sin does nothing except harness does nothing except offend God. And for the believer, if, if the believer is entertaining, these, fleshly ideas of, shall I continue in sin, the believer is acting, isn't he?

Uh, like that person who is not acknowledging. The, the danger and harm. Of the bad marriage that God has gotten them out of And why would they go back now? Uh, to that spouse. That former spouse from whom they have been. Delivered. That's the relationship here between the way, that's the way verse 1 through 4 of Romans 7.

Relates to chapter 6 and these questions, shall we continue in sin. So that grace may abound or something, we continue and sin since we're not under law but under grace. No. That wasn't just a bad marriage. That was a deadly marriage. That was a God. Offending. Soul destroying held deserving.

Marriage. Now, the fact that he The fact that he uses, The covenant of marriage as an analog as a As a companion two or illustration of the covenant of works. In the garden is proof that the relation Of Adam in the garden is a true covenant, and we've seen that already.

Because he has compared, hasn't he Adam in the first covenant to Jesus as the Adam of the covenant of grace? And so it actually is important. To, to see that the arrangement between God and Adam was a true covenant in the garden. And that we then were represented by Adam that we sinned in him, and we fell with him and we died in him.

And every one of us deserve hell many people will say of the everlasting torment of hell, i just can't believe or refuse to believe or you know, whatever they say. About their resistance, their rebellion against the true. God, i can't believe that he would do that to innocent to people.

Well, there's no such thing as innocent people. All our sinners. If we hadn't deserved hell in atom already, we would deserve it for ourselves because the wrath of god is we heard in chapter 1 is revealed against all unrighteousness and all ungodliness of men. And what is the most unrighteous ungodly thing that we have done?

Although we knew him to be god. We neither. Glorified him as god. Or given him, thanks. And so all our mouths are already shut. By the time you get halfway into chapter one, let alone. To two-thirds of the way through chapter 3. So the law will not let us out of being bound to sin because we sinned in Adam, we fell with him.

We already deserved hell. The way just of sin is death. And it's not just death. Uh, in contrast to the life that Adam had before he ate, it's death in contrast to the life that Adam would have had. And we would have had in him. If he had kept the covenant that ever lasting blessedness, that would have been a reward for the keeping of the covenant of works.

But the in the day that you eat of it, you shall surely die is set over against that. An eternal and infinite death. Over against eternal. And infinite life. And part of that death, of course, the parts that you and i have have already experienced, and we don't want to experience the second part.

But the big part that we've already experienced is being spiritually, dead dead in trespasses. As the same apostle says, by the spirit in Ephesians chapter 2 And so, since Uh, since this is a penalty. Of a covenant. That we are bound to sin slaves of sin. So long as we're still in ourselves.

So long as we're still in the first atom, the law won't let us out of it. It says no you are you are bound to sin every bit as much as a wife is bound to her husband. And she can't just say, oops. Uh, i didn't like that one and go get herself, another one.

Know, the law does not permit that. And we, of course, are unable even to say, oops Or something much more appropriate, like that grief and hatred of our sin where unable to experience those things. Until We have died to it. And so if you know that this is the kind of master that's sin, was this is the kind of life that god has or rather death, a death of a life that god has saved you from, in the Lord, jesus christ, why would you ever look for an excuse to send?

Why would you listen to, to that remaining fleshliness or remaining sinfulness that would excuse a lie here, or excuse gossip there or excuse lust in? In this situation or would excuse speaking, idle words. Words that don't edify and aren't being used for the glory of god and for the good of your neighbor.

Where jesus says that we'll give account for every i why? Would we embrace any sin or play with any sin, defend any sin? Or even tolerate any sin in ourselves. Don't tolerate any Of your sin. It is from that bad marriage. In which you were so stuck. That only the cross.

Of god, the sun. To deliver you from it. Be free. Enjoy your freedom, embrace your freedom Live in that freedom from sin, that only ever abused you or harmed. You Walk as someone who has joined to christ. Who is exactly the opposite. He only ever does you good? He only ever loves you entirely.

And you have been freed from that former union. To come into this new union. With Jesus. Who is love in himself as God? And yet is the demonstration, the great demonstration and display of God's love to you. Walking in righteousness and saying no to your sin. Is as simple as saying, That was the bad marriage when I was bound to sin.

And this is the good. Happily holy ever after. To the Lord Jesus Christ. Does he not entice? You now to want to know all of his commandments and recognize in your heart, everything that even tends towards sin and eradicate it so that you can walk with him? And that new union that you have and praise God, you do have it because till death do us part.

And we began he began the argument at the beginning of chapter 6. Saying, don't you know that if you have been baptized into Christ Jesus, you've been baptized into his death, that he, who, poured out his spirit on you to give you life, to give you faith. So that faith.

The the that that faith, that you have in him is the instrument by which you are joined to him. That, that brings you into him and to all that is his, but especially specifically into his death. And he makes that point again in verse 4, therefore, my brethren, you also have become dead to the law and here.

It's dead to that particular demand of the law, in the covenant of works that you can continue bound to sin. Because you are not free to be, right? Just, you're not free to be joined to Jesus. You're not free to bear fruit unto God. So long, as you're still in the covenant of works, He says, you have become dead to the law through the body of Christ.

Not any of that rubbish interpretation, which comes from the flesh that says dead to the law means, I don't have to keep the law. In order to read verse 4, that way you would have to argue directly against the entire last chapter and a half. And specifically tonight, you'd be having to argue against the first three verses.

That you would be free to. Disobey God's commandments. Absolutely not. It's clearly here talking about the law. That demands that you be bound to one and you need to be free from that. So that you may be bound to another, that's the analogy. Isn't it between the marriage? And being bound to sin.

And he says, You have become dead to the law, how? How can you have died and everlasting death? That was as great as the glory of God. Are you as great as the glory of God. Of course, not. But it does tell us something about Jesus, doesn't it? Because if the law is satisfied, Through the body of Christ, only through the body of Christ.

If the law is satisfied that in him, We have died and our being bound to sin, our old marriage to sin is over. That means. That we have died, a death in the union with Jesus. That is as great as the glory of God. That's what we had fallen short of chapter 3 verse 23.

All have sinned, and fallen short of the glory of God. That was the greatness of our unrighteousness and ungodliness chapter 1 verse 18 against which the wrath of God was poured out that we although we knew him as God, we did not glorify him as God. And now there has been a death that is as great as the glory of God.

How can that be? It's not like Jesus can be any creature. No matter how great. There's an infinite difference between the creator and the creature. Is because Jesus is God himself. Who became a man who took to himself a body so that he could die the death on the cross Philippians chapter 2.

So that we might be united to him so that we might die in him. Therefore my brethren. You also have become dead to the law through the body of christ. It's proof that christ is god and man and the fact that christ alone is the one in whom this could happen is further proof.

That hell is eternal torment. That it is against. The glory of god. And so you and i can look at verse 4 and we can say, Our guilt is done with our sin is done with as far as the law that demanded that we go to hell. The law that demanded that we be bound to sin.

As far as that law is concerned, we have been to hell, we have died and we are done being punished just as jesus himself said, after he had absorbed, all of the wrath of god for our sin, He still had not been to the grave. He still had a Um, A breath left in him.

So great. A breath, in fact that he was able to cry out with a loud voice. As he dismissed, his spirit demonstrating that he really was by his authority, Send laying his life down and by his authority, he would take it up again. But he said it is finished or more literally translated it has been finished.

Because he had suffered the fullness. Of the wrath of god. And no longer what he say. My god. My god. But, Father. Into your hands. I dismiss my spirit. Just as chapter 3 verse 25 says, God. Exhibited him as a propitiation. God displayed the glory of his son. By the fact that his son on his cross.

Could absorb all of the wrath of god for all of our sin for every single one for whom he was dying. Against the glory of god. How great is the glory of the sun? And here we see that, don't we? You also have become dead to the law through.

The body of christ. Not only do we have confidence, then? That every That. Our sin and our guilt is fully paid for, but we also have confidence that we must live forever, because as, for chapter 4, and verse 25 says, He died on account of our sins. But he was raised on account of our justification, we had been made right with god and we are joined to him who has risen And since we had to be joined to him in order to die, how could it be possible?

That, that union would be taken away? Now that he is risen and this is why it is happily ever after. For the christian, it is holy ever after for the christian, We are married to a resurrected one. We are united to resurrected one. As he said in the previous chapter christ, having died once never dies again.

There is no till death do us part. In union with jesus christ. Because he will never die. In fact, he tells us that he is the resurrection and the life. That he who believes in him will never die. And He who believes in him, even if he dies yet, shall he live?

And he who lives and believes in him will never die. And so because jesus is the risen one, our union with him can never end. This new marriage, the good marriage to the one who never abuses us only ever does. What is good for us only ever acts out of perfect, love in.

Perfect in what? Perfect wisdom has designed and perfect power accomplishes. This marriage to him is forever, Those who are united to him. Must live forever and therefore, We must be holy. In order to come into the fullness of the blessedness. That belongs to union with Christ that belongs to him that he deserves by right?

We must be holy without holiness. No one can see the lord. We shall see, we know that when he appears, we will be liken. Because we will see him as he is, and the one who hopes, thus, what does he do for first, john three, He purifies himself, even as he is pure.

And the one who hopes thus Roman 7 verse 4. What does he do? He bears fruit unto God. Or to borrow the, the parallel. Phrase from last week's portion, he bears fruit unto holiness. Because we cannot come into possession. Of what Jesus Christ has earned for us. We cannot come into full enjoyment of himself.

Until we are. Holy. And so now not only are you expressing your freedom from sin, and the success of Christ's work, and your enjoyment of your new union over against your old union. But as you walk in righteousness, as you obey God's law as you walk in holiness, you are preparing to come into the full enjoyment of Jesus.

If you're a Christian, isn't this one of Uh, one of the, the great griefs and sorrows that remains in your life. You don't enjoy Jesus like you wish you did. You don't enjoy God like you wish you did. Well, you need holiness? In order to enjoy him. Like you wish you did.

And so, as you walk with him, and grow in that holiness. You'll grow and enjoyment. Of him. As you enjoy this new marriage, this new union that you have. That will be happily ever after. Because it is, holy. Ever after. You're a new sort of tree now. With a new sort of life.

You were an atom. Now you're in Jesus. He is the vine. You're the branch. You're united to him. And his life that flows into you is forever. Bear fruit in him. And you will find that one day. You will bear it. Completely excellently continually. And so as we bear fruit unto God, even in this life, we are participating in now already.

That eternal life that Jesus has earned for us and we are preparing for the eternal, the eternality of it and the perfection of it. Oh, dear question. Enjoy. Your union with Christ, express, your union with Christ. By holy, Living. Amen.