

LAW IN ROMANS 7:21-8:2

- 1) “I find then a law, that, when I would do good, evil is present with me” (Rom. 7:21).
- 2) “For I delight in the law of God after the inward men:
“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” (Rom. 7:22-23).
- 3) “. . . So then with the mind I myself serve the law of God,; but with the flesh the law of sin” (Rom. 7:25).
- 4) “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

So we have **four laws** which Paul mentioned at the end of Romans 7 and the beginning of Romans 8:

- 1) The Law of God (Rom. 7:22).
- 2) The law of the mind (Rom. 7:23, 25).
- 3) The law of sin, called also the law of sin and death (Rom. 7:21, 23, 25; 8:2).
- 4) The law of the Spirit of life in Christ Jesus (Rom. 8:2).

Back in Rom. 3:27 Paul mentioned **two other laws** – the law of works, and the law of faith. This is what he wrote:

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law (Rom. 3:24-28).

Speaking of “the law of sin and death, Haldane said, “The evil propensity of our nature the Apostle calls a law, because of its strength and permanence” (p. 297).

Godet says that we cannot understand what Paul means by “the law of sin” and the other laws which he mentions unless we see that he is talking about a controlling power which dominates us. These laws have to do first with sin and then with salvation. This is beautifully expressed in Rom. 8:2: “For the law of life in Christ Jesus hath made us free from the law of sin and death.” This means that it is only by the greater law of the Spirit of life in Christ Jesus that we are delivered from the law of sin and death. The law of sin is not removed. That is why we can still sin. But all of our good intentions are not sufficient to overrule the law of sin which is in our members.

Quoting Haldane again, he said,

None but the regenerate man is properly sensible of this law... It refers to the evil principle which counteracts him when he would do that which is right. This law is the greatest grievance to every Christian. It disturbs his happiness and peace more than any other cause. It constantly besets him, and, from its influence, his very prayers, instead of being in themselves worthy of God, need forgiveness, and can only be accepted through the mediation of Christ. It is strange that any Christian should even hesitate as to the character in which the Apostle uses this language. It entirely suits the Christian, and not in one solitary feature does it wear the feeblest semblance of any other character (p. 297).