

## ROMANS 7:1–6

# Free From the Law — Our Happy Condition

*Inductive Bible Study Guide*

## What is Inductive Bible Study?

Inductive Bible study is a method of examining a text and seeking to determine its teaching, meaning, and application through observation and questions designed to help us understand and apply what the text teaches. It involves four simple steps you can take on your own or in a group discussion.

### 1. READ

Read Romans 7:1–6 four or five times slowly. If in a group, have different members read the passage aloud.

### 2. OBSERVE

What does the text say? Note who is speaking, key terms, repeated concepts, commands, and grammatical details.

### 3. INTERPRET

What does the text mean? Identify the main point, the doctrinal content, and how the passage fits the larger argument of Romans 6–8.

### 4. APPLY

How should this text change me? What truths must I believe? What will I do differently this week in light of what I have learned?



*Pastor Sam's sermon on Romans 7:1–6 will enrich your understanding of this passage. Scan the QR code or use the link provided to access the message before or during your study.*

## Reading the Text Together — Romans 7:1–6

- ▶ *Unit 1: Knowledge that Explains — The Law's Jurisdiction (7:1)*
- ▶ *Unit 2: Illustration that Clarifies — The Marriage Analogy (7:2–3)*
- ▶ *Unit 3: Application that Liberates — We Died to the Law in Christ (7:4–5)*
- ▶ *Unit 4: Effect that Transforms — New Life in the Spirit (7:6)*

## OBSERVING THE TEXT CAREFULLY

*Keep Romans 7:1–6 open before you as you work through questions 1–5.*

1

What principle does Paul state in 7:1 about the law's authority over a person? To whom is he specifically writing, and what does this tell us about his audience?

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2

In the marriage illustration (7:2–3), what are the two specific situations Paul describes, and what is the legal consequence in each situation? One is in vs 2-3a and the other is in vs 3b.

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3

What exact phrase does Paul use in 7:4 to tell us how we died to the law, and what two purposes does he give for this death? Hint: Go and see how the New American Standard Bible translates the phrase “you also have died”.

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4

According to 7:5, what was happening “while we were living in the flesh”? What specific role did the law play in producing that outcome?

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5

What four contrasts between the old and new ways of serving can you identify in 7:6? What key words mark the shift from old to new?

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## INTERPRETING THE TEXT THOUGHTFULLY

*Pastor Sam's sermon notes on this passage will provide helpful context for questions 6–10.*

6

What does Paul mean when he says the law is “binding on a person only as long as he lives” (7:1)? How does death change a person's relationship to the law's authority, and why is this the key to Paul's argument? What is the nature of “jurisdiction” and how does it differ from “authority”?

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7

Paul says we “died to the law through the body of Christ” (7:4). What happened to us spiritually when Christ died, and why was death the only way to end the law's jurisdiction over us? What does this tell us about the seriousness of our sin before God?

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8

What are the three main spiritual points Paul is making through the marriage illustration in 7:2–3? Why does Paul call for interpretational caution — what dangers does the sermon warn us against in pressing the analogy too far?

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9

Paul says our sinful passions were "aroused by the law" (7:5). How can a law that is holy, righteous, and good (7:12) produce fruit for death? (Hint: Read what Paul states in Galatians 5:19-21 which are the works of the flesh that has been living under Law.) What does this reveal about the real source of the problem? Is the problem the Law? If so, how does this square with Paul states about the Law in 7:12? If not, then what is the problem?

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10

In 7:6, Paul describes the new way of serving as being in the Spirit rather than under the written code. According to the sermon, what are the five key differences between life under the Law and life in the Spirit? (You may find it helpful to download the sermon outline to get this answer. These five ways are listed under the final point of the sermon.) Why is this distinction so important for our sanctification?

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## APPLYING THE TEXT PERSONALLY

*Ask yourself the tough questions from this text — questions 11–15.*

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Paul warns that looking to the Law for help in sanctification is as futile as looking to Moses for salvation. In what practical ways might you be tempted to rely on rules, moral codes, or religious duties rather than the Spirit for growth in holiness?

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12

Paul uses the language of betrothal to describe our relationship to Christ (7:4; 2 Cor. 11:2–3). How does viewing yourself as betrothed to the "Crown Prince of the universe" change the way you think about your daily choices, your loyalty, and the things that compete for your devotion?

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13

The sermon concludes that living under the Law produces either proud self-righteousness or crushing despair. Which of these two tendencies do you find yourself more drawn toward? How does the Gospel specifically address and heal that tendency in you?

14

Paul says we died to what "held us captive" so that we might "bear fruit for God" (7:4–6). What does bearing fruit for God look like in the specific circumstances of your life right now? What is one piece of fruit the Spirit is calling you to cultivate this week?

15

The sermon asks whether we are being "seduced away from a sincere and pure devotion to Christ" (2 Cor. 11:2–3). What places, habits, relationships, or patterns in your life are incompatible with your identity as one betrothed to Christ? What is one concrete step of recommitment you can take this week? Revelation 19:8 tell us an important component of what we can do to prepare for the great feast celebrating the consummation of our marriage to Christ in adorning ourselves with fine linen. According to that text, what is the fine linen we are to prepare? And what changes might that necessitate in this current season of your life?

## A PRAYER TO CLOSE YOUR STUDY

### Based on Romans 7:1–6

*Father, we come before You marveling at what You have done for us in Christ. We once stood condemned under the holy and righteous demands of Your Law — with no way to satisfy its requirements and no escape from the sentence it pronounced over us. But in Your great mercy, You did not leave us there.*

*You sent Your Son, and in His body given on the cross, You carried out the death sentence the Law rightfully demanded of us. We died with Him. The Law's jurisdiction over us ended that Friday, and on the third day, You raised Him — and us with Him — to walk in a radically new life, free from the power of the Law and free to belong fully to Him.*

*Lord, forgive us for the times we have crept back to Moses looking for help in the battles we are called to fight. Forgive us for relying on rules and effort rather than on the power of the Spirit You have placed in us. Help us to remember that the same Spirit who raised Jesus from the dead now lives in us — and that His power is more than sufficient for every temptation, every habitual sin, and every area of weakness.*

*May we live today as those who are betrothed to Your Son — loyal, devoted, and eager to bear fruit that pleases Him. Keep us from the seductions that would draw us away from a sincere and pure devotion to Christ. And fill us freshly with Your Spirit, so that our service to You flows not from the fear of condemnation, but from the love of those who have been fully and freely forgiven.*

*We ask this in the name of Jesus — our Savior, our Bridegroom, and our Lord. Amen.*

