

8/8/10

Romans 7

The apostle Paul is continuing his discussion of sanctification as he moves into chapter seven for the topic of the law is still very evident.

Paul has used the various illustration to communicate our sanctification in Christ. Rom. 6

1. Paul used baptism to focus on the death of the believer with Christ.
2. Paul used the illustration of horticulture to show we are united with Christ.
3. Paul used the illustration of slavery to righteousness, rather than sin.
4. Paul now is going to use the illustration of marriage to complete his point.

The divisions of the chapters as well as the verses are mere human endeavors to attempt some logical division, but at times they are not found to be the best, such as here in chapter seven.

A better chapter division for chapter six would be verse six of chapter seven, for Paul is attempting to show the fact that sin nature no longer has dominion over a Christian who lives in the power of the resurrection.

- I. The relationship between sin nature and grace. Rom. 6:1-14

- II. The relationship between acts of sin and grace. Rom. 6:15-23
- III. The relationship between law and grace. Rom. 7:1-6

7:1-6 The liberation from the Law to live under grace.

7:1-3 *The law and marriage.*

- 7:1 The extent of the authority of the Law is to those living.
- 1) The expression marks common knowledge regarding the law, do you not know?
 - * The expression is one Greek word “agnoeo” to be ignorant, or have no knowledge. Rom. 6:3
 - 2) The word brethren appears only for the second time. Rom. 1:13
 - a) Some think it refers to the Jew only.
 - b) Others to Jew and Gentile, in Christ.
 - c) It is qualified by the phrase, “For I speak to those who know “ginosko” understand and comprehend the law”, the law of Moses.
 - d) The Jews who had come to Christ seemed to be attempting to live out the law, to live out their Christian life!
 - 2) The law has no more power over a man once he dies, they are liberated.

- a) The word dominion “kueiwuo”, means to have jurisdiction and authority over a person, death annuls it.
 - * The unsaved person being saved, dies to any law he would embrace to enable him to live for God!
- b) The word has been used two time already. Rom. 6:9, 14
- c) It is used by Jesus to teach the disciples not to lord over people, like the kings of the Gentiles. Lk. 22:25
- d) Paul uses it to indicate he did not lord over the faith of the Corinthians. 2Cor. 1:24

7:2-3 The binding and release from marriage according to the law.

- 1) A woman is bound and sanctified to her husband as long as he lives. vs. 2a
 - * The word bound “dedetai”, is in the perfect tense, is permanently obligated.
- 2) A woman is released from her husband’s dominion when he dies. vs. 2b-c
 - a) The word released “katargeo”, means to abolish or bring to an end, she no longer is his wife in marriage.
 - * This is the sixth time it is used and will be used one more time. Rom. 3:3 (2 times), 31; 4:14; 6:6; 7:2, 6

- b) Three times it is stated, she is set free, having further obligations. vs. 2, 3, 6
- 3) If she marries another man, while her husband is alive she is an adulterous. vs. 3a-c
- 4) If her husband dies, she is free from the laws condemnation, to marry another man, due to the death of her first husband. vs. 3d-f
 - a) Paul is not teaching a law on divorce and remarriage, but only pointing out that death overtaking one of the two married partners, sets them free to remarry.
 - b) Paul says this, in order to illustrate the release of the believers from any obligation or dependency on law. Deut. 24:1-5; Matt. 5:31-32; 19:3-10; 1Cor. 7
 - c) Roman law made the wife wait for 12 months to mourn her husband, before remarriage or she would loose her inheritance from him. (Dunn p. 360)

7:4-6 *The application to the Christian liberation from the Law.*

7:4 The present application for the believer.

- 1) The logical conclusion of the illustration is to the Christian by the word “brethren”.
- 2) You also have become dead to the law through the body of Christ, indicating His death. vs. 4a-c
 - a) The phrase have become dead “thanatoo”, means to be put to death, literally, were made dead, the indicative aorist passive
 - b) They call this the historic aorist, when we shared in His death, being united with Him. Rom. 6:3-6; Heb. 10:5, 10
* Alford says, “The more violent word is used instead of “apethanite” you died, to recall the violent death of Christ, in which and after the manner of which, believers have been put to death to the law and sin.
 - c) We also died to sin nature. Rom. 6:2
 - d) We also died to the law. Rom. 7:4
 - e) The law in affect dying, as the authority over us, Jesus nailing all its requirements to the cross. Col. 2:14
 - f) The law was temporal, to be replace by a superior glory, grace. 2Cor. 3:7-13
- 3) You are able to marry Christ, who was risen from the dead. vs. 4d-e
* The metaphor of marriage is a favorite of Paul. 2Cor. 11:2; Eph. 5:25-33

- a) “For Christ is the **end** of the **law** for righteousness to everyone who believes.” Rom. 10:4
 - b) “But before faith came, we were kept under guard by the **law**, kept for the faith which would afterward be revealed. Therefore the **law** was our tutor to bring us to Christ, that we might be justified by faith.” Gal. 3:23-24
 - 3) With the purpose, that you should bear fruit to God, in the new relationship of marriage and new nature, through sanctification. vs. 4f
 - a) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” Rom. 6:4, 19, Gal. 2:19
 - b) The old man was crucified and needs to be crucified daily, in view of sin nature. Rom. 6:6, 11
 - c) Fruit of the Spirit. Gal. 5:22
- 7:5** The past reality of the believer.
- 1) We were dominated by flesh “sarx”, being unsaved, carnal and depraved apart from Christ.
 - 2) Our sin nature was and is provoked by the law.

- 3) It aroused our various sinful passions “pathema”, impulses and desires to be manifested in and through our members, bearing fruit to death.
 * “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” Rom. 3:23

7:6 The present reality of the believer.

- 1) The word but “de”, marks the direct contrast to the past life in verse five, we have been delivered from the law having died to what we were held by.
 a) The word deliver “katagero”, is the same as in verse two, to destroy or put out of business. Rom. 6:6
 b) Having died to “what we were held by” kateichometha”, the imperfect tense, indicating the absolute control of our past evil nature.
 2) The result is that now we serve in the newness of the Spirit, not the oldness of the letter, as stated in verse 4.
 a) Paul is talking about the two economies of law and grace, the new age of the Holy Spirit being superior to the old one. 2Cor. 3:7-18
 1) New “kainos”, new in quality not time, the relation to grace and faith.

- 2) Oldness “palaios”, in terms of use, worn out and useless, the external code of the law.
 3) The word letter “gramma”, is used of a document and letter one writes, here it refers to the written Law of God.
 b) The old Testament was a shadow of things to come, a school master to lead us to Christ. Gal 3:24
 1) The Old Testament saints did not have the Spirit of God in them, only Kings, priest, prophets and specially called people.
 2) The book of Hebrews declares Jesus to be better than the angels, the prophets, the high priest, the sacrifices etc.
 3) The key from chapter six is “died”, “raised” and “live”.
 * “What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.” Rom. 6:21-22

7:7-13 **The vindication of the law,**
exposing sin nature as the culprit of sin.

7:7-8 The efficiency of the law.

- 1) The question once again is rhetorical, with an obvious answer, “Certainly not.” vs. 7a-c
 - a) The law is not the source or origin of sin and death? Certainly not!
 - b) The law is not sin or evil in nature, any more than grace encourages a person to sin.
- 2) The opposite is true Paul says by the phrase “on the contrary”. vs. 7c
- 3) The law did exactly what it was design to do. vs. 7d-e
 - a) The law exposes wrong and evil of my outward deeds, acts or sin, declares me guilty and condemned before God. vs. 7d
 - * This is Paul’s own past experience, “I would not have know sin except through the law.” Rom. 3:20
 - b) The law reveals the inner evil intent of my heart. vs. 7e
 - 1)) Again this is Paul’s own past experience “I would not have know covetousness...” “You shall not covet”
 - * The word covet “epithumia”, means passionate cravings, a desire for what is forbidden and said to be “the first conscience of sin”

- 2)) The 10th commandment reveals the motive and intent of man's sinful heart. Ex. 20:17; Deut. 5:21; Jer. 17:9
 - * A microscope does not produce the germs and microbes, it only reveals them to be present!
- 4) Paul says his sin nature was provoked by the commandment and produces all manner of evil desires, defeating Paul, this is his personal experience, being born again. vs. 8a-c
 - a) The commandment, refers to the Mosaic Law, mentioned six times. vs. 8-13
 - 1)) The word opportunity “aphorme”, is a military word for the base of operation.
 - * Sin nature used the law as a base to launch its assault by sins.
 - 2)) And produced “katergazomai” accomplished or achieved all manner of evil desire “epithumia”, strong impulses that are contrary to the design and purposes of God, often associated with sexual sin, but not exclusively.
- 5) Paul points out that sin nature and sin, though present, is not provoked where there is no law. vs. 8d

- a) Prior to giving of the law on Mount Sinai.
- b) Prior to understanding the law as spiritual and internal, seeing it just as mechanical and external prohibitions.

7:9-11 The apostle Paul applies the nature of the Law to himself in the past.

- 1) Some say that this refers to Paul as a child before his barnitsvah, where he became a son of the law.
 - a) The problem is that there is nothing in the text or context to imply such an interpretation.
 - b) Every Jewish child was brought up under a moral and ethical code from birth to barnitsvah, how could they be “without the law?”
- 2) Others say this refers to Paul prior to conversion, as a Pharisee.
 - a) Yet Paul’s own testimony was that he was blameless in the law prior to his conversion, being a self-righteous Pharisee, who perceived himself as near perfect, certainly surpassing his contemporaries. Gal. 1:14; Phil 3:3-6
 - b) Paul was a mere religious man, comparing himself to others and keeping ledgers.
 - c) Paul had no idea or understanding that the Law was spiritual, to reveal the

evil of the heart, not simply mere outward deeds.

- 3) This has to indicate, after Paul became a Christian and he understood the true intent of the law. vs. 9a
 - a) Paul was saved by Jesus and the true intent of the Law struck him, he says sin revived and he died, therefore it has to be after conversion. vs. 9b-c
 - * This could have been during the three years the Lord discipled him in Arabia. Gal. 1:17-18
 - b) Kenneth Wuest makes an excellent observation, saying that Paul expected the Law to produce a living experience with God, through his attempt at Law-obedience, but instead he found out it produced death.
- 4) The very word that was to bring about life to him, brought forth death. vs. 10
 - * Even as with Adam and Eve, when God said, “You shall not eat.” Gen. 3
 - a) Paul realized the law accused and condemned him for the first time.
 - b) Adam’s happiness was not in his perfect environment, but in his sinlessness that allowed him to obey and be in fellowship with God!
- 5) Sin nature, now being provoked by the Law took occasion by the

commandment, deceived Paul and killed him. vs. 11

- a) The word opportunity “aphorme”, is the same as in verse 8, the military word for the base of operation.
- b) The Law commanded Paul to not covet, but it could empower him, as Eve.
* 2Cor. 11:3; 1Tim. 2:14; Heb. 3:13

7:12 The nature of the law is three-fold.

- 1) The Law is Holy, perfect and complete to instruct and bring about holiness.
- 2) The Law is just, it is fair, equitable.
- 3) The Law is good, morally and ethically.

7:13 The law unmasked sin nature and revealed it’s true character, so that it would be seen in it’s intense and deadly sinfulness!

- 1) Has then what is good become death to me? Emphatically, as at other times he says, “Certainly not!” vs. 13a-b
* Good “agathos”, means useful and beneficial, both in intention application.
- 2) But rather the law which is holy, just and good, unveiled the evil of sin nature, as the instrument of death to Paul, portraying sin nature and sin for what it is, the cause of man’s ruin. vs. 13c-e

* The Law exposes, provokes and condemns sin nature and sin!

7:14-25 **The limitations of human energies to obey the law.**

7:14 The nature of the Law is spiritual in contrast to the believer, who is carnal.

- 1) The personal pronoun “I” is still used by Paul, but the tense changes from past to the present now, this is Paul’s personal experience.
- 2) Paul identifies himself as carnal, sold under sin nature.

* The individual who is carnal is one who is born-again, but living under the dominion of the old sin nature, as a natural man. 1Cor. 3:1-3

7:15 The two natures reside in the same person.

- 1) The “I” who wants to do good is the new man.
- 2) The “I” who wants to do evil is the old man.
* Only a Christian can experience this struggle!

7:16 The obvious conclusion is that the law is good, but I am evil.

- 1) If I do, what I do not want to do, I am agreeing with the Law, that it is good.
- 2) Reason being because it exposes my evil and accuses and condemns me.
 - * “If you being evil know how to give good things to your children, how much more shall Your heavenly Father give to those who ask for the Holy Spirit.” Lk. 11:13

7:17 Paul understands that it is sin nature that is in him that is opposing the new man.

- 1) Paul is not saying he is not responsible for his sin.
- 2) Paul is giving an explanation of his sin.

7:18 The necessary acknowledgment as a Christian.

- 1) In my flesh there is nothing good that dwells.
- 2) In me the will is present.
- 3) In me how to perform what is good I find not.
 - a) The abilities of the flesh are utterly useless and impotent to do the things required by God in the Spirit.
 - b) The Rabbis taught that the law could overcome sin nature by the study, devotion and application of it.

7:19 This is a defeated life, not the normal life of the believer.

* This is not spiritual warfare, it is found in Galatians and Ephesian. Gal. 5:17; Eph. 6:10-18

- 1) Paul declared that he was willing to do good, but disobeyed.
 - * “For the good that I will to do, I do not do.” vs. 19a-b
 - a) He knew right from wrong and wanted to do the right.
 - * The pronoun “I” is found 31 times in this chapter.
 - b) He instead was rebellious and drawn to do the wrong.
 - 1)) This is Paul’s personal experience willing to do good, without empowerment to do so.
 - 2)) This is in the present tense.
- 2) Paul declared his unwillingness to do evil, but he committed it.
 - * “But the evil that I will not to do that I practice.” vs. 19c-d
 - a) He knew evil from good and he did not want to do evil, nevertheless practiced the evil.
 - b) This is Paul’s personal experience of will for not doing evil, without empowerment to stop himself.
 - c) This again is in the present tense.
- 3) There are some key things in the chapter.

- a) The entire chapter is dominated by the “flesh”, “sin nature” and “law” and death, 50 times.
- b) The Spirit is mentioned only one time, “the newness of the Spirit”. vs. 6c
- c) The pronoun “I”, appears 6 times, verse 1-10, 26 times in verse 14-25.

7:20-23 The apostle Paul pronounced his conclusions.

- 1) Paul once again declared the culprit is not him, but sin nature in him. vs. 20
 - * Paul again is not saying that he is not responsible for his sin, but that it is sin nature, the old man and not the new man.
- 2) Paul declared the acknowledgment of the two natures again. vs. 21
 - a) He discovered a principle by observation. vs. 21a
 - 1)) The word find “heurisko”, means to come upon by inquiry, examination and scrutiny.
 - 2)) It is used 3 times, once “found”, twice “find”. vs. 10, 18, 21
 - b) He identified this principle present with him, as evil. vs. 21b
 - 1)) Sin nature.
 - 2)) The old man.
 - c) He identified himself as the one who wills to do good.

- 1)) The new man.
- 2)) The Christian.
- b) Paul again points out the two natures of the Christian, as before. vs. 19
- 3) Paul declared his commitment to God. vs. 22
 - * “For I delight in the law of God according to the inward man.”
 - a) The word delight “sumedomai”, means to rejoice, appearing only this time in the New Testament.
 - b) The confession was in conformity to the nature of the inward man, the new man. Eph. 3:16, Josh. 1:8, Ps. 1
- 4) Paul declared the fierce opposition of the two natures. vs. 23
 - a) He in direct contrast sees another law or principle at work in my members, warring against the law of my mind. vs. 23a-b
 - 1) The inward man is synonymous with “mind”, the revived and renewed conscience of a Christian.
 - 2) Warring “antistrateuomai”, is a military term describing expedition and battle against someone and it is spiritual, against the law of my mind, the **inner man**.
 - b) He understands clearly the intent and goal of his sin nature. vs. 23c

- 1)) The defeat is being brought into captivity “aichmalotizo”, means to be led away as a prisoner, in the present active tense.
- a)) It is used for those taken captive into all nations during the Great-Tribulation. Lk. 21:24
- b)) It is used for bringing one’s thoughts into captivity, that come against the knowledge of God. 2Cor. 10:5
- c) Paul is describing himself as a Christian, but carnal sold under sin nature, not having the empowerment to defeat sin nature.
- 1)) There is the law of God, His word. vs. 22
- 2)) There is the law in my members, that are the agents to manifest sin. vs. 23
- 3)) There is the law of sin nature, the source of sin. vs. 23
- 4)) There is the law of his mind, the will, reason and conscience of the new man. vs. 23
- b) The language of military warfare is consistent with the entire section. Rom. 6:13, 23, 7:8, Eph. 6:10-18

7:24 The key to the victory of a defeated life.

- 1) To see oneself as he is, wretched which means miserable and distressed.
* The term is used only one other time in the New Testament, for Laodicea., the lukewarm church. Rev. 3:17
- 2) To see one’s help, outside of human ability.
- a) “Who”, not what or how.
- b) A person instead of human systems of psychology and philosophy.
- 3) To see the horror of living with a dead body.
- a) The practice of the day was to tie the dead body to the murderer so as to be consumed by the putrefying body!
- b) In the reign of Richard the I of England this was done or by burying them together or cast them into the ocean together.

- 7:25** The reality of our life in the body is spiritual warfare, but never defeatism!
- 1) Paul broke out in an elated expression of appreciation to the Father, through the Son. vs. 25a
- a) The name Jesus “Iesous”, s Yahweh is salvation, identifying His humanity.
- b) The title Christ “Christos”, means anointed Messiah.

- c) The title Lord “kurios”, means Master and owner, having complete authority over a person.
- 2) Paul broke out in celebration of his liberation. To acknowledge the tension and warfare, but not defeat. vs. 25b-d
 - a) He came to grips that he could be victorious over his sin nature, so as to not live defeated.
 - 1)) He had to look to the new man, “So then, with the mind I myself serve the law of God.”
 - a)) The word serve “douleuo”, means to be a slave by choice.
 - b)) The law or principle of his mind, is the will, reason and conscience of the new man, the one justified, sanctified being dependent on Jesus Christ. Rom. 8:23; 12:1
 - b)) The law of God is His word. vs. 22
 - 2)) He had to be aware of the old man, sin nature that can not be defeated by the energies of the flesh, “But with the flesh the law of sin”.
 - * The Christian’s sin nature is never eradicated, but made inoperative by the power of the Holy Spirit!

- 3) The chapter brake is most unfortunate for the first four verses of chapter eight Paul gives the answer to his life willful defeat against sin nature by trusting the energies of his own flesh, it is the empowerment of the Spirit for life. Rom. 8:1-4
 - a) The proclamation, “There is no condemnation, to those in Christ Jesus, who walk according to the Spirit, not the flesh. vs. 1
 - b) The liberation, “The law or principle of the Spirit has made us free from the law of sin nature and death. vs. 2
 - c) The limitation of the law, “For what the law could not do in that **it was weak through the flesh**, human ability, God did by sending His own Son in the likeness of sinful flesh, on account of sin; and condemned sin in the flesh, at the cross. vs. 3
 - d) The transformation by the empowerment for life “That the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.” vs. 4
 - * The Spirit is mentioned 21 times in chapter eight, this is the solution to man’s defeated state, having no confidence or trust in the flesh, for what only the Spirit can do.