# THIS WEEK

## GRACE COMMUNITY CHURCH, KAILUA KONA, HAWAII

### events

**Aloha!** We are so grateful that you are worshipping with us today, either in-person or online.

**Nursery and Kids' Church** are available — parents, please sign-in your children.

**Monthly Food Drive** is today.

**Compassion International child sponsorship** — please see Roxena Quinlan for more info.

**Child Dedication** next Sun for Alex & Kayla and Anea Dong.

**Men's Breakfast** this Sat 8-9am.

**Spring Business Meeting & Potluck** — Sunday, May 29th

**Ways to Give:**
• Online on our website or app
• Giving box on Sundays
• Mail a check to the church

**Giving Snapshot** (Jan thru April)
Budgeted - $113,333
Actual - $110,596

**Andrew, Lead Pastor**
andrew@gracekona.org
**Kalehua, Ministry Assistant**
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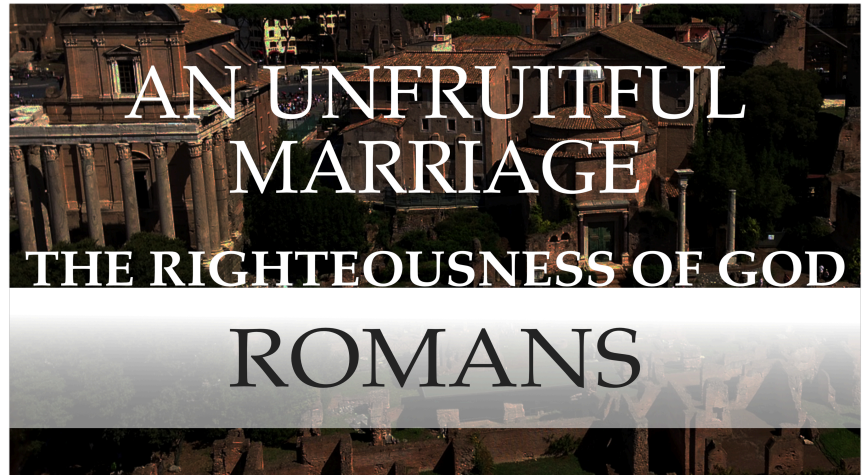**LouAnne, Children's Director**
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**Alex, Worship Director**
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AN UNFRUITFUL MARRIAGE

THE RIGHTEOUSNESS OF GOD

ROMANS

**Andrew Severinsen**
Romans 7:1-25

**Context:** In chapter 7, Paul turns his attention to Messianic Jews in Rome who are still clinging to their identity in Moses and advocating the Mosaic Law.

**Big Idea:** Paul wants to persuade these Jewish Christians to not foist the Mosaic Law upon the Gentile Christians as a means of constraining their behavior. The Law is both inappropriate and inadequate for such constraint.

• The Mosaic Law: **inappropriate** (7:1-6)

• The Mosaic Law: **inadequate** (7:7-25)

    The Law's designed purpose (7:7-13)

    The Law's powerlessness over flesh (7:14-25)

# GRACE GROUP DISCUSSION QUESTIONS

**The Triumph of Grace over the Power of the Mosaic Law (Romans 7:1-25)**

1. Comparing our connection to the Law (Mosaic Covenant) to the marital covenant (Romans 7:1–6) is not exactly flattering to marriage. But Paul is revealing something powerful about a Christian's relationship to the Law. What is the basic point of Paul's illustration in these verses?

2. What are some examples of the Mosaic Law arousing sinful passions (Romans 7:5)?

3. From verses 7-13, what does the Law do for people, and how does sin use the Law against people?

4. We can get the mistaken impression, because of all the negative implications of the Law's functions, that the Law is only bad. For what reason(s) does Paul say the Law is good (Romans 7:12)?

5. If Romans 7 is not about us, how might it still be applicable to us? Encouragement? Warnings? What sort of relationship are believers to have with the Law?

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**Romans 7:7-25 — Interpretive Options:** The difficulty in interpreting Romans 7:7-25 is identifying who the "I" is. Several major views have been put forth:

1. "I" = **Paul as a non-Christian** (viewed from the present Christian viewpoint)

2. "I" = **the experience of any person, Christian or non-Christian, who tries to live under law** (i.e., tries to be holy by their own efforts)

3. "I" = **Adam, or to mankind in Adam** (with the Genesis narrative being in the background)

4. "I" = **Paul in the years immediately following his conversion when he still tried to live under the Law before learning to live by the Spirit** (the "Victorious Christian Life" view)

5. "I" = **a picture of Paul and any normal Christian who is simultaneously justified, yet still a sinner and is struggling with the normal tension is the Christian life** (now the dominant view)

6. "I" = *the experience of pious Israelites under the Law* ("I" = *Paul's rhetorical figure of speech as a representative Old Covenant believer*)

While #5 has now surpassed #4 as the dominant view, it has two great difficulties. First, it seems to take away most of the victory that Paul says is true of Christians in Romans 6 and Romans 8. This creates numerous contradictions (for example: 6:6 - not slaves to sin; and 7:14 - in bondage to sin). Secondly, Paul teaches that the Mosaic Law is a part of a past era (6:14; 7:5-6) that has been superseded by the work of Christ (8:1-4). It is a serious error in both chronology and theology to place Paul's discussion of the Mosaic Law in 7:7-25 within the Christian era. *Therefore, the view that does the most justice to Paul's perspective is #6.*