

WHY CAN'T I LIVE A HOLY LIFE BY THE LAW?
{Understanding the Law's Relationship to the Sin Nature}
(Romans 7:7-14)

- A. **The Believer in Christ's PRESENT RELATIONSHIP to the LAW *Positionally*. (7:1-6)** That the believer has died & been delivered from the Law to bear fruit & serve God through the Holy Spirit.
- B. **The LAW'S Relationship to the SIN NATURE. (7:7-14)** Debate #1: Are verses 7-14 referring to Paul BEFORE he was saved by faith in Jesus Christ alone or AFTER he was justified before God?
1. **A legitimate question: *What shall we* {plural} *say then* {in view of 7:4 & 6}? *Is the* _____**
{Is the problem the nature of the Law as to why we needed to die & be delivered from it?} **(7:7a)**
 2. **A definite answer: _____!** {ESV – by no means; NAS – May it never be!} **(7:7b)**
 3. **A theological explanation: *On the contrary, I* {singular – individually or in a universal sense which would be true of all of us personalized} *would not have known* {past tense - the power} _____ *except through* {the means of} *the* {Mosaic} *law*. **(7:7c)** Is the issue of the sin nature prevalent in this section?**
 4. **A perfect example of this reality – the divine prohibition of the sin of coveting (7:7d -11)**
 - a. **The purpose of the Law: *For* {for example} *I would not have known* {aorist, past tense} _____ {epithumia – covetousness; unrestrained lusts that desires what belongs to someone else; the opposite of contentment – Hebrews 13:5} *unless the law had said, "You shall not covet* {epithumeo}." – {Ex. 20:17; Deut. 5:21} **(7:7c)** Why did Paul use this commandment as an example?**
 - b. **The provocation of the Law: *But* {connecting these thoughts and elaborating more} {the} *sin* {nature}, *taking* {or seizing} _____ {advantage, acting as a base of operation} *by* {by means of} *the commandment* {an external law - to not covet}, _____ {a past result} *in me* {internally} *all manner* {every kind} *of evil desire* {epithumia – evil lusts}. **(7:8a)****
 - c. **The practical result of the Law: *For apart from the law sin was* _____ {present but dormant or inactive}. *I was* _____ {contrary to being dead} *once* {previously – when? before salvation or sometime after?} _____ {apart from} *the law, but when the commandment came* {"You shall not covet" – in the past}, {the} *sin* {nature} _____ {from being dormant} *and I* {sing.} _____ {aorist - past – in what sense?}. **(7:8b – 9)****
 - d. **The personal discovery with the Law: *And the commandment, which was to bring* {which was designed with the purpose to bring} _____ {a godly life spiritually of fruitfulness & service to God – 7:4,6}, *I* _____ {discovered by examination or experience} *to bring* {to result in} _____ {an ungodly life spiritually}. **(7:10)** Was the problem with the law?**
 - e. **The personal testimony regarding the Law: *For* {further explanation} _____, *taking* {seizing} *occasion* {opportunity; advantage; acting as a base of sinful activity} *by* {by means of} *the commandment* {"You shall not covet"}, _____ {thoroughly deceived} *me, and by it* {using the Law} *killed me* {the sin nature put me to death}. **(7:11)** Debate #2: What "death" is Paul referring to in 7:8-11?**

***** 7 Deaths of Scripture *****

1. _____ death - a right relational separation from God. (Gen.2:17; Eph. 2:1)
2. _____ death - a separation of the soul/spirit from the body. (Gen. 35:18; James 2:26)
3. _____ death -an eternal relational separation from God. (Rev. 20:14; Matt.25:46)
4. _____ death – a separation of the believer from being positionally in Adam to now being positionally in Christ. (Rom. 6:3-7; Gal, 2:20)
5. _____ death - the temporary condition or separation from fellowship with God due to sin as His child. (Rom. 8:6, 12; James 1:13-15; 1 Timothy 5:6)
6. _____ death - the result of temporal death in which the believer's lack of ongoing faith in fellowship with God results in a lack of loving works emanating from faith that would meet the needs of others & declare them righteous before men. (James 2:14-26)
7. _____ death - the lack or separation of having the sexual capacity to reproduce (Rom. 4:17-19) **What "death" is Paul referring to in 7:8-11? Why?**

5. **A doctrinal conclusion about the Law: *Therefore*** {a conclusion} _____ {not just the commandment but in its entirety} **is** _____ {morally pure and set apart to God}, **and the** _____ {specific commandments of the Law like "You shall not covet" is} _____ {morally pure and set apart to God} **and** _____ {morally just / righteous} **and** _____ {morally good and beneficial}. **(7:12)** What does this reaffirm again?
6. **Another logical question: *Has then what is good*** {morally good, namely, the Law} **become** {the reason or cause for} _____ {a loss of fellowship with God - temporal death} **to me? (7:13a)**
7. **Another dogmatic answer: *Certainly not!* (7:13b)** {ESV – by no means; NAS – May it never be!}
8. **Another theological explanation: *But*** {on the contrary} _____, **that** {hina – in order that – introduces a purpose clause} **it might** _____ {appear, be recognized, be shown to be the source of} _____ {the acts of sin}, **was producing** {as a source of temporal} _____ {sing.} **through** {using as a means} **what is good** {the Law}, **so that** {in order that} _____ **through** {through using} **the commandment** {"You shall not covet"} **might become** {for what it is, namely} _____. **(7:13c)**
9. **A principle to remember: *For we*** {plural – as believers who know the Law – 7:1} **know that** {introduces the content of what they knew} **the law is spiritual** {pneumatikos – characterized by being spiritual}, **but I am carnal** {sarkinos – fleshly, still packing a sin nature}, **sold** {sold like a slave} **under** {hupo – under the governing power of} {the} **sin** {nature}. **(7:14)**

What have we learned about the sin nature in this passage?

Principle to remember: The Law, which is holy, just, and good, does _____ really prevent sins but _____ to rebellion against it or self-reliance in seeking to perform it, as there is nothing wrong with the Law which came _____ but there is

**something inherently wrong _____, even _____ our justification {being declared
righteous} before God by faith alone in Christ alone.**