

- “I” refers to Israel’s corporate receiving of the law and their guilt for breaking it.
- A combination – Paul as representative of humanity.
 - (b) The fourth option seems best.

“Paul’s autobiography is the ‘biography of Everyman.’” ~ F. F. Bruce

“Paul is being both autobiographical and typical as he describes the plight of all of us.” ~ Grant Osborne

Application:

- Salvation cannot be earned by doing the law.
- The law cannot be leaned on as a source of spiritual vigor. (See Col. 2:20-23).
- We need the Holy Spirit to progress in sanctification. (See chapter 8, and Gal. 3:3).

Schedule

- Jan 12 - Romans 7:14-25 and first part of chapter 8

Previous Lessons

- Previous lesson notes are available online:
<https://www.theheightschurchmn.org/adult-sunday-school>

Credits

- Main sources for outline and shared quotes are:
 - *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
 - *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
 - *Teaching Romans, Volume One: Unlocking Romans 1-8 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]
 - *Romans (Teach the Text Commentary)* by C. Marvin Pate [Baker, 2013]

III. The Assurance Provided by the Gospel: The Hope of Salvation (5:1-8:39)

B. Freedom from Bondage to Sin (6:1-23)

1. “Dead to Sin” through Union with (and New Life in) Christ (6:1-14)
2. Freed from Sin’s Power to Serve Righteousness (6:15-23)

C. Freedom from Bondage to the Law (7:1-25)

1. The Christian’s Present Relationship with the Law – Dead to Law, Joined to Christ (7:1-6)

“The Christian has died to the law so as to be set free for a new and fruitful relationship with Christ.” ~ Christopher Ash

- a) Principle: the law rules a person only while they live (7:1)
- b) Illustration: death breaks one relationship (marriage) and enables the start of another (7:2-3)
- c) Application: believers are no longer “married” to the law, instead we can be “married” to Christ (7:4)
 - (1) Passive – put to death to the law = God did it
 - This would mean the food laws, circumcision, Passover, festivals, and ceremonial law are all done away.
 - (2) Through the body of Christ – through his death and propitiation
 - (a) We should not press the analogy too far. It is not an allegory – *we are dead, not the law; but we are the wife not the husband....*
 - (b) However, the analogy does point to our close relationship with Christ and his resurrection implies we now have a permanent relationship (our husband won’t die).
- d) Goal of the new relationship (7:4b)
 - Bearing fruit for God (i.e., holiness)
- e) Need for this new relationship (7:5)
 - (2) Our first marriage/relationship was controlled by the flesh and sinful passions
 - (a) In this verse we see all the powers of the old age at work: sin, law, death and the law
 - (b) This is what we need deliverance from – we were living in the sphere of sin or under its influence (before coming to Christ).

- (3) Law uniquely arouses sinfulness:
 - How it is that the law arouses sinful passions will be explored more later in the chapter.
- (4) Fruit was death (see also 6:21)
- f) Results of this new relationship (7:6)
 - (2) Release from the law (that which held us captive)
 - (3) Service in newness of spirit not the oldness of the letter / written code
 - (4) Salvation-historical transfer from the old age to the new age.

“The law, God’s good, holy, and spiritual gift, has been turned into an instrument of sin because of the ‘fleshness’ of people. It is therefore unable to deliver a person from the power of sin....” ~ Douglas Moo

2. The Law’s Role in the Life of a Christian – Exposes Sin (7:7-25)

a) The Law Awakens Unbelievers to the Wickedness of Sin (7:7-13)

- (1) Structure of this paragraph.
 - (a) It opens and closes with an emphasis on the Law being good:
 - (i) “[Is] the law... sin? By no means!” (7:7a)
 - (ii) “the law is holy, and the commandment is holy and righteous and good.” (7:12)
 - (b) In between, Paul gives a story using first-person pronoun references. (verses 7-13)

*“A first-person story in the **past** tense (e.g. ‘I died’... ‘I found’... ‘sin produced [in me]’...).” ~ Christopher Ash*

- (c) He will continue that story in the next section (verses 14-25, but with a first-person past tense story).
 - We will consider who the “I” (Greek = ego) is after looking at the main points covered in this paragraph.
- (2) The Law exposes sin (v. 7b)
 - (a) This fits with earlier teaching in Romans:
 - (i) 3:20 – through the law comes the knowledge of sin
 - (ii) Even without the law, all are “without excuse” 1:20
 - (iii) Sin was present before law (5:13)
 - (b) The commandment “Do not covet” is from the Decalogue – the Law of Moses is in view.
 - (c) Coveting is a root of sin (James 1:15; Col. 3:5)

“... the commandment represents the Mosaic law as a whole.” ~ Doug Moo

- (3) Sin exploits the law (vv. 8-11)
 - (a) Sin seeks “opportunity” – v. 8 and 11. That word refers to a base of military operations, a bulkhead.

“Sin is an active force taking the initiative and going to war by using the law as a weapon against us.” ~ Grant Osborne

- (b) The law brings sin to a focus and lets the unbeliever really see how sinful he is, as their heart pushes against God’s commands.
- (c) Before the entrance of law there was an Adam-like innocence or “life”.

“[Paul] is speaking of the unperturbed, self-complacent, self-righteous life which he once lived before the turbulent motions and conviction of sin, described in the two preceding verses, overtook him.” ~ John Murray

- (i) Sin is personified (almost like the serpent)
- (ii) Deception too is also included in this.
- (d) Ironically dead sin comes to life as it kills one who was alive.

“Apart from the Law”	“When the commandment came”
“sin is <i>dead</i> ” (v. 8c)	“sin sprang to <i>life</i> again” (v. 9b)
“I was <i>alive</i> ” (v. 9a)	“I <i>died</i> ” (v. 10a)

- (4) Conclusion (vv. 12-13)
 - (a) The law itself is not sin – it is holy
 - (b) The good law is not what caused death – it was sin springing up from inside of us. (cf. James 1:14-15)
 - (c) Law exposes the exceeding sinfulness of sin.
- (5) Interpreting Paul’s story.
 - (a) Options:
 - “I” refers to his own autobiography – his pre-conversion story
 - “I” refers to Adam & Eve and the Law’s role in the first sin.