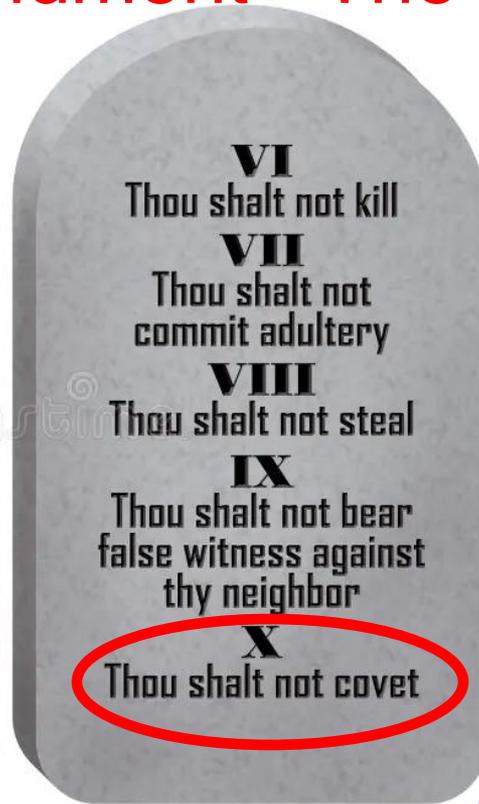
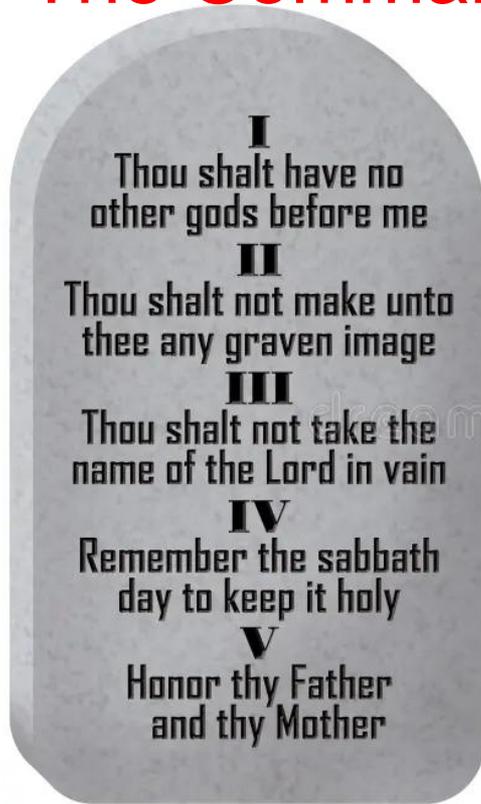
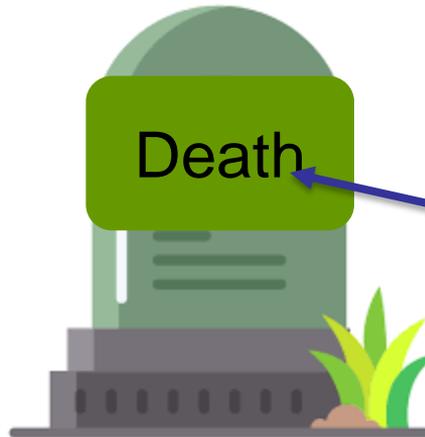




The Commandment - The Sin Nature – Death Conclusion!



through one man **[the] sin** entered into the world, and death through sin, and so death spread to all men, because all sinned [in Adam] Rom 5:12b



Spiritual Separation From God

Christ's Life in Us

The Mechanics of the Believer's Life

Chp 6

- We died to sin and have been placed into Christ's death, burial & resurrection
- We have Christ life
- Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus 6:11

The Monkey Wrench of the Believer's life

Chp 7

- Self reliance [flesh] when dropped into the inner workings – stops it from working*
- It prevents the Holy Spirit from giving the believer freedom from the sinful nature*

The Dynamics of the Believer's life

Chp 8

- The Holy Spirit is the dynamic*
- He is the source of power*
- And the Operator of the spiritual machinery in the inner being of the believer*

* edited Wuest

Definition and important words used in Chp. 7

the sin = the sin nature (Adam's fallen nature), flesh

- Chp 6 -15 times, Chp 7 -12 times and Chp 8 - 4 times

the Law – with article – law of Moses

- Moral law*, Civil law and Ceremonial Law

the commandment – refers to the 10th commandment:

- Ex 20:17a You shall not covet your neighbor's ----
- Rom 7:7c You shall not covet [desire]

death – spiritual separation from God

the good – the commandment

* The Ten Commandments

7 What shall we say then? Is the Law **sin**? May it never be! On the contrary, I would not have come to know **sin** except through the Law; for I would not have known about coveting if **the Law** had not said, "YOU SHALL NOT COVET."



8 But **sin**, taking opportunity through **the commandment**, produced in me coveting of every kind; for apart from the Law **sin** is dead.

9 I was once alive apart from the Law; but when **the commandment** came, **sin** became alive and I died;

10 and **this commandment**, which was to result in life, proved to result in death for me;

11 for **sin**, taking an opportunity through **the commandment**, deceived me and through it killed me.

12 So then, the Law is holy, and **the commandment** is holy and righteous and good.

13 Therefore did that which is good become *a cause of* death for me? May it never be! Rather it was **sin**, in order that it might be shown to be **sin** by effecting my death through that which is good, so that through **the commandment** **sin** would become utterly sinful.

Overview of Rom 7:7 to 7:13*

- The Law is **a teacher** – v:7
 - I have come to know [the] sin
- The Law is **an agitator** – v:8
 - the commandment produced coveting in me
- The Law is **a terminator** – v:9 to v:11
 - when the commandment came - I died, it resulted in death for me and it killed me
 - Because the commandment killed all human hope of keeping it
- The Law is **a revealer** – v:13
 - that through the commandment [the] sin would become utterly sinful.

via the commandment

by “You shall not covet”

It brought to light **the sin**



Questions and Answers from Rom 7:7-11



^{7c} for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." ⁸ But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. ⁹ I was once alive apart from the Law; but when the commandment came, sin became alive and I died.

This commandment (You shall not covet) is the only one that addresses your **thought life** directly.

The sin nature is the cause of **coveting** in me.

The commandment pushed the sin nature into **operation**.

Without the Law, sin as a **principle** is dead.

Paul had not yet had the experience of coming to know the **sin nature** via the Law.

Also, Paul realized his separation from God was because of the **sin nature**.

Questions and Answers from Rom 7:7-11



¹⁰ and this commandment, which was to result in life, proved to result in death for me; ¹¹ for sin, taking an opportunity through the commandment, deceived me and through it killed me.

This life [zoe] can only be obtained by faith, not trying to keep God's holy and righteous and good commandments.

The commandment was the launching pad for the sin nature.

The sinful nature deceived me and through it killed me.

It is the sin nature that deceived Paul, not the Law.

As I come to know Christ, I have also come to know my flesh.

Today's Verses



¹² So then, the Law is holy, and the commandment is holy and righteous and good.

¹³ Therefore did that which is good become a *cause of* death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

¹² So then, the Law is holy, and the commandment is holy and righteous and good.



So then – lit: In conclusion

- Paul now comes to a two part conclusion
- First about the Law [of Moses]
- Second about the commandment [You shall not covet]

the Law is holy

holy - *hágios* - it means morally pure, upright, blameless; fundamentally signifies "separated"

- 1 Peter 1:16 because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."
- The Law is holy because the author of the Law is Holy

¹² So then, the Law is holy, and the commandment is holy and righteous and good.



the commandment *is*

- again in the context it is “You shall not covet”
- since the commandment is a subset of the Law you would expect that it has the identical characteristics (holy)
- the commandment is the direct application of the Law

Merryman

holy and righteous and good

holy - *hágios* - it means morally pure, upright, blameless
fundamentally signifies "separated"

- **It** comes from a holy God and searches out sin. Constable

It = the commandment

¹² So then, the Law is holy, and the commandment is holy and righteous and good.



righteous - *dikaíos* - "just," without prejudice or partiality

- **It** is righteous because it lays just requirements on people and because it forbids and condemns sin. Constable

good - *kalós* - good as to quality and character; by implication, choice, excellent

- **It** is good in that it shows us God's holy character and man's inability to keep it.
- Gal 3:24 Therefore the Law has **become our tutor to lead us to Christ**, so that we may be justified by faith.

It = the commandment

13a Therefore did that which is good become a cause of death for me? May it never be!



Then the good to me became death Interlinear

the good – in the context is “the commandment”

became – *ginomai* – to come into a new state of being

- so “the commandment” which is holy, righteous and good
- [became] death - spiritual separation from God
- Paul’s rhetorical question!

May it never be! – away with the thought – God forbid

- again this is Paul’s gut reaction, which will next be followed by his two part detailed answer

13ab Therefore did that which is good become *a cause of death* for me? May it never be! Rather *it was sin*, in order that it might be shown to be sin



Rather *it was* [the] sin, - this is a sharp contrast!

- the sin nature [Adam's nature] caused my death
- two purposes will follow:

1st - in order that **it** might be shown to be sin

- in order that – *hina* – introduces the purpose
- **it** [Adam's nature]
- **might be shown to be** - *phainō* - to be brought forth into light, to become evident
- **sin** – lit: to miss the mark
- The responsibility for death belongs to [the] sin, not the Law.

Constable

13 Therefore did that which is good become *a cause of* death for me? May it never be! Rather ***it was*** sin, in order that it might be shown to be sin, by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.



[by] **working death to me through “the good”** Interlinear

working – *katergazomai* – signifies; to work out, achieve, effect by toil

death – spiritual separation from God

through - *dia* – by means of

the good – the commandment

- So the good aroused my sin nature which caused my spiritual separation from God.

13 Therefore did that which is good become *a cause of* death for me? May it never be! Rather *it was* sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.



2nd - so that through the commandment sin would become utterly sinful

so that – *hina* – introduces the purpose

- **through** – *dia* – by means of
- **the commandment** – You shall not covet!
- [the] **sin** – the sin nature [Adam's nature]
- **would become** - to come into a new state of being
- **utterly sinful** – or exceedingly sinful
- Paul's desire is that **the sin nature** be shown for what it really is. – Jeremiah 17:9

Final Thoughts*



- The Law and “the commandment” are just like the God who gave them.
- They reflect His essence [who He is].
- The Law and “the commandment” are perfect for what He wanted them to accomplish.
- They make all mankind realize they are sinners.
- Paul’s question was “can good cause evil?”
- But the evil is **the sin nature**, not the Law and not “the commandment.”
- The Law and “the commandment” were given so that the exceedingly sinfulness of the sin nature might be seen.

* edited Merryman