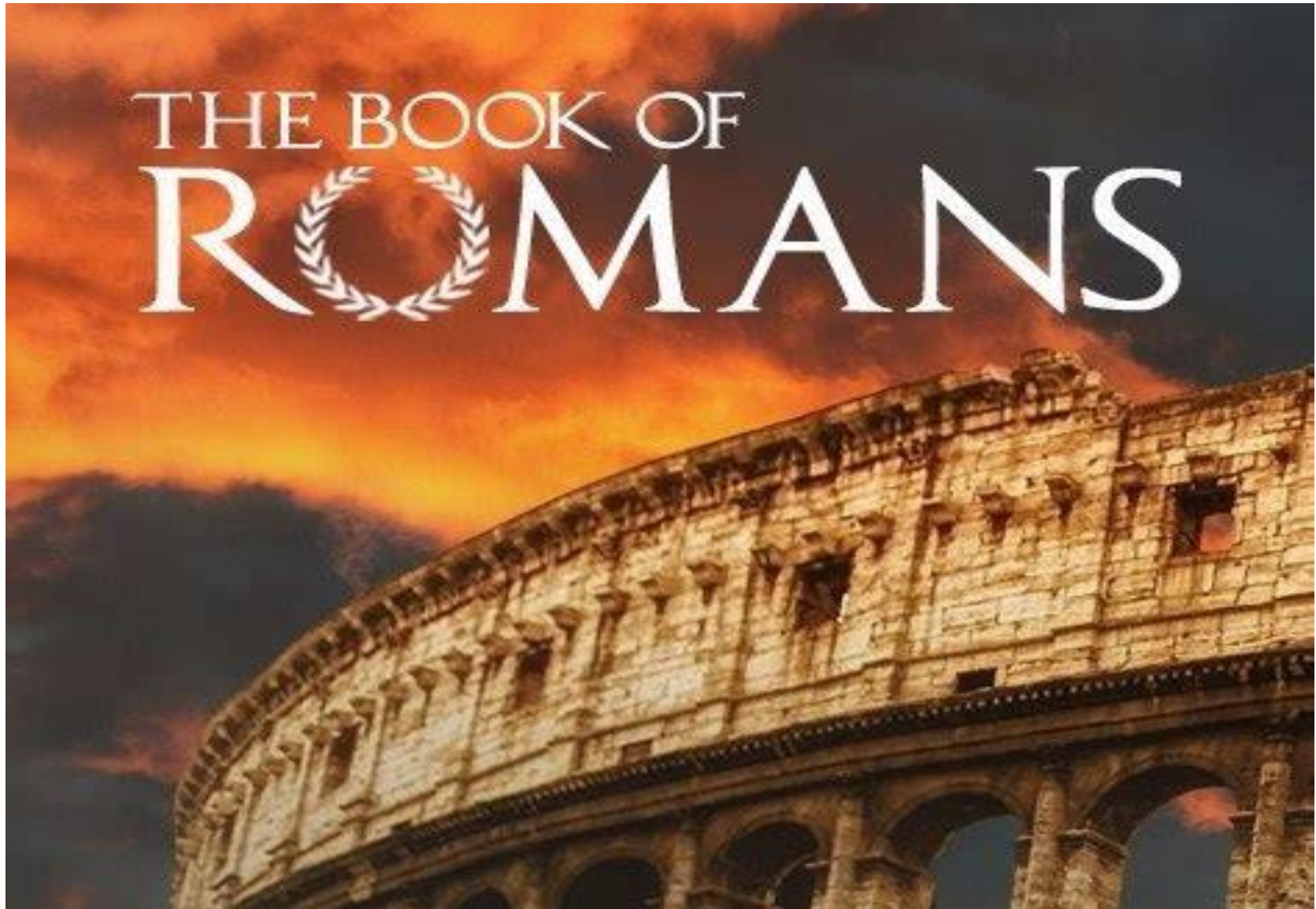


Rom 7:12-13 The Law Is Holy and the Sin Nature Is Utterly Sinful



Definition and important words used in Chp. 7

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

- 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 house
- Rom 7:7c You shall not covet [desire]

death – spiritual separation from God

the good – the commandment

* The 10 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 good₃, so that through the commandment sin would become utterly sinful.

Overview of Rom 7:7 to 7:13*

HHBC

- 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
 - 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

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

and [de]

I was once alive

- and I [myself]
- was living – zaō – to live, be alive; the course and conduct of men (continuous action in past time)
- Paul is speaking of how he was continually living his life in past times
- apart - without, separate from

apart from the Law

- So Paul had apparently, in time past, not yet had the experience of coming to know the sin nature via the Law
- Paul is talking about his condition [not his position]*
- Paul did not have an awareness of this type of sin*
- Paul had freedom from the conviction of his conscience*

* edited Merryman



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



but when the commandment came [having come]

- this was an event in Paul's life when he encountered the commandment [YOU SHALL NOT COVET]
- [the] **sin became alive and I died**
- the sinful nature regained its strength and vigor, and I died Wuest
- **became alive** - *anazaō* - to live again (*ana* = and; *zaō* = to live), it sprang into activity

and I died

- Paul realized his separation from God Molloy



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

this commandment – lit: this kind of a commandment*

- from verse 7 it was “YOU SHALL NOT COVET”

which was to result in life

- the idea is toward life*
- life here is *zoe* - life as God has it
- this is real life [used of eternal life in Scripture]*
- The command was toward the highest form of life [*zoe*] in contrast to *bios* - physical life and existence*

* Merryman

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



proved to result in death for me

this [life] I found to be to [toward] death

Wuest

- the contrast here is toward death vs. toward life
- **death** – spiritual separation from God
- here was a commandment that promised life*
- when I followed it I found myself in the area of death*
- Paul's former state of happy innocence has given way to a realization of his actual position before God via the commandment*

* Merryman



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

the sin nature was responsible
for two catastrophic results

^{1st} - for [the] **deceived me** [or beguiled me]

- **deceived** - *exapataō* - to deceive completely, beguile, meaning to lead out of the right way into error -aorist ten.
- This “word for **deceived**” is the same word used to describe how Eve was deceived by Satan,
- 2 Cor 11:3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.



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

2nd - for [the] **sin killed me through it** [the commandment]

killed me - *apokteinō* – metaphorically: spiritual separation from God, realized through the presentation of the commandment Vine [aorist, indicative, active]

The middle part of the verse gives us the details how this happened

for sin taking an opportunity through the commandment

taking – *lambanō* - to take, lay hold of – having taken

opportunity - *aphormē* - a starting point, a base of operations

- The commandment was the launching pad for the sin nature

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



More thoughts on verse 11*

- Paul expected one thing out of the commandment but experienced another
- Paul expected life by obeying the commandment but he found himself in death* [separation from God]
- God did not give the Law to deceive Paul
- It is the sin nature that caused the Law to be deceptive
- It is the sin nature that deceived Paul, not the Law

* edited Merryman

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

- So now Paul will come to a two part conclusion. First about the Law [of Moses] and second about the commandment [You shall no covet]

the Law is holy

holy - *hágios* - it means morally pure, upright, blameless

- Rom 7:16 But if I do the very thing I do not want *to do*, I agree with the Law, *confessing* that the Law is good.

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

- So the Law is not only holy but it is good
- It is good because its purpose is to produce blessing and life (v. 10)*

*Constable

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 no covet”
- since the commandment is a subset of the Law you would expect that it has the identical characteristic
- The commandment is the direct application of the Law*

holy and righteous and good

holy - *hágios* - it means morally pure, upright, blameless

righteous - *dikaios* - signifies "just," without prejudice or partiality

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

- This is the mark of a saint: he upholds God, and condemns himself*

* 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.



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 did “the commandment” which is holy, righteous and good
- become death - spiritual separation from God
- this is 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 detailed answer

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



The cause of death (spiritual separation) was the sin nature

Rather *it was* [the] sin

rather - *alla* - in strong contrast

1st -in order that it might be shown to be sin (modifies *it was*)

in order that – *hina* – introduces one of the purposes

it [the sin nature]

might be shown to be - *phainō* - “to be brought forth into light, to become evident, to appear.”
(aorist, passive)

[no article] sin – the principle of sin

- The responsibility for death belongs to sin, not the Law

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 this is the heart of Paul’s question: can “the good” issue evil?
edited Wuest

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 (modifies *it was*)

so that – *hina* – introduces more on the purpose

through – *dia* – by means of

the commandment – You shall not covet

[the] **sin** – the sin nature

would become - *ginomai* –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 issue [or cause] evil."
- But the evil is the sin nature not the Law and commandment.
- The Law and commandment were given so that the exceedingly sinfulness of the sin nature might be seen.

* edited Merryman