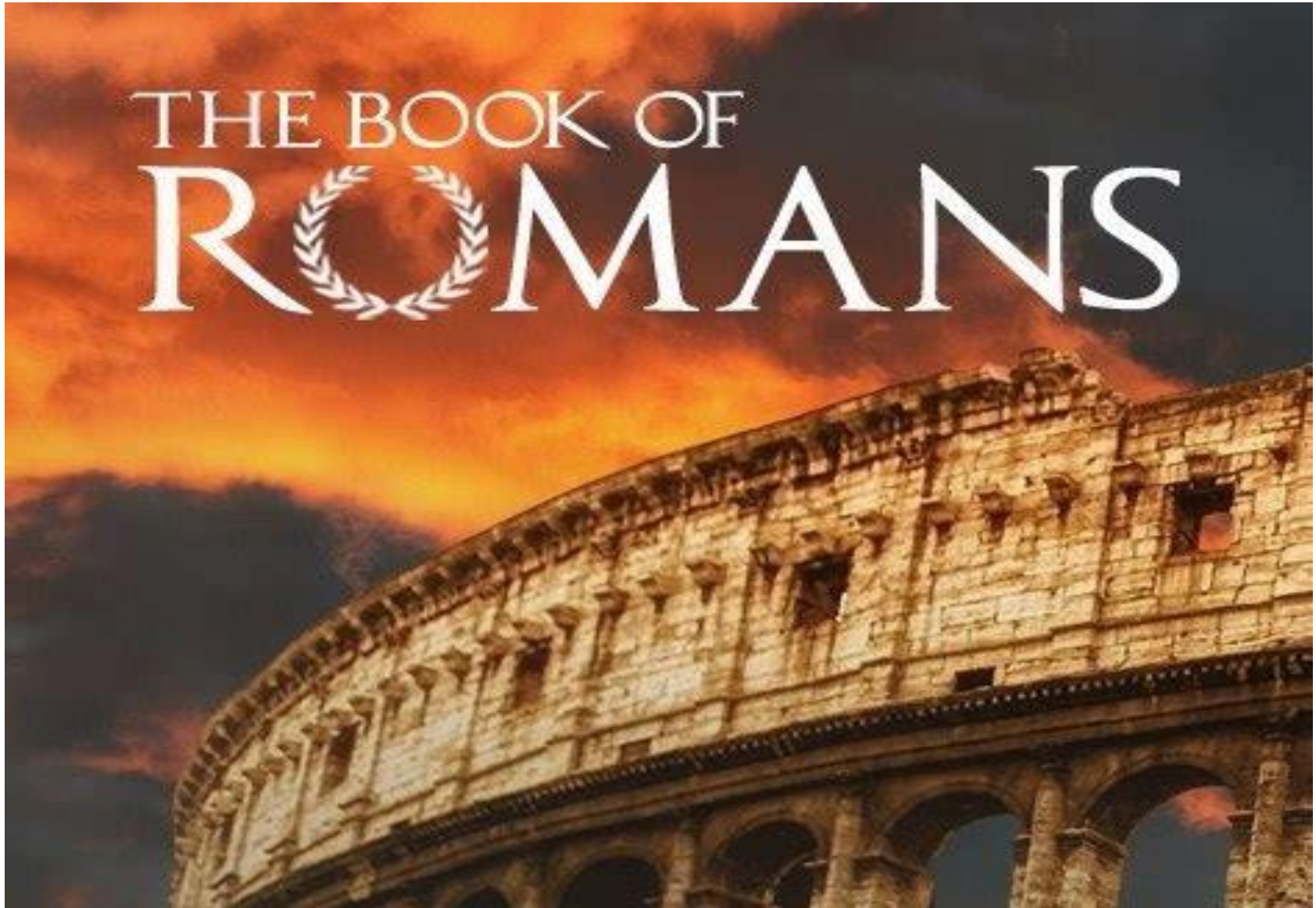


Rom 7:7-8 Is the Law sin?



Definition and important words used in Chp. 7

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

(The believer is indwelt by two natures (lives) – that of the first Adam, and that of the last Adam. Each life manifests its essential character, its nature.)

Stanford

law – with no article - the principle of law, any man-made law or inherent law

the Law – with article – law of Moses - the commands are referred to in Rom 7:4-14 - Chafer

personal pronouns:

I is used 30 times, **me** is used 12 times, **my** is used 4 times

myself is used 1 time in Romans 7.

McCalley

From the previous two weeks:



- The principle from verses Rom 7:1 to 3 is that law has no jurisdictions over a person when he dies
- Death frees you from law
- Paul's whole point is that by the death of the woman's husband she is free to be joined to another McCalley
- The woman was put in that freed state by the death of another not by her own actions McCalley
- The sacrificial death of Christ was the ending of the reign of the law, which law is likened to the first husband Chafer

My Brethren

V:4
Review

you were made*
to die to the Law

through

the body of
Christ

to be
separated

so that

you might be
joined to
another

to Him who was
raised from the dead

in order
that

we might
bear fruit
to God

- Christ's death on the cross separated us from the Law and joined us to Christ

* aorist passive verb

For when we were
[continuous action in
the past] in the flesh

subject

the passions of
the sin nature

verb

were working
[aroused] in us
through the
Law

so as

to bear fruit to
death [separation]

- flesh – all that we were in the old man
- the passions of our sin nature were continually active in past times [imperfect tense]
- the passions of the sin were active for themselves and interested in the results [middle voice] Merryman
- the passions were stimulated [or aroused] by the Law
- The Law is a catalyst, it stirs up action and incites the sin nature Merryman
- It stimulates an action without itself being affected Merryman

V:5
Review

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
- The Law is **a revealer** – v:13
 - that through the commandment [the] sin would become utterly sinful.

Today's Verses



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.

7a What shall we say then? Is the Law sin? May it never be!



What shall we say then? or What then will we say?

Interlinear

- “What then” is *tis oun* in the Greek
- What then (Gr. *tis oun*) appears in Romans to raise questions about what Paul has taught to advance his argument (cf. 3:1,9; 4:1; 6:1,15; 8:31; 9:14,19,30; 11:7).

Constable

- Based on the previous verses Paul had a second question

Is the Law sin?

- Apparently some thought this was the case from verse 4 and 5

- you also were made to die to the Law through the body of Christ - verse 4
- the sinful passions, which were aroused by the Law – verse 5

7a What shall we say then? Is the Law sin? May it never be!



Is the Law sin? (continued)

- But we have learned and will learn the following:

- We died to sin - Rom 6:2
- We died to the Law - Rom 7:4
- The sinful passions, were *aroused* by the Law

Rom 7:5

- Rom 7:12 So then, the Law is holy, and the commandment is holy and righteous and good.
- Paul's immediate answer is:

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

- This is the same response Paul had when asked “Are we to continue in sin so that grace may increase?”

^{7b} On the contrary, I would not have come to know sin except through the Law; ^{7c} for I had not known evil desire except that the law kept on saying, You shall not desire evil*



- expanded answer to the question – “**Is the Law sin**”
on the contrary - alla – strong contrast

I would not have come to know [the] **sin** [in me] - McCalley

know - *ginōskō* – to know by experience, recognize
except through the Law

- --- it was through the law that I came to know [the] sin in my experience.* [lit: I interacted with it] * Wuest
- So, Paul tells us that there came a point in his Christian life when he realized he had a sin nature
- This happened by means of the Law
- What a contrast: Phil 3:5 --- as to the Law, a Pharisee;
⁶ as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.¹⁰

7^b On the contrary, I would not have come to know sin except through the Law; 7^c for I had not known evil desire except that the law kept on saying, You shall not desire evil



for I had not known evil desire* [in me] except

known - *oida* – naturally aware or intuitive knowledge

- pluperfect – completed action in past times with results in the past - Paul performed this action in the past - Paul is now walking by the Spirit

evil desire - *epithymia* – a desire, craving, longing, mostly of evil desire

- This is a noun that is translated “lust” in many passages
- Gal 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.* KJV

except – now he will tell us how that changed

7^b On the contrary, I would not have come to know sin except through the Law; 7^c for I had not known evil desire except that the law kept on saying, You shall not desire evil



the Law – speaking of the 10th commandment

kept on saying [to me] – *lego* – so God’s written word is pictured as speaking to Paul in past time

- Ex 20:17 You shall not covet your neighbor's house; --
- your neighbor's wife; his male servant; his female servant --- or anything that belongs to your neighbor.
- This commandment is the only one that addresses your thought life directly
- Paul is saying I have not naturally know the specifics of coveting except the Law says “you shall not covet”

McCalley

Merryman

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



The central thought is:

But [the] sin produced in me coveting of every kind

- The sin nature is the subject and the source

The main verb is:

produced - *katergázomai* - to effect, to produce, to be the cause or author of

- also *katergázomai* is translated “brings about” in: Rom 4:15a for the Law brings about wrath
- so the sin nature is the author of coveting [lusting] in me

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



more on: **produced in me coveting of every kind**

coveting - *epithymia* - a desire, craving, longing, lusting
mostly of evil desires (noun form)

of every kind - *pas* – it means “all” none excluded

brought about in me every kind of evil craving Wuest

- But the main verb [**produced**] has two modifying statements:
 - **taking opportunity through the commandment**
 - **for apart from the Law sin *is* dead**

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



sin
nature
actions

1st - taking opportunity through the commandment

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

(aorist active participle)

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

- this was the launching pad for the sin nature

through – *dia* – by means of

the commandment – in this case the 10th commandment

- so it was the sin nature taking “a base of operation” [or starting point] through the commandment

- the commandment pushed the sin nature into operation*

* Merryman

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



2nd - for apart from *the* Law sin is dead

for - *gar* - expressing the reason for what has been before

• It is “for” in the sense of because Vine

apart from - *chōris* - apart from, without, separate from

- 1 Cor 15:56b the power [*dynamis*] of sin is the law.
- The law is the power source for sin

Law has no definite article

- So we are talking about law as a principle

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



2nd - for apart from *the* Law sin is dead (cont.)

[no article] sin is dead

- but, sin is never dead
- sin is an active principle in the universe motivated by Satan
- many verses show this: “be sure your sin will find you out” and “sin is crouching at the door”
- without the commandments of God sin is not realized and everything is relative
- Rom 2:15a --- they show the work of the Law written in their hearts, their conscience bearing witness
- Conclusion: without the law sin as a principle is dead

adapted from Merryman

Final Thoughts*



- The commandment not only made evil known but it made Paul aware of the force of evil within himself
- It made him to interact with the sin nature
- Paul is warning us about the subtlety of the sin nature
- The Law conflicts with inner evil desire
- The inner evil desire became known to Paul through his coveting which was in violation of the commandment
- Man's law could never accomplish this

* Merryman edited