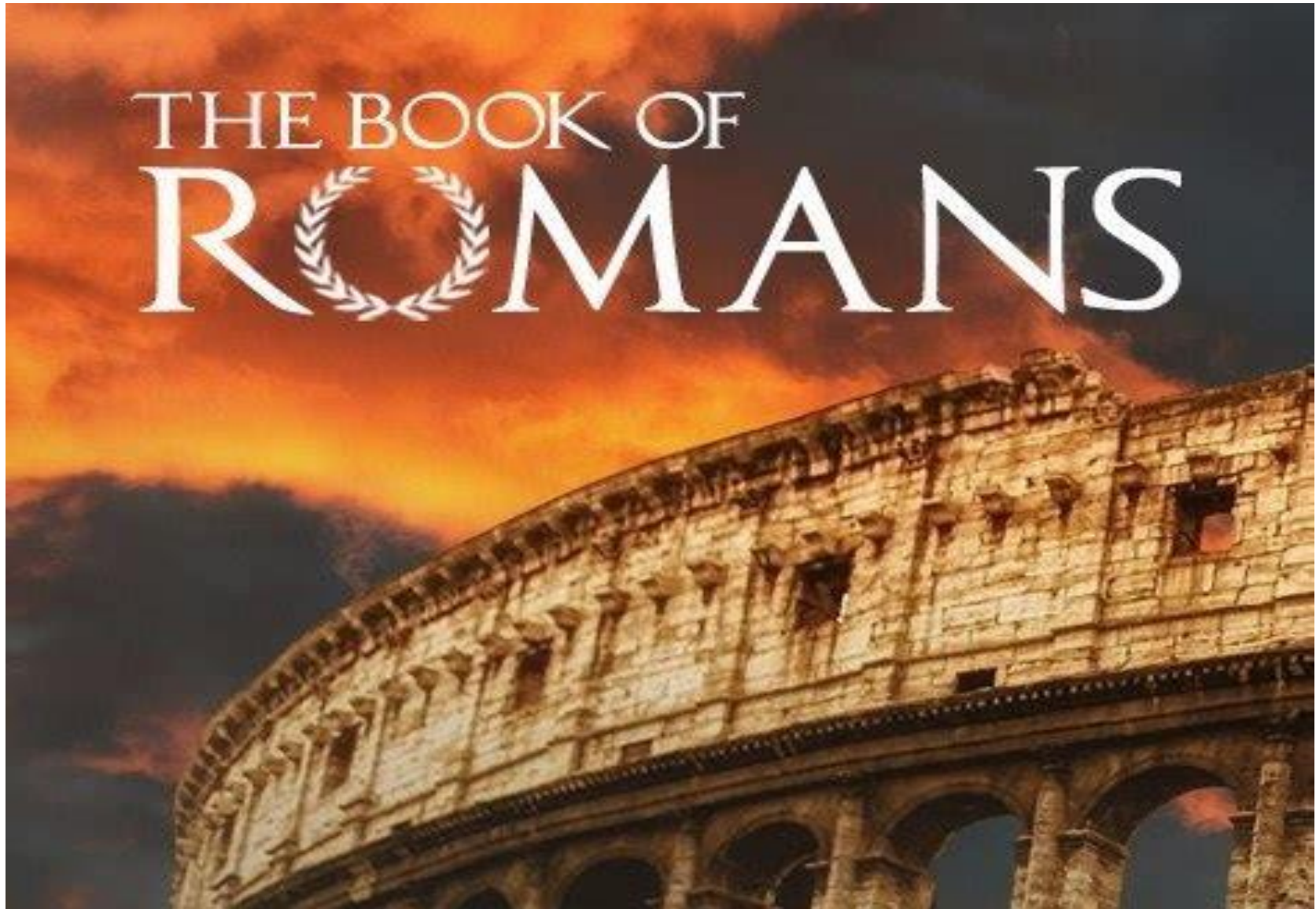


# Rom 7:9 -11 The Commandment vs. the Sin Nature



## Definition and important words used in Chp. 7

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

**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

**the commandment** – refers to the 10<sup>th</sup> commandment:  
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.  
(in Rom. 7:8-13)

**death** – separation (it never denotes nonexistence)

## 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 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.

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



the Law – speaking of the 10<sup>th</sup> 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 ---
- This commandment is the only one that addresses your thought life directly  
McCalley
- Paul is saying I have not naturally know the specifics of coveting except the Law says “you shall not covet”  
Merryman
- In verses 8 to 13 Paul will tell us how **the commandment** [You shall not covet] wreck havoc in his Christian life

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

<sup>8</sup> 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

1<sup>st</sup> - 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 10<sup>th</sup> 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

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



2<sup>nd</sup> - 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.



2<sup>nd</sup> - 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

## Today's Verses



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

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

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

# The Nature and Purpose of the Law (via the commandment)\*



- **What it is not:** The Law is not sin (7:7)
- **What it does:**
  - It is a standard of right and wrong
  - It reflects the sinfulness of the sin nature (7:8,13)
  - Provides realization of separation from God (7:9-11)
- **What it is:** (7:12)
  - Holy
  - Righteous – character of the giver
  - Good

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



but or and

I was once alive  
apart from  
the Law

- and I [myself]
- was living – *zaō* – to live, be alive; the course, conduct, and character of men
- Paul is speaking of how he was continually living his life in past times [imperfect tense]
- apart from the Law [apart - *chōris* - without, separate from]
- So Paul had apparently, in time past, had 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 a consciousness of this type of sin\*
- Paul had freedom from the conviction of his conscience\*

\* edited Merryman

<sup>9</sup> 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), lit: lived again i.e., it sprang into activity

and I died

- Paul realized his separation from God  
Molloy

<sup>10</sup> 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\*
- “. . . it seems fair to conclude that the law would have given life had it been perfectly obeyed” Moo via Constable

\* Merryman

<sup>10</sup> 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



<sup>11</sup> for sin, taking an opportunity through the commandment, deceived me and through it killed me.



- In this verse we have a subject with a compound verb
- We will see that “the sin nature” was responsible for two catastrophic results in Paul’s life

<sup>1st</sup> - for [the] **sin deceived me**

- for the sinful nature beguiled me Wuest
- **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.

<sup>11</sup> for sin, taking an opportunity through the commandment, deceived me and through it killed me.



2<sup>nd</sup> - for [the] **sin killed me through it** [the commandment]

- for the sinful nature through it killed me Wuest

**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

- this was the launching pad for the sin nature

<sup>11</sup> for sin, taking an opportunity through the commandment, deceived me and through it killed me.



## More thoughts on verse 11:\*

- I expected one thing out of the commandment but experienced another
- I expected life by obeying the commandment but I found myself 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

\* Merryman

# Final Thoughts\*



- Let us get it settled firmly in our minds what Paul is here exercised [about]
  - [It is] not at all about pardon [salvation from penalty of sin], but about deliverance [salvation from the power of sin]
  - The whole question is concerning indwelling sin, as a power; and not committed sins, as a danger
  - Mark also that while the indwelling Holy Spirit is the Christian's sole power against the flesh [sin nature]
  - He [Holy Spirit] is not known in this struggle; but it is Paul himself against the flesh [sin nature]
  - While the Law prescribes a holy walk, it furnishes no power whatever for it
- \* Newell