

WHAT THE LAW DID TO PAUL
Romans 7:7-13

INTRODUCTION:

- A. Paul has denied the law as a worker of righteousness, as a plan of salvation.
 - 1) Romans 3:21 - "...righteousness without the law."
 - 2) Romans 3:22 - "...righteousness which is by faith."
- B. Salvation is by faith
 - 1) Romans 4:3 - "Abraham believed God..."
 - 2) Romans 5:1 - "...being justified by faith."
- C. The law of Moses was for the purposes of identification and intensification of sin.
 - 1) Romans 5:20 - "...law entered that the offence might abound."
 - 2) Romans 7:5 - "law stirred up sin"
- D. At this time Paul begins to use his personal experiences as a Jew to teach the Jews.
 - 1) The law of God by Moses
 - 2) Our consciences react to the law in the same manner as did the Jews!
- I. Is The Law Sin? vs. 7
 - A. "What shall we say then? Is the law sin?"
 - 1) "What then shall we conclude?"
 - 2) "That law and sin are the same thing?"
 - 3) Was the law to be considered as that which produced sin? Was sin its fruit?
 - B. "God forbid"
 - 1) Heaven forbid!
 - 2) It is not to be thought of.
 - C. "Nay, I had not known sin, but by the law."
 - 1) "It was the law that showed me sin"
 - 2) "I learned what sin is by the law"
 - D. "for I had not known lust, except the law had said, Thou shalt not covet."
 - 1) "lust" = epithumia = "desire which fastens itself towards anything", "desire that attaches itself upon its object" "It is not desire but sinful desire!"
 - 2) "covet" = epithumeo = "to fix the desire upon"
 - 3) Exodus 20:17
 - 4) The Jews had little problem with the sins that were outward. They had great problems with sins of the heart. Without the law specifying desire as a sin Paul would have believed himself free from it. It was the act, not the thought that counted.

II. Paul's Specific Experience vs. 8

- A. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." vs. 8a
- 1) "occasion" = aphorme = "that from which anything proceeds", "a starting place", "base of operations"
 - 2) "wrought" = kategrazomai = "to work down", "to achieve"
 - 3) "commandment" = entole = "that which has been enjoined", "charge", "moral prohibitions"
 - 4) "all manner" = pasan = "every", "all"
 - 5) "concupiscence" = epithumian = (see vs. 7)
 - 6) "Sin found its rallying point in that commandment and stirred within me every sort of evil desire."
 - 7) Paul by the commandment, saw that the desire was sin.
- B. "For without the law sin was dead." vs. 8b
- 1) Law statements identify sin and give it "life".
 - 2) Until I read the law I didn't feel the "guilt".
- C. "For I was alive without the law once: but when the commandment, sin revived, and I died." vs. 9
- 1) "There was a time when I too, did not have the law, and I was, so to speak, "alive". Nor.
 - 2) "revived" = anazao = "to return to life"
 - 3) "but when the commandment was brought home to me, the sense of sin found new life, and with that, I died."
TENT & KNOX
- D. "and the commandment, which was ordained to life, I found to be unto death." vs. 10
- 1) This does not mean that the commandment would give eternal life. It has in it the meaning of happiness and contentment, satisfaction, peace.
 - 2) Paul rested in his self-righteousness. This commandment destroyed that confidence.
 - 3) Galatians 3:21
- E. "For sin, taking occasion by the commandment, deceived me, and by it slew me." vs. 11
- 1) Sin is personified
 - 2) "occasion" = aphorme = "a starting place", "a crack in my armour", "as a fulcrum or pry-pole"
 - 3) Sin used the commandment as an instrument!
 - 4) "deceived" = exapatao = "to deceive thoroughly"
 - 5) Paul rebelled against the law. Sin urged to lust and then the law made him worthy of death.
 - 6) Solomon's experience. Proverbs 7:21-23

III. Paul Answers His Question vs. 12

- A. "wherefore the law is holy"
 - 1) "so the law is holy!"
 - 2) The law is not sin, only its measure.
- B. "and the commandment holy, and just and good."
 - 1) "just" = dikaia = "fair", "right", "just"
 - 2) "good" = agathe = "worthy of admiration"

IV. Did A Good Thing Bring Death? vs. 13

- A. "was then that which is good made death unto me."
God forbid!
 - 1) If the law is good, why did it bring death to me?
 - 2) Don't think such a thing!
- B. "But sin, that it might appear sin, working death in me by that which is good."
 - 1) "appear" = phaino = "to throw light upon"
 - 2) "working" = katergazomai = "to work down", "to achieve"
 - 3) "It was sin that killed me, and thereby sin exposed its true character: it used a good thing to bring about my death."
 - 4) Paul would be subject to death by stoning if he was guilty of covetousness!
- C. "that sin by the commandment might become exceeding sinful"
 - 1) "exceeding" = katauperbole = "exceeding super-eminently"
 - 2) "and showed by the commandment how sin was intensely sinful."

