

### Understanding the Law 3

Rom 7.14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16 If, then, I do what I will not to do, I agree with the law that it is good. 17 But now, it is no longer I who do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. 21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

\* **We** come today to one of the most disagreed upon texts in the NT. And the disagreement has to do with whether Paul is continuing to talk about the experience of unconverted Jews under the law, or is he shifting to talk about the experience of converted \_\_\_\_\_ struggling with sin in this life?

– What was the position of a majority of the church fathers?

– What was the position of most of the Protestant Reformers?

– What was one of the things Augustine and the Reformers were trying to guard against?

\* **I** believe that the consensus of the church \_\_\_\_\_ was correct: Paul here is continuing his earlier discussion of the experience of unconverted Israelites under the law.

\* **Does** the NT teach Christian perfectionism?

Gal 5.16 [W]alk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh, and these are contrary to one another ...

\* **One** thing that Paul mentions in Gal 5 that he does not mention in our text in Rom 7 is the \_\_\_\_\_. The battle Paul describes in Gal 5 is one the Christian can experience victory in, not perfectly but progressively, step by step, because they have the \_\_\_\_\_. The battle Paul describes in Rom 7 is hopeless because they do not have the

\_\_\_\_\_, and that's because they do not have \_\_\_\_\_.

Rom 8.9 ... if anyone does not have the Spirit of Christ, he does not belong to him.

Rom 8.1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

\* **Nineteen** times Rom 8 mentions the \_\_\_\_\_. But we have none of that in Rom 7 where Paul is talking about life under the law. Instead we hear, “[T]he law is spiritual, but I am carnal, sold under sin” (vs 14), and of being in “captivity to the law of sin” (vs 23). Those statements cannot be \_\_\_\_\_ at the same time as Rom 8.2.

\* **Paul's** statement in Rom 7.14 harkens back to Rom 5, where Paul says that everyone falls is either in \_\_\_\_\_ or in \_\_\_\_\_.

\* **Name** four consequences of Adam's sin identified in Rom 5:

1) \_\_\_\_\_

Rom 5.12 “[T]rough one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned”

2) \_\_\_\_\_

Rom 5.18 “[T]hrough one man's offense[,] judgment came to all men, resulting in condemnation.”

3) \_\_\_\_\_

Rom 5.17 [B]y the one man's offense death reigned through the one ... [S]in reigned in death.

That means that all descended from Adam are born in a state of \_\_\_\_\_ from God, along with an ongoing attitude of independence, antipathy, aversion, and unresponsiveness to God, which Paul calls being “\_\_\_\_\_ in sins” (Eph 2.1).

4) \_\_\_\_\_

Rom 5.19 [B]y one man's disobedience the many were made sinners.

Adam and all descended from him were given over to Adam's sin. So the dethroning of God as \_\_\_\_\_ and the renouncing of God as \_\_\_\_\_ inherent in Adam's sin became a permanent part of Adam and all who descended from him.

Rom 8.6 For the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace. 7 For the mind-set of the flesh is hostile to God because it does not submit itself to God's law, for it is unable to do so. 8 Those who are in the flesh cannot please God. (HCSB)

Mat 22.37 Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind." 38 This is the first and great commandment. 39 And the second is like it: "You shall love your neighbor as yourself." 40 On these two commandments hang all the Law and the Prophets."

\* **"The law is spiritual"** (vs 14) means what?

\* **"But I am carnal, sold under sin"** (14) means what?

\* **Vs 14** explains everything Paul says about his pre-conversion life under the law. It explains his inability to \_\_\_\_\_ the law, even when he agreed with it and wanted to do it (16, 18). It explains the fact that he often did what he \_\_\_\_\_, the very opposite of what he wanted to do and be (15, 19).

\* **In vs 17 & 20**, Paul is not saying he wasn't responsible; he is saying that there was another \_\_\_\_\_ involved besides his own good resolutions and intentions, and that force was \_\_\_\_\_, and it \_\_\_\_\_ out, because it exercised a reigning dominion over him, much like law of gravity does over us.

\* **The bottom line** is that Paul and every other Israelite was in a helpless position, in spite of having God's law which was holy, righteous, good, and spiritual. Only the work of \_\_\_\_\_, union with him, and the inhabitation of the Holy Spirit could deliver them.

\* **Paul** teaches us elsewhere that his pre-conversion understanding of the law was \_\_\_\_\_.

1Tim 1.13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.

Phil 3.2 Beware of dogs ... beware of the mutilation! 3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, 4 though ... [i]f anyone ... thinks he may have confidence in the flesh, I more so: 5 circumcised the eighth day ... a Hebrew of the Hebrews; concerning the law, a Pharisee; 6 concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. 7 But what things were gain to me ... I have counted loss for Christ.

\* **Sometimes** Paul is talking about "righteousness" in the self-conceit of the Pharisees. Other times, he is talking about true righteousness in \_\_\_\_\_ eyes. And Paul expects us to figure it out, just as Shakespeare or any great writer would.

\* **What** did righteousness in God's eyes look like?

Luke 1.6 [Zacharias & Elizabeth] were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

That does not mean they were perfect, or that they never sinned. It means they believed God's \_\_\_\_\_, they genuinely sought to love God and neighbor, and when they fell short, they sought forgiveness through the offerings of the law which pointed to \_\_\_\_\_.

\* **What** is at the heart of zeal & righteousness Z. & E. showed?

Rom 10.2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes.

The word "end" is the Greek word *telos*, which means the \_\_\_\_\_ or destination of the law. Anyone who understood what the law was about and believed what the law taught in its commands, promises, and sacrifices, the law led that person right to \_\_\_\_\_.

Luke 18.10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee ... prayed ..., 'God, I thank You that I am not like other men ... even as this tax collector ... 13 And the tax collector ... would not so much as raise his eyes to heaven, but ... sa[*id*], 'God, be merciful to me a sinner!' 14 I tell you, this man went ... ho[*me*] justified rather than the other"

\* **The** time when sin played every card it had, it didn't look like pagans in an orgy down at the temple of Baal. It looked like sophisticated rulers of Israel, experts in the \_\_\_\_\_, framing the Son of God, & manipulating the Romans to put him on a cross. That was their righteousness, zeal, and blamelessness. Turns out the tax collector really did have more true understand of the \_\_\_\_\_ that the experts.