

The War Within (Romans 7)

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Water of Life Bible Class

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Introduction

Outline issues

The audience of Romans:

Significance of Latin surnamed versus Greek or Hebrew surnamed

Latin-surnamed were _____ men

Those with other surnames were usually _____ men or _____

Jews, Gentiles

Those of the houses of Aristobulus and Narcissus were probably _____

LATIN SURNAMED	GREEK SURNAMED	HEBREW SURNAMED
Priscilla, Aquila (3); Junia (7); Andronicus (7); Rufus (13)	Herodion (11)	Mary (6)
Amplias (8); Urbanus (9)	Epaenetus (5); Stachys (9); Apelles (10); Tryphena, Tryphosa (12); Persis (12) Asyncritus, Phlegon, Hermas, Patrobas, Hermes (14); Philologus, Julia, Nereus, Olympas (15)	
	Aristobulus' house (10); Narcissus' house (11)	

Those who knew the law understood that the Mosaic law ruled over people while they lived (7:1)

Law binds a woman to her husband while he lives; his death frees her to remarry (7:2)

Marrying another while one marriage is in force is adultery, but is fine if the husband died (7:3)

Application: Believers have become dead to the law, freed to become the bride of Christ (7:4)

Law arouses sinful passions in-the-flesh people (unbelievers), which leads to death (7:5)

7:5 is a brief glimpse back at a time when they were *in the flesh*. It contrasts with 7:6.

Believers have been delivered from the law, so we can serve in the newness of the Spirit (7:6)

The law is not sin, because it does teach sin as sin—of which coveting is an example (7:7)

Who is *I, me, my, myself* in 7:7-25? 52 of 333 Gk words are first-person singular. That's one of every six words. With this emphasis on "I," this must be autobiographical.

Paul describes himself as a believer, not an unbeliever. Note that 5:12–8:39 describes the Christian life. Life/live appears in 7:1-3, 10. This is still a part of the "Christian life" section of the book. Those imagining that Romans 7 describes Paul as an unbeliever must refer to the chapter as "a great interruption" or "a foreign element" in Paul's argument.

Sin twists law into temptation unto all sorts of evil desires; sin was dead w/o law (7:8)

Paul was alive [fellowship], but sin revived as he kept the law, so he died [broken fellowship] (7:9-11)

The law is holy, just, and good (7:12)

What is good [the law] did not cause Paul's death [breaking fellowship] (7:13a)

Rather, sin produced death [breaking fellowship] through a misuse of the law (7:13b)

Paul was carnal and did the opposite of what his mind wanted, because of indwelling sin (7:14-21)

The proof that Paul wanted to do good is that his inward man delights in God's law (7:22)

Even so, there was an internal struggle within Paul [when he tried lawkeeping] (7:23)

Jesus is the One who delivers believers [who walk by the Spirit] from this turmoil (7:24)

Paul thanks God through Christ that deliverance from walking according to the flesh exists (7:25)

Conclusion