

Because of Paul's solidarity with the Jewish people, he can put himself in the shoes of those who received the law at Sinai (vv. 8b-10a). In vv. 14-25, he portrays his own condition as a Jew under the law which all Jews share.

Romans 7:12-25 describes, from a personal viewpoint, the stage in salvation history that Paul delineates objectively in Galatians 3:19-4:3

## Romans 7: Bondage to the Mosaic Law

*(Reveals our personal sins to be transgressions against God's divine commands that result in just condemnation/death because of our innate rebelliousness against God: Recapitulates Adam's Transgression)*

Reference back to 6:14b-15. 4-6.-"The law is presented as not only failing to deal with sin but actually *stimulating [arousing]* sin in the person who is bound to it [letter vs. Spirit as salvation-historical]" (Moo). Being freed from the law frees us from its sentence of condemnation. \*"Paul views the Jewish experience with the Mosaic law as paradigmatic for the experience of all people with 'law.' Israel stands in redemptive history as a... 'test case,' and its relationship with *the law is ipso facto* applicable to the relationship of all people with that 'law' which God has revealed to them (1:32; 2:14-15). Paul is describing his own, and other Jews', experience with the law of Moses [as unregenerate people in verses 7-25]" (Moo).

In Philippians 3:2-11, "Paul is describing his *status* from a Jewish perspective; in Rom. 7, his *experience* from a Christian perspective. In vv. 21-23, Paul is characterizing his pre-Christian situation from his present perspective. There seems to be every reason to believe that he would have sensed, as Peter did, that the law was a 'yoke that neither our fathers nor we have been able to bear' (Acts 15:10). ...Even a defender of the continuity of covenants as Calvin recognized a degree of bondage under the Old Covenant that could be taken away only by the coming of Christ... [In v. 24], we must recognize that, while this cry is uttered by a Jew under the law, it is written by a Jew who in Christ has discovered just how 'wretched' his past condition really was; and this Christian insight undoubtedly colors the narrative. Paul's cry for deliverance from 'the body of death' might express his desire, as a non-Christian, for rescue from spiritual frustration and condemnation ["who?" ref. *goel* of Job; Christ!]" (Moo).

ego

### Willing of the Mind/nous (cf. 2:14-15)

This is the part of the person that acknowledges the just demands (works) of God's law written on every human heart (e.g. general revelation); Results in conflict with the actual evil being done and agrees with the external demands of God's special revelation in the Mosaic law as being good and just. This explains why the unregenerate Jew could delight in God's law in their "inner person."

### Doing of the Flesh/sarx

This is the aspect of the person that is evil and in which sin dwells and works in the members (emotional, cognitive & physical) and bear fruit for death. This is the result of our involvement in the sin of Adam; sin became resident in all people, "and those outside of Christ-such as a Jew under the law-cannot ultimately resist sin's power. Thus they are unable to do the good that God requires of them."

## \*Romans 7:7-25 Unregenerate Paul in Solidarity with Israel under the Mosaic Law

"[Describes] how [the Mosaic] law came to the Jewish people and brought them, not 'life,' but 'death' (vv. 7-12); and how that law failed, because of the reign of the flesh, to deliver Jews from the power of sin (vv. 13-25). Expansion of the situation to all people comes...through the paradigmatic significance of Israel's experience with the Mosaic law. While Paul directly describes only this experience in this chapter, it has application to all people because what is true of Israel under God's law through Moses is true *ipso facto* of all people under 'law' (cf. 1:32; 2:14-15; 7:4). *Ego* denotes Paul himself but...the events depicted in these verses were not all experienced personally and consciously by the Apostle. It is in this sense that we argue for a combination of the autobiographical view with the [salvation-historical] view that identifies *ego* with Israel. *Ego* is not Israel, but *ego* is Paul in solidarity with Israel. Key to highlight is that Paul is not dealing with Israel's *misunderstanding* of the law but with the law as good, from God and serving its intended redemptive-historical purpose. 9-10a.- The law is the Mosaic law and the "I died" has a "theological, but relative sense: 'though I had sinned, and was condemned before the law came, the coming of the commandment gave sin greater power and destructiveness than ever before, making me fully and personally responsible for my sin. The coming of the law brought to me, then, not life but death (*I died*). 11.-"In keeping with Paul's intention throughout this passage, the direct reference must certainly be to the law's function within Israel. Probably Paul thinks of the way that the 'promise of life' held out by the law 'deceived' Israel into thinking that it could attain life through it. But the attempts of Israel to find life through the law brought only death - not because obeying the law itself is sinful, or worthy of death, but because the law could not be fulfilled. This is the burden of vv. 14-25: that the Jews found themselves under the 'law of sin' because, while honoring the law, they could not practice it. So sin, through the law, 'killed' Israel. But although this happened in accordance with the intention of God (cf. 5:20 & Gal. 3:19-26), the ultimate intention this served was positive: that, being 'bound under sin,' Israel might learn to look to God and his promise of a Messiah for life and salvation [e.g., a righteousness revealed apart from the law]. 13-25.-"[The law] reveals the depth of division in our beings, between willing and doing, the 'mind'/[*nous*] and the 'flesh' (vv. 15-20, 25). Paul's essential teaching about the inability of the Mosaic law to rescue sinful people from spiritual bondage is the same whether that bondage is the condition of the unregenerate person - who cannot be saved through the law - or that of the regenerate person - who cannot be sanctified and ultimately delivered from the influence of sin through the law. Our conclusion, already indicated in the exegesis of 7:7-12, is that vv. 14-25 describe the situation of an unregenerate person. ...Paul is looking back, from his [regenerate] Christian understanding, to the situation of himself, and other [unregenerate] Jews like him [who were the majority throughout OT redemptive history as evidenced in the Exile], living under the law of Moses. 15-22.-"The conflict Paul depicts here, leading to defeat (v. 23) and despair (v. 24), is a conflict he experienced as a Jew under the Mosaic law. To what extent Paul was conscious of this conflict and his failure *at the time* of that conflict is difficult to ascertain. Undoubtedly his perspective as a Christian enables him to see that conflict more clearly and more radically than he did at the time. 'Know' may better be understood as 'approve.' [The Mosaic Law both reveals our sins as transgressions against God's will/commands and affirms the 'works of the law' written on every human heart. However, the Mosaic Law also stimulates these same transgressions within the flesh working through our members (ref. v. 5).] The conflict Paul describes here is indicative of a slavery to the power of sin as a way of life (v. 14b) that is *not* typical, nor even possible, for the Christian. 22-23.-"These verses restate in objective terms the conflict that Paul has subjectively described in vv. 15-20. His immediate purpose is to explain the 'rule' ['principle' or 'law'] he has discovered with respect to himself in v. 21. 'Mind' refers to the reasoning side of a person. Paul makes clear that this 'reason' of people apart from Christ is perverted and darkened, preventing them from thinking correctly about God and the world. Here, however, Paul implies that the mind is an ally of God's law [thus the unregenerate] is capable of approving the demands of God in his law."-(Moo). Only grace can deliver us from sin.