

Romans Chapter Seven

Our Relationship to the STA (vv. 1-14)

The Marriage Analogy (vv. 1-4)

VERSE 1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives (Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ’ ὅσον χρόνον ζῆ [conj. e or + pres.act.ind.2p. agnoeo be ignorant + noun voc.m.p. adelphos + pres.act.part.dat.m.p. ginosko know + conj. gar + noun acc.m.s. nomos law + pres.act.ind.1s. laleo speak + conj. hoti that + d.a.w/noun nom.m.s. nomos + pres.act.ind.3s. kurieuo “has jurisdiction” + prep epi over + pro.acc.m.s. hosos as + noun acc.m.s. chronos + pres.act.ind.3s. zao to live])?

VERSE 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband (ἢ γὰρ ὕπανδρος γυνή τῷ ζῶντι ἀνδρὶ δέδετα νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός [conj. gar + def.art.w/adj.nom.f.s. hupandros married woman; 1x + noun nom.f.s. gune woman; wife + d.a.w/pres.act.part.dat.m.s. zao to live + noun dat.m.s. aner man; husband + pf.pass.ind.3s. deo bind + noun instr.m.s. nomos + part. ean + conj. de but + aor.act.ind.3s. apothnesko die + d.a.w/noun nom.m.s. aner husband + pf.pass.ind.3s. katargeo relase from in pass. + prep apo from + d.a.w/noun abl.m.s. nomos law + d.a.w/noun abl.m.s. aner]).

VERSE 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress (ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν [conj. ara so + conj. oun therefore +

pres.act.part.gen.m.s. zao + d.a.w/noun gen.m.s. aner husband + adj.nom.f.s. moichalis adulteress + fut.act.ind.3s. chrematizo wan; instructr; be called here and in Acts 11:26 + part. ean if + aor.act.subj.3s. ginomai “she is joined” + noun dat.m.s. aner + adj.dat.m.s. heteros another] ; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man [ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ [part. ean if + conj. de but + aor.act.subj.3s. apothenesko die + d.a.w/noun nom.m.s. aner + adj.nom.f.s. eleutheros free + pres.act.ind.3s. eimi + prep apo + d.a.w/noun abl.m.s. nomos + d.a.w/pres.act.infin.gen. eimi + neg. me + pro.acc.f.s. aute she + adj.acc.f.s. moichalis adulteress + aor..dep.part.acc.f.s. ginomai “joined” + noun dat.m.s. aner + adj.dat.m.s. heteros another]).

VERSE 4 Therefore, my brethren, you also were made to die to the Law through the body of Christ (ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, [conj. hoste in order that + noun voc.m.p. adelphos + pro.gen.m.s. ego + conj. kai also + pro.nom.p. su + aor.pass.ind.2p. thanatoo put to death; “were made to die” + d.a.w/noun dat.m.s. nomos + prep. dia through + d.a.w/noun gen.nt.s. soma body + d.a.w/noun gen.m.s. Christ]), **so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God** [εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ [prep eis w/art. denotes result + d.a.w/aor.dep.infin. ginomai “might be joined” + pro.acc.m.p. su + pro.dat.m.s. heteros another + d.a.w/adj.abl.m.p. nekros + prep ek from + aor.pass.part.abl.m.s. egeiro raise + conj. hina in order that + aor.act.subj.1p. karpothoreo bear fruit; as in Matt. 13:23//Mk. 4:20/Lk. 8:15; Matt. 4:28; Col. 1:6, 10; and in v. 7 + d.a.w/noun dat.m.s. theos]).

ANALYSIS: VERSES 1-4

1. The contribution of this chapter to the doctrine of the IST focuses our attention on the struggles of a great believer with his sin nature.
2. These verses are introductory and provide a marriage analogy to facilitate understanding of the inner conflict the doctrinally astute believer faces throughout phase 2.
3. In verse 1 Paul appeals to that which he assumes the Roman Christians were fully apprised of with the opening rhetorical question “Or do you not know?”
4. “Law” refers to the universally known principle that law has jurisdiction over a person only as long as the person is living.
5. As Gentiles they knew this principle and in verse 2ff. it is applied to the law of marriage.
6. Verse 2 sets forth the ground rules for divine institution #2.
7. The pertinent facts are: (a) a woman is bound to her husband as long as he lives; (b) if she abandons her husband for another she will be labeled an adulteress; (c) if her first husband dies she is no longer bound to him by law; (d) in that case she is free to remarry with no negative stigma attached to her (vv. 2-3)
8. In the verses that follow Paul draws an analogy between this woman and the history of those who are believers in verse 4.
9. Under the parallel/analogy there is one woman and three men that she has a history with.
10. The woman represents humanity at large.
11. The three men are: (a) the Law; (b) the STA; (c) Christ.
12. So how is humanity “married” to the Law?
13. The Law with its moral code requires +R.
14. The woman must be perfect in order to satisfy the first “husband.”
15. She (humanity) is incapable of producing perfection.
16. The second male in this analogy is her illicit lover.
17. While “married” to the first husband she has an affair with the STA.
18. During the pre-salvation period of a believer’s life a type of adultery is on-going.
19. Note that the first husband is still alive demanding +R or else!
20. So, in reaction to the demands of the 1st husband (the Law) we fell in with the illicit lover—the OSN.
21. The woman becoming an adulteress is analogous to our becoming sinners.
22. The soul (‘real you’) with free will cranks out sins under the rulership of the resident STA.
23. The actions of the woman constituting her an adulteress while still married is also applied to believers in Jam. 1:14-14, but in this case the woman is married to her legitimate second husband—Christ.
24. Husband #2 enters the picture whenever a person becomes a believer.
25. But this cannot ideally happen unless the first living husband dies.
26. The first husband dies whenever he no longer has statutory rights over his wife.
27. Paul does not say that the Law died to us rather that we died to the Law (cf. v. 7; Gal. 2:19)
28. With the salvation adjustment and the acquisition of +R (justification by faith) we are no longer bound to the 1st husband.
29. In verse 4a Paul says that “we were made to die to the Law” rather than the Law dies with respect to us.
30. By way of reminder we know how we were legitimately/righteously released from the first husband (the Law).

31. Our death to the Law is our release from the impossible demands of the Law—the status of perfection (only Jesus Christ accomplished this).
32. The words “through the body of Christ” refer to His work toward sins during the three hours of darkness on the cross.
33. This is where the plot thickens; the second and final husband had to die as well.
34. Jesus had to die to cover the sins associated with the illicit lover.
35. Note that marriage to the 2nd husband is potential (“so that you might be joined to another”).
36. Whenever the unsaved accept the claims of the 2nd husband the union is sealed with positional sanctification.
37. It requires an act of free will on the part of the “woman.”
38. It is of extreme interest that the 2nd husband had to die physically to set the stage for resurrection if the 2nd marriage is permanent and forever.
39. But the eternal life factor is not where Paul takes his readers at the end of verse 4.
40. One of the obvious purposes of marriage is the children.
41. The analogy here is to divine good production as seen in the phrase “in order that we might bear fruit to God.”
42. See also Matt. 3:8; Mk. 4:20; Jn. 15:2, 4, 8, 16; Col. 1:6, 10.

Old State/New State (vv. 5-6)

VERSE 5 For while we were in the flesh, the sinful passions, which were aroused

by the Law, were at work in the members of our body to bear fruit for death (ὅτε

γὰρ ἡμεῖς ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ [*conj. hote when + conj. gar for + impf.act.ind.1p. eimi “were” + prep en + d.a.w/noun loc.f.s. sarx flesh + d.a.w/noun nom.nt.p. pathema passion; syn. for sufferings + d.a.w/gen.m.p. harmatia sin + d.a.nom.nt.p. to “those” + prep dia + d.a.w/noun gen.m.s. nomos + impf.act.ind.3s. energeo be operative; “were at work” + prep en + d.a.w/noun loc.nt.p. melos “members of the body” + pro.gen.p. ego + prep eis + d.a.w/aor.act.infin. karpohoreo bear fruit + d.a.w/noun dat.m.s. thantos death*]).

VERSE 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter (ἰνὸν δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα,

ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος [*adv. nun now +*

conj. de + aor.pass.ind.1p. katargeo release + prep apo + d.a.w/noun abl.m.s. nomos + aor.act.part.nom.m.p. apothnesko die + prep en + pro.loc.m.s. hos which + aor.pass.ind.1p. katecho hold fast; “we were bound” + conj. hoste so that + pres.act.infin. douleuo serve + pro.acc.p. ego + noun loc.f.s. kainoites newness + noun gen.nt.s pneums spirit + conj. kai + neg. ou + noun loc.f.s. palsiotes oldness + noun gen.nt.s. gramma letter}).

ANALYSIS: VERSES 5-6

1. “While we were in the flesh” of course refers our time before salvation when we were dominated by the OSN (carrying on with the illicit lover).
2. This, while were still “married” to the 1st husband.
3. “Flesh” is a very common synonym for the STA in the NT as this indicates its make-up (genetically engineered) and location.
4. “The flesh” and its rulership generate “sinful passions” and these lusts are further stirred up by exposure to the Law (“which were aroused by the Law”; cf. also, 5:20 & 6:16).
5. Paul designates the production of the flesh “fruit” which means personal sins.
6. Once again he tells us that “the sinful passions” (lusts of every kind) were operative “in the members of our body” (cf. 6:13, 19; cp. 7:23).
7. This includes mental attitude sins, sins of the tongue, and over sins.
8. “Death” refers to the perpetuation of spiritual death with its condemnation during this period in our lives (cf. Eph. 2:5).
9. So before salvation we were held fast by the 1st husband and his demands all the while were involved with the 2nd man.
10. In verse 6 Paul states the situation as of our salvation as a release “from the Law.”
11. The Law has no jurisdiction over us in respect to experiential perfection to earn +R.
12. This is expressed by the phrase “having died to that which we were bound.”
13. In that sense and that sense only, the Law has no claim to perfection.
14. Since we have +R by faith the Law can no longer demand +R of us.
15. Once again, the challenge of our new status is expressed in a purpose clause (“so that”) as it is in verse 4.
16. “Newness of Spirit” refers the dynamic of the IHS and all that He does for us as we serve God in Ph 2.
17. It includes FHS, intake of BD, sealing ministry, and spiritual gifts.
18. Here and in 6:4 Paul uses the noun “newness” for the CWL.
19. This new spirituality is “not in the oldness of the letter” meaning that attaining the FHS is not by a legalistic approach.