

The Modes of Spiritual Death
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- A. Kinds of death in Bible
1. Death in sin, the common lot of all men
 2. Physical death as consequence for sin nature
 3. Second death as consequence for sinful acts
 4. Dead with Christ
- B. Effect of law and sin
1. Stimulates disobedience (but does it? at least in Paul?)
 2. Causes us to know our sin (who? all sinners? just elect?)
- C. Rom. 5:14 shows that sin causes spiritual death EVEN WITHOUT a law. Rom. 2:12 confirms judgment for sin, without law.
- D. Death for Paul can be strong emotional suffering, without spiritual implications: 1CO 15:31; 2CO 4:11,12; 6:9; 7:10; 11:23. Contrast 1Th 3:8, where joy is life.
- E. Rom. 7:5, it is the *paqhma* that are *dia tou nomou*, not the *hamartiai*. *Paqhma* elsewhere in Paul is always of believers, and always refers to suffering (except perhaps in Gal. 5:24, but see below). Here it speaks of the consciousness of sin awakening in the elect but as yet unsaved Paul, probably as part of the Damascus road experience.
1. 7:5 seems to be a continual problem of the unsaved, not a localized phenomenon of repentance. But people differ in the duration of this phenomenon. Paul is concerned in Rom. 7 to describe the relation of the law to the three kinds of men, not to give a complete definition of the natural man. (That he handled back in ch. 1-3.) Thus he naturally focuses on that part of the natural man's experience that involves the law.
 2. Gal. 5:24 could also be "suffering" rather than "desires." The flesh brings two things: lusts that lead men into sin, and sufferings that bring about displeasure. The believer has crucified the flesh and thus rejected both.
- F. The death to the law of Gal. 2:19 is subtly different from that of Rom. 7:4. In Gal., the issue is why does Paul turn his back on the law as a means of salvation? The answer is, it let him down when he most needed it, when he was aware of his sin. At that crucial point it could not help him, and he realized that it had no answer for his problem. In Rom., the issue is why are we no longer condemned? The answer is, Christ has borne our guilt.
- G. The twin actions of sin "by the law" in Rom. 7:11:
1. Deceived me,
 - a) cf. Jas 1:22. I thought I was OK, because I had the law! Sin hid behind the law-righteousness in which I boasted. NB: related in polar fashion to "knowing sin by the law."

- b) Or: deception in view of the twist in 7:10.
 - 2. Slew me, when finally I learned from the law my sin.
- H. Implications of "natural/carnal/spiritual" syntagm for the discussion:
- 1. Acc. to 1 Cor. 2, "the natural man receives not the things of the Spirit of God."
 - 2. Rom. 7:7-13 is in the "natural man" section, according to the shift of tenses at v.14.
 - 3. Yet the new interpretation has Paul in this section responding to the law: isn't it among "the things of the Spirit of God"?
- I. Assert: Death "by the law" in Gal. 2:19 is the death of Christ accomplished through the law.
- 1. Pro:
 - a) Close parallel with Rom. 7:4
 - b) cf. Gal. 3:13, Christ under the curse for us.
 - 2. Con:
 - a) death *dia nomou* has strong precedent in Rom. 7:7-13.
 - b) Requires two rather different notions of death between Rom. 7:4 and 7:7-13.
 - 3. Notes:
 - a) Consistent with either view of Rom. 7:7-13, which on this view has no parallel in Gal. 2:19.
- J. Assert: Death "by the law" in Gal. 2:19 is the believer's subjective experience of repentance in Rom. 7:7-13
- 1. Pro:
 - a) Usage of *dia nomou* in Rom. 7,
 - b) Contextual parallel between Rom. 7:4 and Gal. 2:19
 - 2. Con:
 - a) Hard to see Rom. 7:5 as just the repentance experience.
 - 3. Notes:
 - a) Requires Rom. 7:7-13 to describe the repentance experience.
- K. Interpretation of Rom. 7:5,7-13
- 1. v.5 shows that this must describe the time of unbelief.
 - 2. Paul's "clean conscience" and Phil. 3 show that most of his time as a Pharisee was not marked by this struggle.
 - 3. In what sense does the law lead to sin?
 - a) Does turn sin into transgression.
 - b) Does increase sin subjectively, in our consciousness, by pointing it out to us.
 - c) Questionable whether it really produces objective sin.