

There is no middle ground between being a slave to sin and a slave to obedience to God. As the Lord Jesus said, “No one can serve two masters... You cannot serve both God and money” (Mt 6:24; Lk 16:13). Mammon = confidence in wealth. Paul will also point out that being a slave to sin leads to death (cf. Rom 6:21, 23).

- 17] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

“Thanks be to God”: *He* did it.

“Ye were” Gr: perfect tense; continuous action in past time.

“Obedient from the heart” by believing in the Gospel.

“Was delivered” ; As Isaiah 53:6ff predicted...Eph 2:8, 9 etc.

Col 2:6: “As ye have therefore received Christ Jesus the Lord, so walk ye in him...”

- 18] Being then made free from sin, ye became the servants [slaves] of righteousness.

[Have you been?] Your new nature will always desire to follow God. Following your old self will result in misery.

- 19] I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

“I speak as in human fashion...”

“Yield” = present.

- 20] For when ye were the servants of sin, ye were free from righteousness.
21] What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
22] But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

“Made free from sin:” aorist; once and for all.

“Slaves,” *doulos*, to God.

- 23] For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

“The wages”: *ὀψώνιον opsonion*, originally meant a soldier’s pay; “of sin is death” (eternal death here, in contrast with “eternal life” in v. 23b).

Summary

- Three times in this chapter Paul wrote that sin results in death (Rom 6:16, 21, 23).
- This death is eternal separation from God in hell, in which unbelievers suffer conscious torment forever (Lk 16:24-25).
- This is the wages they have earned and deserve because of their sin (Rom 5:12; 7:13).
- By contrast, the gift (*χάρισμα charisma*, “grace-gift”) of God is eternal life (Jn 3:16, 36).
- Eternal life is a gift that cannot be earned (Eph 2:8-9; Titus 3:5).

Next Session

Study Romans 7 = “Law School.” What kind of “adultery” is Paul referring to in his opening allegory? (Rom 7:1-4). When was Paul “alive without the law”? (Rom 7:9). What is the *purpose* of the Law?

The Book of Romans Session 8 Romans 7: Law School

Review

Rom 1	Intro and background; Pagan Man
Rom 2	Moral Man; Religious Man
Rom 3	God’s Greatest Problem
Rom 4	God’s Greatest Gift
Rom 5	The Sequence to Maturity
Rom 6	Sin “Ain’t gonna reign no more”
Rom 7	Law School

Myths of Our Time

It is a shock to realize how much of our modern culture is built on myths that are contrary to known truth. Dave Breese’s book, *Seven Men Who Rule the World From Their Graves*, highlights the continuing impact of men like Charles Darwin, Karl Marx, Sigmund Freud, et al.

The Theory of Evolution goes far beyond biology and anthropology: it permeates our psychological concepts, our social concepts, and political philosophies.

The paradigm of the “Ascent of Man” is built on the erroneous view of man as improving himself through education and technology, et al. It assumes that man develops in response to his environment. It assumes that with the proper environment and education that one can change the fundamental nature of Man. [Even in our courts of law, we excuse responsibility for crimes as the result of environmentally introduced factors....]

This contradicts what the Scripture teaches us: “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9).

“desperately” = אָנַשׁ *anash*, to be weak, sick, frail; desperate, incurable; desperately wicked; to be incurable. The “Depravity of Man” is one of the most reluctantly accepted doctrines of a serious Bible student.

Nowhere in Scripture is the heart of man cured. The miracle of regeneration is that we are given a new heart. The old one is incurable. This is what Romans 7 clarifies for us.

Ultimate Commentary

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15:4

Caveats

The treasure of our heritage, and the *patterns* that teach us... However, beware the lure of legalism (cf. The Council in Jerusalem; Acts 15): Abraham was saved *before* he was circumcised, and before the law was given... see Romans 3:20 and 3:28.

The Law

The Mosaic Law is where many Christians go to try to find Christian living. Now Paul is going to show that the Mosaic Law has no claim on the believer. Actually, the Law condemned man to die; it was a ministration of condemnation (2 Cor 3:9). You don't contact the judge who sentenced you to die and ask him how you are going to live!

The Burden of the Law

Stephen, before the Sanhedrin, said that they had “... received the law by the disposition of angels, and have not kept it” (Acts 7:53). Peter calls it a yoke “which neither our fathers nor we were able to bear” (Acts 15:10).

For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:14

- 1] Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

[Verses 1-6 relate to Romans 6:14—the intervening verses (6:15-23) being a digression raised by the question in 6:15.]

The statement that a believer identified with Jesus Christ in His death is no longer “under Law” (6:14) should not have surprised Paul’s readers because they were men who know the Law.

This statement should not be restricted to Jewish believers in the church at Rome because Gentiles also knew the principle that the Law has authority (*kyrieuei*, “rules as lord”; cf. Rom 6:9; 14) over a man only as long as he lives. This is a self-evident truth, which Paul then illustrated by marriage, an allegorical example. (And Paul is not giving us instructions on divorce and remarriage here; he will do that elsewhere.)

- 2] For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

A married woman (lit., “the under-a-man woman”) is bound (perf. tense, “has been bound and stands bound”) to her husband as long as he is alive. But if her husband dies (in Gr., a third-class condition indicating a real possibility) she is released (perf. tense, “has been and stands discharged”) from the law of marriage (lit., “from the law of the man”).

She is bound to him by marriage while he lives, and obviously his death frees her from that marriage.

- 3] So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Paul continues the illustration, pointing out that if a wife marries (lit., “if she comes to”) another man while her husband is still alive she is called (future tense, “shall be publicly known as”) an adulteress. Conversely, on the death of her husband she is free from that marriage (cf. 7:2). So she is not an adulteress if she marries (lit., “even though she comes to”) another man. A widow who marries again is not guilty of adultery.

Note: The Mosaic Law had no provision for a married woman to get a divorce. Thus, she is a “type” of the believer. Marriages were arranged; the woman had no choice...a loveless obligation... This leads to a most provocative metaphorical application:

- 4] Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that [for the purpose that] ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Speaking of the believer as the “Bride of Christ.” Who are the “adulterers”?! *In Christ, law-keepers are “adulterers”!* This is the key to the whole Book of Romans. Paul applies his illustration of marriage to the believer and the Law, an allegorical example: the first husband is the Adamic nature, the fallen nature; the second husband is Christ (the hero of the piece...).

Dead to the Law

He said that you also died (lit., “you were put to death,” as was true of Jesus) to the Law. Just as a believer “died to sin” (6:2) and so is “set free from sin” (6:18, 22), so he also died to the Law and is separated and set free from it (6:14; cf. Gal 2:19). As a wife is no longer married to her husband when he dies, so a Christian is no longer under the Law.

This separation was through the body of Christ, that is, because of Christ’s death on the cross. As a result, Christians belong to another, to Him who was raised from the dead (cf. Rom 6:4, 9). Believers are, indeed, united to Him as His Bride (Eph 5:25).

God’s purpose in all this is “that we might bear fruit to God” (cf. Rom 6:22; Gal 5:22-23; Phil 1:11). Only a person who is spiritually alive can bear spiritual fruit, that is, holy living (cf. Jn 15:4-5).

A person who is married to Christ should also bear spiritual progeny. Paul moved from the second person plural (“you”) to the first person plural (“we”), including himself along with his readers.

Purpose of the Law

- 5] For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

The apostle continues, “...were in the flesh,” imperfect, constantly; “while we were; “in” under the domination of self; *sarx*, i.e., the sin nature; (cf. Rom 7:18, 25); the sinful passions aroused by the Law were at work in our bodies. This describes a believer before he was saved (cf. Rom 6:19). The Law by its prohibitions aroused sinful passions, as will be explained in Rom 7:7-13.

Sin, Paul repeatedly affirmed, leads to death (Rom 5:15, 17, 21; 6:16, 21, 23; 7:10-11, 13; 8:2, 6, 10, 13).

The law energized our rebellion... The law cannot bring us into a righteous life. It can only *demonstrate* our sinful nature.

If you understand this passage you will understand what most of the people that have ever lived have not been able to grasp: What is the purpose of the law of God?

- 6] But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

“Delivered” = released from; unshackled; “held”= constantly bound by.

But now, being identified with Christ, believers are dead to the Law. Like the widow released from marital obligations, so believers are released from the Law and its arousal to sin.

“So that we serve:” present tense, constantly serve. The purpose of this release “from the Law” is so that we may serve (or better, “be slaves”; cf. “slave[s]” in 6:6, 16 [3X], 17-18, 20, 22) in the new way of the Spirit, and not in the old way of the written code. [Chapter 8: *kata*, believer cannot be dominated by.]

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Romans 5:20

This strange thought echoes throughout Romans. The law was given so that sin might *increase*. Paul is going to discuss this in more depth. When the law comes we will sin more which will reveal to us our sin nature. And that we, by our own effort, can’t make it.

Letter vs. Spirit

Letter

Depends on the flesh (Rom 8:3)

Produces rebellion (Rom 7:8)

Results in more sin (Rom 5:20)

Brings wrath (Rom 4:15)

Not of faith (Gal 3:12)

Kills (2 Cor 3:4-6; Gal 3:21)

Spirit

Depends upon God's power (Lk 23:49; Acts 1:8)

Produces God's desires (Phil 2:13)

Righteousness (Rom 8:4)

Brings joy, peace, production (Gal 5:22, 23)

By faith (Gal 5:5; 2 Cor 5:7)

Gives life... (Phil 2:12-13).

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 2:12-13

“Work out:” “κατεργάζομαι *katergazomai*, to work to the outside from the result that is already on the inside.

Why the Law was Given (cf. Rom 5:20)

- 1) The Law was given to expose our sin nature (Rom 7:7).
- 2) To incite the sin nature to sin more (Rom 7:8-23); sin nature cannot be reformed.
- 3) To drive us to despair of self-effort (Rom 7:24, 25).
- 4) To drive us to dependence upon the Holy Spirit alone (Rom 8:1-4).

These four points must be experienced before you can continue in the Spirit. The involvement of the Mosaic Law in the discussion of a believer's identification with Christ and death to sin raises a question about the Law's relationship to sin:

- 7] What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known [understand] lust [coveting], except the law had said, Thou shalt not covet.

“May it never be!” That which reveals sin cannot be sin. “Sin” = singular: sin nature. “Known sin” = γινώσκω *ginosko*, to get a knowledge of; “Known lust” = εἶδω *eido* or οἶδα *oida*, perceive, observe, understand; pluperfect: past, with results that go on; “Covet” = ἐπιθυμία *epithumia*, desire, craving, longing, desire for what is forbidden, lust.

The Law arouses sin (7:5) but that does not mean the Law itself is sin. In fact, Paul said later, the Law is holy (v. 12) and spiritual (v. 14). Paul went on to explain that the Law made sin *known* (cf. 3:19-20).

Exodus 20: The 10 Commandments

- 1) v.3 No other gods before me
- 2) v.4 No graven image
- 3) v.7 Do not take God's Name in vain
- 4) v.8 Remember the Sabbath
- 5) v.12 Honor father and mother
- 6) v.13 Do not murder
- 7) v.14 Do not commit adultery
- 8) v.15 Do not steal
- 9) v.16 Do not be a false witness
- 10) v.17 Do not desire the unavailable (covet)

This last commandment is different; it has a unique character whose intent is *internal*. This is the one that the Holy Spirit used to get Paul. (Cf. Paul's performance under the law: Phil 3:4ff.)

You “keep the ten commandments?” Or worse, “...the Sermon on the Mount?” Cf. The Law as God sees it: Mt 5... Can't miss one point: Cf. James 2:10; Gal 3:10!! The Christian life isn't difficult; *it is impossible*.

Then, to be specific, he mentioned coveting. The Law's prohibition, “Do not covet” (Ex 20:17; Deut 5:21), makes people want to covet all the more. Paul knew sin as a principle and specifically, covetousness as an expression of it, and that knowledge came through the Law. [Paul picked the 10th: a commandment of intent; thus, the Law is spiritual...]

- 8] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead [dormant].

“dead” = dormant. Paul described how it worked. The indwelling principle of sin, seizing the opportunity (lit., “taking occasion,” a starting point) “in me” : autobiographical (v.7ff)... *and as a believer!*

“Occasion” = ἀφορμή *aphorme*: 1) a place from which a movement or attack is made, a base of operations; 2) metaphor; that by which endeavor is excited and from which it goes forth: 2a) that which gives occasion and supplies matter for an undertaking, the incentive; 2b) the resources we avail ourselves of in attempting or performing anything.

Afforded by the commandment (cf. Rom 7:11), it produced in me every kind of covetous desire.

“In me”: It is significant that, beginning with verse 7 and continuing through this chapter, the Apostle Paul turned to the first person singular, presenting his personal experience. Up to this point he had used the third person, the second person, and even the first person plural. But now he described his own experience, allowing the Holy Spirit to apply the truth to his readers.

“Concupiscence”: strong desiring of every kind. The Law is not the cause of the act of sin; the principle or nature of sin within an individual is. But the Law’s specific commandments stimulate the sin principle into acts that violate the commandments and give those acts the character of transgression (Rom 4:15; cf. 3:20; 5:13b, 20a).

As Paul concluded, “*Apart from Law, sin is dead.*” This does not mean that sin has no existence without the Law (Rom 5:13), but that without the Law sin is less active, for the Law arouses “sinful passions” (7:5).

- 9] For I was alive without the law once: but when the commandment came, sin revived, and I died.

When was this? When he reached the age of accountability.

“Alive once” as a youth prior to his awareness and understanding of the full impact of God’s commandments. The clause, “but when the commandment came,” does not speak of the giving of the Mosaic Law, but the dawning of the significance of the commandment (“Do not covet”) on Paul’s mind and heart before his conversion. The result was that the principle of sin within made its presence and power known (it sprang to life) in his violations of the commandment. As a result Paul died spiritually (cf. 6:23a) under the sentence of judgment by the Law he had broken. The law unveils the sin nature; and implies accountability.

“Died”: metaphorically separated from fellowship. [This verse is also viewed as a basis for children being saved prior to the age of accountability. See also 2 Sam 12:15-23.]

- 10] And the commandment, which was ordained to life, I found to be unto death.

Paul then understood.

- 11] For sin, taking occasion by the commandment, deceived me, and by it slew me.

Apart from the Law, the principle of sin was dormant and inactive; but using the commandments of the Law, it demonstrated its controlling force over one’s actions. So this sin “deceived” him [“led him astray”; cf. 2 Cor 11:3; 1 Tim 2:14] and put him to death (lit., “killed” him), not physically but spiritually. How did it deceive him? By luring him to attempt to live for God *by his own effort*...

- 12] Wherefore the law is holy, and the commandment holy, and just, and good.

The law is designed to *show my helplessness*. Paul continues to explore the paradox...

- 13] Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

It is the sin nature—revealed by our inability to keep the law—that is our *enemy within*.. “That by the commandment sin might become utterly sinful.” That is, undeniable.

Myth: Man is a result of his environment, vs. unreformable and “incurably wicked...” Even the Believer can’t keep the law. Trying to keep codes stimulates the old nature, and rebellion...

- 14] For we know that the law is spiritual: but I am carnal, sold under sin.

“I am”: present tense, 1st person! Autobiographical.

Understanding the conflict in personal sanctification involves seeing the relationship between a believer and his indwelling sin. In verse 14, Paul made a transition from the previous subject (vv. 7-13) to the next one.

The statement, “The Law is spiritual” (cf. v. 12), is not only the conclusion of Paul’s previous argument but also an accepted fact among people. The Law comes from God who is Spirit (Jn 4:24) and expresses God’s will for human living.

Paul, *using himself as the example*, said the problem is that “I am carnal” (σαρκικός *sarkinos*, “fleshy, made of flesh”), unspiritual. Present tense: continual. In addition, he was sold as a slave (perf. tense, “had been sold and remained in that state”) under sin; (cf. “under sin” in Rom 3:9).

The clause, “sold under sin” describes an unregenerate person; but sin also resides in a believer, who is still subject to sin’s penalty of physical death. As a result, indwelling sin continues to seek to claim what it considers its property even *after* one has become a Christian.

Lazarus (Cf. John 11:21-27; 34-39; 41-45; 53)

Lazarus went through three stages:

- 1) He was dead;
- 2) He was raised but defeated—he was bound in grave clothes;
- 3) He was dangerous to God’s enemies!

Those are the stages we need to go through: We were **dead**. When we received Christ, we were made **alive, but still defeated**, wrapped in our grave clothes! Holy Spirit wants to loose us and let us go, so we too will become **dangerous**.

Sin Deceived Him

Three Categories of People:

- 1) The Natural Man Lost (1 Cor 2, 3; Rom 1-3)
- 2) The Carnal Man Saved but undelivered (1 Cor 3, Rom 8)
- 3) The Spiritual Man

Here Paul is dealing with *believers*. They are alive, dead to the law, but still defeated because they are trying to keep the Law under their own strength.. The only way to keep the Law of God is by the Holy Spirit!

In relating his personal experience in Rom 7:14-25, Paul consistently will use the present tense whereas he had previously used the imperfect and aorist tenses: he is describing his *present* conflict as a Christian with indwelling sin and its continuing efforts to control his daily life.

- 15] For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

“Do” = *κατεργάζομαι katergazomai*, to work to the outside from the result that is already on the inside. “For I am constantly not practicing what I would like to do, but I keep on doing that which I hate.”

[Yet, this is the guy that God selected to write 14 epistles; who, in one lifetime brought the Gospel to the outer limits of the Roman Empire; etc. Talk about dedication and commitment... And yet in utter despair... and yet out of this comes these letters of victory...]

- 16] If then I do that which I would not, I consent unto the law that it is good.

This is a key insight, contrary to all human nature: despite this paradox, “I agree with the law that it is good and right.” Here the Greek word for “good” is *καλῶς kalos*, “beautiful, noble, excellent,” whereas in verse 12 it is *ἀγαθός agathos*, “useful, upright.”

- 17] Now then it is no more I that do it, but sin [nature] that dwelleth in me.

[This does not mean Paul was avoiding personal responsibility for his actions; he was speaking of the conflict between his desires and the sin within him. Cf. Flip Wilson theology: “The devil made me do it.”]

First of ray of hope: This is not the new nature, the problem is the old nature. Another key insight.

The Spirit Is Willing, the Flesh Is Weak

- 18] For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Note the qualifying phrase: *in my flesh* (old self). “The spirit is willing but the flesh is weak” (cf. Mt 26:41).

- 19] For the good that I would I do not: but the evil which I would not, that I do.

All present tense verbs: constant action. A restatement of v. 15.

- 20] Now if I do that I would not, it is no more I that do it, but sin [nature] that dwelleth in me.

A restatement of v.17, but with a further insight. The source of sin is the old nature. Paul now, as we often have as a small child, in candor and honesty, admits he doesn’t understand his own behavior.

Paul recognized that even as a believer he had an indwelling principle of sin that once owned him as a slave and that still expressed itself through him to do things he did not want to do and not to do things he desired to do. This is a problem common to all believers.

If Freud could only have known this, we could empty the psychiatric clinics... Psychology can only deal with symptoms = guilt. Rather than its cause: sin.

21] I find then a law, that, when I would do good, evil is present with me.

Here (and also in 8:2, “law” (νόμος *nomos*) means principle. This law or principle is the reality of ever-present evil in an individual whenever he wants to do good.

22] For I delight in the law of God after the inward man:

(The “inward man” is used in the Greek New Testament also in 2 Cor 4:16 and Eph 3:16.) Delight in God’s Law was the psalmist’s response, stated repeatedly in Psalm 119 (e.g., vv. 16, 24, 47; cf. Ps 1:2). Because of regeneration, a believer has a new nature or capacity for loving spiritual truths. The *real You*...

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1 John 3:6-9

This is one of the most misunderstood passages. No one born of God keeps on sinning: “it” = “his seed” cannot sin (cf. 1 John 1:8-9)!

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

Ephesians 4:22-24

“Be renewed”: Keep on being renewed; present tense, passive voice (Action is received): allow it to happen. How? In the Spirit to renew your mind (Rom 12:1-2).

Warring in My Mind

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.

Recognizing the facts of experience, Paul said he saw another law or principle at work within him. This is the principle of sin. Paul called it “sin living in me” (Rom. 7:17, 20), “evil is present with me” (v. 21), and “the sinful nature” (vv. 5, 18, 25).

The indwelling principle of sin is constantly mounting a military campaign against the new nature, trying to gain victory and control (cf. “slave” in vv. 14, 25 and “slaves” in 6:17, 19-20), of a believer and his actions.

The new nature is called “the law” of the “mind” (*noos*; cf. Rom 7:25) because it has the capacity for perceiving and making moral judgments. Further, despite a believer’s identification with Jesus Christ’s death and resurrection and his efforts to have Christ-honoring attitudes and actions, he cannot *in his own power* resist his indwelling sin nature. In and of himself he repeatedly experiences defeat and frustration

[This will be dealt with in Romans 12, and is practically developed in our book, *Be Ye Transformed*...]

Deliver Me From this Body of Death

24] O wretched man that I am! who shall deliver me from the body of this death?

Significantly Paul’s description of himself is part of John’s picture of the church of Laodicea: “wretched” (Rev. 3:17). This is a *saved man*. The word *wretched* carries with it the note of exhaustion because of the struggle. “Who is going to deliver me?” He is helpless.

Paul recognized that *as long as he was in his mortal body* he would face the conflict with the indwelling sin principle and would have defeat in his own strength. Here he wrote of the “body of death”; in Romans 6:6 he wrote of the “body of sin.” These mean that sin works through one’s human body (cf. Rom 6:6, 12-13, 19; 7:5, 23), bringing death (Rom 6:16, 21, 23; 7:10-11, 13; 8:10).

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.

Paul’s answer to this question was triumphant and immediate! ***Through Jesus Christ our Lord***. Just as believers are identified with Him in His death and resurrection by faith here and now, so they will join their resurrected and exalted Lord for all eternity in new bodies, free forever

from the presence of sin (8:23; Phil 3:20-21). Meanwhile, in this life, Paul concluded, “with the mind (*noi*; cf. *noos* in Rom 7:23).

“I myself serve (lit., “am serving as a slave”) the law of God”; but with the flesh (*sarki*, “flesh”; cf. vv. 5, 18, where *sarki*, from *sarx*, is also translated “sinful nature”) a slave to the law of sin (cf. “slave to sin,” v. 14).

While awaiting freedom from the presence of sin, believers still face conflicts between their regenerated minds (or new natures or capacities) and their sin natures or capacities.

*Run, run and do, the Law commands
But gives me neither feet nor hands.
Better news the Gospel brings,
It bids me fly and gives me wings.*

J. Vernon McGee
Thru the Bible Commentary

Next Session

Deliverance in detail: Study Chapter 8. One of the most favorite chapters in the New Testament.

The Book of Romans Session 9 Romans 8: Empowering of the Holy Spirit

The Most *Inexhaustible* Book

One of the most frustrating things about teaching the Bible is its *inexhaustibility*, especially the Book of Romans. For many chapters of the Bible, you can consult a dozen commentaries, do a little further background research, explore a few pivotal exegetical issues, and feel that you have a reasonable grasp of the chapter.

Not so with Romans! It would be easy to lecture over an hour on *each verse!* Romans is, perhaps, probably the most *inexhaustible* book in the entire Bible. But we shall attempt a balance... And we are now about to embark on one of the most *uplifting* chapters in the entire Bible!

Godet: “This is the Holy of Holies of the Word of God.”

Review

Rom 1	Intro and background; Pagan Man
Rom 2	Moral Man; Religious Man
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Rom 4	God’s Greatest Gift (GRACE)
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Rom 6	Sin “Ain’t gonna reign no more”
Rom 7	Law School
Rom 8	The High Water Mark in Romans

The Challenge of Romans 7

Paul cried out for outside help: “O wretched man that I am! Who shall deliver me from the body of this death?” (Rom 7:24). Who is going to enable me to live for God?

The Work of the Trinity

God the Father	in creation	Rom 1:1–3:20
God the Son	in salvation	Rom 3:21–7:25
God the Holy Spirit	in sanctification	Rom 8:1–39

The Holy Spirit is only mentioned twice so far in Romans; in Chapter 8, He is mentioned **19 times!** Sanctification is the work of the Holy Spirit in the regenerated life of a believer, delivering the believer from the power of sin and performing all of God’s will in the life of the believer.

Contrasts

In Chapter 5: A summation of the *saving* work of Jesus Christ;
In Chapter 8: A summation of what Christ did to *provide Victory* in each of our lives.

In Chapter 5, justification (declared righteous) by faith is forever;
In Chapter 8, we learn that a godly life is insured through the power of the Holy Spirit.

In Chapter 5, our performance is based on our understanding of God’s love for us;