

Romans 7:13-25 & Romans 8:1-5

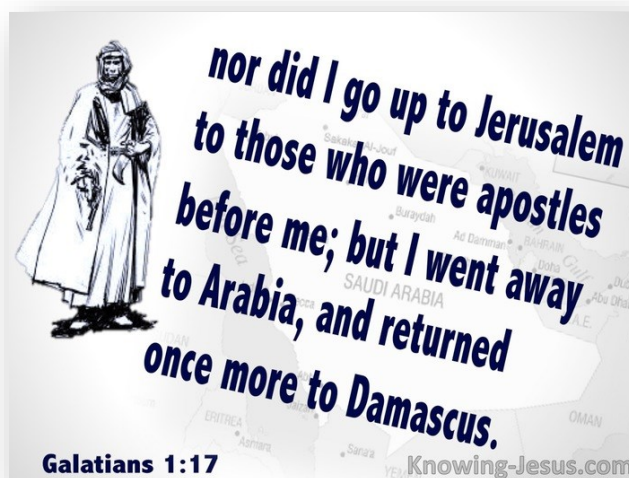
Sin uses the law (an agent of good) to condemn me and to bring death and judgement in my life. Paul clearly states that the law is good but sinful nature within man turns what is good into that which pronounces death to the sinner.

From vs 15 to 25 we read the narrative on the struggle of the Adamic nature in all of us and the Godly nature performed in us by Christ, the indwelling Holy Spirit. Read this Scripture and then remember that one chapter of the Bible runs into the next, therefore, read on into **Chapter 8:1-4**.

C I Scofield gives an excellent expose of the verses in his Bible notes:

“Just when the apostle passed through the experience of Rom 7:7-25 we are not told. Perhaps it was during the days of physical blindness at Damascus (Acts 9:9); perhaps in Arabia (Gal. 1:17). It is the experience of a redeemed man, continuing to act as though he were under the law, and not yet fully aware of the delivering power of the Holy Spirit (cp. Rom. 8:2). And (3) with the great revelations afterward embodied in Galatians and Romans,

the apostle’s experience entered its third phase. He now knew himself to be “dead to the law through the body of Christ,” and, in the power of the indwelling Spirit, “free from the law of sin and death”(8:2); while “the righteous requirement of the law” was met in him, (not by him), as he walked according to the Spirit (8:4). (7:14) This is Paul’s description of the Adamic nature and of the believer who lives under the power of it.

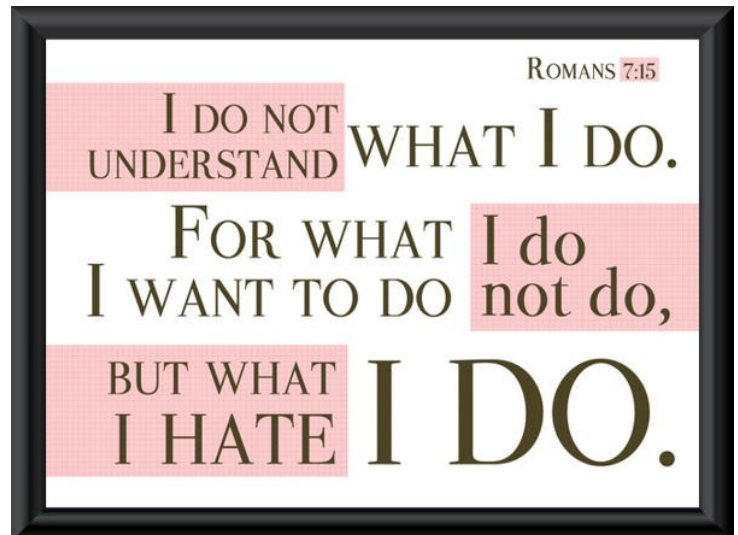


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In other places (1 Cor. 3:1,3; 2 Cor. 10:4) he calls such behaviour as “carnal.”, “Natural” is the apostle’s characteristic word for the unrenewed man (1Cor. 15:44, 46), as “spiritual” designates the renewed man who lives in the Spirit (1 Cor. 3:1; Gal. 6:1). (7:15) In this passage (vv. 15-25) is a profound spiritual and psychological insight, the apostle personifies the struggle of the two natures within the believer – the old or Adamic nature, and the divine nature received through the new birth (1 Pet. 1:23; 2 Pet. 1:4; cp. Gal. 2:20; Col. 1:27).

The frequent use of the first personal pronoun here and in the preceding section (vv. 7-14), dealing with the believer and the law, *shows that self-effort (flesh) can neither achieve holiness through keeping the law nor win the struggle against indwelling sin.* But ch. 6, presents the way of victory over sin through identification with Christ in His death and resurrection, and ch.8, showing the work of the Holy Spirit on the believer’s behalf, use the first personal pronoun only incidentally (6:19; 8:18,38). In vs. 15-25 the “I” that is Saul of Tarsus and the “I” that is Paul the apostle are at war, and Paul is in a state of defeat; whereas in ch. 8 Paul is victorious through the Spirit who delivers him, a victory anticipated by the despairing cry, “Who will deliver me from this body of death?” (7:24), with its admission of man’s total inability to deliver himself from the bondage of sin.



Victory in Christ alone!

QUESTIONS

Before we were Christians, we had no power to say “no”(deny) to ungodliness. Now, in Christ, we can say no and control the work of our flesh. (Consider the above quote from Scofield and the one from Stam.):

- A) Titus 2:12.
- B) 2 Cor 10:3-5
- C) 1 Cor 6:11-12

THE LAW OF THE RENEWED MIND by C.STAM

Does the above argument from Scripture indicate that believers may settle down in sin, not taking it too seriously when they stumble and fall? No indeed, for there is another law which forbids this. This law the Apostle calls "the law of my mind." The law of indwelling sin, he says, wars against "the law of my mind." What, then, is this "law of my mind"? The observant student of the Scriptures will note that Paul's epistles have much to say about the believer's renewal of mind, brought about by the Holy Spirit's work as He applies His Word to the heart. It begins at conversion, when one who hitherto **viewed the Bible in the light of other things now begins to view other things in the light of the Bible.** That it is not the body, or the old nature, but the mind that is thus renewed is clear from Col. 3:10:

*"[Ye] have put on the new man, which is **RENEWED IN KNOWLEDGE AFTER THE IMAGE OF HIM THAT CREATED HIM.**"*

In the passage we are considering, the Apostle makes it clear that he himself had received this "renewing of the mind," declaring that he does not condone, indeed "hates" the wrong he does (7:15), that he longs to do right and does not wish to do wrong (Vers. 18,19), that he "delights in the law of God" (Ver. 22), and with his mind serves the law of God (Ver. 25).

This renewing of the mind in the believer he calls a law (a principle). It is now "the law of my mind," he says, to earnestly desire to do God's will. This law operates in every believer. Anyone who does not abhor sin and desire to please God had better question his salvation, **for true believers come to Christ not to be free to sin, but to be delivered from sin.** Their minds, once alienated from God by sin, have now been renewed as they have been reconciled to God (Col. 1:20,21).

But the renewing of the mind is not consummated at conversion. More and more we should see sin and righteousness, truth and error, in their true light. Thus the Apostle says with regard to the evil about us:

*" ... be not conformed to this world, but **BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND** ..." (Rom. 12:2).*

And concerning the evil in us, the Old Adamic nature, he exhorts:

*" ... put off ... the old man, which is corrupt according to the deceitful lusts, and **BE RENEWED IN THE SPIRIT OF YOUR MIND**" (Eph. 4:22,23).*

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Write out the message of these verses:

1 Pet. 1:23.

2 Pet. 1:4

Fill in the words used to describe the following people from a spiritual point of view.

Unbeliever	Worldly Believer	Spirit Filled Believer
_____	_____	_____

Can you match up these words correctly? Draw a line from each linking them up to their correct description.

Future tense

Saved from PENALTY of sin

Sanctification

Present tense

Saved from PRESENCE of sin

Glorification

Past Tense

Saved from POWER of sin

Justification

We are saved—Past Tense
 We are being saved—Present Tense
 We will be saved—Future Tense