

**Prayer:**

**Slide # 1**  
**Romans**

**Theme:** The Righteousness of God – The Gospel of God

**Outline:**

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39  
God’s holiness – man’s sinfulness – 1:18-3:20  
Justification by grace through faith – 3:21-5:21  
**Sanctification of the believer – 6:1-8:39**
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

In Romans after presenting our universal SIN problem Paul then develops the gospel truth of justification by faith alone as exemplified in Abraham. First comes justification and then sanctification. Major theological problems and contradictions develop when people confuse justification with sanctification or vice versa.

For example, those who try to make BAPTISM a matter of justification in Romans 6 end up with a works salvation. In truth, justification belongs to the FAITH ALONE emphasis of Romans 3-5 and then building on that sanctification (HOW WE SHOULD THEN LIVE) belongs to chapter 6.

**Slide # 2**

***The Flow of Thought in Romans...***

- **Universal Sin Problem** – Rom. 1-3a
- **Justification** by Faith Alone – Rom. 3b - 5
- **Sanctification** – Rom. 6-8

I have a friend that describes his relationship with his previous wife as “complicated”. And this really describes our present relationship with sin. It is complicated and we are conflicted.

We are dead to sin but sin is not dead to us. We are not in the flesh, but the flesh is still in us. It's complicated and we as believers are conflicted.

I often ask fellow believers: ***“How goes the battle?”*** It is often said that you should be kind to everyone you meet, because everyone you meet is fighting a great battle of one kind or another. For the Christian, life is a WAR – spiritual warfare involving a series of battles until glory!

A pastor said when he got into the ministry at first it was like a honeymoon. Things were going great. But as he went along, he said it began to feel more like WORK. And then finally, as he persevered in the ministry, he came to realize this is WAR! This describes the normal Christian experience as well. It is WAR!

As we go along in the Christian life, we discover there is a WAR taking place inside us.

### **Slide # 3**

#### **1 Peter 2:11 (NKJV)**

**11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,**

It is this war within that Paul describes in Romans 7:14-25. In Romans 7:21-25 Paul describes this conflict in terms of TWOS – two “I”s, two “laws”, two “cries” and two “slaveries”.

### **Slide # 4**

#### ***Two “I”s”***

I delight in the law of God – v. 21

O wretched man that I am – v. 24

#### ***Two Laws***

The law of my mind – v. 23

The law of sin – v. 23

#### ***Two Cries***

Who will deliver me... - v. 24

I thank God – through Jesus Christ our Lord – v. 25

## ***Two Slaveries***

I myself **serve** [as a slave of] the law of God – v. 25  
 With the flesh the law of sin – v. 25

In Romans 7 Paul explains that yes God's law is spiritual but he fails to live up to it and in this failing, he is carnal, sold under sin (Rom. 7:14). As a Christian he desires to be obedient but in the failing he does what he hates. He states this dilemma twice as seen in Romans 7:15 and that again in verse. 19. He explains this bent toward sin is no longer him (that is Paul the new man doing it) but rather indwelling sin – which is to say his old sin nature.

Both the desire to do good and the pull toward sin relate to “I” as Paul describes himself and thus, he is conflicted! Paul now in Romans 7:21 continues to describe his conflicted experience as a Christian.

Remember we are now in the section on SANCTIFICATION and not JUSTIFICATION. Justification is an already established reality on the basis of faith alone in Christ alone. The issue he is grappling with here is the sanctification of Christian living and the ongoing battle with indwelling sin or what I call the sin nature.

### **Romans 7:21–25 (NKJV)**

**21 I find then a law, that evil is present with me, the one who wills to do good.**

Paul in his Christian experience has found something. He has discovered that as Christian he wants to do good, and yet at the same time evil is present with him. He has discovered that the Christian experience is conflicted. And he describes this evil present within him as “a law”.

In Romans Paul uses the word “law” in different ways. Context tells what the sense is that he is meaning. Sometimes he uses the word “law” in referring to the law of God, but sometimes it simply means “principle” or “rule” which is the case here in Romans 7:21.

The law Paul is talking about here is the indwelling sin principle within him. The sin nature within us likes to give orders. It wants to function like it is in charge. It wants to take command and have us obey fleshy desires. Now we are told not to obey it, but still, it is ever present with us and we constantly feel its pressure.

**Slide # 5****Romans 6:12 (NKJV)**

**12** Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

The fact that Paul says do not let sin reign means that it is possible to do so. It wants to reign but we are not to obey it. And furthermore, Paul says the new man – the new nature wants to do good. The “wanter” in the new man now desires to do right, but at the same time the principle of evil is ever present. Its influence is ever there and ready to pounce.

**Slide # 6****Genesis 4:7 (NKJV)**

**7** If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

The unbeliever being in bondage to sin has no power over it, but Paul is showing that as believers who now have a new nature within us, we still have no power over the sin nature. We now have holy desires – we want to do good, but simply wanting to do right is not enough.

And it is right here that the believer feels the pull of sin most acutely. It is in wanting to do good that we are most profoundly aware of our inability to do it as we ought. A swimmer swimming downstream with the current has no idea how strong the current is until they turn around and try to swim against it upstream. My fellow believers as those repentant we are now swimming against the current and we find it is too strong for us. Without God’s help we are prone to fail, prone to frustration. This is Paul’s testimony.

**22 For I delight in the law of God according to the inward man.**

The term “*inward man*” is used 3 times in the NT – in each case by Paul. In the other two examples as seen in 2 Cor. 4:16 and Eph. 3:16 Paul is clearly using this phraseology to reference Christians. And so it is here as well.

The “inward man” refers to the new man that he now is in Christ. This new man delights in the law of God. This “delight” is not something that is ever shown to be true of unbelievers. They are consistently in rebellion to God and His law. It is believers who delight in God’s law.

**Slide # 7****Psalm 1:2 (NKJV)**

**2** But his delight is in the law of the LORD, And in His law he meditates day and night.

**Psalm 19:8 (NKJV)**

**8** The statutes of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes;

**Psalm 19:10 (NKJV)**

**10** More to be desired are they than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb.

**Psalm 119:47 (NKJV)**

**47** And I will delight myself in Your commandments, Which I love.

The word “delight” is found only here in the NT. It is a strong word that has the sense of “rejoicing in” something. It is the idea of joyfully accepting.

To delight in God’s law is to desire to follow the path of obedience. This is the emphasis of the whole of the OT – that God blesses obedience as seen in the law and that He curses disobedience. The new nature delights in pleasing God and desires to be obedient to the enduring moral law of God.

The Mosaic Law was given only to the Jews. It was a UNIT (cf. Ja. 2:10). It was never a means of salvation. No one is under the rule of the Mosaic Law today as it has now been set aside as legal code to live under.

However, all people in all times are accountable to the glory of God as a holy standard as seen in Romans 2 and Romans 3 (cf. Rom 2:15; 3:19). The glory of God is His character and nature (cf. Ex. 33:18-19, 34:5-7). The glory of the Lord in Exodus is shown to be synonymous with the NAME of the Lord and hence His very nature and character.

God is love (1 Jn. 4:8). This defines the very Person of God. This is the very glory of God. God’s NATURE never changes (cf. Mal. 3:6). And this is the standard to which all people are accountable.

**Slide # 8****Romans 3:19 (NKJV)**

**19** Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

**Romans 3:23 (NKJV)**

**23** for all have sinned and fall short of the glory of God,

The whole of the Law is summed up by Jesus in loving God and loving your neighbor. On these two commandments hang all the Law and the Prophets (Matt. 22:37-40). LOVE transcends the Law because it defines God Himself, but this standard of love is also reflected in the Law.

So today people are not under the formal Law as a code, but they are responsible to the glory of God LOVE standard represented in the Law. The issue is THE GLORY OF GOD. The issue therefore is not accountability to the Law as a system of rule but accountability to the glory of God which is represented in the Law. That is a major distinction. People of all times are accountable to this glory of God standard.

This LOVE standard is always in view, pre-law, under law, and post law. In other words, the standard of God Himself is always the issue. What the Law did is REVEAL this standard in a pronounced way that enhances what was previously known only in the conscience of man. In His conscience man knows that it is wrong to lie and steal, but the Law magnifies this reality (cf. Rom. 2:15).

As a code the Law was given only to the Jews but it illustrates universal truth – namely that all come short of the glory of God. No one measures up to the glory of God standard as revealed in the Law. This is Paul's very point in Romans 3:19-20. And this continues to be a present tense lawful use of the Law as seen in 1 Tim. 1:8-11. It shows us the holiness of God and the sinfulness of man!

Revelation is PROGRESSIVE. God revealed Himself in various ways and in the order that He did for a specific reason.

The Law was given to reveal God's holy character and therefore man's sin with even greater clarity. Then under Christ comes grace in sweet relief.

This reality of the glory of God standard as revealed in the Law is consistently brought out in the N.T. It continues to be the measuring stick

by which we are to live, but is only made possible by the Holy Spirit's empowerment.

Paul will get to this in chapter 8 and then again in chapter 13.

### **Slide # 9**

#### **Romans 8:4 (NKJV)**

4 that the **righteous requirement of the law might be fulfilled in us** who do not walk according to the flesh but according to the Spirit.

#### **Romans 13:8-10 (NKJV)**

8 Owe no one anything except to love one another, **for he who loves another has fulfilled the law.**

9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, **"You shall love your neighbor as yourself."**

10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

### **Slide # 10**

#### **Galatians 5:13-14 (NKJV)**

13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, **but through love serve one another.**

14 For **all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."**

Paul consistently applies this love principle, which is the glory of God standard as revealed in the law. The reason he does this is because it is the transcendent love standard to which all are accountable.

So while none are under the law in any way as a formal code or rule of life, there is a transcendent glory of God standard reflected in the Law. That standard is as unchanging as the very person of God.

It is this glory God standard exemplified in the LOVE of Christ that is now said to be "the law of Christ" (Gal. 6:2) or what James calls "the royal law" (Ja. 2:8). This LAW of love is now to govern our lives. As believers we desire to obey the moral law of God which is really the law of God's LOVE, but we lack the power within ourselves to do it.

Right here in Romans 7:22 when Paul says, “***I delight in the law of God***” – this is a very strong argument that Paul is speaking here as a believer and not as an unbeliever. No where in the Scriptures do we find that the sin nature of an unbeliever truly delights in the law of God. In fact, Paul will go on to show the very opposite is true as seen in chapter 8.

### **Slide # 11**

#### **Romans 8:7–8 (NKJV)**

**7** Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

**8** So then, those who are in the flesh cannot please God.

Unbelievers do not have two natures warring against each other and they do not joyfully love God’s law in their hearts. – **Steven Cole**

**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.

On the one hand Paul in the inward man delights in the law of God, but on the other hand there is another internal reality warring against the law of his mind – which is to say against his new nature that desires to do right. Note this combination.

### **Slide # 12**

One who wills to do good – v. 21

I delight in the law of God – v. 22

The law of my mind – v. 23

#### ***THE NEW NATURE!***

But in ADDITION, Paul sees ANOTHER law in his members – working within himself. And this law is at war against the law of his mind seeking to bring him into captivity to the law of sin. This is the battle between the new nature that desires to do right and the old sin nature (the flesh) in which nothing good dwells. Thus, within him are two contrary principles.

The principle of the new nature desires to do right and the principle of the old nature desires to do wrong.

### **Slide # 13** (George Zellar)



On the one side	On the other side
The one who agrees with and delights in God's law (v.16, 22)	Indwelling sin (v.17,v.20)
The one who hates sin (v.15)	The flesh in which is no good thing (v.18)
The one who desires and wills to do good (v.18, 19)	Ever-present evil (v.21)
"The inward man" (v.22)	The "wretched man" (v.24)
The renewed "mind" (v.23, 25)	The flesh that is under the law of sin and death (v.23, 25)

When this warring sin nature has its way, it brings the believer into captivity to the law of sin. This is what Paul as the new man in Christ HATES! (Rom. 7:15) This indwelling sin nature is a powerful foe! Its influence is great. So great, that James says, ***“we all stumble in many things.”*** (Ja. 3:2).

And when we sin, it isn't pretty. In Romans 7:14 Paul describes it as being ***“carnal, sold under sin”***. Here in verse 23 he describes it as being brought ***“into captivity to the law of sin”***. In sinning the believer is now following the orders of sin which is completely contrary to our POSITION in Christ. In the act of sin, the believer is living contrary to who they really are in Christ. It is contrary to the new man's identify in Christ.

Note the emphasis on MIND related to the inward man, which is to say the new man in Christ. The believer now has a whole new way of thinking. He now has the mind of Christ and desires to follow and obey Christ (1 Cor. 2:16). In Romans 12:2 Paul says, to be ***“transformed by the renewing of your mind”***. Christianity is a thinking “faith” inherently involving the mind. And as believers we now think differently!

The word “repentance” literally means “to have a change of mind”. In saving faith we have had a fundamental life-changing change of mind. This radical change of mind toward sin and towards Christ has permanently affected how we think. So the emphasis on MIND and THINKING is in place for the Christian from the very moment of conversion.

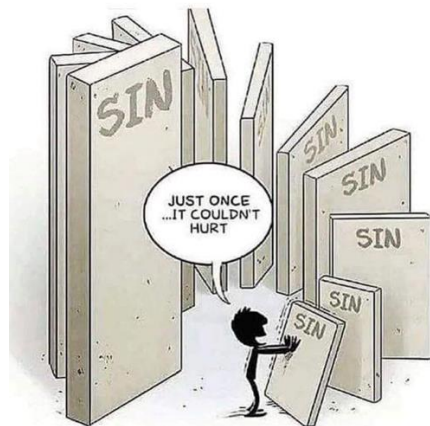
In contrast the world is largely governed by feelings – feelings of the flesh in keeping with “the futility of their mind” (Eph. 4:17). Eph. 2:3 says they are “fulfilling the desires of the flesh”. Eph. 4:19 says, “being past feeling, have given themselves over to lewdness”. 2 Peter 2:10 describes those who function “like natural brute beasts”. In other words, they just go by what feels good according to the sin nature. They operate purely according to the flesh (cf. Jude 10) and cannot know the things of God (1 Cor. 2:14).

In contrast believers now have spiritual insight and are able to spiritually judge all things (1 Cor. 2:15). For the believer it is no longer about just going by FEELINGS. Weak or immature believers go to much by feelings. They are tossed to and fro “with every wind of doctrine” (Eph. 4:14). Sin is always irrational when filtered through the grid of Scripture. Sin never makes sense.

The spiritual battle is about the MIND. Believers now have a spiritual mindset, but at the same time they still have the flesh with its pull toward sin, and without the help of the Spirit, the believer is brought into spiritual bondage by the sin nature. This is not their POSITIONAL orientation, but it is their FUNCTIONAL position when sin has its way.

When we rationalize sin away, we are brought into captivity to the law of sin. We suffer spiritual defeat! Romans 13:14 says, “make no provision for the flesh, to fulfill it’s lusts.” All sin needs to have a victory is a little compromise.

### **Slide # 14**



Whenever we try to win the battle within ourselves through some form of legalism – or dependence upon self we lose. Self-attempts to conquer indwelling sin is the cause of frustration and defeat.

The story is told that a friend of Augustine named Alypius was often urged by his neighbors to watch the gladiators in combat. He refused to do so because he abhorred the brutality of those barbaric contests.

One day, however, he was forced into the amphitheater against his will. Determined not to witness the gory spectacle, Alypius kept his eyes tightly closed. But a piercing cry aroused his curiosity so much that he peeked just as one of the fighters received a fatal wound.

It is then said: “No sooner had Alypius discovered the bloody stream issuing from the victim’s side, than his finer sensibilities were blunted, and he joined in the shouts and exclamations of the noisy mob about him. From that moment he was a changed man—changed for the worse; not only attending such sports himself, but urging others to do likewise.” Even though Alypius had entered the arena against his will, his exposure to evil and eventual addiction suggests what can happen to the best of people when they get one small taste of lustful pleasures. Their appetite is whetted. They develop a liking for what they once abhorred. And without realizing it they become enslaved.

- **Source unknown**

Never underestimate the POWER of indwelling sin. Of course, the world lives in sin, they are in bondage to sin. But never forget that you as a believer still have an indwelling sin nature that is closer than a brother. It is ever present. It is ever warring against the mind. It is ever ready to bring us into the captivity of sin. And sadly, we are often overcome!

And in that state we cry out with Paul...

**24 O wretched man that I am! Who will deliver me from this body of death?**

When Paul cries out, “O wretched man that I am!” he is not addressing the “I” who delights in the law of God, but rather the “I” that fails to live up to it.

“Wretched” means “miserable”. Paul, in sinning, was miserable. Remember Paul in verse 15 said, “what I hate, that I do.” He hates sinning and is miserable in the process. If you can long enjoy known sin, be sure you are not a Christian. You do not have a new nature. You do not have the Holy Spirit. Yes, Christians can sin but they are miserable in the process.

“It was the custom of ancient tyrants, when they wished to put men to the most fearful punishments, to tie a dead body to them, placing the two back to back; and there was the living man, with a dead body

closely strapped to him, rotting, putrid, corrupting, and this he must drag with him wherever he went. Now, this is just what the Christian has to do. He has within him the new life; he has a living and undying principle, which the Holy Spirit has put within him, but he feels that everyday he has to drag about with him this dead body, this body of death, a thing as loathsome, as hideous, as abominable to his new life, as a dead stinking carcass would be to a living man.”

- **Charles Spurgeon**

The wretched believer is a captive of sin and can't escape this miserable condition of indwelling sin. He wants to do the right thing but finds no power to escape from continual presence, pressure, and influence of indwelling sin.

And in that miserable condition Paul cries out, ***“Who will deliver me from this body of death?”***

Notice Paul did not say “What shall I do?” or “How shall I deliver myself?” No, he is looking outward beyond himself. He has come to the end of himself. Dependence upon self and law keeping has only resulted in miserable defeat. He can't help himself. The law can't help him.

Paul didn't cry out “What?” or “How?” but rather **WHO?** In effect he cries out to the LORD and not the LAW to help Him. As we will see in Romans 8:4 the law is fulfilled ***IN*** us – not ***BY*** us – and that by the Spirit of God whose chief fruit is LOVE.

### **Slide # 15**

Rom. 6:6 “the body of sin”

Rom. 7:23 “the law of sin which is in my members”

Rom. 7:24 “this body of death”

Indwelling sin is still headquartered in the body of the believer and the members of the body are the instruments of indwelling sin. Our bodies are still unredeemed and as such the body is often an instrument of sin and still destined to die unless Jesus comes in our lifetime. Our body is still the means by which sin is expressed.

### **Slide # 16**

**Romans 8:23 (NKJV)**

**23** Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

Note the cry here is for a DELIVERER! The cry of Romans 7 is not for deliverance from the penalty of sin. Remember that was covered in Romans 3-5. This is the cry for deliverance from the POWER of sin. This section is not about forgiveness of sin; but rather deliverance from the power of indwelling sin. The concern here is not the day of judgment but rather about a present tense bondage that he hates.

This whole context is about SANCTIFICATION – NOT JUSTIFICATION. This is talking about “deliverance” in relation to sanctification. The cry is “Who will deliver me” (not from guilt) but rather from “this body of death?” In this whole context Paul is not talking about any particular sin or some specific sin, but rather about the principle of SIN in general – which is to say the indwelling sin nature that works through the body.

The issue here is not how can I be saved from hell, but rather how can I be delivered from the controlling power of sin. We are totally dependent upon Christ’s work for forgiveness of sin, but we are just as dependent upon Him for our deliverance from the control of indwelling sin in the matter of sanctification.

We are justified by faith alone, and we walk in victory in sanctification by faith. It’s all by faith.

### **Slide # 17**

**Romans 5:1 (NKJV)**

**1** Therefore, having been justified by faith, [JUSTIFICATION] we have peace with God through our Lord Jesus Christ,

**Galatians 2:20 (NKJV)**

**20** I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith [SANCTIFICATION] in the Son of God, who loved me and gave Himself for me.

As to justification believers are PERFECT before God, but in terms of sanctification we are in process.

### **Slide # 18**

**Hebrews 10:14 (NKJV)**

**14** For by one offering He has perfected forever [justification] those who are being sanctified [sanctification].

**Footnote:** When Paul speaks of “*this body of death*” he is talking about the sin nature that expresses itself through the instrument of the unredeemed human body. That is not to say that the body itself is sinful – it is not.

Gnosticism taught dualism saying that the body is itself inherently evil while the spirit is good. That led to two different extremes. Some said if the body is inherently evil, then it doesn’t matter what you do with it – you might as well let the body indulge in all manner of sinful lusts. Others, thought if the body is evil then it should be treated harshly with asceticism by depriving it of food and comfort. Paul strongly condemns both of these errors (cf. Col. 2:16-23).

The right teaching is that the body is still in an “unredeemed condition” which allows the sin nature to work through it, but the body itself is not sinful. Amazingly both the flesh and the Spirit of God both reside in the body of the believer at present (Gal. 5:17). For this reason, Paul in Roman 6:13 says, “do not present your members as instruments of unrighteousness to sin, but present yourselves to God...” (cf. Rom. 6:12; 8:11).

Some commentators have a hard time with the view that Paul is here speaking as a believer – thinking rather that he is still speaking as unbeliever. However, I would argue that the closer we get to God, the more we grow in grace, the more we sense and deplore the depths of our own sinfulness. Growth in grace is not growth in self-righteousness, but rather it sees the holiness of God all the more against the extent of our own shortcomings.

**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.**

No sooner did Paul put forth a desperate appeal for a Deliverer, than he responded with, “***I thank God – through Jesus Christ our Lord!***” “***Thank God***” is an expression of FAITH! He realizes that God through Jesus Christ our Lord has provided a Deliverer! The answer to our sin problem is ONLY JESUS! This is true in terms of JUSTIFICATION and SANCTIFICATION!

He is thankful that God has provided a Savior from both the penalty as well as the power of sin, and that He will yet provide deliverance from the very presence of sin. All three of these themes will be developed in chapter 8.

In salvation we have been saved from the penalty of sin by the blood of Christ (cf. Eph. 2:13; Rev. 12:11); but in deliverance from the power of sin we are being saved through the Lordship of Christ – that is through our **identification with Him** in His reign over sin and death (Rom. 6:9-10; 1 Cor. 1:18).

Being delivered from the penalty of sin is a forever-established reality; being delivered from the power of sin is an ongoing reality that will be completed in glorification where we will never sin again.

The great truth of sanctification builds on our identification and solidarity with Christ. This is freeing truth for the believer. And this is where the walk of faith comes in. This is where the KNOW, RECKON, AND PRESENT of Romans 6 comes in (cf. Rom. 6:3, 6, 9, 11, 13).

The victory is God's but He gives it to us through Jesus Christ our Lord!

Ultimately, complete deliverance awaits the coming of Christ and resurrection glory. In these bodies we will struggle with indwelling sin until we get to glory. In the resurrection chapter of 1 Cor. 15 Paul uses this very same language.

### **Slide # 19**

#### **1 Corinthians 15:57 (NKJV)**

**57** But **thanks be to God**, who gives us the **victory through our Lord Jesus Christ**.

#### **1 John 3:2 (NKJV)**

**2** Beloved, now we are children of God; and it has **not yet been revealed what we shall be**, but we know that **when He is revealed, we shall be like Him**, for we shall see Him as He is.

Clearly Paul's words express gratitude for a present deliverance, but it is likely that they also have eschatological significance. The deliverance we have today is wonderful, but it is partial and incomplete. It is but a first installment of greater things to come, and Paul looks forward to that great day with his burst of thanksgiving.

– **Leon Morris**

Note that with the mind Paul realizes that in spite of the struggle with sin that Jesus Christ is still our Lord!

He is the Master Who bought us with His blood. We are now alive to Him, we are His slaves, we are married to Him. The POSITIONAL reality that Christ is the believers Lord is an established truth in the heart of the true believer. The frustration is that we don't always live consistent with the truth we have come to know.

Paul emphasized Jesus as ***“our Lord”*** both in relation to justification (cf. Rom. 5:1 as well as sanctification (Rom. 6:11). For the believer, Jesus is our Lord, is a bedrock truth – no matter what we go through. Jesus as Lord and Savior is gospel truth that the true believer will never let go of, even though at the same time we struggle mightily with sin. In fact, it is the reality of knowing Jesus as Lord that causes us such consternation when we fall.

The first half of verse 25 answers the question of verse 24. In verse 24 Paul asked the agonizing question: *“Who will deliver me from this body of death?”* In verse 25 the answer is that God does it *“through Jesus Christ our Lord.”* Deliverance comes not through some legalistic formula, or self-help steps, but rather through the person of the Lord Jesus Christ.

The last half of verse 25 summarizes the struggle Paul has presented in verses 14-24.

After stating the truth of Deliverance as found in Christ, Paul then again addresses the ongoing conflict between the new nature and the old sin nature in summary form as seen in 25b.

Now this ORDER is significant because it shows that Paul even after knowing the reality of deliverance through Christ still continues on with the internal struggle and conflict he has been describing throughout this whole section. This shows that Paul is clearly presenting the struggle of a believer who knows the reality of deliverance through Christ and yet at the same time knows the reality of the internal conflict between the new and the old nature.

Because Paul in 25b presents the ongoing internal conflict as one who knows the truth of deliverance through Christ, some of those who hold to the view that Paul is describing the experience of an unbeliever want to say that Romans 25b should actually be placed before verse 24. They want the text to say the deliverance Paul is talking about in verse 25a is the deliverance of salvation instead of deliverance related to the struggle of sanctification as seen in 25b.



Just one problem: None of the manuscripts present it that way!  
It is most serious to reorder or reconfigure the order of Scripture just to try and make it accommodate a particular theological view. That is a twisting of Scripture. Take it for what it plainly says. The flow of thought is there for a reason.

But verse 25b stands stubbornly there in all the manuscripts, and we have no liberty to erase it or move it. – **John Stott**

In my view Paul is clearly presenting the struggle of a believer who knows the truth of deliverance through Christ and yet at the same time the ongoing internal war of two natures or principles within him is real.

So in review note three KEY reasons I think Paul is presenting the conflicted experience of a true believer.

- 1) In Romans 7:7-13 he speaks in PAST TENSE in reference to his pre-conversion experience. In Romans 7:14-25 he is speaks in PRESENT TENSE in reference to his post-conversion experience.
- 2) In verse 22 Paul says he delights in the law of God which is indicative of a believer not an unbeliever.
- 3) After KNOWING the truth of DELIVERANCE through our Lord Jesus Christ Paul continues to speaks of the internal conflict between the old and new natures as seen in Romans 7:25b.

So, verse 25b presents Paul's summary conclusion to the reality of the war within the believer. He says, "***So then, with the mind I myself serve the law of God, but with the flesh the law of sin.***"

Again, Paul emphasizes his MIND. The emphasis here is emphatic as Paul says, "***I myself***". It is Paul himself as a believer who thanks God for deliverance through Jesus Christ our Lord, it is this Paul that says on the one hand with his mind he serves the law of God.

The law of God at this point for the believer is the Lordship of Christ that he has just mentioned. In Romans 6:17 Paul showed that in salvation the believer obeys from the heart the doctrine of Christ's Lordship. Note these connections in our study to the Lordship of Christ.

### **Slide # 20**

- v. 23 – the **law of my mind**
- v. 25 – Jesus Christ **our Lord**
- v. 25b – with the **mind** I myself serve **the law of God**

The law of Paul's mind is the new nature that wants to obey. It is the new mind that recognizes the truth of Christ's Lordship. It wants to obey the law of God as found in Christ. The law of God is now the Lordship of Christ. The believer is now under the law of Christ. He is our Master.

This is exactly what John addresses in 1 John 2:3-4 when he says...

**1 John 2:3–4 (NKJV)**

**3** Now by this we know that we know Him, if we keep His commandments.

**4** He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

Paul himself as the new man with his mind desires to be obedient to the law of God as found in Christ. The word serve more literally means to serve as a slave. The new nature slavishly wants to obey God.

But at the same time this very same Paul (I myself) has the flesh that slavishly wants to serve the law of sin. Hence he is conflicted. Hence the war within.

And that brings us to Romans 8 which I consider to be the greatest chapter in the Bible. Romans 8 is the chapter on the Holy Spirit. The Spirit is mentioned more in Romans 8 than in any other chapter in the Bible.

The KEY to victory is the power of the Spirit. Zechariah 4:6 says, "Not by might nor by power, but by my Spirit, says the LORD of hosts." Jesus said without Him we can do nothing (Jn. 15:5). Paul said, "Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God" (2 Cor. 3:5). And again, "Walk in the Spirit, and you shall not fulfill the lusts of the flesh." (Gal. 5:16).

**The story is told** of a young boy who knocked on the door of a studio of a famous Italian artist who had died. When the door opened the boy asked, "Madam, would you please give me the master's brush so I can paint like him?" The boy had a passion to be a great artist like the master and wished for the master's touch.

So, the woman placed the brush in the boy's hand and invited him to try. He made a supreme effort but soon found that although the desire was there, he could paint no better with the master's brush than he could with his own. The woman then said: ***"Remember, you cannot paint like the great master unless you have his spirit."***

Indeed, as believers, we now have a desire to please the Master and to be like Him. But we must remember that we need the power of His Spirit to live it out. Only by the power of the Spirit can we live a life of victory over sin.

In the morning one of the first things, I typically do is open the curtains over our main bay window, and as I do so I quote from 1 Cor. 15. I say, "*Perhaps Today we shall not all sleep but we shall all be changed in a moment...* and then I quote the end of the chapter that says, "*thanks be to God, who gives us the victory through our Lord Jesus Christ*" (1 Cor. 15:57).

Indeed, in the midst of all our struggles with sin, "***THANKS be to God Who gives us the victory through our Lord Jesus Christ.***".