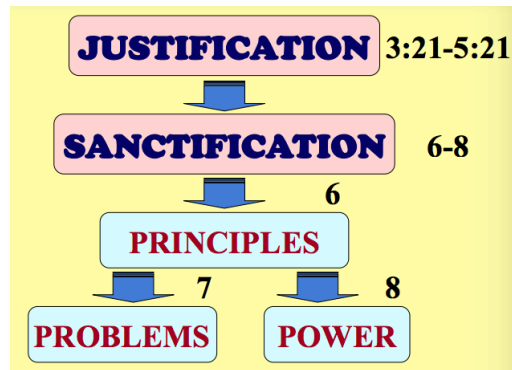


[Romans 7.13-17 Problems of the Sin Nature 096]

Paul had the same struggle with the flesh as we do. That is what this passage is all about. There is debate about it and I want to give you an idea of the different ways that commentators take this. Some people have a hard time seeing Paul experience some of the things that are described.

He also experienced hardship as we have—although we have not to the extent that he did. He even passed some time in prison—spending the last days of his life in one where he wrote 2Timothy in which he records his imminent execution; and tradition tells us that in fact shortly after he was be-headed in Rome. And, this letter was written to the Christians there.



We have studied justification, a theological term that speaks of a new relationship before God who had condemned us. This new place before Him is on the basis of the cross. We call the walk of righteousness, as one justified, ‘sanctification’. In chapter 7 we focus on the major problem we face as did Paul. He frames it in the first person; then he gives the solution—power to overcome the problems and be victorious in the Christian life, in chapter 8.

We developed 9 Principles about Sanctification in chapter 6 and have already found 3 in chapter 7.

Principles for living the Christian life

10. Church Age believers are not under law
11. Law was never intended to & cannot sanctify believers
12. Law is useful for exposing sin

We have been released from the law as we are no longer under the economy or dispensation in which God dealt with humanity through the Mosaic Law which was the constitution of the Jewish people as a nation, regulating every single area of their lives. We don’t observe the Law but we know the value of the Law.

Now we have the indwelling presence of the Holy Spirit. The baptism of the HS, in chapter 6, happens at conversion and enables us to live the Christian life.

Principle 11 says that the Law never intended to and cannot sanctify believers. NT commandments do not sanctify either. That would be legalism. That is the struggle we have as well, 7.13-25. And 12: Law is useful for exposing sin.

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
C. Sanctification	6-8
1. Principles	6
2. Problems	7
a. Law cannot Sanctify	7.1-12
b. Sin Nature cannot Sanctify	7.13-25
1) Case of Sin Nature Raised	7.13

In our own strength, by our own efforts, we cannot sanctify ourselves. The case of the sin nature is raised in verse 13.

We are going to look at the various views on Paul. Most of us have a ‘high’ view of him. It is hard to envision what Paul describes here. But, if we are honest, Paul is human, has the same nature as we do and we can identify with him.

Views on Experience of Paul in this passage

1. Anyone trying to keep the Law (will have this experience). There is truth to this, but I don’t think that it is the entirety of this passage.
2. Jewish people keeping the Law before becoming Christians. Trying to keep the Law is the frustration, Paul being the representative of that group. ‘I’ as representative of the Jewish people who have accepted Christ...this is what we experienced before we came to Christ.
3. Paul while unbeliever, describing where the unbeliever lives.
 - a. Sold under sin - 7.14 But how could a believer be sold to sin?? He has experienced the resurrection with Christ...
 - b. Too negative for Paul - Some say that the whole passage is too negative for Paul—it’s defeat, not the Christian life. It has to be his experience as an unbeliever.

- c. Incapable of doing good - 7.15-16, 18 ‘That’s not a description of a believer!’ A believer can *do* what God wants him to do, ie, be obedient.
 - d. Cry of v 24 does not fit: it has to be the cry of an unbeliever to Jesus...
 - e. Christ not mentioned until v 25 and HS until Romans 8. Christ, and the HS in subsequent passages, is used as evidence that Paul is talking of when he was an unbeliever.
4. Paul as believer
- a. Context - sanctification. He has dealt with justification; now is with *sanctification*. This is the *context*, the most important hermeneutical principle. He has already dealt with the unbeliever.
 - b. 1st person singular & present tense. He shifts to autobiographical experience. He has framed experiences in the past about himself and the Romans. He has used the aorist and imperfect tenses, but now the *present*.
 - c. Only believer could... truly do what it says: ‘I *hate* the very thing [sin] I am doing’. The unbeliever takes more pleasure in it. The believer has an increased sense of sin. Only the believer has a desire to do what is really good, a sense of righteousness and goodness—and if unable: frustration. Verse 22: I delight in the Law—the unbeliever is condemned by it.
 - d. Analysis of only believer: the *unbeliever* doesn’t analyze the way Paul does. He has a more accurate picture of sin. Can’t be saved by the Law → frustration.
 - e. Description of unbeliever different: chapters 3-5. There is none righteous, no not one. Very different. None seeks after God—this affects his will. But here there is conflict, the will *desires* to do what God wants as opposed to non-seeking after God.
 - f. Fits Christian battle - clearly talking about the believer: Galatians 5.17 *For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.* The believer attempting to walk in the Spirit is in contrast to walking in the flesh.
We cannot grow if we try to do it apart from the Holy Spirit.

7.13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

I see this verse as transitional. He has been contrasting the Law with sin, verse 12: the commandment is holy, righteous and good. We

used the illustration of an MRI machine that can diagnose but not cure. The problem is not with the Law but with sin. Like the machine, the Law cannot ‘treat’ the problem. God never intended the Law to solve the problem; it was designed to *point to* the problem, so that we might cry out to the ultimate surgeon.

We have seen this list of values of the Law.

Law’s Value

1. Inerrant - Psalm 19.7-9
2. Reveals sin - Romans 7.7, 2.18
3. Instrument of God - Romans 7.8, 11, 1 Timothy 1.8
4. Promotes life - Romans 7.10, Psalms 119.50
5. Holy and Righteous - Romans 7.12
6. Good - Romans 7.12, 13 ἀγαθός (ah-gah-thós), 16 κάλος (káh-los). He is covering the whole spectrum of ‘good’, using two words for it.

7.13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

The strong negative again: the *good* did *not* cause death for him.

7.13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

This is one of the strongest passages to show that Paul was not antinomian as accused. The problem is not with the Law, but with sin.

7.13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

And this is part of the purpose of the Law: that it might be shown to *be* sin. It exposes all aspects of it, just as the MRI exposes the cancer in all of it’s degradation. The full extent and evilness of sin would be fully exposed. It is utterly sinful.

Sin’s Sinfulness

7.5 - Sinful passions working

- 7.7 - awareness of sin
- 7.8 - sin produced coveting
- 7.9 - sin became alive, I died
- 7.11 - sin deceived me, killed me
- 7.13 - sin shown utterly sinful

These are verses that show the evilness of sin. It takes us back to that old nature.

C. Sanctification	6-8
1. Principles	6
2. Problems	7
a. Law cannot Sanctify	7.1-12
b. Sin Nature cannot Sanctify	7.13-25
1) Case of Sin Nature Raised	7.13
2) Captivity of Sin Nature	7.14-17

He laid out the case and now is going to expand on the issue of the sin nature and sin—and there is a captivity: he uses the phrase ‘sold’ into bondage—imagery that he developed in chapter 6, slavery.

7.14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

He is going to bring out the idea of the will, wanting and wishing but being unable to do the very things we desire in relation to this going back. I call verses 14-17 the Captivity of Sin Nature.

Law’s Value

1. Inerrant -	Psalm 19.7-9
2. Reveals sin -	Romans 7.7, 2.18
3. Instrument of God -	Romans 7.8, 11, 1 Timothy 1.8
4. Promotes life -	Romans 7.10, Psalms 119.50
5. Holy and Righteous -	Romans 7.12
6. Good -	Romans 7.12, 13, 16
7. Spiritual -	Romans 7.14
8. Of God -	Romans 7.22

7.14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

Now he added another element: the Law is *spiritual*. It has high comments like righteous; in other words, it meets the standard of God. It is even *holy* with the same characteristic as God. It is good, can benefit or bring positive elements into play in life. Now, then, being

derived from Him, it has the very attributes of God. Here, even before chapter 8 he is hinting at the need for spiritual enablement; the Law is spiritual and cannot be performed apart from the Holy Spirit.

And, when we get to verse 22: it is actually *from* God, of God, so how could it be sinful or tainted?

He is going to use several descriptive words for the sin nature—which is all the *unbeliever* has whereas we have the new nature as well. We are plagued with an old nature:

Sinful Nature

1. Old man -	6.6
2. Body of sin -	6.6
3. Fleshly σαρκινός sahr-kee-nós	7.14

Then, in the last part of verse 14: I am fleshly, with the adjective, not the noun form ‘σάρξ’ (sahr-ks). We will do a study on it later. ‘Yes I have the regenerated, new nature, new potential, I have a capacity to be able to please God, my eternal state has been settled, etc. I am blessed with every spiritual blessing.’ But he still has the capacity, even the nature, to sin and that is what it is in this context...

7.14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

...sold into bondage to sin—the same capacity as before and the same ability—I am going to confess sin before you. ‘I have done worse things as a believer than I did under ‘the Law’ as an unbeliever. The Law restrained me; I was moral.’ It is strong language, but I would say that 95% of believers live in Romans chapter 7. A small minority live in the Spirit which we would describe as living in chapter 8.

2 Natures

1. Old Nature
 - Body of sin - 6.6 *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*
Colossians 2.11 *and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;*
 - Flesh - 7.14 *For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.*
1 Corinthians 3.1...3 *for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4...*

Indwelling sin - 7.17 *So now, no longer am I the one doing it, but sin which dwells in me. 18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.*

Natural man - 1Corinthians 2.14 *But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised., 15.44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body... 46 However, the spiritual is not first, but the natural; then the spiritual.*

2. New nature - Ephesians 4.23 *and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.*

1Corinthians 2.15 *But he who is spiritual appraises all things, yet he himself is appraised by no one. 16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.... 3:1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.*

There is a real battle going on inside of us!!!

[Romans 7.13-17 Problems of the Sin Nature (2) 097]

7.14 For we know that the Law is spiritual, but I am of flesh, sold [πεπραμένος, pe-práh-máy-nos] into bondage to [ὑπὸ, hyu-pó] sin [τὴν ἁμαρτίαν, tayn hah-mahr-tée-ahn].

I have added the Greek word for ‘sold’ ... into bondage to.... This word ‘to’ is a simple preposition and basically just means ‘under’ something. The thrust of it is this idea of being under the weight of sin, being in bondage to it.

The word ‘sin’ has the article, so he is not talking about *sins*, in the plural, but singular, and this also identifies it as a specific which, in this passage, most often refers to that sin capacity or sin inclination or even sin nature. We have to take steps, consciously, day by day, walking in the spirit because the default mode is what we are used to.

7.14-17 For we know that the Law is spiritual, but **I** am of flesh, sold into bondage to sin. 15 For what **I** am doing, **I** do not understand; for **I** am not practicing what **I** would like to do, but **I** am doing the very thing **I** hate. 16 But if **I** do the very thing **I** do not want to do, **I** agree with the

Law, confessing that the Law is good. 17 So now, no longer am **I** the one doing it, but sin which dwells in **me**.

This passage is a long portion, 14-17, in which you see this conflict or turmoil that Paul experiences. The Law is spiritual; the Law is great, but I am...he lists examples of this struggle, this battle. And this part of the passage is the reason a lot of commentators say that this can’t be a description of Paul as a believer. ‘It may describe *my* life, but the apostle Paul?’ Now he made this point in the first person singular, rarely used before, and when he talks about his past life, he talks in the past tense, but it is present tense here along with the 1st person.

So I think he is describing a struggle, a *real* struggle that *he* experienced. In fact, if everyone would be honest, all of us experience this as we grow in Christ.

I gave you a list of views on what/who Paul’s experience describes:

Views on Experience

1. Anyone trying to keep Law
2. Jewish people keeping Law Before Christ
3. Paul while unbeliever
4. Paul as believer
5. Paul is a teenage girl???

Just kidding!!!

From that description I tried to humorously say, no, Paul’s a teenager. But just kidding on that, the 5th, view.

In this passage of what goes on in a believer, I have made cursive the word ‘*I*’ that is from that perspective or that nature, and the bold ‘**I**’s from the perspective or from the **new** nature, the one that God has created the moment that we trusted in Him. So, for born-again Christians we have two natures.

7.14-17 For we know that the Law is spiritual, but *I am of flesh*, sold into bondage to sin. 15 For what *I am doing*, **I** do not understand; for *I am not practicing* what **I** would like to do, but *I am doing the very thing* **I** hate. 16 But if *I do the very thing* **I** do not want to do, **I** agree with the Law, confessing that the Law is good. 17 So now, no longer am **I** the one doing it, but sin which dwells in *me*.

‘I am forgiven, I have a new nature, this is baffling to this new person that I am; I do not understand. I am inclined, and in the new nature I want to please God, but I can’t do it, it is destructive... This is the interplay between that old nature and the new. I confess that the

Law is good because I have a Biblical perspective on the Law. It's not I that is doing it, but sin—that old aspect.

Notice here, in Romans 7, the word 'I' appears 29 times, 24 of them in verses 17-25. The focus is 'I...trying to live the Christian life in that old, sinful, decrepit nature'. And he ends, in verse 24, 'wretched man that I am'. That conflict is intense. I want to do what's right, but I can't.

In the same chapter, 7, he also uses 'me' and 'my' 19 times, 14 times in 17-25. So the emphasis of the chapter is: trying to live the Christian life in the power of that sinful nature. It's frustrating, defeating.

He also talks about the Law—23 times, only 8 times in 17-25. The Holy Spirit only once: 7.6...*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.*

Emphasis

1. Romans 7 - I = 29x (24x in 7.13-25)
me/my = 19 x (14 x)
Law = 23x (8x)
HS = only in v 7.6
2. Romans 8 - HS or God = 84x
I = only in 8.18, 38
Law = 5x

Notice the contrast in Romans 8. The Holy Spirit or God 84 times! How many times 'I'? only 8.18, 38 where it is not even focused on Paul. He is expressing an opinion: 'This is what I think'. What is the emphasis? The power of the Holy Spirit. There are 2 ways of living the Christian life.

The Law is mentioned only 5 times because the emphasis is now on what God does to *enable* us to live the Christian life. The point being: we cannot live the Christian life in our own strength. It takes something beyond *us*. We can't just 'gut it out' and obey Scripture; in fact we are going to see that we can't live the Christian life simply with will-power.

7.15 For what I am doing [κατεργάζομαι (kah-ter-gáhd-zo-mah-ee)], I do not understand; for **I** am not practicing what **I** would like to do, but **I** am doing the very thing **I** hate.

He is just confused, can't figure out why he is like this. More contrasts: using a fairly common word with the idea of effecting something, κατεργάζομαι (kah-ter-gáhd-zo-mah-ee).

More Contrasts

1. Performance - κατεργάζομαι, (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15, 17, 18, 20)

7.15 For what I am doing [κατεργάζομαι, (kah-ter-gáhd-zo-mah-ee)], I do not understand; for **I** am not practicing [πράσσω (práh-so)] what I would like to do, but **I** am doing the very thing **I** hate.

Then uses another word, πράσσω (práh-so), with very similar meanings:

More Contrasts

1. Performance - κατεργάζομαι, (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15,17,18,20)
πρασσω (práh-so) - practice (15,19), do, carry out, perform

7.15 For what I am doing [κατεργάζομαι, (kah-ter-gáhd-zo-mah-ee)], I do not understand; for **I** am not practicing [πράσσω, (práh-so)] what **I** would like to do [ποιέω (poi-éh-o)], but I am doing [ποιέω (poi-éh-o)] the very thing I hate.

Now a third word: to do, ποιέω (poi-éh-o). Doing, performing, practicing, living out the Christian life.

More Contrasts

1. Performance - κατεργάζομαι, (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15,17,18,20)
πρασσω (práh-so) - practice (15,19), do, carry out, perform
ποιέω (poi-éh-o) - do (15, 16, 19, 20, 21), make, to cause to be

He is using these words over and over.

7.15 For what I am doing [κατεργάζομαι (kah-ter-gáhd-zo-mah-ee)], I do not understand; for **I** am not practicing [πράσσω (práh-so)] what I would like [θέλω (théh-lo)] to do [ποιέω (poi-éh-o)], but **I** am doing [ποιέω (poi-éh-o)] the very thing **I** hate.

Now he is making a contrast, using the word 'want' or 'will': θέλω (tháy-lo). 'There is a discontinuity between what I want and what I actually produce—when I am living in the flesh'.

More Contrasts

1. Performance - κατεργάζομαι (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15,17,18,20)
πρασσω (práh-so) - practice (15,19), do, practice, carry out, perform
ποιέω (poi-éh-o) - do (15, 16, 19, 20, 21), make, to cause to be
2. Will power - θέλω (tháy-lo) like (15), want (16, 19 [2x], 20, 21), will (18)

When I am living in the flesh, I can't do what God wants me to do, no matter how determined I am. It's not a matter of will power. He uses the word θέλω (tháy-lo) several times as well.

But we have a different option that we can appropriate. We have a new nature:

New Nature

1. Regenerated life - 5.21 *so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.*
2. Resurrection life - 6.6 *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*
3. Desiring good - 7.15 *For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good.... 18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. 19 For the good that I want, I do not do, but I practice the very evil that I do not want....21 I find then the principle that evil is present in me, the one who wants to do good.*
4. Hating sin - 7.15 *For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 19 For the good that I want, I do not do, but I practice the very evil that I do not want*

We will see 'desiring good' in different verses as well as 'hating sin'.

2 Natures summary. Some we will see soon.

1. Old Nature
Body of sin - 6.6, Colossians 2.11

- | | |
|-------------------------|--|
| <u>Flesh</u> - | 7.14, 1Corinthians 3.1-4 |
| <u>Indwelling sin</u> - | 7.17-18, 20 |
| <u>Natural man</u> - | 1Corinthians 2.14, 15.44-46 |
| 2. New nature - | Ephesians 4.23-24, 1Corinthians 2.15-3.1 |

2 Natures

Old Nature: Unrighteous, Filthy Rags, Sin, Bondage, Deadness
Keep in mind that this is all the unbeliever has, the Old Nature, and it is described in different ways.

New Nature: Every Spiritual Blessing

The believer who is born again has a New Nature and every spiritual blessing. He declared us absolutely righteous judicially. It's like a new account—with God—like a vault. We can draw on that account, which has in it every spiritual blessing, and your name is on the account. Chapter 8.

7.16 But if I do the very thing I do not want [θέλω, thélo] to do [ποιέω (poi-é-o)] I agree with the Law, confessing that the Law is good.

He agrees with the Law, and that it is good. This is a different Greek word. The first two times he uses ἀγαθός (ah-gah-thós); it is something generally good; καλός (kah-lós) is beautiful, good in aesthetics as well, so the law is good in every aspect, you might say.

7.16 But if **I** do the very thing **I** do not want to do, **I** agree with the Law, confessing that the Law is good.

Paul has greater sensitivity to sin, greater realization of its damage:

Spiritual Sensitivity

1. Paul at 56 1Corinthians 15.9 *For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.*
2. At 60 - Ephesians 3.8 *To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,*
3. At end of life (62) - 1Timothy 1.15 *It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.*
4. Yet always- 2Corintios 2.14 *But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.*

Notice that spiritual growth produces greater awareness of sin. It might be illustrated in the way that Paul describes

himself. At maturity, close to death he makes the strongest evaluation: he was the foremost of all sinners.

Yet...there is the possibility of victory over sin.

What Paul is illustrating is what is typical if we are trying to live the Christian life in our own strength, our own abilities; it leaves us *wretched*, as 7.24 says. In chapter 8 we will see the victory part.

7.17 So now, no longer am I the one doing it, but sin which dwells in **me**.

There are two things going on...we will see more.

7.17 So now, no longer am **I** the one doing it, but sin which dwells in me

There is a real battle going on inside of us.

[Romans 7.18 Corruption of the Sin Nature 098]

Principles for living the Christian life - chapter 7

10. Church Age believers are not under law
11. Law was never intended to & cannot sanctify believers
12. Law is useful for exposing sin
13. Sanctification involves internal warfare

It doesn't go away. It can diminish and we can develop new patterns where the old nature decreases but we carry it to the grave. So the Christian life continues to be a struggle. There are things that are a part of us and we are only removed from those sinful tendencies and inclinations in us when we go to be with the Lord and He glorifies us. We need to keep that in mind—and not try to give the impression that 'I've arrived; I don't battle sin anymore'. The more we know the law the more we become sensitive to sin. Paul realized toward the end of his life that he was 'the chief of sinners'.

C. Sanctification	6-8
1. Principles	6
2. Problems	7
a. Law cannot Sanctify	7.1-12
b. Sin Nature cannot Sanctify	7.13-25
1) Case of Sin Nature Raised	7.13
2) Captivity of Sin Nature	7.14-17
3) Corruption of Sin nature	7.18-20

We are still in the Captivity of the Sin Nature, 14-17, and now we go to the Corruption of the Sin nature in verses 18-20.

7.18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in **me**, but the doing of the good is not.

'I know Scripture and what it describes, and I know myself—that nothing good dwells in this sinful nature'. He is not saying that he is not responsible. But he knows that he still has the old nature. God is not 'reforming' or 'transforming' the old nature. What He wants is to let that old nature *die*. It's been *declared* dead and the power has been taken out of it, but it still resides and is still potential. We don't try to reform our lives; we try to abandon those old tendencies. And the whole point of chapter 8 is that we are living in the power of a *new* potential, the Holy Spirit.

Sinful Nature

- | | |
|------------------------------------|--------------------|
| 1. Old man - | 6.6 |
| 2. Body of sin - | 6.6 |
| 3. Fleshly σάρκινος (sáhr-kee-nos) | 7.14 |
| 4. Indwelling sin - | 7.17-18, 20 |
| 5. Nothing good - | 7.18 |

7.18 For **I** know that nothing good dwells in *me*, that is, in my flesh; for the willing is present in **me**, but the doing of the good is not.

This is a strong statement: nothing good dwells in that sinful nature, that is, 'my flesh'. He is using another word, in this context, that is added to that list we made. There are not two people in us; there are two *tendencies* making a battle, a lifelong struggle, and as we grow in Christ, one of the aspects or natures increases and the other one diminishes—but never goes away.

So he says *my* (in italics) flesh...to contrast the 'willing is present in **me**' (in bold print referring to the New Nature).

Let's look at this word for 'flesh'. This is the noun version of the adjective 'fleshly' that we saw before. It is a very common word:

Flesh - σάρξ (sahrks)

1. Usage - ~145x in the NT
 - Jesus - John 1.14 *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father; full of grace and truth.*
 - 1John 4.2 *By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;*

John 1.14 is a clear verse for the incarnation (in flesh). He took on the characteristics of man. The Word refers to Jesus.

1John 4.2. You can tell if someone is a false prophet—if they deny the humanity of Christ.

So the ‘flesh’ in itself is not bad, but when referring to man it is tainted with sin.

Physical Body - 1Corinthians 5.5 *have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.*

Paul is reprimanding the church in Corinth for tolerating a very immoral situation. There is a man in an incestuous relationship. In verse 5 he is using the word with regard to the man’s body. He is a believer but he has delivered him to Satan so that Satan will destroy the man’s body—or his flesh and take his life.

Galatians 2.20 *“I have been crucified with Christ; and 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 in the Son of God, who loved me and gave Himself up for me.*

Our flesh is tainted with sin, but not that of Jesus Christ.

Mankind - Acts 2.17 *AND IT SHALL BE IN THE LAST DAYS, ’God says, ’THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND [σάρκας, sarks]; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;*

This is kind of an unusual translation: mankind. A quotation from Joel which Peter is applying to Pentecost. The common characteristic of all of mankind is in the flesh. It became corrupted as a result of the first sin of Adam and is in all of his descendants, in our flesh. That is the importance of the virgin birth; the only exception is Jesus Christ.

2. Sin nature

Unbelievers - Ephesians 2.3 *Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.*

He is reminding the Ephesians of our past experience as unbelievers. We were dead in our sins and trespasses and, in verse 3, we all formerly lived in the lusts of the flesh.

Believers - Romans 7.5 *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.*

Again, in the past tense, he is referring to our past.

7.18 *For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.*

The flesh *can* do good things—but nothing in terms of spirituality, anything that is of value.

7.25 *Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*

Romans 8.6 *For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God.*

If you set your mind on that old thought pattern, the flesh, that produces deadness—death in the comprehensive sense: nothing spiritual. There is a new alternative: the mind set on the Spirit is **life and peace**, abundant life.

Galatians 5.16 *But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.*

This is a summary of chapters 7 and 8, the battle that goes on and the possibility of living a new way.

6.8 *For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.*

Sinful Nature

1. Old man - 6.6
2. Body of sin - 6.6
3. Fleshly σάρκινος (sáhr-kee-nos) 7.14
4. Indwelling sin - 7.17-18, 20
5. Nothing good - 7.18
6. Flesh σάρξ (sahrks) - 7.18, 5, 25

We will see this word, sarks, again in verse 25.

New Nature

1. Regenerated life - 5.21
2. Resurrection life - 6.6
3. Desiring good - 7.15-16, **18-19**, 21
4. Hating sin - 7.15, 19

5. Agreeing with law - 7.16, 22
6. Accurate assessment - 7.18, 21, 23

Paul accurately describes this state of the believer who has two natures within him and has to struggle to diminish the tendency of one and increase the use of the power of the Spirit to grow in the other. Having been made in the image of God, we can ‘do’ good, but this has no eternal effect.

The sinner/non-believer does not have an accurate assessment of himself; he tries to chalk up enough good works to save himself but he can’t reach God. The new nature gives us a way to assess ourselves.

7.18 For **I** know that nothing good dwells in *me*, that is, in *my* flesh; for the willing [θέλω, tháy-lo] is present in me, but the doing [κατεργάζομαι, (kah-ter-gáhd-zo-mah-ee)] of the good is not.

Paul is able to accurately assess himself in that he states what actually is happening: ‘the willing is present in me but the doing of the good is not’. Will-power will not Sanctify!

[Romans 7.19-21 Corruption of the Sin Nature (2) 099]

More Contrasts

1. Performance - κατεργάζομαι (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15,17,18,20)
 πρασσω (práh-so) - practice (15,19), do, practice, carry out, perform
 ποιέω (poi-éh-o) - do (15, 16, 19, 20, 21), do, make, to cause to be
2. Will power - θέλω (tháy-lo) - like (15), want (16,18-19 [2x], 20, 21), will (18)

The word ‘will’ appears in verse 18 and still is used in subsequent verses.

Principles for living the Christian life - chapter 7

10. Church Age believers are not under law
11. Law was never intended to & cannot sanctify believers
12. Law is useful for exposing sin
13. Sanctification involves internal warfare
14. Sanctification doesn’t reform sin nature

The next Principle for sanctification is that it does not reform the sin nature—nothing good dwells in it. (18)

7.19 For the good that I want [(tháy-lo)], I do not do [ποιέω (poi-éh-o)], but I practice [πράσσω(práh-so)] the very evil that I do not want.

He continues the contrast: the good that I want, in my new nature, *I* (in my old self) do not do it. This brings us a third word: *I* ‘practice’ the very evil—the battle, the warfare that goes on—that **I** (in my New self) do not want. He is reiterating what he said earlier in the passage.

New Nature

1. Regenerated life - 5.21
2. Resurrection life - 6.6
3. Desiring good - 7.15-16, 18-19, 21
4. Hating sin - 7.15, 19
5. Agreeing with law - 7.16, 22
6. Accurate assessment - 7.18, 21, 23

Again he makes the accurate assessment.

7.19 For the good that **I** want [θέλω (tháy-lo)], *I* do not do [ποιέω (poi-éh-o)], but I practice [πράσσω (práh-so)] the very evil that I do not want [θέλω (tháy-lo)].

The last part of the verse: but *I*, (the old nature aspect) practice the very evil that **I**, (in the new nature) do not want. At this point one has already reached the high stage of will-power—and it will not help, is not enough to sanctify. Our will-power does not enable us—we have to have the Holy Spirit to empower us so we are able to be sanctified.

More Contrasts

1. Performance - κατεργάζομαι (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15,17,18,20)
 πρασσω (práh-so) - practice (15,19), do, practice, carry out, perform
 ποιέω (poi-éh-o) - do (15, 16, 19, 20, 21), do, make, to cause to be
2. Will power - θέλω (tháy-lo) - like (15), want (16,18-19 [2x], 20, 21), will (18)

Will power is not enough to sanctify.

7.20 But if I am doing [ποιέω (poi-éh-o)] the very thing I do not want [θέλω (tháy-lo)], **I** am no longer the *one* doing it, but sin which dwells in *me*.

He notes that if he is doing the thing he doesn’t want,....

7.20 But if *I* am doing [ποιέω (poi-éh-o)] the very thing I do not want [θέλω (tháy-lo)], I am no longer the one doing [κατεργάζομαι (kah-ter-gáhd-zo-mah-ee)] it, but sin which dwells in *me*.

...then he is no longer the one who is doing it...

More Contrasts

1. Performance - κατεργάζομαι (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15,17,18,**20**)
 πρασσω (práh-so) - practice (15,19), do, practice, carry out, perform
 ποιέω (poi-éh-o) - do (15, 16, 19, **20**, 21), do, make, to cause to be
2. Will power - θέλω (tháy-lo) like (15), want (16,18-19 [2x], **20**, 21), will (18)
 Three of the words appear in this verse 20.

7.20 But if *I* am doing [ποιέω (poi-éh-o)] the very thing I do not want [θέλω (tháy-lo)], I am no longer the one doing [κατεργάζομαι (kah-ter-gáhd-zo-mah-ee)] it, but sin which dwells in me.

... It is *sin* that is doing it. This is that ‘indwelling sin’ aspect again.

Sinful Nature

1. Old man - 6.6
2. Body of sin - 6.6
3. Fleshly σάρκινος (sáhr-kee-nos) 7.14
4. Indwelling sin - 7.17-18, **20**
5. Nothing good - 7.18
6. Flesh σάρξ (sahrks) - 7.18, 5, 25

So we can add to our principles:

Principles for living the Christian life - chapter 7

10. Church Age believers are not under law
11. Law was never intended to & cannot sanctify believers
12. Law is useful for exposing sin
13. Sanctification involves internal warfare
14. Sanctification doesn't reform sin nature
15. Will power cannot sanctify

- C. Sanctification 6-8
 1. Principles 6
 2. Problems 7
 - a. Law cannot Sanctify 7.1-12

- b. Sin Nature cannot Sanctify 7.13-25
 - 1) Case of Sin Nature Raised 7.13
 - 2) Captivity of Sin Nature 7.14-17
 - 3) Corruption of Sin nature 7.18-20
 - 4) Consequence of Sin nature 7.21-25

What does the sin nature produce? Ultimately: frustration. If we are trying to live the Christian life by checking off boxes in the Law or commandments, that is going to frustrate us. If we are trying in our own efforts to get better, live better, be better to sanctify ourselves, we are going to end up saying ‘wretched man that I am’. Will power will result in the same.

7.21 **I** find then the principle that evil is present in *me*, the **one** who wants to do good. 22 For **I** joyfully concur with the law of God in the **inner man**, 23 but **I** see a different law in the members of *my* body, waging war against the law of **my** mind and making *me* a prisoner of the law of sin which is in *my* members.

Notice again, in verses 21-23 his use of the first person. Here we see it in italics (*me*, etc) when he refers to his old nature, and in bold (**I**, etc) to his new nature.

He outlines and summarizes:

7.21 **I find then the principle** [νόμος (nó-mos)] that evil is present in *me*, the **one** who wants [θέλω (thé-lo)] to do [ποιέω (poi-éh-o)] good.

The word for *principle* is νόμος, nómos which is normally translated *law*. We have seen in Romans that Paul uses the word *law* in about 9 different ways. This is one and in this verse is probably more accurately *principle* as it is more like a spiritual law, much like a natural law such as the law of gravity—something that just happens because that is the way things are. I think that he is using it here to refer to the Mosaic Covenant. This is the case especially where the phrase ‘under the Law’ appears.

LAW νόμος (nó-mos) in the book of Romans

1. Pentateuch - 3.21
2. Mosaic Covenant - 2.20, 23
3. OT Generally - 3.19-21
4. 10 Commandments - 7.7-9
5. Mosaic Dispensation - 6.14-15
6. Civil Law - 7.1-3
7. Moral Law - 2.14
8. Principle - 3.27-28; 7.21

He uses the phrase ‘evil...in me’. I can’t break it; that is just the way it is. I need a power to overcome it. This we see in chapter 8.

7.21 I find then the principle [νόμος (nó-mos)] that evil is present in me, the **one** who wants [θέλω (tháy-lo)] to do [ποιέω (poi-éh-o)] good.

LAW νόμος (nó-mos)

1. Principle of evil in members - 7.21
= sin working in sinful nature

This is the principle he has discovered: that evil is present in *him*. This does give support to the idea that he is speaking of his past life as an unbeliever. But, along with it there are all the other little phrases that indicate that he is also talking about something *new* in there (him) as well. So I come to the conclusion that he is describing the *battle* of the Christian life.

The word ‘Law’ is used 5 times in this passage we are reading. And we add again another description of the sin nature: evil.

Sinful Nature

1. Old man - 6.6
2. Body of sin - 6.6
3. Fleshly σάρκινος (sáhr-kee-nos) 7.14
4. Indwelling sin - 7.17-18, 20
5. Nothing good - 7.18
6. Flesh σάρξ (sahrks) - 7.18, 5, 25
7. Evil is present - 7.21

We are comfortable with that old nature—we cling to it, we want to keep trying to reform it, try to keep living in its power, but, in reality it is like a ‘stupid security blanket’. (as Linus had)

More Contrasts

1. Performance - κατεργάζομαι (kah-ter-gáhd-zo-mah-ee) - 22x, effect (13), do, bring about, produce, doing (15,17,18,20)
πρασσω (práh-so) - practice (15,19), do, practice, carry out, perform
ποιέω (poi-éh-o) - do (15, 16, 19, 20-21), do, make, to cause to be
2. Will power - θέλω (tháy-lo) like (15), want (16,18-19 [2x], 20, 21), will (18)
ποιέω (poi-éh-o) - do and θέλω (tháy-lo) want: are used again in this verse.

New Nature

1. Regenerated life - 5.21
2. Resurrection life - 6.6
3. Desiring good - 7.15-16, 18-19, 21
4. Hating sin - 7.15, 19
5. Agreeing with law - 7.16, 22
6. Accurate assessment - 7.18, 21, 23, 25
Again, an accurate assessment of who we are is the realization that sin dwells in that old nature.

7.21 I find then the principle [νόμος (nó-mos)] that evil is present in *me*, the one who wants [θέλω (tháy-lo)] to do [ποιέω (poi-éh-o)] good.

Again reiterating: the one who wants to do good is his new, real nature, desiring good. The desire is there; he is just unable to do it, 15-16, 18-19 and now 21. The Law, the sinful nature, and now will-power CANNOT Sanctify!

[Romans 7.22-25 Consequence of Sin Nature 100]

7.22 For I joyfully concur with the law of God in the inner man,

‘Joyfully concur’ is just one word in the Greek text. ‘I joyfully concur with the law of God in the inner man.’

7.22 For I joyfully concur with the law of God in the inner man,

‘The inner man’ is phrase that tells us that deep down inside of us God has a new person, a new being. And that inner man *concur*s with what God says in His law and elsewhere in His word.

7.21 I find then the **principle** that evil is present in me, the one who wants to do good. 22 For I joyfully concur with the **law** of God in the inner man, 23 but I see a different **law** in the members of my body, waging war against the **law** of my mind and making me a prisoner of the **law** of sin which is in my members.

Here are the three verses where ‘law’ occurs 5 times. Only one is translated ‘principle although I think some of the others could be also. In verse 22 there is a little different description of it: ‘law of God’. So it’s different and this should be translated ‘law’, but the other 3 have the idea of ‘principle’.

‘Waging war against the *law* of my mind’ seems to be a kind of supernatural law in his mind and making him a prisoner of the *law* of sin. I think the ‘law of sin’ is the same as we have in verse 21. I think all of these, except in verse 22, could be translated *principle*.

When you do a word study anytime, in a close context like this one, there are clues that the word is used in different ways. We have seen that νόμος, nó-mos, is used 9 different ways in Romans; and here it is used 5 times in 3 verses, making different references.

LAW νόμος (nó-mos)

1. Principle of evil in members - 7.21
= sin working in sinful nature
2. Law of God -
= Mosaic Law or Covenant - 7.22

So we have the Mosaic Law or the Covenant, the Law of God, in verse 22, because he is contrasting here: I concur with that, and in the next verse he sees a different law operating: ἕτερος, (héh-tehr-os) ‘different’ is the word there.

But back to our New Nature slide, we have another phrase that describes the new nature, ‘the inner man’.

New Nature

1. Regenerated life - 5.21
2. Resurrection life - 6.6
3. Desiring good - 7.15-16, 18-19, 21
4. Hating sin - 7.15, 19
5. Agreeing with law - 7.16, **22**
6. Accurate assessment - 7.18, 21, 23
7. Inner man - **7.22**

And I think also we can add, from number 5, another verse that says that the inner man agrees, concurs joyfully, ie, fully agrees ‘with God’s law’. So I think he is describing the new nature. In the *old* nature we sense condemnation.

7.23 but **I** see a different law in the members of *my* body, waging war against the law of **my** mind and making *me* a prisoner of the law of sin which is in *my* members.

He sees a law *different* from the one in verse 22, different from the law of God; it is negative, in the members of *my* sinful aspect or sinful nature. So this is a third usage:

LAW νόμος (nó-mos)

1. Principle of evil in members - 7.21
= sin working in sinful nature
2. Law of God -
= Mosaic Law or Covenant
3. Different law in members - 7.23 = 7.21
A different law in my members—this is probably the same as ‘this principle of evil in my members’ in 7.21. Or, it is the idea of sin working in the sinful nature; it’s different law, different from verse 22, but I think it is the same as verse 21.

This is an internal battle that goes on throughout the Christian life. We should not be surprised by it. We should be encouraged that there are solutions and there are ways out of the battle, but every day we need to face the fact that there is an enemy that is within me, even we could say ‘it is *me*’, ‘waging war against the law of my mind’.

7.23 but **I** see a different law in the members of *my* body, waging war against the law of **my** mind and making *me* a prisoner of the law of sin which is in *my* members.

So this is another reference: the law of my mind:

LAW νόμος (nó-mos)

1. Principle of evil in members - 7.21
= sin working in sinful nature
2. Law of God -
= Mosaic Law or Covenant
3. Different law in members - 7.23 = 7.21
4. law of mind - 7.23
= God’s Word working in the new nature

The renewing of the mind where God’s word has changed my thinking is in every area, every aspect of life. I know truth now. My mind is renewed. So the ‘law of my mind’, I think, is a different usage. It is like a principle that operates when the word of God is operating within my mind. It counteracts these other, negative, laws. This is the 4th; and I think the 5th will be same as numbers 1 and 3.

New Nature

1. Regenerated life - 5.21
2. Resurrection life - 6.6
3. Desiring good - 7.15-16, 18-19, 21
4. Hating sin - 7.15, 19
5. Agreeing with law - 7.16, 22

6. Accurate assessment - 7.18, 21, 23
7. Inner man - 7.22
8. Regenerated mind - 7.23, 25

The law of the mind is the *regenerated mind*. That's an aspect of the new nature, a renewed mind that has been affected by the law of God.

So there are two aspects that are waging war. This is why I see this describing a believer rather than Paul trying to describe what his life was like before he came to know Christ.

7.23 but **I** see a different law in the members of *my* body, waging war against the law of **my** mind and making me a prisoner of the law of sin which is in *my* members.

The verse goes on, with 'against the law of **my** mind'—my regenerated mind—'making *me* a prisoner of the law of sin'. There it is again, the law of sin, as in verse 21, which is of my old nature in *my* members.

Internal Warfare

1. Prisoner of war - 14
2. Waging war - 23
3. Captive - 23

So there is an internal battle. It's ugly, destructive; this goes all the way back to verse 14 where we are a prisoner of war when we allow the old nature to dominate. It takes us captive. We are sold as a captive. Verse 23: it's a battle, internal, making me captive to the old nature when I allow it to dominate. When we get to chapter 8 we will appreciate the *power* that is available to overcome in the battle.

7.23 but **I** see a different law in the members of *my* body, waging war against the law of **my** mind and making *me* a prisoner of the law of sin which is in my members.

In the last part of verse 23: prisoner of the law of sin 'which is in *my* members. This takes us back to verse 17 where he almost dissociates himself and you might think he takes no responsibility, but he continually takes responsibility, saying *my* members—it's still *me*. I'm still responsible for the right response. Here we might add this description to our list of descriptions of the sinful nature:

Sinful Nature

1. Old man - 6.6

2. Body of sin - 6.6
3. Fleshly σάρκινος (sáhr-kee-nos) 7.14
4. Indwelling sin - 7.17-18, 20
5. Nothing good - 7.18
6. Flesh σάρξ (sahrks) - 7.18, 5, 25
7. Evil - 7.21
8. Prisoner of Law of sin - 7.23

That's when the sinful nature dominates. We allow it to overshadow the new nature.

- C. Sanctification 6-8
 1. Principles 6
 2. Problems 7
 - a. Law cannot Sanctify 7.1-12
 - b. Sin Nature cannot Sanctify 7.13-25
 - 1) Case of Sin Nature Raised 7.13
 - 2) Captivity of Sin Nature 7.14-17
 - 3) Corruption of Sin nature 7.18-20
 - 4) Consequence of Sin Nature 7.21-25
 - a) The **Condition** as Principle 7.21
 - b) The **Concurrence & Conflict** 7.22-23
 - c) The **Confession and Cry** 7.24
 - d) The **Cure and Cause** 7.25

This is outlined under the Consequence of the Sin Nature:
 21: The Condition of being under this Principle in the old nature;
 22 and 23: Concurrence and Conflict: Concurrence with the Law and this conflict or war that goes on; and now
 24: We will have a Confession and a Cry:

7.24 Wretched man that I am! Who will set me free from the body of this death?

'Wretched', an interesting word. It is only used in one other context—where Jesus describes the church at Laodicea. They think they are fine, we're OK, we're prosperous; everything is going well. Jesus describes them as naked, poor, wretched... In other words, *internally* you are wretched. This is where we end up when the old nature dominates us. It frustrates us. In fact, it is not a *bad* thing because it should move us to cry out for a solution as we have in the later part.

Internal Warfare

- > Law —> pride or frustration
- > Self-effort —> constant failure
- > Will-power —> insufficient = Wretchedness

This is kind of a summary. If we are trying to use the *law*, obey many things and sanctify ourself, this results in pride or frustration. Self-effort, then, results in constant failure: I can't do the things that I want to do. Then will-power: there isn't enough; we can't turn the dial high enough. This all lead to Wretchedness. We have to look outside ourselves:

7.24 Wretched man that I am! Who will set me free from the body of this death?

Notice he doesn't say '*What...*' commandment or secret plan or way? It is centered in a *person*, a relationship: '*Who* will set me free from the body of this death?' I have heard from a couple of different sources—and at first I didn't believe it—of a tradition in some tribe where they sentence a murderer, and part of the sentence of the murderer is to carry on their back the dead body of the victim until the rotting flesh of the dead body begins to rot the flesh of the perpetrator.

That is the image: Who will set me from this *body* that is causing *my* body to degenerate and die (in that broad sense). I need deliverance. He is not crying out for salvation; I think he is talking about this frustrated, wretched Christian life that is not really a Christian life but a counterfeit of it.

Internal Warfare

1. Slave Prisoner - 14
2. Waging war - 23
3. Prisoner of war - 23
4. Cry for rescue - 24

As a slave/prisoner in the internal warfare there is a cry for rescue. And, by the way, that word for 'rescue' or 'set me free' is used for any kind of danger, some of them are spiritual and some physical dangers.

Sinful Nature

1. Old man - 6.6
2. Body of sin - 6.6
3. Fleshly σάρκινος (sáhr-kee-nos) 7.14
4. Indwelling sin - 7.17-18, 20
5. Nothing good - 7.18
6. Flesh σάρξ (sahrks) - 7.18, 5, 25
7. Evil - 7.21
8. Prisoner of Law of sin - 7.23
9. Wretched man - 7.24
10. Body of death - 7.24

So, in verse 24, two more descriptions of the sinful nature: Wretched man and Body of death—something that is decaying in the process, degenerating. There are a lot of descriptive phrases of the sin nature.

And this brings us to another Principle:

Principles for living the Christian life - chapter 7

10. Church Age believers are not under law
11. Law was never intended to & cannot sanctify believers
12. Law is useful for exposing sin
13. Sanctification involves internal warfare
14. Sanctification doesn't reform sin nature
15. Will power cannot sanctify
16. Law and self-effort ends in wretchedness

We can conclude that the law cannot sanctify; it ends in wretchedness. Self-effort and will-power likewise. But there is a solution in verse 25: The Cure and the Cause (in the outline)

7.25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand **I myself** with **my** mind am serving the law of God, but on the other, with *my* flesh the law of sin.

The solution, from start to finish: Jesus Christ. When He died on the cross, he died not only to pay the penalty for our sin and to guarantee that we have eternal life—ie, for ever and ever and all of eternity it is settled—but He also died on our behalf in terms of the old nature as well. Chapter 6: we died *with Him* and we were *raised with Him* so that we might live in newness of life. So Jesus Christ is the solution again. Highlighted again: **I myself, my** mind. In chapter 8 we will see how He works—through the Holy Spirit to empower us to live differently.

New Nature

1. Regenerated life - 5.21
2. Resurrection life - 6.6
3. Desiring good - 7.15-16, 18-19, 21
4. Hating sin - 7.15, 19
5. Agreeing with law - 7.16, 22
6. Accurate assessment - 7.18, 21, 23, 25
7. Inner man - 7.22
8. Regenerated mind - 7.23, 25
9. Thankful heart - 7.25

And, another aspect of the New Nature: it is *thankful*.

7.25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with *my* flesh the law of sin.

Then he summarizes, 1-25: So then, on the one hand I myself with my mind am serving the law of God, the New Nature, the inner man. A lot of it is in my thinking, that *renewed* thinking; I know what is right and what the good things are and the plan God wants for me—and I am trying to be obedient to the Law. I am not *under* it, but it still has value.

7.25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand **I myself** with **my** mind am serving the law of God, but on the other, with my flesh the law of sin.

Internal Warfare

1. Slave Prisoner - 14
2. Waging war - 23
3. Prisoner of war - 23
4. Cry for rescue - 24
5. Slavery - 25

But, on the other hand, with my flesh, the law of sin.

New Nature

1. Regenerated life - 5.21
2. Resurrection life - 6.6
3. Desiring good - 7.15-16, 18-19, 21
4. Hating sin - 7.15, 19
5. Agreeing with law - 7.16, 22
6. Accurate assessment - 7.18, 21, 23, **25**
7. Inner man - 7.22
8. Regenerated mind - 7.23, **25**
9. Thankful heart - **7.25**
10. Spiritual nature - 1Corinthians 2.15-3.1

A passage outside Romans: 1Corinthians 2.15-3.1 *But he who is spiritual appraises all things, yet he himself is appraised by no one. 16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ. 3:1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.*

Sinful Nature

1. Old man - 6.6
2. Body of sin - 6.6

3. Fleshly σάρκινος (sáhr-kee-nos) 7.14
4. Indwelling sin - 7.17-18, 20
5. Nothing good - 7.18
6. Flesh σάρξ (sahrks) - 7.18, 5, 25
7. Evil - 7.21
8. Prisoner of Law of sin - 7.23
9. Wretched man - **7.24**
10. Body of death - **7.24**
11. Natural man - 1Corinthians 2.14 *But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. 15 But he who is spiritual appraises all things, yet he himself is appraised by no one.*

15.44-46 *it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. 45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual.*

But thanks be to God there is power available to live the Christian walk! After a long study about our wretchedness, we are ready to learn of the *power* available to us to live this life.