

Paul's Epistle to the Romans

Romans 7

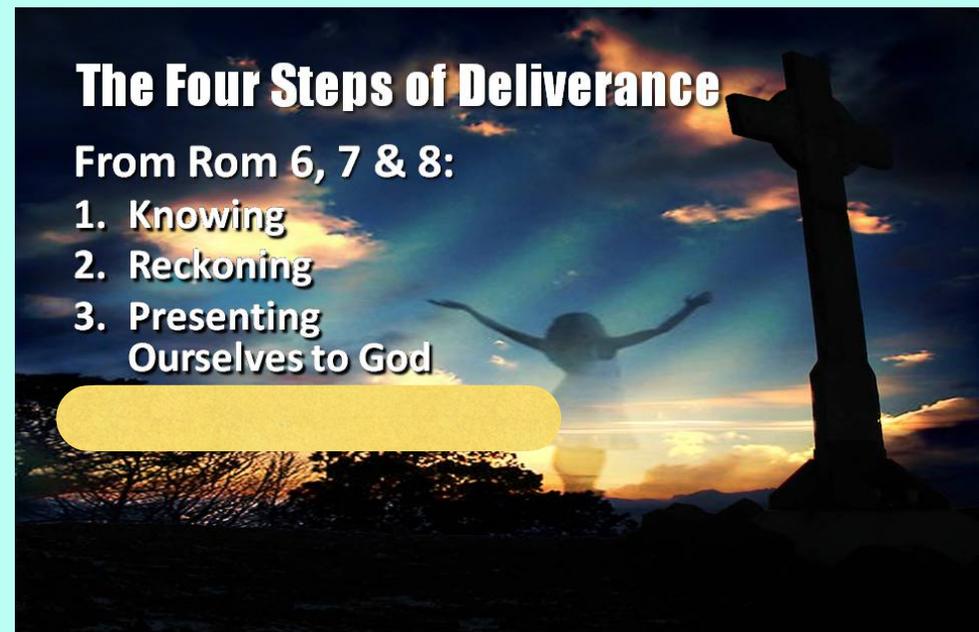
The 'Second' Crisis

The Gospel in Romans reveals how God “made us right” through Christ

1. **Rom 1-3** makes the case that all mankind - Jew or gentile - is found guilty as unrighteous sinner
 - a. All mankind has fallen short of God’s glorious purpose for him
 - b. Even though Jews had the Law it did not make them righteous
2. **Rom 3.21-31** Righteousness has now been accomplished through God’s ‘justifying’ work in Christ
 - a. Found ‘**not guilty**’ freely by grace
 - b. **Redeemed** from slavery by His blood
 - c. Atonement and communion by the covering of His **mercy seat**
3. **Rom 5** Because Christ died “for us”
 - a. the justified enjoy the full riches of grace now and hope of future glory
 - b. In Christ we have died to Adam’s old man and now live in Christ as a new creation

Romans 6 Christ our Sanctification: the basis of our newness of life

4. **Rom 6** in union with Christ's death and resurrection, our new man can begin to walk in righteousness
 - a. Rom 6.6 **Knowing** in the spirit of the mind what happened to the 'old man'
 - b. Rom 6.11 **Reckoning** upon this truth as we live by faith in the 'new man'
 - c. Rom 6.13 **Presenting** by our will our bodies to God as instruments of righteousness



Christ our Sanctification: Two illustrations of our new righteous life

I. Slaves who have changed Masters

I. **Rom 6.17-23** we who were slaves to sin and unrighteousness can now **present** ourselves as slaves to God as His 'weapons of righteousness'



Christ our Sanctification:

Two illustrations of our new righteous life

2. Wives free to Marry a new Master

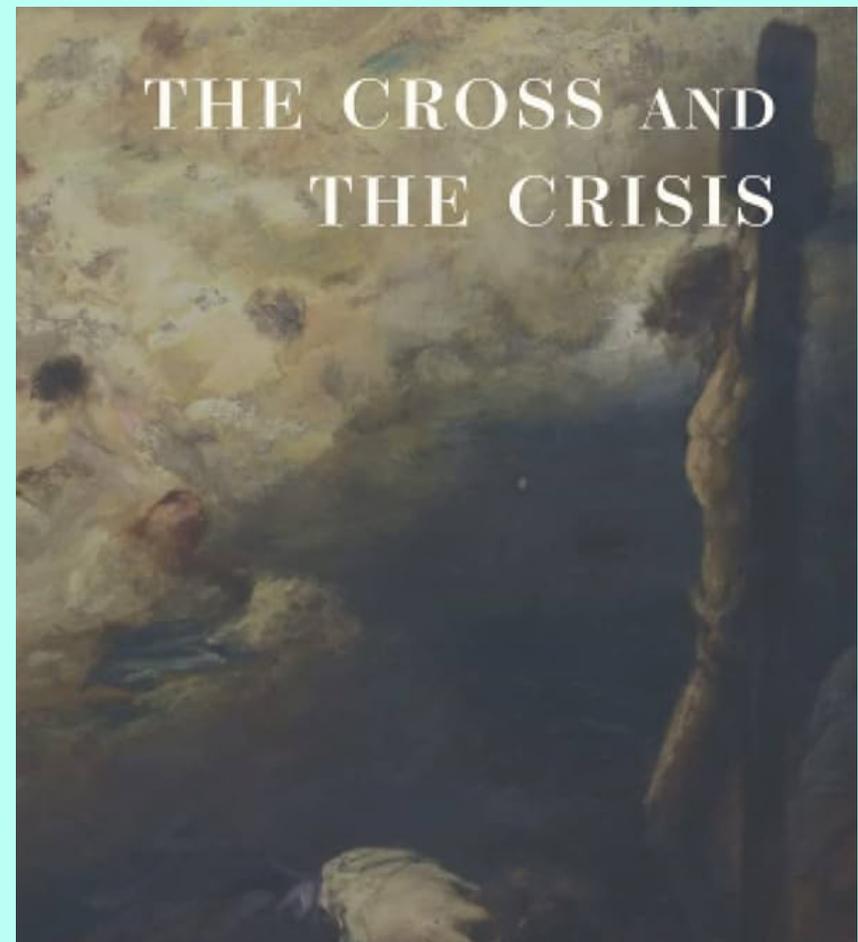
1. **Rom 7.1-2** This second illustration is specifically for Jews “under the Law” who are like wives married to a demanding Master
2. **Rom 7.3** As long as you both live you must be faithful to the Law’s demands
3. **Rom 7.4** But through Christ’s death we died to the Law and after being raised can now marry our new Master bearing fruit for Him
4. **Rom 7.5-6** Before we died our sinful lusts were aroused by the Law’s demands but now having died we are freed from the Law, we can serve with “newness of the Spirit” and not in the “oldness” of the letter of the Law

Romans 7: The So-called 'Second Crisis'

1. **Rom 1-6** form a complete thought regarding the truth of our justification through Christ Jesus
 - a. the truth sets us free
 - b. the objective side of our salvation becomes our foundation for living in Christ
2. But Paul knows that there is a great difference between knowing our position and living it in experience
 - a. we believe the truth of our union with Christ in death and resurrection
 - b. yet Paul came to a personal crisis over Sin and the flesh after being a christian that caused him to cry out, “**O wretched man that I am! Who will deliver me from this body of death?**”

Romans 7: The So-called 'Second Crisis'

3. It would be wonderful if we could just skip Romans 7 and move into a life of victory by the Holy Spirit (Rom 8)
 - a. but Paul and many of God's choicest saints had to discover the secret of this new life by enduring a season of defeat and despair
 - b. **Rom 7** became the key to this watershed experience for many
 - c. Lesson: Without the experience of the cross's work in our christian life we cannot go from faith to faith



Romans 7: The So-called 'Second Crisis'

- Sampling of prominent saints who testify to a second crisis in their Christian Life

Amy Carmichael

Despaired of power
and holiness



Oswald Chambers

world's temptations
brought him to the
end as in Rom 7



John Wesley

minister of God without
assurance of salvation or
spiritual power



D.L. Moody

minister of great
energy but no Spirit
fullness



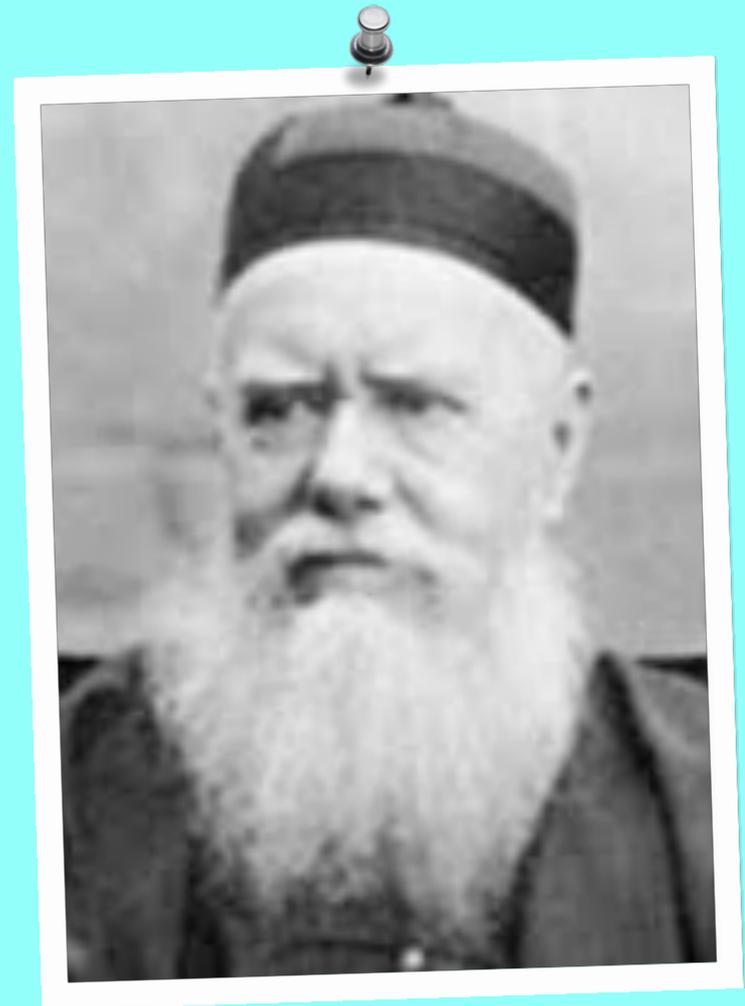
Andrew Murray

minister of restless
defeat and spiritual
dryness



Hudson Taylor

missionary to China
exhausted and
anxious



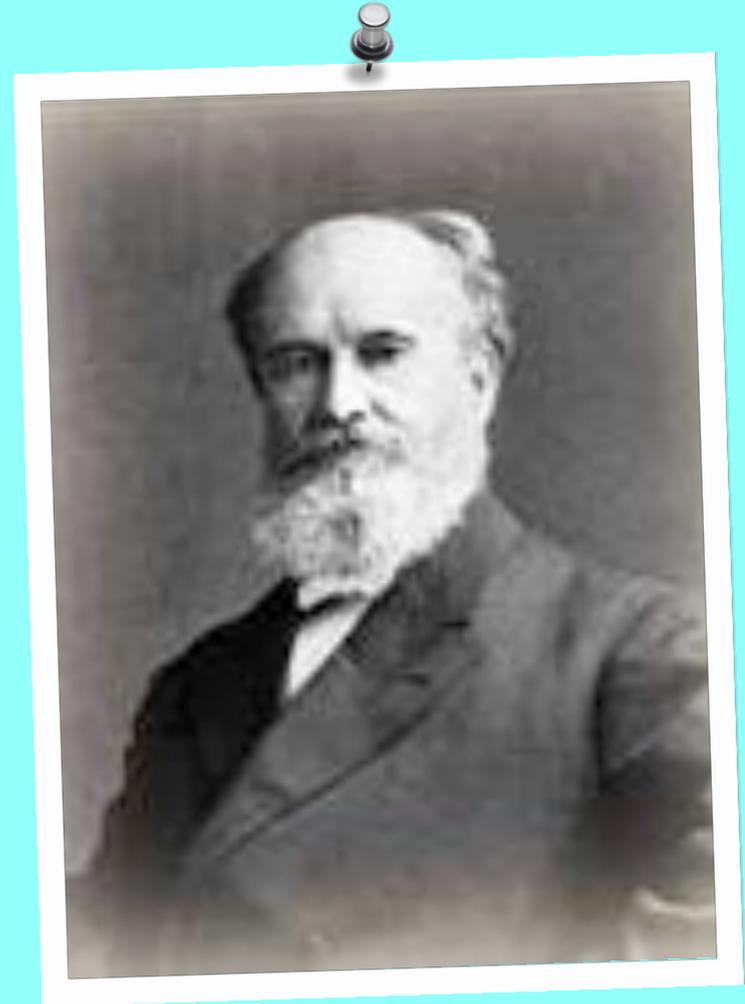
Frances Havergal

Unceasing conflict
between worldly
desires
and godly desires



A.B. Simpson

Exhausted and spent
as a 37 yr old
minister in NYC



Margaret Barber

Life of loneliness,
repressed anger and
misunderstanding as
a missionary



Major Ian Thomas

Zealous and yet
fruitless in ministry



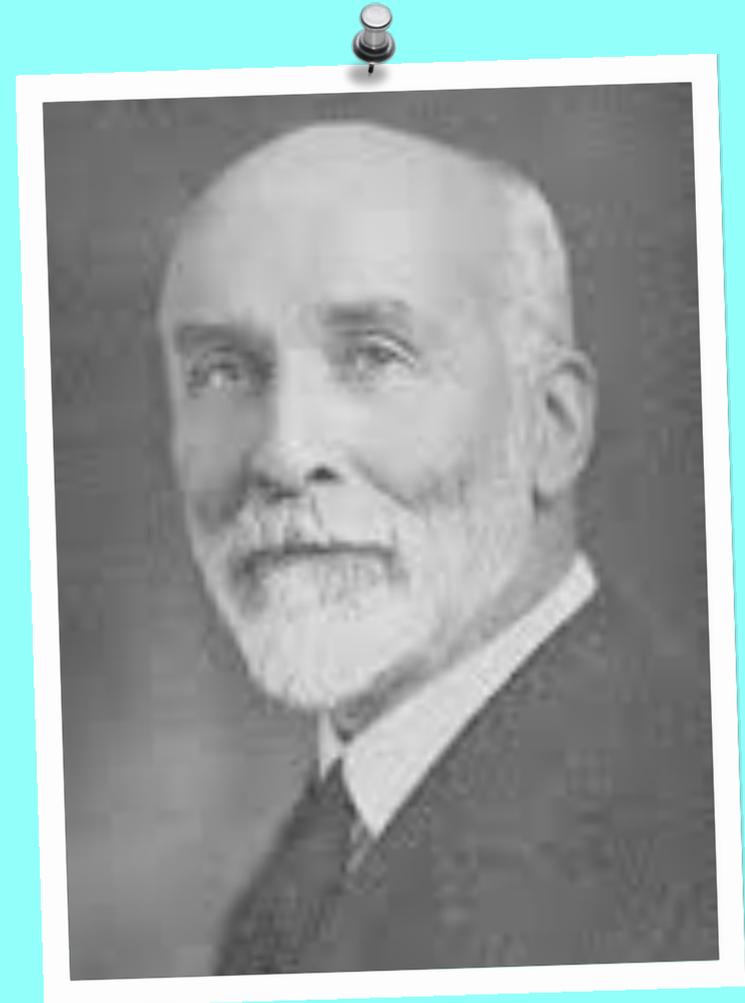
Jessie Penn-Lewis

waiting on God with
a calling and no
power



Jonathan Goforth

missionary busy but
unsatisfied with his
searching, powerless
life



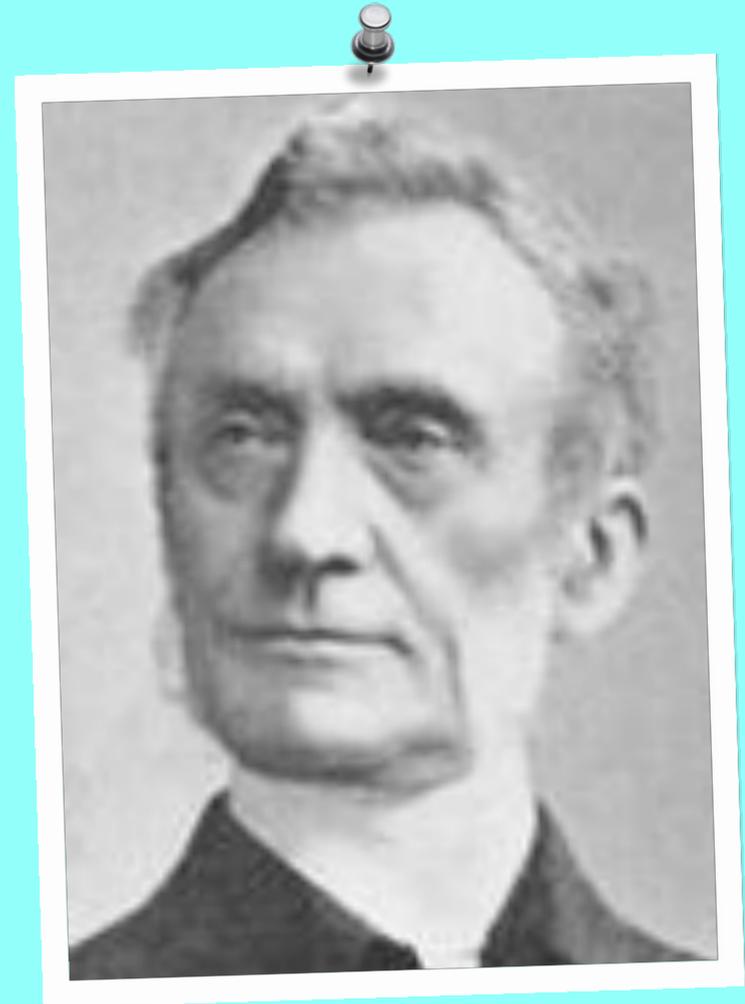
F.B. Meyer

unsanctified minister
filled with doubt and
condemnation



George Müller

unsaved ministerial
student torn by sin
and condemnation



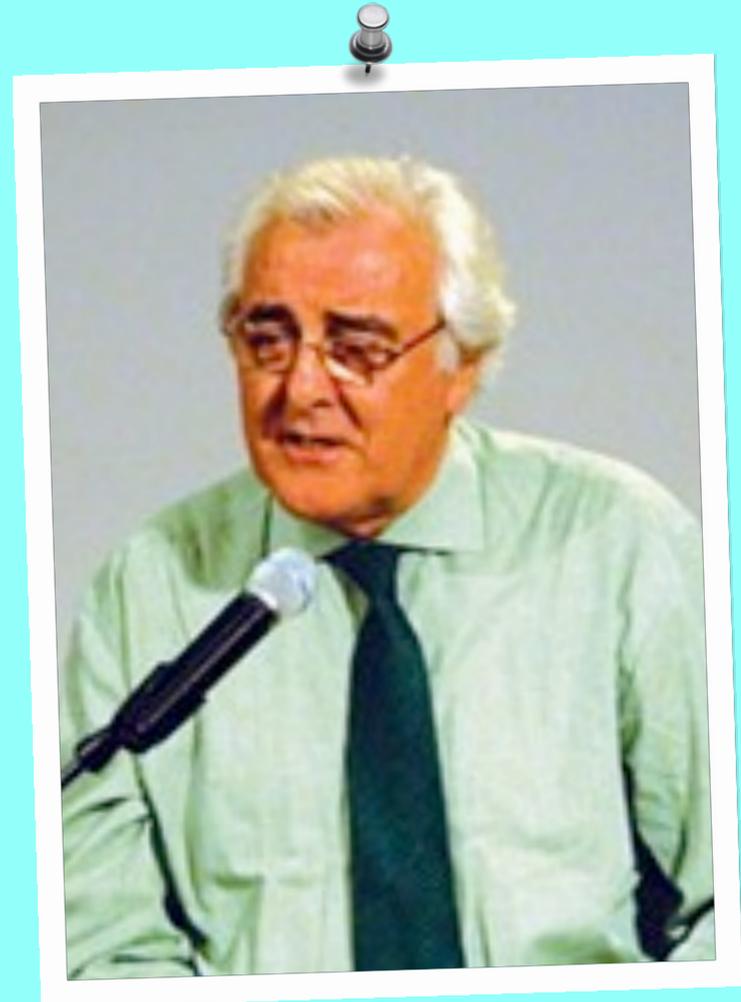
Watchman Nee

saved and serving
but struggling with
sin and spiritual
defeat



Lance Lambert Dobski

discouraged and
fruitless ministerial
student



What is this 'second crisis'?

1. There is a breakthrough in our consciousness to a **union with God**, call it by whatever name - baptism of the Spirit, fullness of the Spirit, entire sanctification, full salvation, the victorious life, entering into His rest, enduement with power, rivers of living water, the second blessing, the second work of grace.

2. And what we specifically mean by that is not an in-and-out relationship by which we have to find Him, call on Him, regard it as though in the events of our lives He is looking on, or has to be asked to take over and deliver us, as if **there is always a gap** between us which has to be bridged.

3. This **separation** is the normal way we believers talk about our relationship with Him. We ask the Lord to bless. We ask Him to take something over. We ask Him to be present as if He were absent. That is not the relationship we are talking about

Is this a 'second work of grace'?

4. We have not a right to preach and stress the necessity of a "second work of grace" on the grounds that there is an **old nature still left** in the believer which was not removed at regeneration and has to be removed by this additional work of the Holy Spirit.

5. If it is put like that, then the implication is that for some unexplained reason **the fullness of salvation** through grace is not available to any simple believer by the one act of saving faith. There is instead something mysteriously held back in the application of the full effects of Christ's completed work which was consummated at Pentecost.

6. And if this is so, then of course a "**second blessing**" is a necessary further experience for all. But it is plain to me that the New Testament presents us with all in Christ, with no arbitrary subdivisions in stages of experience.

Is this a 'second work of grace'?

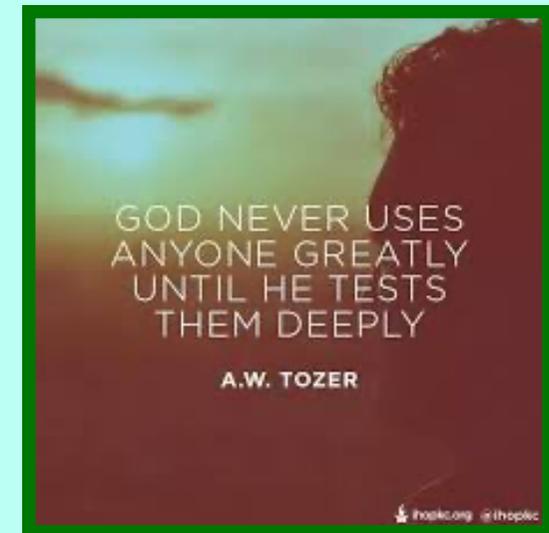
But when it comes down to the pragmatic question "Have I experienced Christ's full salvation?", that is a different matter.

1. For most of us this deeper revelation of union has to come as a second experience. **We can seldom see our outward sins and inner selves in one single exposure.** The plainest proof of this is that the profound exposition of Romans 6-8 is given us separately and subsequently to chapters 1-5. It is not that there are two separate salvations, as it were. There is only one Savior, one glorious process of restoration through His death, resurrection and ascension and one Holy Spirit.

2. The two-fold experience is not on His side. But for most of us there has to be a twofold appropriation of the **two great deliverances** that stream from the one Calvary: the deliverance from sins and wrath (1-5) and the deliverance from sin and independent self (6-8). They could conceivably be experienced together, for both are there for the taking; but an appropriation which produces a real experience of both at the same time is rare.

Further comments on the second crisis

1. Many christians do not experience a further crisis because they are neither serving nor pursuing holiness
2. Others come to this reality in a “process over time” and not as a ‘crisis moment’
3. His intimate union within must be balanced by our reverence as servants of a transcendent, holy God



Four differing descriptions of the second crisis

1. A sense of **condemnation** over sin and unworthiness of the flesh paralyzes their worship, prayer and testimony until in their crisis they realize they are dead
2. An unsteady spiritual life of **ups and downs** with a resulting lack of victory keeps them dependent upon environment
3. A sense of **fruitlessness** and **lack of power** despite their efforts and dedication in ministry
4. A **total exhaustion** and lack of rest of soul with a busy life for God until their own strength is broken

Four misunderstandings usually behind a second crisis

1. Illusion from the Fall that there is a **separation** between the believer and God
2. Satan's **lie** to fallen man that he can and should serve God by his own strength as a christian
3. A wrong biblical view of **two natures** that are continually warring within
4. A **lack of joy and victory** stemming from a never ending drive to be more consecrated

Paul's Epistle to the Romans

- next time: Romans

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THE ROOT CAUSE OF YOUR PROBLEM IS

Condemnation