

# Paul's Epistle to the Romans

Romans 7

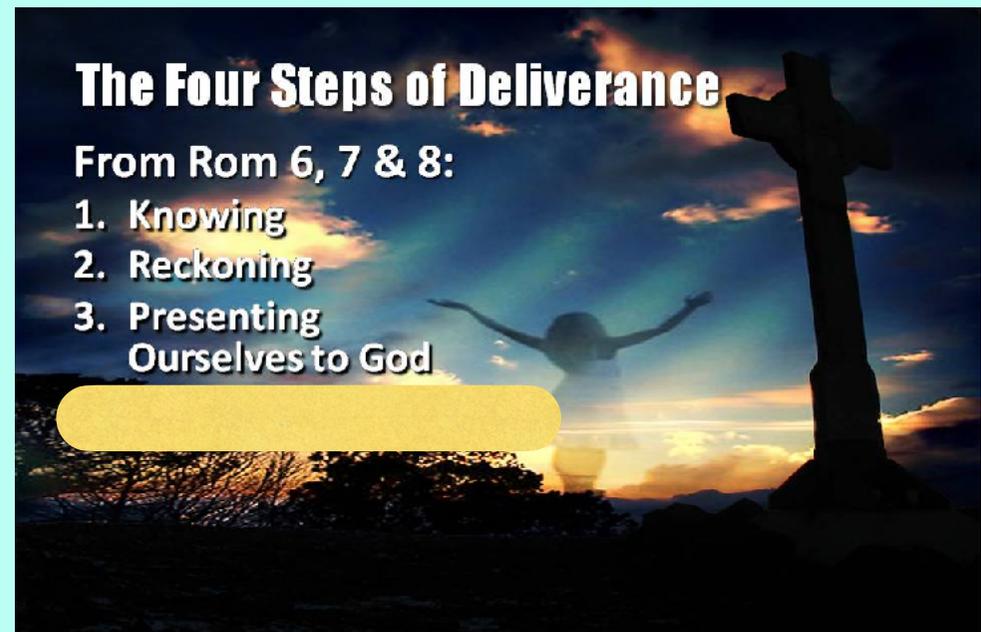
Sanctification Crisis Experience

# Romans 1-5 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- Rom 5** Righteousness has now been accomplished through God’s ‘justifying’ work in Christ
  - a. **Rom 3.21-31** Found **justified, redeemed, reconciled** freely by grace
  - b. **Rom 4** **Given the promise of** Abraham as a child of faith
  - c. **Rom 5** Condemned to death in Adam but made alive in Christ by grace

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

4. **Rom 6 Baptized** 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 and our members as His 'weapons of righteousness'



# Christ our Sanctification:

## Two illustrations of our new righteous life

### 2. Wives free to Marry a new Master

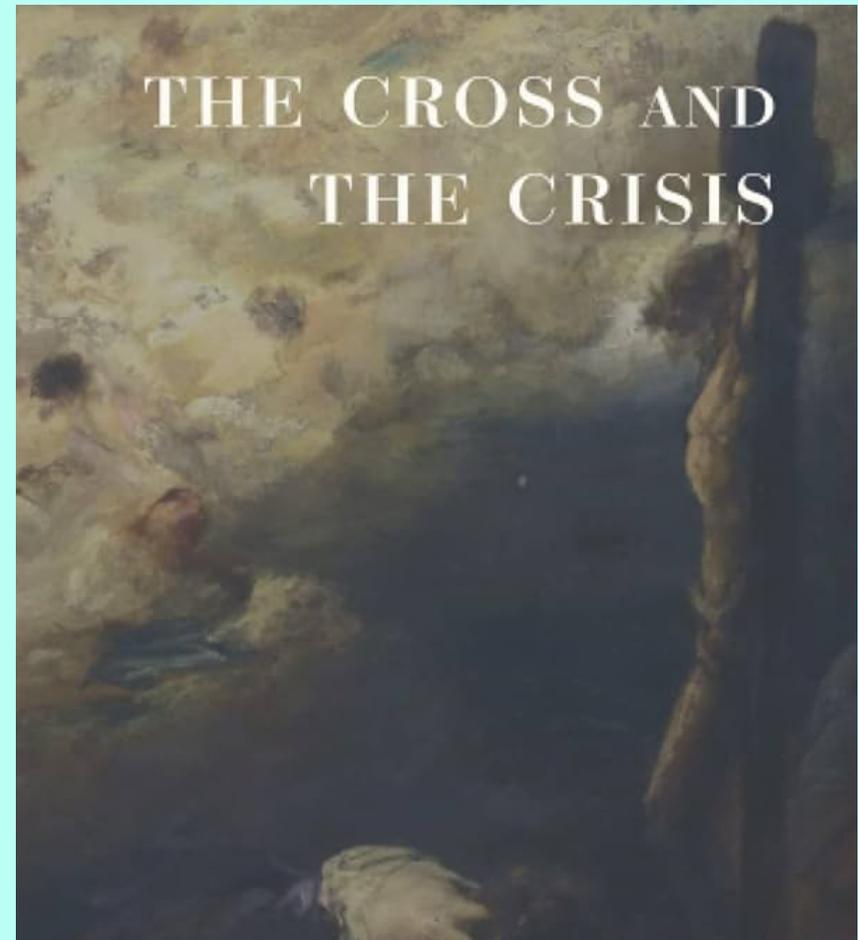
1. **Rom 7.1-2** This second illustration is specifically for those “under the Law” who are like wives married to a demanding Master
2. **Rom 7.3** As long as you both live you must be faithful to the Law’s demands or be called an adulterer
3. **Rom 7.4** But through Christ’s death we died to the Law 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 6-8: God's Work of Sanctification

- I. **Objective side** of sanctification: **Rom 6** gives us an objective Word of truth on how the finished work Christ Jesus has accomplished our sanctification
  - a. the truth of the Word cuts us off from the old man and sets us free
  - b. this objective side of our full salvation becomes our foundation for living in Christ
2. **Subjective side** of sanctification: **Rom 7-8** works out the necessary experience of sanctification as it takes the Word of truth and moves us from the **knowledge** of our position to the progressive stages of our **experience** of sanctification within
  - a. we believe the truth of our union with Christ in death and resurrection
  - b. yet Paul himself came to a personal crisis over Sin and the flesh after being a Christian causing 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 specific work** in our christian life we cannot continue from faith to faith



# Rom 7.5-13 Paul's Wrestling with the Law

**Rom 7:5-6** 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. But now we have been released from the Law, 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.

**God's wisdom of the cross brings those redeemed to a realization of their sinful wretchedness in order to Sanctify**

1. **Rom. 7.5-6** Paul magnifies God's use of the LAW to bring the sinner to **the cross** and into **the Spirit**
  - a. **Rom.7.5** "**while we were in the flesh..**" describes our life of sin before salvation
  - b. God used the Law to bring sins to the surface and convict the sinner that he was dead in his sins
  - c. **Rom.7.6** "**but now..**" as **christians we have now crossed over into newness of the Spirit**
2. **Rom.7.7-9** Paul defends **the LAW's value** as a holy and righteous tool of God to convict of sin and uses the example of how "thou shalt not covet" aroused his bondage to covetousness in him and brought his old man to the cross
3. **Rom.7.10-11** when Paul was "**under Sin**" (and therefore not grace) the LAW which God meant to "**result in life**" became a **cross** leading to death
4. **Rom. 7.12-13 Conclusion:** "**So the law is holy, and the commandment is holy and righteous and good**".
  - a. **the Law** did not bring about his death; it was the Sin reigning over him
  - b. through the LAW **Sin** was not only shown to be real in him but abundant in him
  - c. thus convicted of his sin he was "justified apart from the Law" by faith in Jesus Christ

# Rom 7.14-25 Paul Wrestles in his new “inner man”

**Rom 7:14** For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

**Beginning with Rom.7.14ff. Paul suddenly switches from the past to the present tense as he candidly speaks of the confusing inner battle with Sin as a saved believer**

- I. **Romans 7.14-20** Paul tries to logically analyze the ‘facts’ of his new situation
  - a. **7.14** -Law is spiritual; I **am** flesh
  - b. **7.15** I **cannot** do what I want but I **can** do the things I hate
  - c. **7.16** When I do what I don’t want I agree within me that the **LAW is good**
  - d. **7.17** Therefore it is not **me** doing the wrong **but Sin dwelling in me**
  - e. **7.18** **nothing good** dwells in me; that is, my flesh.
  - f. **7.19** I do not do the **good** I want but instead **I do** the **evil** I do not want
  - g. **7.20** If I do what I don’t want it is therefore no longer **I** but **Sin** that dwells in me
2. **Context is Disputed:**
  - a. Is he speaking as a christian or a sinner in Romans 7?
  - b. Can a believer in Christ be so self-centered? “I” and “me” are mentioned 40x in this chapter.
  - c. Paul’s inner battle seems to suggest he hasn’t seen by revelation the role of “**Christ in me**” and the **Holy Spirit** in gaining victory over Sin

# Rom 7.14-25 Paul's Wrestling with his new "inner man"

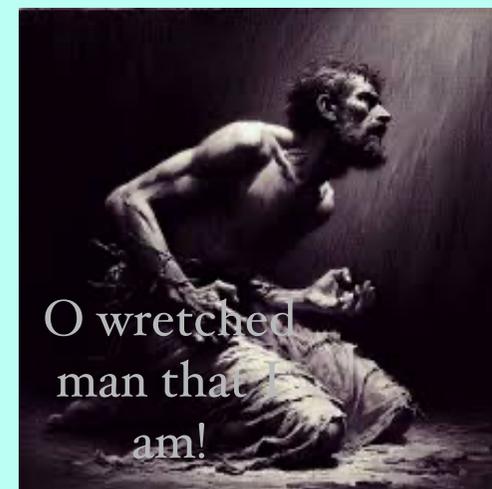
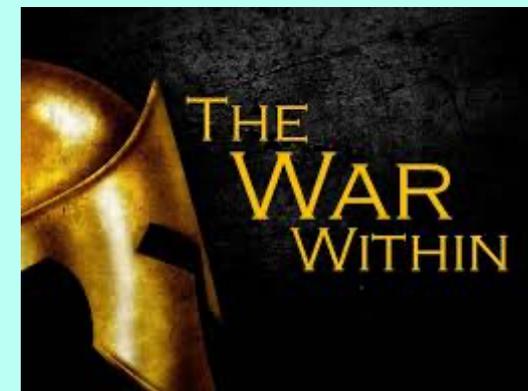
**Rom 7:21** So I find it to be a law that when I want to do right, evil lies close at hand.

## Paul identifies 4 conflicting Laws (principles) at work within him

- I. **Romans 7.21-25** The LAW is still at the heart of his inner battle as a christian
  - a. **7.21 #1 an unnamed Law**: whenever my **soul** desires to keep **the LAW** an **evil** contrary force rises up to prevent it
  - b. **7.22 #2 Law of God**: he finds the LAW of God in his "inner being ("man" in Gk.)
  - c. **7.23 Law of Sin**: reigning in the **members of my body**
  - d. **7.23 Law of my mind** in my "inner man" (heart) that agrees and wants to keep the LAW
  
2. **Paul realizes this war is between his 'inner man' and 'the members of his body'**
  - a. **the LAW** says, "do this"
  - b. the **law of my mind** says, "OK"
  - c. the **Law of Sin** says, "Oh no you won't"
  - d. my body members obey as a slave to Sin
  - e. **7.24** Paul comes to despair feeling like a wretched man chained to a **body of death**:

# Understanding the Issue

- 1. Paul had known victories of righteousness in Christ by grace, faith and by the cleansing blood when he confessed his sins and failures to the Lord**
- 2. Paul had been saved from the penalty and wages of sins (pl.) but had not yet found victory over the power of Sin (sing.)**
- 3. The Lord's New Covenant had written the LAW in his mind and heart (inner man) (Heb.8.10) but the Law of Sin still kept him powerless in his flesh**
- 4. despite resolve, consecration, standing in his "knowing, reckoning, presenting", his inner wretchedness brought him to a paralyzing sense of self condemnation**
- 5. Rom.7.25 marks the moment Paul saw the wisdom of the cross and crossed over to the resurrection side**



# Understanding the Issue

**There must be a purpose in this inner battle of Sin and flesh -  
the Lord is working the cross at the depth of our being**

- 1. We noticed that Paul's analysis of his wrestling within made no reference to the Christ within or the Holy Spirit (though he undoubtedly prayed often)**
- 2. He knew the revelation of "Christ revealed in me" (Gal.1.16) and had seen his union with Christ in his baptism, knowing, reckoning, presenting**
- 3. But because Paul was formerly "in Adam" he was blind to the very root of his sinfulness which could only be revealed in defeat and total despair at the cross**
- 4. in the Garden the "sin of all sins" was forged into the core of our being**
  - a. the SIN = "I AM" - Our sinful choice is to be a "self independent from God"**
  - b. Proud self thinks it can know good and evil apart from God**
  - c. Reliant self thinks it can please God "saving myself by works"**
  - d. "I AM" has great power and can do whatever it pleases**
- 4. Even after one is saved the objective side of "union with Christ" might be known but experientially there is still a 'false' sense of separation between ourselves and God within**
  - a. We ask the Lord to hear, to help, to bless.**
  - b. We invoke His Presence to come down as if He were absent.**

# Exchanged Life Discovery

**Gal.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.

1. Seeing who “I AM” must first come to us negatively understanding we are no longer “I AM” (only God is) - “I AM” has been crucified
2. Nevertheless in union with Christ our “I” is very much still alive (God created us as a person in His image and has no desire to eradicate who we are)
3. The “new man creation” is now “I- Thou” - no longer alone but forever united with Christ by the Holy Spirit
  - a. “I AM” of independent self had to be exposed as helpless by the Law causing our self constant defeat before the Law of Sin
  - b. In the transformation to “I- Thou, ” the “I” is Christ and the “Thou” us
  - c. the more we walk in this dependent relationship the more fruit we bear, “**yet not I but the grace of God with me**” 1Cor. 15.10
  - d. **Gal.2.20 “...the life I now live in the flesh (human body) I live by faith in the Son of God...”**
4. Now we know by experience what Jesus meant when He said, “**Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.**”  
**John 5.19**

# Rom 8.1-4 Paul declares the way out of this wretchedness

**Rom 8:3-4** For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

## Paul learns how to overcome the Law of Sin and Death by a 5th New Law

**Romans 8.1-2** In Paul's defeat he realizes the resurrected Christ Jesus who was united with him in his death was also united with him in His resurrection

1. The first result was his deliverance in Christ Jesus from any **condemnation** over the battle between his flesh and his "new man"
2. The 2nd result was that Paul also realized that a new **Law of the Spirit of life** in Christ Jesus was now able to set him free from the "**law of sin and death**"

### **Romans 8.3-4**

1. the Law cannot sanctify the believer because the flesh is too weak
2. Christ died in the likeness of the flesh thus condemning sin in the flesh
3. This enabled him now to fulfill the requirement of the LAW as he walked according to the Spirit (I-Thou) and not the flesh

# Looking Forward

**Rom.8.5** For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

1. In Romans 8 Paul will walk the Romans through the resurrection side of sanctification by the Spirit of God

2. Although made aware of our new “I-Thou” reality, we still have to walk forward daily by faith in the truth seen

3. Our “I” still has a free will to be either “**flesh-minded**” or “**Spirit-minded**” in our daily walk

4. The Spirit-filled life now becomes the primary condition in our sanctification



# Living “Christ in me” in a self-reliant world

The new redeemed self in Him is to be what it was created to be - a willing, loving, dependent manifestor of the Christ living within. But, not yet having attained the final goal of the union which will one day be ours by grace with the resurrection of the body, we still exist in a self-reliant world, and we are always liable in our new dependent selves to be diverted from Christ within to some form of self-reliance. In doing that, we enter again into the old conflict of the law with its demands on self, and back into the struggling, striving and failing realm; for the new I, which delights in the law of God after the inward man, has to learn and re-learn its utter helplessness apart from Christ, and therefore the total defeat the moment it moves out of the shelter of "Christ in me." We have to learn, and learn deeply, that the new I, the "good" I, is as helpless as the old I, and is a slave to sin the moment it tries to manage its own affairs.

*Norman Grubb, The Deep Things of God*

# Oswald Chambers

Oswald Chambers reached a great crisis in his mid 20's, after having followed the Lord since his childhood. It was both an emptying and a filling following months of agonizing. Listen to Chambers' experience.



## Oswald Chamber's crisis

“After I was born again as a lad I enjoyed the presence of Jesus Christ wonderfully, but years passed before I gave myself up thoroughly to His work. I was in Dunoon College as tutor of Philosophy when Dr. F.B. Meyer came and spoke about the Holy Spirit. I determined to have all that was going, and went to my room and asked God simply and definitely for the baptism of the Holy Spirit, whatever that meant.

From that day on for four years, nothing but the overruling grace of God and the kindness of friends kept me out of an asylum. God used me during those years for the conversion of souls, but I had no conscious communion with Him. The Bible was the dullest, most uninteresting book in existence, and the sense of depravity, the vileness and bad-motiveness of my nature was terrific.”

## Oswald Chamber's crisis

He became aware of an abhorrent dualism in his personality. The sham and hypocrisy he detested in others had a foothold in his own heart. He could proclaim that God must be given glory for all his good works, but he enjoyed the praise of men. While many people in Dunoon thought he was a near-perfect saint, he knew the truth about himself. Within him lurked a frightening pride that was beyond his power to conquer.

.... He realized as he had never believed possible what the disposition of sin in him could do.

.... A poem written in September (1901) concluded with this stanza:

*O Lord Jesus, hear my crying  
For a consecrated life,  
For I bite the dust in trying  
For release from this dark strife.*

Oswald was living dangerously close to the edge of a complete breakdown.

## Oswald Chamber's crisis

“I see now that God was taking me by the light of the Holy Spirit and His Word through every ramification of my being. The last three months of those years things reached a climax, I was getting very desperate. I knew no one who had what I wanted; in fact I did not know what I did want. But I knew that if what I had was all the Christianity there was, the thing was a fraud.

.... those of you who know the experience, know very well how God brings one to the point of utter despair, and I got to the place where I did not care whether everyone knew how bad I was, I cared for nothing on earth, saving to get out of my present condition.

At a little meeting held during a League of Prayer mission in Dunoon, a well-known lady was asked to take the after meeting. She did not speak, but set us to prayer, and then sang, ‘Touch me again, Lord.’ I felt nothing, but I knew emphatically my time had come, and I rose to my feet.”

## Oswald Chamber's crisis

I had no vision of God, only a sheer dogged determination to take God at His word and to prove this thing for myself, and I stood up and said so. That was bad enough but what followed was ten times worse.

After I had sat down the lady worker, who knew me well, said: 'That is very good of our brother, he has spoken like that as an example to the rest of you.'

I got up again and said: 'I got up for no one's sake, I got up for my own sake; either Christianity is a downright fraud, or I have not got hold of the right end of the stick.' And then and there I claimed the gift of the Holy Spirit in dogged committal to Luke 11.13.

## Oswald Chamber's crisis

And what was Oswald's testimony after he broke out of this season and was immersed in the Holy Spirit?

*“Glory be to God, the last aching abyss of the human heart is filled to overflowing with the love of God. Love is the beginning, love is the middle and love is the end. After He comes in, all you see is ‘Jesus only, Jesus ever.’ When you know what God has done for you, the power and the tyranny of sin is gone and the radiant, unspeakable emancipation of the indwelling Christ has come.”*

Finally (after 4 years of inward agony), the long night was over and peace had come. The citadel of his heart had fallen, not to a conquering Christ, but to the gentle knocking of a wounded hand. In a new and powerful way, at the age of twenty-seven, the story of Oswald Chambers' life had just begun.

*(Oswald Chambers: Abandoned to God, David McCasland; OCPA, Grand Rapids; pp. 73-86)*

# Jessie Penn- Lewis

called of God but trying  
to serve out of her own  
strong self



## Jessie Penn-Lewis' crisis

Her crisis began with a revelation of her need to be broken (during her work at the Richmond Y.W.C.A. in 1890).

*"After a time I became conscious that the spiritual results were not equivalent to the labour of the work. I began to question whether I knew the fulness of the Holy Spirit. ...My weekly Bible Class was a great trouble to me, for I had no power of utterance. Organising work was much easier, but meetings were a sore trial. Self-consciousness almost paralysed me...so all the people I could discover who were filled with the Spirit, I invited to Richmond...to come and speak to my girls. I was so anxious that they should get this blessing. I settled it in my mind that I was not the channel. I was not the one to speak. Until one day the Lord turned on me and said: 'Why not yourself? These people have quite enough to do without coming to do your work! Why not you the channel?' but I said, I cannot speak! It takes me a whole day to prepare for my class: what can I do? It is impossible! ...*

## Jessie Penn-Lewis' crisis

'He waited,' she wrote afterwards, 'until I came to an end of my own energy and strength. How I taught... How full my Bible was of notes, and how carefully I prepared a dish of spiritual food for them! 'Food' all obtained second-hand from other books...But they did not change much in their lives! I thought it was the fault of the girls, until the Lord spoke to me and said, 'It is yourself'!

'But, Lord, I am consecrated ! What can it be in me? I give time every morning to read and pray: I have put everything right in my life as far as I know.' But the Lord still said, 'It is YOU.'

And then He began to break me, and there came to me the terrible revelation that every bit of this activity, this energy, this indomitable perseverance, was myself after all, though it was hidden under the name of 'consecration.'"

## Jessie Penn-Lewis' crisis

"On March 18th , 1892, travelling alone in a railway carriage from Wimbledon to Richmond (Surrey), it seemed as if suddenly my spirit broke through into the spiritual world and I was caught up into the bosom of the Father! For days afterwards I felt that I was as a babe lying in the Father's bosom with all the world below lying in darkness whilst I was in Light, clear as crystal and so pure that every speck of sin stood out in blackness... It was my Baptism with the Holy Ghost.

"For three months after this sudden breaking through into the supernatural world, I lived in a very heaven of joy and light and gladness, and the very Name of Jesus was so sweet that the sound of it caused me to melt into tears, and to be filled with exquisite joy.

## Jessie Penn-Lewis' crisis

Then came the gradual cessation of this heavenly experience, and I began to dread the loss of my experience, and to seek now the 'experience' that seemed to be slipping from me. At this point, I was shown, by the mercy of God, the path of the Cross, and the wisdom of God in withdrawing the gifts of God, for the soul to rest entirely in Him, and not in joy or ecstatic communion, which made me spiritually self-absorbed, and apt to pity others not on my plane of spiritual life....

"But when I saw that the loss of this spiritual delight and ecstasy meant fruit, through death and a life in God Himself above His gifts, I gladly chose the path of the Cross and consented to walk in the night of faith to that goal where God would be All in All."

(excerpted from Garrard, Mary N., Jesse Penn-Lewis a memoir)

# Paul's Epistle to the Romans

- next time: Rom 8
- The keys to deliverance from Sin and condemnation