

Message #1

Resurrection Life – God’s Provision to Living Free From Serving the Sin Nature

Introduction: At a point during the Lord’s earthly ministry the Lord promised to His true disciples that they would in the future experientially know the truth, and that the truth would make them free (John 8:31-32). It is evident from the context that the Lord was speaking of freedom from bondage to the Sin Nature, as He instructed that everyone doing sin is a slave of the sin (nature) (John 8:34). The Son Himself would provide the means through which they could experience freedom from their Sin Nature (John 8:36).

It is through the Lord’s substitutionary cross-work that believers possess two new kinds of life as a result of salvation; Eternal Life as a result of the Son indwelling the believer and Resurrection life as result of the believer being in Christ. In Christ the believer is counted to have died with Christ, been buried with Christ, and been raised with Christ.

- I. The Presence of the Sin Nature – the Enemy within.
 - A. The Sin Nature still resides within the Christian, cf. 1 John 1:8; Rom 7:23, 7:17-18.
 - B. The Sin Nature still produces desires lacking in character, cf. 1 Pet. 2:11; Gal. 5:16; Rom. 6:12.
 - C. The Sin Nature can still dominate the Believer, cf. 1 Cor. 3:1-3; Rom 7:14.
- II. Being Freed from Serving the Sin Nature entails putting position into practice.
 - A. A New Position, 1 Cor. 12:13; Rom. 6:1-5; Col. 2:12; Eph. 2:6.
 - B. A New Reckoning, Rom. 6:11; Col. 3:1-2.
 - C. A New Life, Col. 3:3; Rom. 6:4, 12-13; Phil. 3:9-10.
 - D. A New Rule, Rom. 6:14 cf. Rom 6:16-18.
- III. The Necessity of being freed from serving the Sin Nature
 - A. The Necessity of being freed in order to produce fruit, Rom. 6:20-23. Cf. John 15:4-5.
 - B. The Necessity of being freed in order to please God, cf. Rom. 8:7-8.
 - C. The Necessity of being freed in order to fulfill the New Commandment, Gal. 5:11; John 13:34; 1 Pet. 1:22 (TP- include “through the Spirit”).

Conclusion:

Message #2

Resurrection Life Requires a Correct Understanding and Application of Knowledge

Introduction: Wisdom is the practical application of knowledge for correct behavior in a given situation. Jesus Christ is the personification of wisdom, cf. I Cor. 1:24, 30; Col. 2:3. In Him the believer can experientially know that the grace of God is sufficient for every situation or any circumstance. "Therefore as you have received Christ Jesus the Lord, so walk in Him", Col 2:6.

I. The wisdom of God leads to real results.

- A. The wisdom of the Age stands in contrast to the wisdom of God for the maturing of saints, 1 Cor. 2:6-7.
 - 1.) An Age is a period of time in which God is revealing something about His character to created beings through activity or through contrast to the activity of others.
 - 2.) Believers possessing Eternal Life is unique to this Age, Mk. 10:30; 1 John 5:11-12.
 - 3.) Satan is the god of this Age, 2 Cor. 4:3-4.
 - 4.) The Son made and defined the Ages, Heb. 1:2, 11:3.
- B. Christ gave Himself on behalf of our sins in order that He might deliver us from this Present Evil Age, Gal. 1:4.
- C. Paul speaks the wisdom of God by a mystery, including the gospel for present tense, Rom. 16:25-27.

II. The Galatians predicament (failure to understand their position).

- A. Deserted to a different gospel for present tense, Gal. 1:6-7
- B. Hindered from obeying the Truth, Gal. 5:7, 3:1
- C. Trying to mature by the Flesh, Gal. 3:3
- D. Entangled again with Law, Gal. 5:1
- E. Fallen from Grace, Gal. 5:4
- F. Paul does not set aside the grace from God, Gal. 2:19-21.

III. Paul's experience of being separated from his resurrection life through the use of law and the reviving of the Sin Nature (failure to execute his position).

- A. The Christian is positionally dead to the Law, Rom. 7:4-6.
- B. Law demonstrates the nature of the Sin Principle, Rom. 7:7-8
- C. The misapplication of law for a Christian and the resulting separation, Rom. 7:9-10
- D. The explanation and the demonstration of the absolute sinfulness of the Sin Principle, Rom. 7:11-13.

Conclusion:

Message #3
The Conflict of Two Natures While No longer living Resurrection Life
Romans 7:14-24

Introduction: In the previous context Paul described the process through which the Sin Nature seized a base of operation through the use of law. Rather than employing his position in Christ and relying on the opposing ministry of the Holy Spirit, Paul sought to deal with a lust from the Sin Nature in his own strength, which made the Sin Nature alive to him. The result was that Paul was separated from living Resurrection Life. Paul now describes the internal conflict between the two natures while he is carnal.

- I. Paul as a slave under the reign of the Sin Nature, Rom. 7:14.
 - A. On the one hand, Paul intuitively knows the Law is spiritual, but on the other, he is carnal, Rom. 7:14a.
 - 1. The ikos ending in the Greek. “Adjectives expressing the idea *belonging to, pertaining to, with the characteristics of*, are formed by adding the suffix **ικός** to a noun stem.” – Metzger p.43
 - 2. Spiritual (**πνευματικός**) here; pertaining to the human spirit
 - 3. Carnal (**σαρκικός**); pertaining to, having the characteristics of, or emanating the things from the Flesh.
 - 4. Some of the Characteristics of a Carnal Christian.
 - 1. As infants in Christ, I Cor. 3:1.
 - 2. Only able to handle spiritual milk, I Cor. 3:2; Heb. 5:11-12.
 - 3. Have the characteristics of the Flesh, I Cor. 3:3a; cf. Gal 5:19-21.
 - 4. Order their lives as natural men, I Cor. 3:3b.
 - B. Having been sold under the Sin Nature, Rom 7:14b.
 - 1. The term **πωπέσκω** : to sell. 9x in N.T.
 - 2. The Perfect, Passive, Participle=in a state of providing service as a result of a transaction.
- II. The Sin Nature always dominates the person when unaided by the Holy Spirit.
 - A. Under the reign of the Sin Nature Paul is working out that which he does not experientially know living Resurrection Life, Rom. 7:15.
 - B. The demonstration that the Law is good, Rom. 7:16, cf. Rom 3:20; 1 Tim 1:8.
 - C. The Evidence that the Sin Nature is ruling, Rom. 7:17-20.
 - D. The conclusion that the Sin Nature is present and active, Rom. 7:21.
 - E. The Delight in law of God measured by the inner man, Rom. 7:22.
 - F. The undermining of the unaided human spirit by the Sin Nature, Rom. 7:23.
 - G. The realization that deliverance from the Sin Nature is not within ones own abilities, Rom. 7:24.

Conclusion:

Message #4
Freedom from the Sin Nature through the Principle of the Spirit of Life in Christ
Romans 7:25 – 8:13

Introduction: In the previous message we considered the context in Romans 7 dealing with the internal struggle within Paul as a carnal Christian. Paul discovered that in his own strength he was helpless in overcoming the Sin Nature that indwelt him. The unaided human spirit was unable to work out the desires from the New Nature due to the domination of the Sin Nature.

- I. Deliverance is found by directing the mind into ones position in Christ and reliance upon the Holy Spirit, Rom. 7:25-8:4.
 - A. Deliverance from serving the Sin Nature starts through directing the mind, Rom. 7:25.
 - B. No condemnation in Christ, Rom 8:1.
 - C. The law of the Spirit and the law of the Sin, Rom. 8:2.
 - D. The necessary sacrifice for sin, Rom. 8:3
 - E. Righteousness by the Spirit filled believer, Rom. 8:4.

- II. The believer's Life through the Holy Spirit, Rom. 8:5-13.
 - A. A believer's reflective thinking determines what a person is pertaining to, Rom 8:5.
 - B. The results from ones frame of mind contrasted, Rom. 8:6.
 - C. The enmity against God of a frame of mind from the flesh, Rom. 8:7-8.
 - D. The Spirit indwelling the believer, Rom. 8:9.
 - E. The life by the Spirit, Rom. 8:10-11.
 - F. No obligation to live by the flesh, Rom. 8:12.
 - G. Results of living measured by the Flesh and living measured by the Spirit, Rom. 8:13.

Conclusion:

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Romans 7:14-24

14 For we (*I intuitively*) know that the Law is spiritual; but I am of flesh (*carnal*), (*having been*) sold into bondage to (*under the*) sin (*nature*).

¹⁵ For that which I (*under the reign of the Sin Nature*) am doing (*working out*), I (*living resurrection life, alive apart from law*) do not understand (*experientially know*); for I (*under the reign of the Sin Nature*) am not practicing what I (*from the New Nature*) would like to do, but I (*under the reign of the Sin Nature*) am doing the very thing I (*from the New Nature*) hate.

¹⁶ But if I (*under the reign of the Sin Nature*) do the very thing I (*from the New Nature*) do not wish to do, I agree with the Law, *confessing* that it is good.

¹⁷ So now, no longer am I (*living resurrection life, alive apart from law*) the one doing it (*working it out*), but (the) sin (*nature*) which indwells me.

¹⁸ For I (*from the New Nature*) (*intuitively*) know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me (*from the New Nature*), but the doing (*working out*) of the good is not.

¹⁹ For the good that I (*from the New Nature*) wish (*desire*), I (*under the reign of the Sin Nature*) do not do; but I (*under the reign of the Sin Nature*) practice the very evil that I (*from the New Nature*) do not wish (*desire*).

²⁰ But if I (*under the reign of the Sin Nature*) am doing the very thing I (*from the New Nature*) do not wish (*desire*), I (*living resurrection life, alive apart from law,*) am no longer the one doing it (*working it out*), but (the) sin (*nature*) which dwells in me.

²¹ I find then the principle that evil is present in me, the one who (*from the New Nature*) wishes (*desires*) 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 (the) sin (*nature*) which is in my members.

²⁴ Wretched man that I am! Who will set me free from the body of this death?

- NASB used for Royal City Conference
- Important concepts parenthetically brought forward from Romans 6:12, 7:14 and Romans 6:11, 18, & 7:9.
- Paul uses present tense verbs in this context. The historical present is used to express vividness in dramatic narration, where the writer can still picture the events.