



Romans

Cannot do the law – Romans 7:19-23

Review

Summary of Romans 7:15-18

- For what I am doing, I do not understand
- For that which I desire, this I do not practice
- But that which I hate, this I am doing
- What I do not desire, this I do
- I agree with the Law, - - - that the Law is good
- No longer am I the one doing that which I hate
- It is the sinful nature which indwells me that is doing that which I hate
- I know that nothing good (from God) dwells in me, that is in my flesh (the seat of my sin nature)
- For the willing to do good is present in me, but the doing of the good is not present

From previous lesson by Roger



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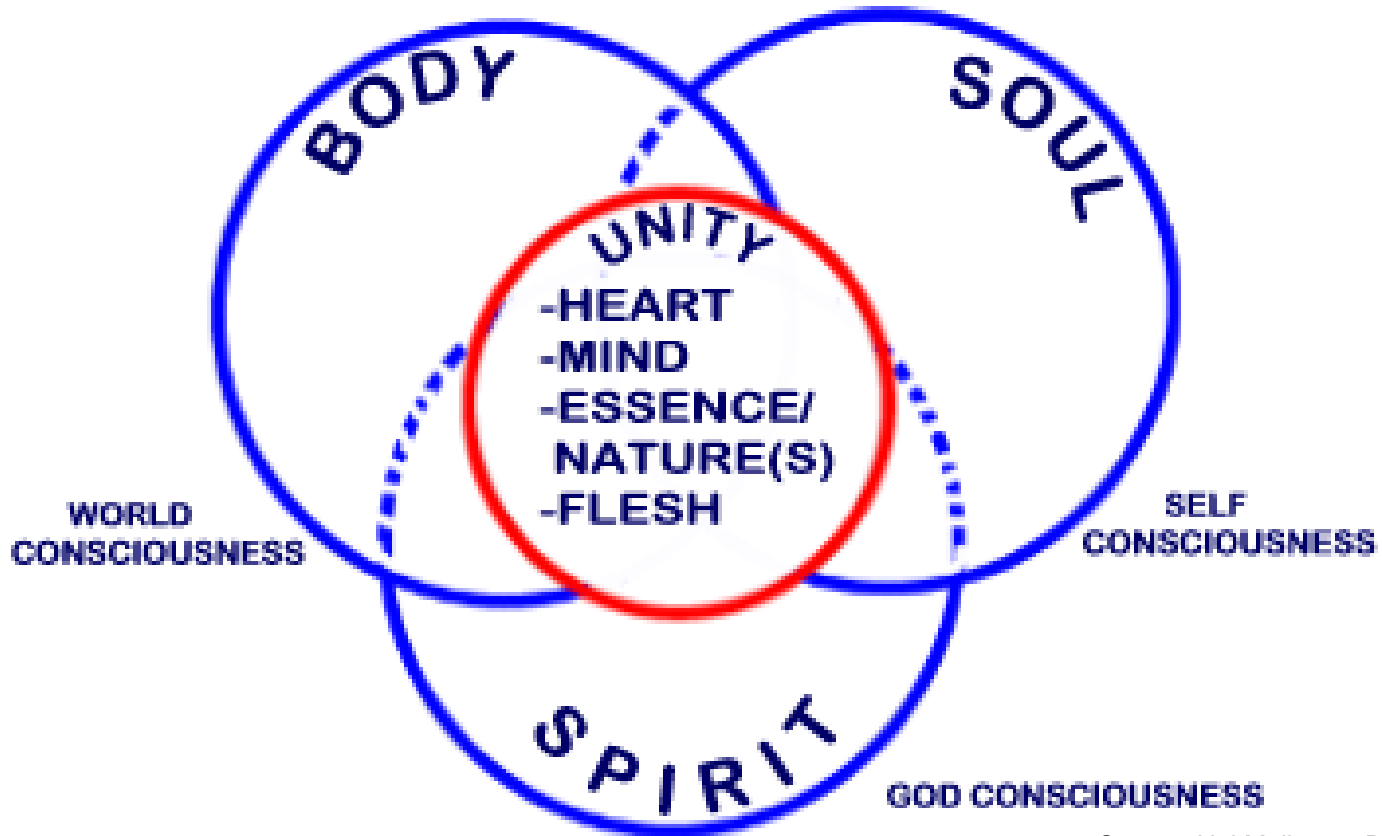
- For the good that I wish (vs 19)
 - Paul sees the morality of the law as good and wants to do it
 - Wish – *thelo* – to will or wish (also used in verse 15)
 - Used seven times 15-21
- I do not do
 - I do/practice not – *prasssoo* – to practice a habit (also used in verse 15)
 - Why is it that Paul cannot do the good that he wants to do?
- Let's look at mans 'will' a part of mans 'soul'!!

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Man: His Creation

MAN "MADE IN THE IMAGE & LIKENESS OF GOD" - GEN 1:26-28



Source: Hal Molloy 29 Dec 2002

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Man: His Creation

6. WHAT IS THE MAKE-UP OF MAN ?

THE OUTWARD MAN (BODY) - GEN 2:7

- GOD FORMED MAN (YATSAR - HEB = “SCULPTED”)
- FORMED HIM FROM MATERIAL (DUST)
- ABODE OF THE SOUL & SPIRIT
- HAS EVERYTHING EXCEPT LIFE
- DECAYS UPON DEATH

THE INWARD MAN (SOUL & SPIRIT) - GEN 2:7

- GOD BREATHED THE BREATH OF “LIVES”
- PHYSICAL
- SOUL (SOULISH)
 - EMOTIONS
 - WILL
 - SENSES
 - INTELLECT
 - REASON
 - CONSCIENCE
- SPIRIT (SPIRITUAL)
- ALLOWS MAN TO RELATE TO GOD
- LIVES FOREVER

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- The believer must operate at any time under either one nature or the other (Galatians 5:16), but can will (*thelō*) to change from abiding by faith in one to abiding by faith in the other. Once abiding in the new nature, the believer's will is influenced so as to will within the character of that new nature, but has the latitude of will to trust in the sin nature, but not without the spiritual consequences. Once abiding in the sin nature, the believer also has the latitude to stop trusting in the sin nature and so to abide by faith in the new nature. This, of course, is the urging of Scripture, and the singular direction of the ministries of the Holy Spirit, to abide in the new nature. There is no ability to remain in some hypothetical position apart from one nature or the other (Galatians 5:17). The believer may not simply will to have some specific attitude or behavioral outcome “on his own”, however desirable that might falsely appear – there is no such place of directly willing outcomes apart from one nature or the other.



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- The believer wills in which nature to abide, but the choice is exclusive (entirely one or the other: Galatians 5:16), and all other choices are within the range of that chosen nature, for as long as the believer abides in that chosen nature. Based on the believer's eternal position in Christ, the only logical course of action is to abide in the new nature, which is in Christ. The motivation of the believer and the ministries of the Holy Spirit are all of grace (Romans 5:21).

Paul will typically convey the believer's position, then present the imperative(s) that are to convey the believer's eternal position into daily condition. Romans 6:11-13, for example, conveys that though the believer could choose to allow the sin nature to reign, the only conclusion that makes any spiritual sense at all, in view of the revealed spiritual facts (verses 1-10), is to choose to reckon oneself dead to the sin nature and alive to God, which is actively placing faith in what God has accomplished in Christ.



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- The believer's will is exercised biblically in his responding by faith to what God has done. Biblical faith is expressed as he reckons himself dead to the sin nature and alive to God (Romans 6:11), walks in Him (Colossians 2:6), walks in the Spirit (Galatians 5:16), and abides in Him (John 15:4).

Elders of Holly Hills Bible Church



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 - Wish – *thelo* – to will or wish (also used in verse 15)
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- I do not do
 - I do/practice – *prasssoo* – to practice a habit (also used in verse 15)
 - Why is it that Paul cannot do the good that he wants to do?
- *But*
 - Alla – strong contrast
- I practice the very evil that I do not wish
 - Evil here is referring to the outward or external expression of the sin nature. Not only having inward struggles but this is talking of an outward manifestation
 - His desire to ‘will’ it into action cannot work but will end up with external evil
 - Because when he is trying to keep the law it is arousing the sin nature in him, therefore outwardly doing the things he does not want to do



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- But if I am doing the very thing I do not wish (vs 20)
 - Reiterates the end of verse 19
- I am no longer the one doing it
 - 'I' in the new nature am not doing it – I am not walking in the Spirit
- But
 - *Alla* – strong contrast
- Sin which dwells in me
 - Because of trying to keep the law, not being able to will it into action the sin nature is aroused and takes over – now walking in the flesh
 - Not walking by faith in God's Word



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- I find then the principle that evil is present in me (vs 21)
 - Because of the inward sin nature there is an external or outward manifestation of it in his life
- The one who wishes to do good
 - He sees the morality of the law as good and wants to do good
- For I joyfully concur with the Law of God in the inner man (vs 22)
 - The law of God is good, he agrees with it and inwardly he wants to do it
- But (vs 23)
 - *Alla* – strong contrast
- I see a different law in the members of my body
 - Different law from the law of God as mentioned above
 - Different law is in the members of his body
 - Law of sin and death
 - His members are neutral



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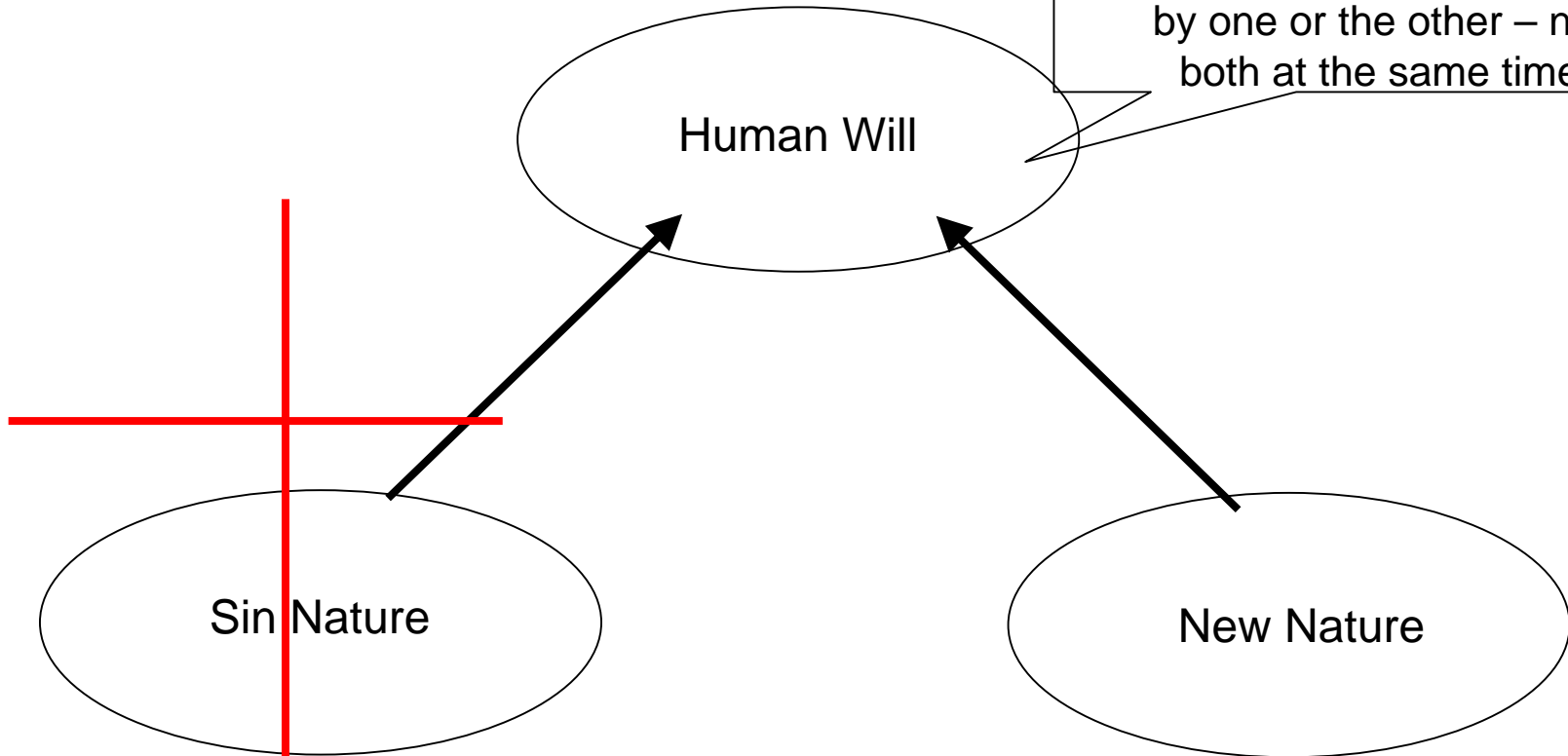
- Waging war against the law of my mind
 - Law of sin and death at war with the law of God which he wants to do
 - In his mind he was wanting to do the good that the law spoke of but there is the law in his members warring against the law of his mind
- Making me a prisoner of the law of sin which is in my members
 - He ends up in bondage to the sin nature and the sin nature outwardly shows itself as evil through his members
- Why was Paul going through this struggle?
 - He saw what was good and was trying to exercise his will in that direction
 - He was trying to make the choice to do good
 - He was not walking by faith - operating in the sin nature under the law
- What is the solution to Paul's struggle?
 - Instead of trying to exercise his will to carry out the law he needs to exercise his will to believe and reckon on the truths laid out in Chapters six, seven and eight
 - The choice is not to do good but to choose to believe and reckon on God's Word
 - Once believing and reckoning on God's Word his will is influenced by the new nature the very life of Christ



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The will is always influenced by one or the other – not both at the same time



By choosing to reckon on God's Word that we are dead to sin and alive to God we are choosing to allow our will to be influenced by the new nature then the Christian life is the life of Christ – abiding and resting in Him – walking in the Spirit