

DELIVERANCE
Part 6f
“Instruments of Deliverance”
(Christ The Deliverer)
Rom. 7:14-25

INTRODUCTION

- I. THE SIN NATURE IS THE NUMBER ONE ENEMY OF MEN.
 - A. The sin nature is termed different names in Scripture.
 1. “Sin” -- cf. Rom. 5:12, 21; 6:11-12; 7:14,17
 2. “Flesh” -- Rom. 8:5; 13:14; Gal. 5:16; Eph. 2:3
 - B. The sin nature entered into the world through Adam. Rom. 5:12
 - C. The sin nature is the source of the majority of evil in the world.
 - D. The sin nature was ruling as a king over all men due to man’s separation from God. Rom. 5:21
 1. “Reign” is the word *basileuo* which is used of “to rule as a king, with the implication of complete authority.” -- Louw-Nida lexicon.
 2. The unsaved man is characterized by the sin nature reigning as a king over him. Eph. 2:3; Cf. Rom. 6:17
- II. LAW WORSENS THE PROBLEM OF THE SIN NATURE RATHER THAN SOLVING IT.
 - A. The Mosaic law revealed the sin nature in the apostle Paul. Rom. 7:7
 1. Paul uses the aorist active indicative form of *ginosko* (to have an experiential knowledge) to indicate how the law revealed the sin nature. Vs. 7
 - a) Paul was unaware of the facts about the sin nature apart from the commandment to “not covet” -- lust (*epithumia*). Cf. Ex. 20:17 (*chamad* -- uncontrolled selfish desire);
 - b) The law increased Paul’s desire to lust. Rom. 7:8
 2. The sin nature took occasion through the commandment to work in Paul all manner of lusts. vs.8
 - a) The word “occasion” is the Greek word *aphromē* which can be translated a jumping off point, or an opportunity. (*απο*, from, and *ορμη*, impetus -- “**The word appears to signify, in general, whatsoever is necessary for the completion or**

accomplishment of any particular purpose." -- Adam Clarke
Commentary

- b) The sin nature through the occasion by the commandment also "deceived" (exapatao -- **to cause someone to convinced to act in a way that is totally contrary to truth**) cf. 2 Co. 11:3 (of Eve); Rom. 16:18 (of false teachers);

B. The Mosaic law provided life to the sin nature. Rom. 7:9

- 1. Paul conducted (zao -- to conduct life -- imp. Act. ind.) his life apart from law.
- 2. The phrase "without the law" is better translated apart from any quality of law (anarthorus use of nomos)
- 3. The verb "revived" is "anazao" which is used in Scripture of "to recover to life". Cf. Lk. 15:24,32 (used of the prodigal son's coming to himself);

C. A different kind of law took Paul captive. Rom. 7:23

- 1. The word for "captive" is aichmalotizo (present act. part.) which is a military term used in Scripture of those who have been overtaken in battle and are led as servants into captivity. Cf. Lk. 21:24 (of Israel being taken captive)
- 2. The place of Paul's captivity is the sin nature. Vs. 23

D. Misery was the result of Paul's failed battle with the sin nature. Vs. 24

- 1. "Wretched" is the word talaiporos :
 - a) Talaiporos notes a "**feeling inwardly or outwardly tormented miserable, wretched, distressed.**" -- Friberg lexicon cf. Rev. 3:17 (of the state of the church at Laodecia)
 - b) "**A heart-rending cry from the depths of despair**" -- Sanday and Headlam.
- 2. Paul wondered who could "rescue" him out from the entanglement of the sin nature (the body of this death).
 - a) The word "rescue" is rhoumai (fut. mid.ind.).
 - b) Paul's answer is "Grace through Jesus Christ our Lord". Vs. 25 cf. 2 Tim. 2:1

III. CHRIST RESCUED BELIEVERS FROM THE POWER OF THE SIN NATURE

A. Believers have been separated from the sin nature.

- 1. Believers have died to the sin nature. Rom. 6:2 cf. Gal. 5:24
- 2. The sin nature has been "destroyed" (katargeo -- **to render inoperable; unplugged**). Rom. 6:6
- 3. The sin nature can no longer "have dominion" (act as a master) over the believer due to the fact of being under grace as a rule of life. Rom. 6:14

- B. The means of separation from the sin nature is identification with Christ.
1. Identification is a result of being baptised into the Body of Christ. Rom. 6:3; 1st Co. 12:13
 2. The identification that the believer was born into the world with changed at salvation.
 - a) The position of the believer in Adam changed at salvation. Rom. 6:6
 - b) The believer is imputed a new position at the Father's right hand. Col. 3:1-2; Eph. 2:5-6
 - c) There is now the potential for Christ to live out in the believer in the place of the believer's new identification. Gal. 2:20
- C. Access into the believer's separation from the sin nature is found in living one's position in Christ. Rom. 8:1
1. The believer in Christ experiences no "condemnation".
 - a) "Condemnation" is katakrima which is used in Scripture "***of as a legal technical term for the result of judging, including both the sentence and its execution condemnation, sentence of doom, punishment.***" -- Friberg lexicon
 - b) All men were condemned when Adam trespassed. Rom. 5:18
 - c) Those who are placed in Christ receives justification. Rom. 5:16; Rom. 8:34
 2. The believer reckons himself to be conducting life in Christ. Rom. 6:11

CONCLUSION