

Romans 7: 7-25

SUBJECT: Living in the
Seventh 7 Romans

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Living in the Seventh of Romans.

A tremendous passage, interpreted in such different ways. A library with
of Charles D. Finney. The experience of a lost man, unrepentant, before
his conversion. The 3rd just by way of illustration: not personal. 2) the
sword of Romans a picture of you, you are lost, damned as going to hell.
of G. C. Hoobler. The picture of the saved man, struggling to
win the power of God in his life.

My persuasion: It is a universal experience, one common
to all mankind. In the case of Paul. In Romans seven,
struggling under the law by hissing to do right, failing.
In Romans eight, under grace, in the power of strength, from which
comes the Holy Spirit living the new way of life.

In the case of us all. Going through this
experience in conversion. Struggling, failing, coming to Jesus.
Going through this experience in the Christian life. Battling,
struggling, trying to do it ourselves. Defeated, coming to Jesus.

The universal experience: Rom. 7:21

Saved manhood
old ^{with the new} before to a new dispensation.
civilized, ^{the heart of} before the missionary comes.
learned, unlearned
high-church man, low-churchman, no churchman
The generations, true, have been across the centuries. Human family
separated by geographical lines, speech, modes of living, cultures, but
all meet here on a common plane, under common dominion.

For however the outside, we can never get away from
ourselves, the man inside. And that man is weighted down.
(as seen) Christiana Rossetti.

As long as we live in this house of clay, the two spirits that war against each other. Rom. 7: 23, 25, 18.

The bringing a Christian is no dismissal from this conflict.

(a) The preacher to the children, "A lamb's heart in flesh, a pig's heart." No, he is wrong. Should have said: "A lamb's heart alongside the pig's heart." And thus two war. The pig, in the mind, the lamb stays out.

Some Christian people, because they do not break into frequent outbursts of overt, sinful demonstrations, therefore think they are no longer sinners - holy, removed, sanctified. "Not as they were are." But the body of flesh still there - never fully measure up.

(a) F. B. Meyer, "God Almighty: what?"

(b) Poems of Henry Wain.

The conflict continues so long as we live in "the body of death."

The war of passion, youth

" " " pride, self-righteousness

" " " age, littleness, selfishness, cynicism.

The struggle in the night time, daytime. Word, prayer

" " " soul, deepest recesses of the heart.

And finally the agonizing way of Paul in Rom. 7: 24.

Within my earthly temple thro' a crowd
There's one of us that's humble on that's proud,
" " that's broken-hearted for his sin,
" " " unrepentant sinner and sinner;
" " " love's his neighbor as himself
Are one that cares for neighbor but fame & pay.
From much corroding care I would be free
If I could once determine which is me.

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Oliver Wendell Holmes said that when
two people are talking, there are in reality
six persons involved.

1. there is you as I think you are, and I as you
think I am.

2. there is you as you think you are, and I as I
think I am.

3. finally, there are two more: each of us as
we really are.

We ought to be able to admit to
ourselves that we are sinful and
weak. As the little boy said to them
he looked at the drawings in his big
brother's physiology book: "These
things ain't very pretty, but I
guess they are all inside us."