

Romans 7 (Conrad Bowman) (July 16, 2008)

We're going to start in Romans 7 with verse 12. Ok, let's have a word or prayer before we start.

Father we thank You for the time You give us, and we thank You Father for the presence of the Spirit, who's here in each one of us; He drew us here, and prepares us; he lead us through the Word; we just pray Father we be attentive and open to what He says to each one of us. We thank You Father for this place; this opportunity to study together and to grow in appreciation and in step with what You're doing here; and we thank You in Christ's name, because He paid for it every bit. Amen.

Did you come in with questions tonight? We went out with questions last week. So I thought they were still hanging around. But let's start, and we'll dig them up again.

In Romans 7, Paul is talking about – first he's talking about the purpose by which the Law came; so that sin could be identified. And, which simply meant, that the Law was the converse description and definition of what sin is. When God gave the Law, He gave the Law and it defined what was sinful. So when you took all the Law together and you took all the sinful things that it defined, you have a pretty good portrait drawn of what sin was; and that's what Paul's argument is. So he says, don't be confused now. The Law is holy; and what does holy mean? We talked about it before. *Hagias. Hagias.* What does it mean?

Phil Richman. Set apart.

Conrad Bowman. Set apart. The Law is holy. It's set apart. It establishes some limits and boundaries. It establishes what is God's, and what is not God's. What is pleasing to God, and what is not pleasing to God. So, there was a divine purpose for which the Law was given. It was given in order that sin might be recognized as sin. You wouldn't have to doubt it. You wouldn't have to be concerned about having to identify sin. You could take the Law and the Law would tell you – give you a picture of what sin was. So the Law entered that man might have a measuring rod by which to identify sin; so you would know what it was. So in 7:12 and 13, we read:

12. So then, the Law is holy, and the commandment is holy, righteous and good.

13. Did that which is good, then, become death to me?

That's what Paul is asking? His question is, if the Law was holy, righteous and good, did the Law become death to me? Absolutely not. By no means. *Mae genoito*. It did not become death to me. But in order that sin might be recognized as sin, it produced death in me through what was good. In other words, the Law being good, produced death in him. What does that mean? It means that sin which lived in Paul needed to be recognized as sin by Paul. So the Law was given. So Paul could measure that which was inside of him to see whether it was sinful or not, and the Law defined it. So when he saw that it was really sinful, then something had to give, because that was unacceptable to God. So something died. Now I'm going to ask you a question. Did the Law die?

Evelyn Wamble. No.

Conrad Bowman. The Law was holy, righteous and good. So what died?

Evelyn Wamble. We did.

Conrad Bowman. We did. We died to the Law. Evelyn has done her homework; and she's got this one nailed down, Buddy. She died. The Law lived, but she died. What did she die to? She died to the Law – one; and she died to sin. Now what does that mean to be dead to sin? It means that sin doesn't have a claim against you. Sin is like a traffic cop. It's like a highway patrolman. As long as you're alive, that highway patrolman has a claim. He can stop you, cuff you, put you in his car, and take you to jail. And he can extract a penalty from you for that, if you break the law. Well, he died to the law. And you died to sin. So being dead – there's nobody to arrest. To the law, you're dead. To sin, you're dead. It means that sin can't touch the new creation you that's reborn in Christ. When you accepted Him as your personal Savior, then you became – what's the term for it? Born again. And to be reborn means to have regenerated within you a human spirit; that the Holy Spirit of God communicates with. He builds inside of you an awareness of what that Law is. When you get the whole Law rebuilt in you and you know what He's doing – He's building that, you also have an image of what sin is. So you recognize it. But it does not control you, and it cannot bring you down; because Christ paid the price fully for it. Everything that the Law would do for you or to you, Christ paid. He satisfied it. So the Law then is not effectual any longer, as far as you're concerned. It can't condemn you. It can't make a claim against you. You're freed from the Law. Now, let's read the rest of the chapter and see the way Paul treats that. Romans 7, beginning in verse 12.

12. So then, the Law is holy [set apart], and the commandment is set apart and righteous and good.

13. Therefore did that which is good [the Law], become a cause of death to me? May it never be! Rather it was sin [that became a cause of death in me. It was sin] in order that it might be shown to be sin by effecting [or causing] my death through that which is good, that through the commandment sin might become utterly sinful.

Is that still confusing? A little bit, isn't it? It's the language that we're unfamiliar with. Read it slowly and let it take it apart. It'll take itself apart.

Rather it was sin that became a cause of death to me. Now remember, the Law is like a coin. On this side is the "Law". On this side it says "sin." Just like a silver dollar. On this side it says the Law. On this side it says sin. One and the same thing; so, in order that it might be shown to be sin by effecting my death. Now Christ died according to the Law. He satisfied all of the requirements of the Law. So in other words, He satisfied every element in the character of sin that demanded God's judgment. Remember the Father had issued an edict; that the wages of sin is death. Ok. And that His justice rested on that edict. So the wages of sin had to be paid in order for God the Father to be satisfied in His judgment of sin. So when Christ paid the price, He paid the price in every element of the Law that had to be satisfied according to the Father's sense of justice, which was complete. Now that's what Paul is addressing in that verse – verse 13. Sin caused His death; or the Law. Sin and Law is interchangeable.

In order that it might be shown to be sin by causing my death through that which is good.

Which is the Law. The Law was good, and it defined sin.

That through the commandment, sin might become seen or known to be utterly sinful.

So, through following the Law, and following what the Law did, you saw or discovered that sin and Law was the same thing. Two sides of the same coin. One's the definition. One's the word. The definition was the Law; what it defined was sin. Ok. Question?

Verse 14.

14. For we know that the Law is spiritual ...

Now he's getting to the crux of the matter. The Law is a spiritual law. It applies to things in the realm of the spirit.

But I [Paul says] am of the flesh [I'm physical], sold unto bondage [or into bondage] to the sin.

And there's a "the" in front of sin that time; sold unto bondage to "the Sin." And it's talking about the nature of sin. Sin as it's defined by the Law. The "Sin" within each one of us. The Law is a spiritual law, qualifying us for a relationship with a spiritual God.

But I [Paul says] am walking in flesh ...

I'm a physical man. So,

I'm of flesh sold into bondage to the sin.

Verse 15.

15. For that which I am doing ...

Here's his example. Here's why he knows this.

... for I don't understand what I'm doing; I'm not practicing what I would like to do; I'm doing the very things I hate.

Does this sound like your life a lot of times? Yes. The things you know to be doing, you don't do them. The things you hate, you're constantly doing them. Ok And that's what Paul is saying. That which I am doing, I don't understand. I'm not practicing what I would like to do, but I'm doing the very things that I hate.

16. But [contrast; but] if I do the very thing I do not wish to do ...

And I do. That's a first class condition. "If" and it's true.

16. If I do the very thing I do not wish to do [and that's what I'm doing], I agree with the Law, I confess [I agree] that the Law is good.

17. So now, no longer am I the one doing it, but [sin is doing those things] sin which indwells me.

Now here's what that's talking about. I don't want you to forget it, or misunderstand it.

Conrad draws depiction on the Board.

Within you is that old nature that you got from Adam. Ok. When Adam sinned and he died spiritually and he took on this nature within him. And that nature within him has four different characteristic areas. It has an area of strength. From an area of strength, from an old nature within, there are some things that you do that are recognized as human good. Your sense of philanthropy. Your gentleness. Your willingness to help your neighbor. Your energy. The work you expend in order to get ahead. Your creativity. All of those things are in the area of human good, and they drive you in your life; and there're recognized by people as beneficial. Ok. You work hard to develop talent; and to develop skills in the job you work on that serves people. Those are the areas of strength.

Now you have areas of weakness also. You don't cheat your neighbor, but you don't pay all the taxes you need to. You don't drive a 100 miles per hour, but you will drive 75 in a school zone if you need to. True? That's true. Little things that we're willing to overlook because they give us an advantage during the day; and nobody is really paying any attention, so we do them anyway. Some people will even go so far as to pocket the boss's money. Now you don't do that. You might take a few paper clips home, and maybe a ...

Evelyn Wamble. Stamp. [Laughter].

Conrad Bowman. Stamp. Stamps. [Laughter]. God bless you. I could pick on you – you bail me out every time. You know, a little light-fingered stuff. Those are areas of human weakness. You have a bad temper. Ok. You have an intolerance of small children. You have an intolerance of large children. [Laughter]. Of adult children who come back home. You know, it just doesn't stop. You have areas of weakness in your life that you have to deal with. See. I'm lazy. I just don't like to get up in the morning. I don't like to go to bed at night. You know, I watch too much television.

Gentleman. Why are you picking on me? [Laughter].

Tom Douthit. [Comment – inaudible].

Conrad Bowman. See, we all have our areas of weakness, and they fall in here too. We've got human strengths; we have human weaknesses.

And then, this one up here [Evil], we hide that one. We have times when we want to turn that old sin nature loose and just let it do whatever it wants to do. You know, and we refer that as the Mardi Gras syndrome. [Laughter]. And I've talked about that before. It's Mardi Gras, you know, and you meet a guy walking down the street and he's got a coat on; and you think, what a respectful gentleman, and he opens his coat, and that's all he's got on. Those sorts of things.

Then this one down here [Piety] is the one that plagues, and it's a sense of piety. If I just do certain things, God will just shine on me and my life will be blessed; and I can live in God's favor for a long, long time. I can obligate God by my work; my effort; by the things that I do; by what I'm willing to give up. And air of piety, and a false piteousness.

Those four areas make up that old Adamic nature. It's all human good. The best of it is human good. But understand, the entire output of this area of our life – of all of those four areas, is a negative righteousness. It does not accrue to righteousness in our life. It doesn't. So therefore,

He who knew no sin, was made to be sin for us, in order that we might be made to be the righteousness of God in Him. [2nd Corinthians 5:21].

See. So to the Corinthians, Paul gave them that answer. Christ who did not know sin – which means He never broke the Law He was born under – became sin. He became the whole Law, and then it killed Him. They took Him outside the camp and crucified Him. Now look at that exchange, because He who knew no sin was made to be sin. He didn't just pay for sin. He didn't just bare sin. He became sin. The very thing that God hated, in order that we might become the very thing that God treasures most. Righteousness in Him. So, that old nature, when we accept Christ as our personal Redeemer, that old nature is put under the control of the Holy Spirit who sets up residence in us; and He handles that old nature, and all that that old nature drove us to do is replaced by the Lord Jesus Christ; and He becomes our standard. Ok. He becomes the Law to us. He is now our Law. So when people talk about the Law of Christ, they're talking about His life. His life, which is our standard. When the Law is applied to the believer in this age on this side of Pentecost, the Law means the life of Christ. Not the life that He lived on His way to the cross, but the life that He lives now from His ascended position at

the Father's right hand. And He pours that life from heaven right in the Spirit to us; and it spreads from us to the world around us. Now, when Paul says,

14. we know that the Law is spiritual but I'm of flesh, I'm physical, sold under bondage to sin,

it's talking about that old sin nature, and our being sold to it.

15. For that which I'm doing, I don't understand those things for I'm am not practicing – *prasso* – practicing what I would like to do, but I'm doing the things I hate.

16. If I do the very thing I wish not to do, and I am, I agree with the Law, confessing that it is good.

17. So now, no longer am I the one doing those things, but sin which indwells me, the physical man.

18. For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.

Ok. So he says it's not me that is going to do it.

21. I find the principle that evil is present in me, the one who wishes to do good.

And that evil is the evil of the Adamic nature. It lives in him. Ok. As long as he's connected to the flesh, and the body has not been redeemed, then he's got to deal with the presence of sin within him, even though he died to it in Christ. So the evil is there and it lives in him; and it works its work within him; and works it out of him; even though it cannot touch the new creation man that he became when he was reborn. Now that sounds confusing even to me. But, does it make sense to you? Ok. That when you trust Christ as your personal Savior, and regeneration happened to you, a new creation you was born within you; and that person is not subject to sin or Law. It's only subject to the law of Christ which is His character. And His character is what it responds to. Anything else is lost to it. It doesn't know anything else but the love of Christ, the love of the Father, and obedience. Everything else is a walking lie. That's what he says over in 1st John. In 1st John he says, if I say I'm light, or walking in light and I walk in darkness, I'm lying. I'm not doing the truth. Because the truth is, I am light, and I can't

walk in darkness. I can only appear to walk in darkness. Because the new creation me brings light wherever it goes.

Mike Donaldson. Are you still doing the things that you don't want to do?

Conrad Bowman. If I am doing them, yes. Yes. If I'm the one doing them, yes sir. I'm doing the things I don't want to do. I can say that on a daily basis. I don't have to go to anybody else for an example, or any other day but today. If I'm doing them, and I'm generating them for my purposes, then absolutely I'm doing those very things I hate. I have to arrest that somewhere. Which is why, when my mind comes to rest, I want it to come to rest solidly on the Lord I serve. That's where I want it to come to rest. You know, when it says, what sort of things are good; what sort of things are lovely; what sort of things are pure. Set your mind on these things, and that's exactly what it's talking about. When your mind comes to rest, let it come to rest on things that God has declared to be good in His Word; and that keeps your mind centered on things that promote His good.

Mike Donaldson. It sounds like we're still having this battle.

Conrad Bowman. We are. We are. Don't you?

Mike Donaldson. Yeah. Well, there it is.

Conrad Bowman. Welcome aboard, bro. There's not one person in this room that's not having that battle. We need to know though, that God has made a provision for a place for each one of us; and that place is a place where that new creation you can escape; it can find sanctuary; and it's in the union you have with Christ. It's the new creation you that's in union with Christ. Now one day, Christ Himself is going to return, and He's going to redeem the physical bodies we walk in, and change those into the spiritual bodies He wants us to have; and He will have redeemed the whole unit and taken us to be where He is; and we won't have that battle. And that's when it's going to happen. But until then, we have that battle that goes on every day, and it does not ever, ever shut down. That enemy we fight is so confoundedly true. He knows exactly what appeals to me and my flesh. Ok. So where do I find my escape? I find my escape here – in the Word. I take it on and I find out what pleases Him; and I find out what pleases the Father. And I do it by good associations; and that's why we get together. Ok. Because we hold one another accountable, as good stewards of God's family. We hold one another accountable. You know. And you mother me,

and I father you. And Tom is responsible for us all. [Laughter]. That'll keep him up at night. Right. And that's a huge job, but that's right.

Lady. You mentioned that thought. I should mention, but it's either in the Bible or Shakespeare. ... [Inaudible] ... And yet, our thoughts are so important. So often, what we think about is what we end up doing.

Conrad Bowman. Yes.

Lady. From our associations. Good associations.

Conrad Bowman. That's right. That's right. Your self – psychologically we call it self-talk. What we say about ourselves, we eventually become. You know. If is say, I just don't like this? Eventually you won't like it, whether it's asparagus or blue suede shoes, it doesn't matter. Beth?

Beth Davis. I think it's a control issue, you know. To do what I want to do, I'm controlling. But I've been talking to you about this [inaudible], but then would control you ...

Conrad Bowman. That's true.

Beth Davis. I wish I were stronger.

Conrad Bowman. That's true. It's a – yeah. Or that you were weaker. Yes.

Tom Douthit. [Inaudible] ... this whole thing. It means that people have to walk in brokenness. Because you've got this old person that's going to keep showing himself, and if every time that happens, when I'm doing the very things I hate, but I'm saying, I'm not living who I really am. So there's this imposter – this illegitimate ruler that I don't have to obey, keeps pushing through; and so I've got to rid this place of brokenness or repentance where I just, you know, let those things serve as a thermostat to turn my heart back to God and depend on His Spirit. But, I had my old pride where this lady was giving me some help last week and somebody told her that we needed to get something out of the gym and part of it was mine; and she came to me and said, they tell me that you need to take this home; and I was a little bristly; and I said, I need to take something home? [Laughter]. You know what, I just – thumped your spirit. It's just like the very thing that you hate you do, and it's just like a thermostat continually watching this room to say, we want to keep it at this certain place. So the Spirit

becomes like a thermostat that watches our mind; and it ... [inaudible] ... brokenness or repentance.

Conrad Bowman. It's hard to do. It's very hard to do, because the first thing you have to do is give up on all your strengths. You have to recognize that your strengths are the bulwarks against your doing that. You don't want to admit your weaknesses. You want to live in your strengths. Norm?

Norma Bowman. I believe we have a question here.

Conrad Bowman. Sarah?

Sarah Evans. I'm just not dead yet. [Laughter].

Conrad Bowman. Ok.

Sarah Evans. What body parts does this new person have? I mean, is the conscience of Christ ... [inaudible]. What is it, you know? Are you retraining at all the old person that is ...?

Conrad Bowman. The old person, the old person ...

Sarah Evans. You're not retraining it?

Conrad Bowman. ... Yeah. The old person cannot be retrained. The old person.

Sarah Evans. So when you're calling on your Scriptures, and you're calling on – I should really be offended about this. Who's talking? Or what's talking? Is there a mind to the new person? There's a whole another mind with all the body parts? Well I don't mean literally but ...

Conrad Bowman. Well, alright. There's a – there's a new creation you. That was last chapter. That was Romans 6.

Sarah Evans. I should have been here the three months.

Conrad Bowman. Yeah. Yeah. But that's Ok. That's Ok. We're going to get there. And Romans 6 and Galatians 6 kind of identifies that new creation. See, in Galatians 6, Paul says to the Galatians, who are wrestling with Law – and in Galatians, the Judaizers are trying to get the Christians to be circumcised so that they would look like old Jews. And Paul says, listen, after going through the

whole letter of Galatians, he says, listen: Neither circumcision is anything, nor uncircumcision. Whether you're circumcised or not doesn't matter. You've got to get your eyes off of that. But a new creation. That's the next words. Neither circumcision nor uncircumcision mean anything, but a new creation. And as many as live by this rule – the rule that there's a new creature, a new creation that has been born in Christ and salvation, blessings on them and on the Israel of God. So he said, you who are, a new order of being who has come to the earth that has never been seen before. Romans 6 says: Don't you know as many as others that are baptized have been baptized into Christ – that's what we've been baptized to. And just as Christ was raised from the dead, so too have we been raised to newness of life. That's that new creation. So, we are a different order of being than was seen, up until that very moment in Romans 6. That's when it was explained. So what happened, is Christ – was crucified; went into the grave; and when He came out of the grave, He brought all the Old Testament saints with Him and He took them to heaven, when He ascended on day 40. And then Pentecost came, and all at once this new creation was formed. Because in the upper room on Pentecost, the Holy Spirit came down from Christ who had ascended and indwelled every one of those. And the Church was born in 120 Galileans in that upper room. And they were the first people ever who had the Holy Spirit set up shop within them. So now here's man, with this old body in flesh, but now with the Holy Spirit of God in him as His temple. The temple was opened up and the veil was rent, but these believers had the Spirit of God within them. They began to preach; and three thousand were added to them; and then five thousand were added to them; and they began to spread; and we are the result of that spread. Are we new creatures? Yes. Do we have a new heart? Yeah, we have a heart – Christ. We have the mind of Christ, he's told us. Ephesians is the letter of everything we have available to us because of our relationship to Christ. Our standing with Christ. Our union with Him. Because we are the first people ever in the entire history of the universe to have ever been joined to God. That's remarkable. No wonder we have a hard time understanding that. That you have been joined to God. The only thing that's left to experience is for Him to take the body and present it to the Father in heaven and have all the mortal limitations and imperfections fall away. Ok. We'll never be tired again. We'll never be bored again. We'll never get tired of just singing God's praises forever; and eons and eons; and that will satisfy us in the most remarkable way, and we can't imagine that.

John Young. So that's when the position – our position matches our condition?

Conrad Bowman. That's right. Right now, our condition falls short of our position. Our position is joined to Him. Our condition is joined to one another, and all of our imperfections. At some point, when Christ returns at the Rapture and takes us to be with Him, the dead in Christ will rise first; and then we who are alive will be caught up together with them. Mortality will be caught up in immortality. We will not all die, but we all will be changed in the perfection that Christ is; and we'll have the same body that He has; and we'll leave that which is flawed all behind. So yes, we have the mind of Christ within us. We also have that human organ inside that is spoken of this way. The *King James* uses the word "heart" literally. And the word "*kardia*" for heart means all the upper organs – the center of a man's thought process. The heart is deceitful above all things, and desperately wicked. Who could know it? That's what it's talking about. So yes, we have this mind within us, this heart within us, that we cannot trust. It thinks things we don't want thought. It conceives of plans we don't want enacted. Ok. It takes us in directions following ambitions we don't want anybody to know we have. That's the heart of man. Ok. So what do we do? We exchange our mind, it says, let this mind be in you that's in Christ Jesus. Transform that mind into His, and let it be – how do we do that? It's through exercise and discipline; and taking in the Word; and dependence on the Spirit; and prayer; and prayer; and prayer; and prayer; and fellowship with your brothers and with your sisters; and listening to good teaching and a good approach to the Word, so you take it in, in understandable gulps; and it all flows together into a growing whole just like a curd in a 1500 gallon bucket of milk. Ok. Bill?

Bill Moore. Is this where 1st John may come in once you discover that you're doing what you don't want to do?

Conrad Bowman. Sure.

Bill Moore. First John 1.

Conrad Bowman. First John 1.

Bill Moore. And that ties into a humble – humility.

Conrad Bowman. Sure. But listen to this 1st John 1:9. Because not only does it make you humble, it magnifies the greatness of God. First John 1:9 says, if we confess our sins, He's faithful and just to forgive our sins. If we confess our sins – is a, "if" is a third class condition. Maybe we will confess them, and maybe we won't. It recognizes that we are fickle. That's third class, which is what the first

part of that is. He is faithful and just is not third class. It's first class. Read it this way.

If we confess our sins, and maybe you will and maybe you won't; nonetheless He is faithful to forgive those sins, and keep on cleansing you from all unrighteousness.

It doesn't depend on your confession to get the cleansing. His cleansing is done anyway. It depends on your confession to experience your standing. Your standing is clean, but your experience is not. You're acting like you're not forgiven when in fact you are. That's 1st John. See how big He is. When did He forgive you, anyway? When did He cleanse you? After you acknowledged Him and came charging to Him; begging and pleading? No sir. He died for you while we were yet sinners – He died for us. The price was paid and your cleansing was effected before you ever, ever knew anything about your standing. That's God's greatness. Mercy. That's His mercy, that's based on His love for you and His mercy. He didn't wait for you to come to Him. He paid for it all and did it all before you ever gave Him one single thought. See there? Our doubt cuts us off from all the blessing that He's provided.

Betijean Kennerly. So that when we finally get to 1st Corinthians, 2nd Corinthians, He says, I can do all things through Christ.

Conrad Bowman. Through Christ. Strengthens me. It build's me.

Betijean Kennerly. That's it.

Conrad Bowman. That's it. I can do all things. You know. Now why does He say – the natural man perceiveth not the things of God. Soulish man. Soulish man. The word there is "soulish." The soulish man perceiveth not the things of God; neither can he know them, because they are spiritually discerned. The natural man discerneth all things. Is there anything you're not equipped to judge? And discerned? Nothing. Nothing. All you need to know is God's standard. Now what is His standard? Is His standard the Law? No. His standard is the life of the Lord Jesus Christ. For us. The standard for David was the Law. The standard for Moses was the Law. The jumping off point for Moses was Jordon. The standard for you is the life of the Lord Jesus Christ. By Moses came the Law. Grace and truth came by Jesus Christ. You see; and you live in an era when grace and truth are the goal standards of being related to God the Father. Now if you want something to thank God for, thank God that you were born on this side of

Pentecost. Ok. Thank God, and then consider why He set the bar so high, and makes so many demands on us. If He's deposited in you the Holy Spirit Himself and set a brand new nature in you, and given you His mind, no wonder He sets the bar so high.

Lady. His standards are high in everything.

Conrad Bowman. Yep. That's right.

Betijean Kennerly. Well it says, if any man be in Christ, he's a new creature.

Conrad Bowman. He's a new creature. That's the word. There it is. It's there. See, we've gone through all the Pauline epistles. By the way, Sarah. We have recorded – we've got about a hundred lessons recorded in the Pauline epistles, if you want to take something home. Alright. Now, Yeah. Phil says, if you have trouble sleeping, just take some of these home.

Alright. Verse 19. I want to go to the end of this thing. Verse 19.

19. For the good that I wish, I do not do, but I practice the very evil that I do not wish.

And that's Paul, the man, with full knowledge. That's where I am, right there.

20. But if I am doing the very thing I don't wish to do, I am no longer the one doing it, but sin which dwells in me.

21. I find then the principle that evil is present in me, the one who wishes 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 ...

You see, in the inner man, he confers with the law of God and concurs on it. In the members of his body, his body – physical body – is taking him down the road to ruin.

23. 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 sin which is in my members.

24. Wretched man that I am! Who then is going to set me free from this body of death?

25. Thanks be to God through Jesus Christ our Lord!

That's the end of the statement.

25. ... So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

And that's Paul's experience.

1. There is therefore now no condemnation for those who are in Christ Jesus.

The price has been paid. The debt's canceled. There's no claim that the Law has. You're not being condemned. You're freed from the Law. Ok. You're free to walk. Just let the mind of Christ that's within you, and the mind of Christ that's pouring through you, direct your thoughts and your path. Questions?

Evelyn Wamble. Paul is speaking from experience, isn't he? The whole time.

Conrad Bowman. Current. Current experience. Yes ma'am, he sure is. And he's speaking from his experience and each one of ours. And we could say exactly the same things.

Betijean Kennerly. And he said, reckon yourself to be dead.

Conrad Bowman. That's right. That's coming. See, what does that word "reckon" mean? It means declare yourself to be dead. Rethink it, and declare yourself to be dead to sin.

Evelyn Wamble. Count on it.

Conrad Bowman. That's right. Count on it. You were going to say something? No sir? Ok.

Yeah. Reckon means to make a declaration. So you have to declare yourself – often. Often, and that's the action item that brings you back to reality. When you find yourself out on a limb, and thinking some things that are absolutely

inexcusable in your life, and you're wrestling with those things, reckon yourself to be dead to it. You have to declare that you're dead to that. That that cannot be a part of you, because you're a part of Christ; and He does not do those things. That's not His experience. It cannot be yours. So it's got to be sin, and you're dead to sin. That declaration is your taking your feet and moving them onto the ground of peace – where you really are with God. That's your standing. Your standing is on the ground of peace. Ok. Your sanctuary. That's your refuge, where you find rest.

Thank You Father for the time You give us; and just leave us from this place tonight filled with a mind of Christ; with the Word that comforts us; with a sense of His presence, and the motivation of the Spirit within. Just follow His footsteps wherever He's working, and point to the Son who paid for it all. We thank You, in His name, for His sake. Amen.

Thank you so very much.