

***Living The Christian Life Series:
Lesson 30: Putting The Text Into Context***

By

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Series Text: Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

Applicational Texts: James 1:22 *Be ye doers of the word and not hearers only, deceiving your own selves.*

Introduction:

The objective of our series titled, “Living The Christian Life” has been that we might graduate from our dependency upon I John 1:9 *“If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”* and develop a greater resistance to sin as is instructed in James 1:16, *“Do not err my beloved brethren.”* There was no punctuation in Koine’ Greek, the original language of the New Testament. The language was so specific, the grammar expressed what punctuation is intended to express. The grammatical translation of James 1:16 is, *“Stop Being Seduced!*

So, our objective is to stop being seduced instead of having to come back and confess our seduction as provided in I John 1:9. We should escape the sin while it is still in the temptation stage as stated in I Corinthians 10:13, *“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”*

In this study we have attempted to identify the biblical techniques for enabling us to resist. We have explored “Developing the Spirit Controlled Life,” Developing Spiritual Maturity, Developing the Faith/Rest Life, and Developing Faithful Stewardship.

We have identified the various spheres of our spiritual development as instructed by Peter in II Peter 1:1-8, “In the sphere of FAITH fully develop the sphere of VIRTUE, in the sphere of virtue full develop the sphere of KNOWLEDGE, in the sphere of knowledge fully develop the sphere of SELF-CONTROL; in the sphere of self-control full develop the sphere of CONTENTMENT; in the sphere of contentment we are to fully develop GODLINESS; in the sphere of godliness we are to fully develop the sphere of

BROTHERLY-KINDNESS; and in the sphere of brotherly-kindness we are to fully develop the sphere of **SELF-SACRIFICIAL-LOVE**.

SELF SACRIFICIAL LOVE is the objective as we saw in our study last time – Love God and Love One Another. If love is the objective then Grace is the manifestation of it. So we have studied the doctrine of “Gracing Others” as a manifestation of genuine love for God and love for others. This is not speaking of an emotional experiential expression for them but a genuine expression of grace- assuming all the responsibility and expense of maintaining a relationship with them.

In this study we have reviewed all the mechanics for “Living the Christian Life” effectively. So we will conclude our study by focusing on the will. Because, in the end, it comes down to the choices we make with our free-will.

Romans 7:14-25

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

A War of The Laws:

“...another law in my members, warring against the Law my mind...”

This study passage helps us to better understand why we do the things we do. This understanding enables us to deal more effectively with the war that is going on within us. The Law of God is a reference to the Indwelling of the Holy Spirit and The Law of our members refers to the Old Sin Nature.

A. The Law is Spiritual But Man Is Influenced By The Old Sin Nature: (V.14)

"For we know that the law is spiritual; but I am carnal, sold under sin."

"For we know" (oidamen) = to know with understanding.

"spiritual" (pneumatikos) = pertaining to the spirit rather than the body.

"I am" - present tense (**eimi**) = keep on being

"carnal" (**sarkinos**) = subject to the propensity of the flesh.

"sold" (**pepramenos**) = having been sold as a slave.

"under" (**hupo**) = under ownership of

"the sin" = the O.S.N. <This is a perfect passive participle.>

Perfect Tense = Having been sold in the past with the results continuing through present time.

Passive Voice = This was apart from his volition - it was the result of Adam's sin.

Participle = This is a matter of principle.

Expanded translation of verse 14: *For we know, with understanding, that the law pertains to the spiritual. But as for myself, I am fleshly [being influenced by the old nature], sold in the past and continue under the influence of the sinful nature.*

* It is important to note that the reason the result of having been sold as a slave to the O.S.N. continues through the present is because we are still in the flesh (**carnal.-sarkinos**) = subject to the propensity of the flesh.

Then Paul explains how this works.

B. The Realty of The Failure of Good Intentions: (V.15)

In Romans 7:15 the Apostle Paul said: *"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."*

Have you ever been in that situation? It takes more than desire to be effective in Living the Christian Life. Paul had desire! But in spite of his desire he acknowledged failure from time to time. We must understand both the cause, and the solution, to our undesirable conduct to transform our desire into appropriate behavior. Paul discovered the cause and the solution to our failures and relates that discovery in this passage. But to properly understand this passage we will need to get into the original language, Koine' Greek.

The English word **"do"** is found three times in this verse. However, there are three different Greek words which are used in the Greek text. The 'King James' translators translated all three words with the English word **"do"**. The three Greek words are:

1. **Katergadzomai**
2. **Prasso**
3. **Poioh**

With that in mind let's examine this verse in detail.

"For that which I do"

Here the word "**do**" is translated from the Greek word '**katergadzomai**'. It means, '**something on the inside working its way to the outside.**'

A literal translation would be: "**For that which is on the inside of me and keeps working its way to the outside...**"

"I allow not"

The phrase "**I allow not**" is translated from the Greek word '**ginosko**' which means "**to understand.**" in this statement it is used with the negative, '**ouk.**' So Paul said, "**there is something on the inside of me which keeps working its way to the outside that I don't understand.**"

The Greek word '**ginosko**' is in the present tense. The use of the present tense in the Greek indicates that this continues to happen.

Then, Paul goes on to say:

"for what I would"

The word "**would**" is translated from the Greek word, '**thelo.**' It means, to purpose (...**for what I purpose....**).

"that do I not"

This time the word, "**do**" is translated from the Greek word, '**prasso,**' from which we get our English word, 'practice'. Paul used it with the negative and so it should be translated....'**that I do not practice.**'

"but what I hate"

The word, "**hate**" is translated from the Greek word '**miso.**' This word should not be confused with our use of the English word, 'hate'. We use the word with regard to feelings or emotion. The Greek word means, "**to disregard the claims of a person or thing.**" God is said to have loved Jacob and hated Esau. That had nothing to do with feelings or emotion. God simply recognized the claims of Jacob, who had appropriated God's grace through personal faith. At the same time, God refused to recognize any claim of Esau because of Esau's refusal to appropriate God's grace through personal faith.

Paul's use of the word here in our text is in regard to those temptations which Paul purposed to disregard as having any claim upon his life or actions.

"that do I"

The word, "**do**" this time is from the Greek word, '**poio.**' It means, 'to perform (...**that's what I perform....**).

So, considering these distinctions we have the following expanded translation:

Expanded translation of verse 15: "*There is something on the inside of me that keeps*

working its way to the outside of me that I don't understand. For what I purpose, I don't practice; but what I have purposed to disregard as a claim upon me, that is what I keep performing."

In the verses that follow, the Apostle Paul goes on to explain that which is on the inside is the **Old Sin Nature** (man's natural disposition to sin). Paul then explains how we can deal with this problem and find joy and meaning in our lives.

Allow me to quickly lead you through these verses for the sake of identifying the Greek words as they are translated by the English word, "do".

C. **Our Inability Proves That The Law Is Good:** (V. 16)

Verse 16:

"If then I do that which I would not, I consent unto the law that it is good."

"if" (first class condition) = since, I do that which I don't desire to do, I ...

"consent unto" (su'mphemi) = agree with the law that it is good.

The word, "do" is translated here from the Greek word, '**poioh**' (perform).

Expanded translation of verse 16: *"If then, as is the case, I keep performing that which I purpose not, I consent unto the law that it is good".*

Paul told us in our earlier study of this epistle that the Law was designed to show us our sin and so since he keeps on performing the thing he has purposed not to perform, then the Law is good in that it is showing us our sin.

D. **A Reasoned Conclusion:** (V. 17-24)

1. Sin Originates from the O.S.N. (V.17)

Verse 17:

"Now it is no more I that do it but sin that dwelleth in me."

This time the word, "do" is translated from the Greek word '**katergadzomai**' (something on the inside working its way to the outside).

Expanded translation of verse 17: *"Now then it is no more I that is on the inside working its way to the outside, but sin that dwells in me."*

What was on the inside of Paul that kept working its way to the outside? The text identifies it as "sin." the word sin is translated here from the Greek word, '**hamartia**' which is a noun in the singular and is a reference to the Old Sin nature (man's natural

disposition to sin).

Do you see what Paul is saying? He is telling us that the Old Sin Nature keeps working its way to the outside resulting in his failure to practice the things he desires and he keeps performing the things he has purposed to disregard.

Why does he say, "...it is no more I..." ???? Because as a result of Salvation we are dead to the Old Nature. His authority has been taken away, but he is still alive in our flesh and seeks to control our lives. Paul was a new creature in Christ, but the Old Man kept working its way to the outside.

2. The O.S.N. produces nothing good. (V. 18-20)

Verse 18:

"For I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

the word "perform" is inaccurately translated. The Greek word used here is 'katergadzomai' (something on the inside working its way to the outside). See? If we are dependent upon our natural man to please God, we will utterly fail. Paul said he could not find a way to please God by that which worked its way out from the inside (his flesh, his Old Sin Nature).

Expanded Translation of verse 18: *"For I know that in me (that is in my flesh,) dwells no good thing: for to will is present with me; but how to work out from the inside of me (from my flesh) that which is good, I find not."*

Then in verse 19 Paul continues:

Verse 19:

"For the good that I would, I do not; but the evil which I would not, that I do."

The word, "do" is used twice in this verse. The first time it is translated from the Greek word, 'poioh' (perform). The second time it is translated from the Greek word, 'prasso' (practice).

Expanded translation of verse 19: *"For the good that I purpose, I perform not; but the evil which I purpose not, that I keep on practicing."*

Verse 20

"Now if (1st class condition = since) I do (poioh = perform) that I would not, it is no more I that do it (katergadzomai = working out from inside of me - my flesh) but sin (the Old Sin nature) that dwelleth in me

Expanded translation of verse 20: *But in view of the fact that that which I desire not I perform, no longer is it I who keeps on working out from inside me, but the sin (nature) dwelling in me.*

3. Paul discovered there were two laws in operation:

(1). The Mosaic Law desiring him to perform the good. (V.21-22)

I find then a law, that when I would do (poien = make it my purpose to perform) good, evil is present with me.

For I delight in the law of God after the inward man (the new man as a result of Salvation);

Expanded translation of verse 21: *I have discovered then a law, that although I make it my purpose to perform good the evil is always present.*

Expanded translation of verse 22: *“For I delight in the law - the one from the source of God which is according to the norms and standards of the inner man*

(2). The second is the law of the O.S.N. which takes him captive. (V.23)

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law which is in my members. (The Old Sin Nature wars against the mind and we are captured by the Old Nature when we make the wrong choices with our mind - free will).

Note: The O.S.N. only takes us captive when we respond to the bait which appeals to our O.S.N. **James 1:14** says, *But every man is tempted when he is drawn away of his own lusts and enticed.*

Expanded translation of verse 23: *“But I see a law of a different kind in my members warring against the law of my mind taking me captive by the law of the sin (nature) - the one being in my members.*

4. Paul's frustration is declared in verse 24:

Verse 24:

“O wretched man That I am! Who shall deliver me from this body of death?”

Expanded translation of verse 24: *“Wretched man. I. Who in the future will deliver me out of this body of death?”*

Then, He answers his own question in verse 25:

Verse 25:

"I thank God through Jesus Christ our Lord. So with the mind I myself serve the law of God; but with the flesh the law of sin."

Expanded translation of verse 25: *Thanks be to God, through Jesus Christ our Lord! Therefore, I myself on the one hand with my mind serve the law of God, but on the other the flesh the law of the sin nature.*

Paul declares his thanksgiving to God because the deliverance we need from this wretched condition has come through Jesus Christ our Lord.

He states that service to the law of God is with the mind ("*...with the mind I myself serve the law of God...*"). that is, it requires the exercise of the mind - the free will to serve the law of God, a mind programed by the Word of God,

He states that it is with the flesh (an alias for the Old Sin Nature) that we serve the law of sin.

Conclusion:

The authority of the Old Sin Nature was destroyed at Calvary but with our free will we often choose to allow the Old Nature to be in control. When we allow the OSN to control us we sin. That sin with its penalty is not imputed to us but is charged to Christ. It is a family matter and our heavenly Father disciplines us to bring us into a way of behavior that is more profitable to us. (Hebrews 12:10)

However, there is a future date when the O.S.N. will be removed and we will at last be free - "*...If the Son make you free, you shall be free indeed!....*"

Therefore:

Every single one, the one having been begotten in a completed action with results continuing forever, out from the source of The God, keeps on not performing sin, because the sperm of Him remains in the sphere of him, and he cannot even participate even in intentional sin, because he has been begotten in a completed action with the results continuing forever, out from the source of God. (I John 3:9 Expanded.)

Oh, yes! We perform the act, but He get's stuck with the bill! You have authority over the Old Sin Nature and God makes a way of escape out of every temptation, so now it is just a matter of your freewill.

The Apostle Paul struggled with the freewill issue and gives us insight as to how he overcame in order for us to graduate from I John 1:9 to James 1:16.

The Apostle John explains our security in Christ as a result of the new birth, but it is time for us to follow Paul's suggestions and graduate from our dependency upon our security and follow the Apostle's James declaration, **STOP BEING SEDUCED!**

It is time to put our Text into Context. That means it is time to apply the text to context of our daily lives...

TEXT: *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* Romans 12:1

It is a matter of will! Will You?

But it All Begins at Salvation:

For all have sinned and come short of the glory of God...

The wages of sin is death, but the gift of God is eternal life...

With the heart man believes unto righteousness...

But with the mouth confession is made unto salvation...

For whosoever shall call upon the name of the Lord shall be saved!

*I beseech you therefore, brethren, by the mercies of God, that
ye present your bodies a living sacrifice,
holy, acceptable unto God, which
is your reasonable service.*

(Romans 12:1)