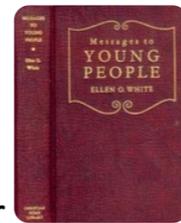


“God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.” {MYP 173.1}



“If placed under the control of His Spirit, the more thoroughly the intellect is cultivated the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground.”

“The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our Heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God.”

MYP 173-174

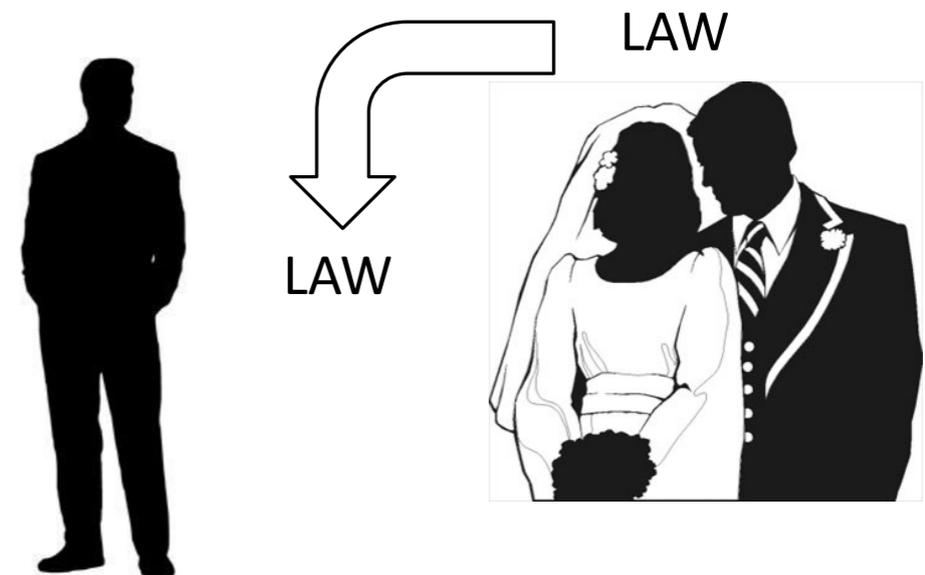
Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. True education means more than the colleges can give. While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God. Let every student take his Bible, and place himself in communion with the great Teacher.
{MYP 174.2}

Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth.

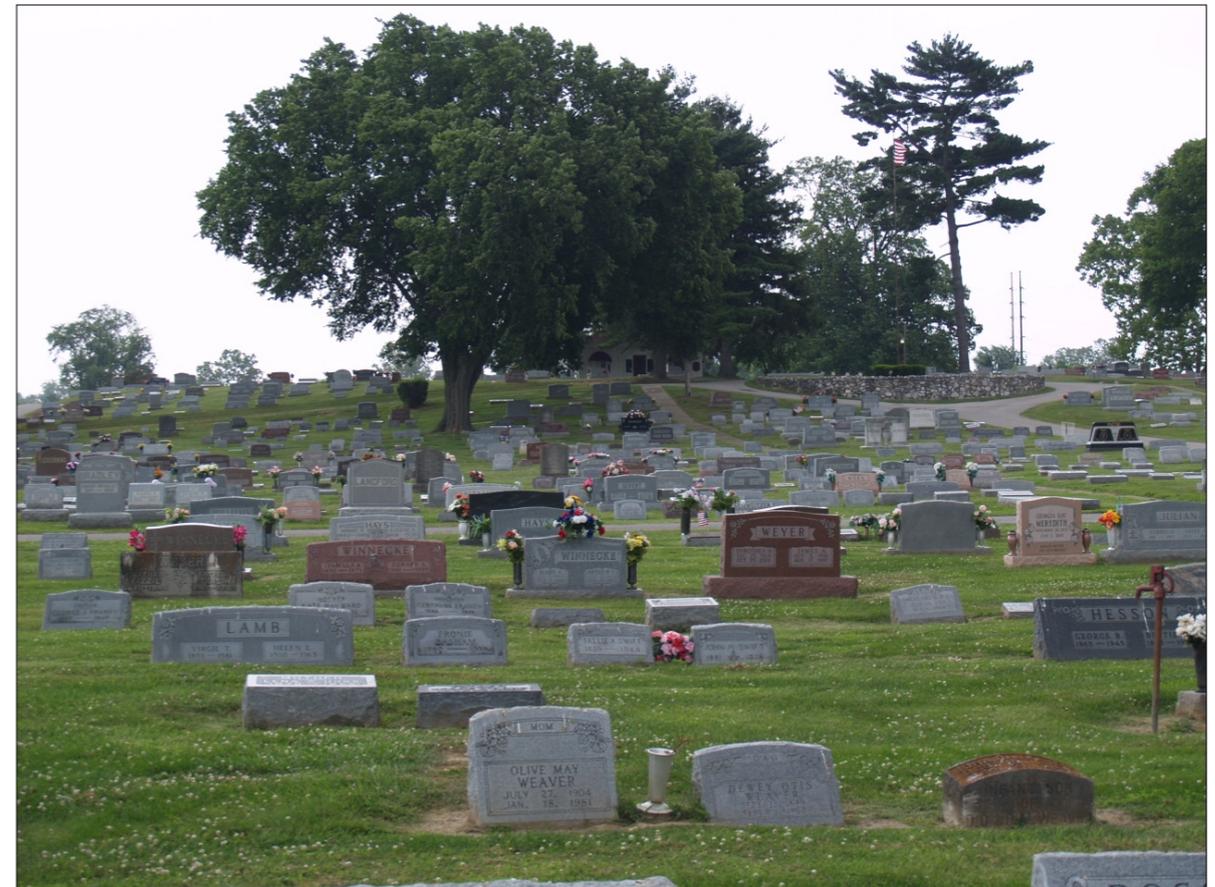
Those who hunger for knowledge that they may bless their fellow men will themselves receive blessing from God. Through the study of His word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency.

I. Chapter 1	Introduction
II. Chapters 1-3	The Need for Righteousness: Sin
III. Chapters 3-5	The Restoration of Righteousness: Salvation
IV. Chapters 6-8	The Realization of Righteousness: Sanctification
A. Principle: Sin	B. Practice: Law C. Power: Death
V. Chapters 9-11	Case Study Israel: Sovereignty
VI. Chapters 12-15	The Practice of Righteousness: Service
VII. Chapter 16	Conclusion

Romans 7:1-3



Romans 7:1-2



Romans 7:3



Romans 7:4





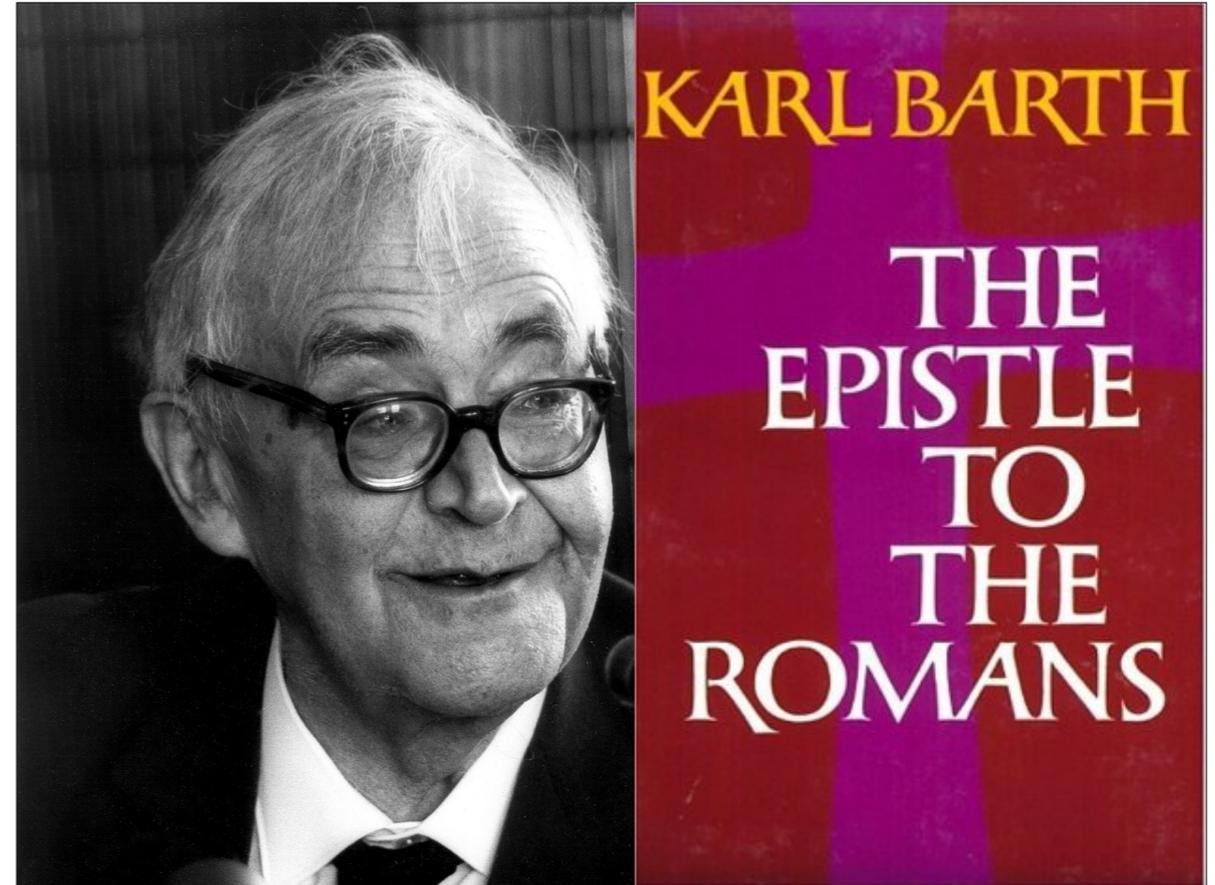
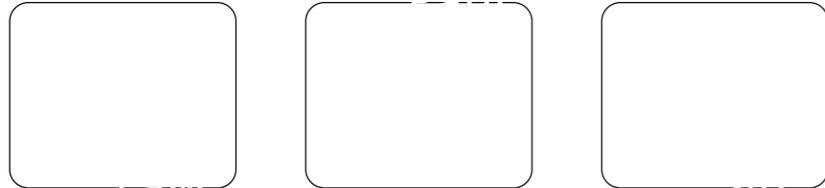
Law 1: Romans 7:6

“But now we have been **released from the law** by having died to that which held us, so that we might serve in the new way of the Spirit – **not in the old letter of the law.**”





Law 2: Romans 7:9



Karl Barth, *The Epistle to the Romans*

“Religion, when it attacks vigorously, when it is fraught with disturbance, when it is non-aesthetic, non-rhetorical, non-pious . . . Bitterly protests against every attempt to make of its grim earnestness some trivial and harmless thing. Religion is aware that it is in no wise the crown and fulfilment of true humanity; it knows itself to be a questionable, disturbing, dangerous thing.” p. 258

p. 268

We use religion to make us look better, but “the bomb, which he has so carefully decked out with flowers, will sooner or later explode. Religion breaks men into two halves”:

So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience. {AA 560.3} None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. {AA 561.1} So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: "I know that in me (that is, in my flesh,) dwelleth no good thing." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Romans 7:18; Galatians 6:14. {AA 561.2} Let the recording angels write the history of the holy struggles and conflicts of the people of God; let them record their prayers and tears; but let not God be dishonored by the declaration from human lips, "I am sinless; I am holy." Sanctified lips will never give utterance to such presumptuous words. AA 560-562



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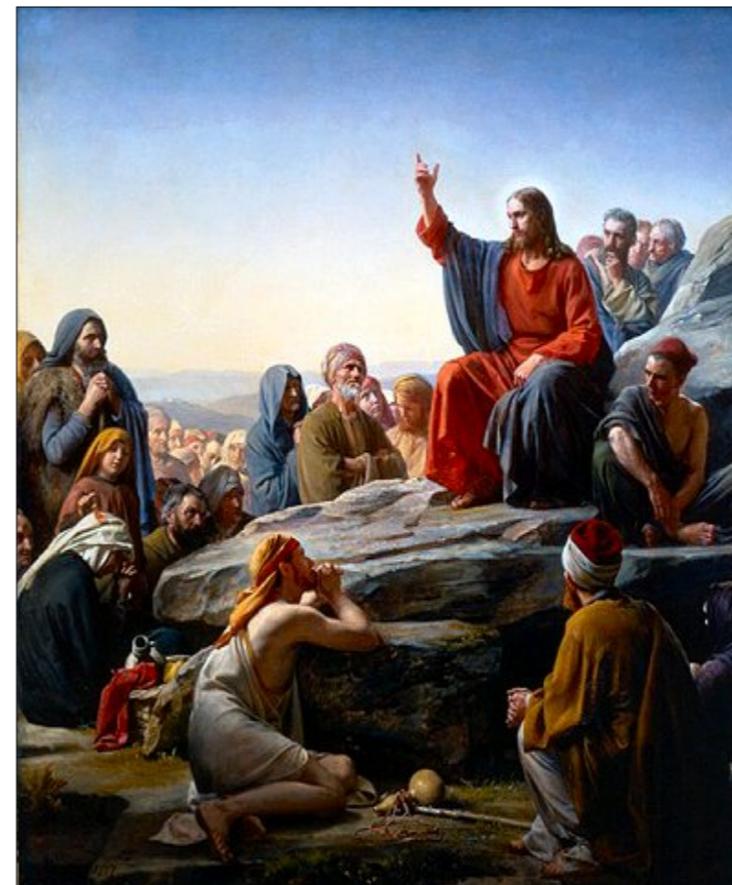
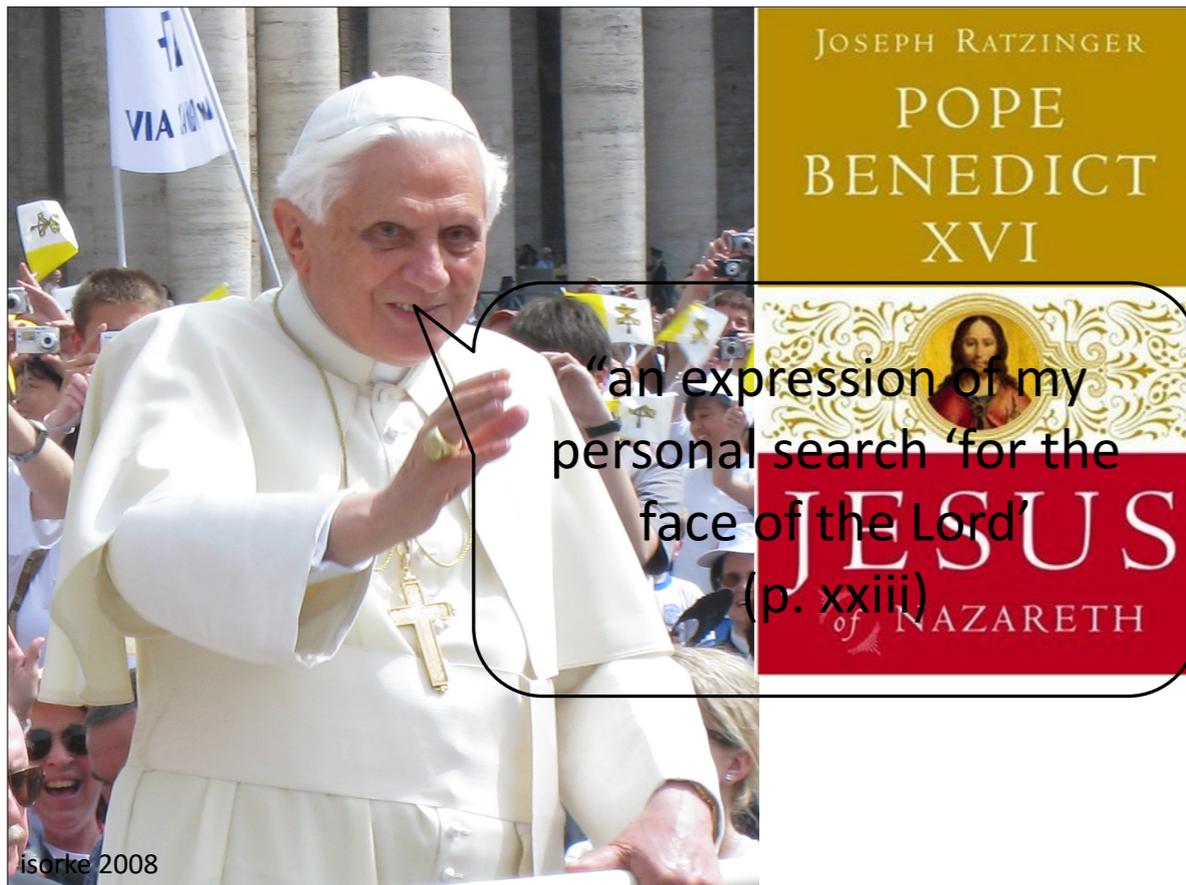
"Paul says that "as touching the law,"--as far as outward acts were concerned,--he was "blameless," but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God's law, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ."

"Sin then appeared in its true hideousness, and his self-esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and his matchless love, and grew more and more into his image. He bent his whole energy to win souls to Christ.

When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church-member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ."

“This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to his glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God, and he will lift you up. If a fountain that has been rank and bitter loses its corrupt qualities, those who drink of it, will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing.”

“The apostle Paul, in relating his experience, presents an important truth concerning the work to be wrought in conversion. He says, ‘I was alive without the law once’- he felt no condemnation; ‘but when the commandment came,’ when the law of God was urged upon his conscience, ‘sin revived, and I died.’ Then he saw himself a sinner, condemned by the divine law. Mark, it was Paul, and not the law, that died.” 4SP 297



“Jesus has no intention of abrogating the Ten Commandments. On the contrary, he reinforces them.” p. 71



“When I want to do good – evil is right there!”
Romans 7:21

“The religious services, the prayers, the praise, the penitent confession of sin, ascend from true believers as incense to the heavenly sanctuary: but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. . . . All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption.” AG 154



Simul justi, simul peccatores



Steps to Christ, ch. 2

“Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed.” SC 17

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. The Saviour said, "Except a man be born from above," unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, "he cannot see the kingdom of God." John 3:3, margin. The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception."

SC 18-19

"It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." Romans 7:16, 12, 14. He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, "O wretched man that I am! who shall deliver me from this body of death?" Romans 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29." {SC 19.1}



Romans 7:23

Romans 7:24

"What a wretched man I am! Who will rescue me from this body of certain death?"

- "wretched": 4x: Ps 137:8; Isa 33:1
- Revelation 3:17 – Laodicea!
- "rescue": 17x in NT

“We must not deprive this *am* of its heavy significance. Paul is not describing the situation before his conversion! What Paul is here asserting was well understood by the Reformers; but it is misunderstood by those modern theologians who read him through the spectacles of their own piety. Paul describes his past, present, and future existence. . . . He is writing about a man, broken in two by the law. . . . He is shattered on God, without the possibility of forgetting Him. Do we now understand the meaning of the Grace of God and of His Freedom?” Barth, p. 270

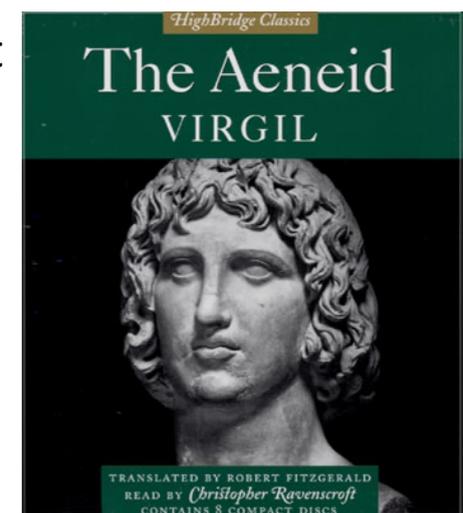
“Through the same faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Rom. 7:24, margin. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, "Wilt thou be made whole?" He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength.” DA 203, MH 84

COL 201

There come to you hours when you realize your degradation. Alone in the far country you feel your misery, and in despair you cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. It is the statement of a universal truth which is contained in the prophet's words, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. 17:5, 6.

Virgil (70-19 B.C.) – Aeneid, Book 8

The living and the dead at
his command
Were coupled, face to face,
and hand to hand,
Till, chok'd with stench, in
loath'd embraces tied,
The ling'ring wretches pin'd
away and died.”





Romans 7:25

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.

