

Romans Chapter 7 Does Not Refer to The Believer

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Life-Changing Truth

The Bible was not written in the form of chapters, but rather was put in place so that we could find the verses easily. Therefore, in order to understand what a chapter in the Bible means, we must go back to the beginning of the topic in the previous chapters.

· Romans 1

Romans chapter 1 speaks about "Righteousness."

Romans 1:16-17 "(16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Paul begins his words of righteousness in the way of how a person can receive this righteousness.

And how can this be done? By accepting Christ, by believing in what Jesus did for humanity.

If you want to study more about righteousness, there is a particular article on the site, "You are righteous and the righteousness of God."

Reading of the article "You are righteous and the righteous to God" will help you to understand this article "Romans 7 does not speak of the believer."

Then Paul continues describing people before Jesus, before the righteousness that Jesus brought.

We find this from chapter 1 verse 18 to Romans 3:20

Since the human condition was like lost sheep and in want of the glory of God, they were looking for the glory of God and it was not available, why? Because this only happened by Jesus.

So even the Old Testament believers were not righteous, it was considered righteousness to them when they walked by faith like Abraham in Romans 4.

Then Paul comes to detail the solution, explaining where the problem was.

He begins by discussing the solution in Romans 3:21, and saying that righteousness by faith in Jesus is independent of the works. After presenting the solution in detail, he begins by explaining the human problem.

The problem was not in the law, and neither in the devil, but the problem was in the spirit of man, this sinful spirit is the one that will die after its acceptance of Christ, which is called the old man.

The origin and truth of man is that he is a "spiritual being" who possesses a soul and dwells in a body.

The old man is: the spirit of man before Jesus, that is, the spirit of man born of the devil.

The new person is: the spirit of man born of God, it produces righteousness.

Note: We often find believers praying the wrong way and are ignorant of what the Word of God says. And they say, "Lord, we have sinned and our straightness became crookedness, there is no righteous not even one ..."

This is incorrect, not biblical, and incorrect, and it does not show true knowledge of the concept of righteousness.

Do not confuse the condition of a person before Jesus with his condition after Jesus. That is, the man was not righteous before Jesus (as we explained earlier, it was counted righteousness to them when they walked by faith),

Paul spoke about the condition of humans before Jesus, but he began by narrating the solution that Jesus made for man, so after Jesus, man have a new state, if he accepts and believes in the Lord Jesus, then he is born of God and becomes righteous and the righteousness of God.

Do not read the Bible as if every verse written in it is for every spiritual level, no.

Because you will find the Holy Spirit speaking in the letters to different spiritual levels and listing the situation of man before and after the fall, so do not delude yourself that he is speaking about you until you are sure of that.

Thus in these verses Paul speaks of man before and after the fall.

· Romans 4

After Romans 3, Paul tends to prove that righteousness and justification are not by works from the beginning, and that is in Romans 4, but before the coming of the law, righteousness was through faith, and that is what we read in the story of Abraham, who believed in God, and it was counted for him as just, i.e. righteousness.

· Romans 5

In Romans 5, Paul concludes at a summary, which is, since Jesus completed everything and paid the price, let us live what we became, using the verses in the form of the past.

“(1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

Then he speaks and explains about very important verses and their effect ... just as the first Adam influenced by his disobedience (i.e. his sin) on all those who came after him from his descendants and were made sinners because of him even though they did not commit sin but they became sinners, because when Adam did this disobedience he did it on behalf of all those who came after him.

This is how the influence of the last Adam, the Lord Jesus Christ, who obeyed the Father and made all those after him (that is, those who accept

Jesus) become righteous, even though they did not obey and although they were not present, but Jesus did that on behalf of every person, and every person who accepts Christ takes all what Jesus did and provided for him.

Then Paul goes on to say that just as the sin affected the world, so will the obedience of Jesus will severely affect, and even very, very much more than the influence of the sin in the world.

Because the Lord Jesus provided the solution here while man is on earth, surely the effect of what Jesus did will spread on the whole earth more than the spread and influence of sin, both of which are in the existence of man and not after the end of the earth.

“(16) And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification (17) For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)”

That is, everyone who accepts Jesus will reign in this life as a King, and you will be the master of your health, your money and your protection, and the devil has nothing on you, unless you allow him to do so by not knowing what the word says.

· Romans 6

Paul begins by explaining the process of righteousness in a formal way, that is, how God brought us into righteousness. “Now if we be dead with Christ, we believe that we shall also live with him:”

That is, why do I believe this and do not believe that!!!

“(1) What shall we say then? Shall we continue in sin, that grace may abound? (2) God forbid. How shall we, that are dead to sin, live any longer therein? (3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:”

Note: You will often find that these verses were written in the future tense in some translations, and there are those who take advantage of

Paul's words that he is speaking in the future tense as if this has not yet happened and they argue that this will happen in heaven.

But will simply find Paul speaking in these translations about the resurrection also in the future tense, while he says in Ephesians 2: 6 "And hath raised us up together,..." He speaks in the form of argument and proof, meaning he stands far away and begins to use his mind to determine things.

In verse 4 he says that we have risen with him in the new life, let's live and walk in it. Here he talks about the new nature, the new life, the new person. You will find the article "The Righteousness" which talks at length on this topic, but I am explaining here Romans 7.

Then Paul says in verse 6, a very precious biblical truth, which would it be surprising lacking the understanding of this explicit and clear truth: "(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

The old man (that is, the spirit of man who was the source of sin) was crucified and does not have the judgement of crucifixion, as some say who want to prove that the old man is still alive and this is wrong. But if they carefully thought about what they were thinking, they would discover that they indirectly say that Jesus did not die, rather he was under the death sentence because he says something related to the death of Jesus. Of course, this is incorrect, because Jesus was crucified, died, rose, and ascended, and so the old man was crucified and died and no longer exists.

What happened to him happened to us.

When we rose with Jesus, we personally were given birth from God to a new life, and the word life comes in Greek "ZOE", meaning the same type of life of God.

As for the half of the verse, it is related to Romans 7, and when we understand it we will describe something important in Romans chapter 7.

We read in the final section of Romans 6: 6 "(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

In other translations it is interpreted: The old man died with Jesus so that the flesh would become passive and inactive with sin. The old man is

the spirit of man that was the source of sin according to Mark 7:21, and the body is the external machine, that is, like a computer screen that displays what is going on inside the device, but it will not display anything of itself, in verse 13 he says about the body that it is a machine, meaning that it does not have Nature in itself because it is led by his spirit.

So the problem is who lives in this body, the sinful man's spirit.

Of course, there are temptations and sins that come from outside, wandering around man to anticipate him in their traps, and when these sins were presented to him from the outside, man would respond to them because the nature of his spirit is in line with them, and this is all in the person who is not born of God.

Paul stresses in the verse and says that the old man – the source of sin – has died, so that the flesh would be ineffective with the sin presented to him from outside. Thus, the body became guided from a new and different nature, which is the spirit of the new person, and the old no longer existed. We find this in 2 Corinthians 5: “(17) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (18) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;”

“a new creature” in Greek comes another creature.

“old things”, that is, old nature, that is, old man, i.e., the source of sin.

“passed away” in the Greek, it means the one that has ended or gone, meaning that it no longer exists.

“behold, all things are become new”, that is, there is no longer a tiny residual from the old, its influence, or any of its character, because it simply no longer exists. Only the existing is another new person, and that all has become now. All have become new.

Yes, there are those who say that inside of you there are two, old and new man, this is not biblical, because inside of you (that is, inside your body) is now one person and he is born of God. Where is the old? He died with Jesus on the cross (before the resurrection in which the new was created). Paul then says in Romans 6: 12-14 “(12) Let not sin therefore

reign in your mortal body, that ye should obey it in the lusts thereof. (13) Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (14) For sin shall not have dominion over you: for ye are not under the law, but under grace."

Sin does not rule over you. The new person cannot become a slave to any sin at all, because he has the nature of God and the essence of God himself. This new person became the righteousness of God and not righteous in God.

If you do not live this truth and it seems impossible for you to believe it, then you will certainly be amazed at these verses, but you will find them explained at length in the article of "righteousness".

The Holy Bible says in Zechariah 2: 7 "(7) Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

This is in your hand and you do not need someone to set you free, you just have to realize that you are free and act with this truth.

He then continues in Romans 6 and narrates and compares the fruits of their nature in the two cases before and after the death of the old person. And noted: "But now," (meaning that you are different now).

"(20) For when ye were the servants of sin, ye were free from righteousness. (21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. (22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The body is capable of being trained because it was accustomed to the old, but it can be trained on the new, and this is through the behavior and development of the new person.

Before entering Romans 7 we must know that its aim is to guide and define the problem in order to show the solution. That is, Paul will reveal where the problem was in the shadow of the law and before the coming of Jesus, then we find him determining that the problem was not in the law but in the human spirit that dwells in his body, and the problem is not in the human body but in the inner inhabitant, which is the spirit of the sinful man.

Paul speaks at the beginning of this chapter with a clear sentence sufficient to make a person think that the whole chapter is not for a believer. Where he says "(1) Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?"

So Romans chapter 7 only talks about something related to the Law. And the Law must be well understood because it has been preached so much that it allowed the minds of those who do not review this teaching to delude and mistakenly believe that the believer lives by the Law, and this is totally untrue and contrary to the work of Christ. Jesus began a new Law after he had completed and abolished the old Law.

And this new law is not like a board of instructions telling you how to live or how to obey it. This time, the law has become a "nature". All those born from God have a nature that resides in them and get manifested outwardly after the development of the new man where there is no other.

The new law is what pertains to the new creation, that is, those born from God, meaning the righteous.

The new law is: faith.

This faith works and takes its energy from love.

Romans 3:21-22 "(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:"

Galatians 5:6 "...faith which worketh by love."

John 13:34 "(34) A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

When a person walks in love, he will complete all the law, because the old law has its foundations on love.

Romans 13:8-10 "(8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (9) For this, Thou shalt not

commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. (10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

Galatians 5:14 “(14) For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

So let’s summarize what the Bible says about the “law” that Paul explains in Romans 7 and directs their gaze to the problem that is not in the law but in the spirit of man:

First: The law was given to the people of Israel, not to the Gentiles.

Psalms 147: 20 So it does not concern us but rather the people of Israel.

And I explain Romans 7 not because it concerns us the Gentiles, but because many and many believers want an answer and proof that Romans 7 does not speak about the believer, and also, fundamentally, it does not speak about us the Gentiles.

Second: The law was given in the Old Testament to protect and guard God’s people from mixing with nations so that Jesus could come from their descendants. If they mingled with the nations, the promise would not have been fulfilled, I mean the promise that the Lord gave to Abraham. And he said to him, “In thee shall all nations be blessed.

Galatians 3:22-26 “(22) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (23) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (24) Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (25) But after that faith is come, we are no longer under a schoolmaster. (26) For ye are all the children of God by faith in Christ Jesus.”

The law was also a leader and a guide for them to know Jesus who would come in their sight at that time. But he came into our sights.

Third: The law used to work from outside, that is, dealing with the person who took the nature of darkness in his soul and tried to prevent him from producing his natural fruit, which is sin, the nature of sin was his

nature, the spirit of man (the old man) was the fruit of sin and produced it because it was born of Satan

John 8:44 Ye are of your father the devil, and the lusts of your father ye will do

It was coming out naturally from their spirits, and the law was not a solution, but it was a revealing of the sin, but note that it put an end to the interference of Satan in the lives of those who followed him on earth. Death reigned since Adam till Moses, did not say Jesus.

Romans 5: "(14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

Jeremiah 31:33-34 "(33) But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

That is, God will place the law in them, and it will not be something foreign to the nature of sin in them, but rather their basic nature. And the fact that God says that I will put it in their hearts in another sense says that it was not in their nature.

In the Old Testament, the law was trying to prevent the nature within Old Testament believers (not born of God) who did not have the nature of righteousness.

In the New Testament, believers are born of God and have a nature that produces righteousness – that is, only that which is right. They do not need anything from outside to prevent them from sin, because all that is inside them is right.

Fourth: The law was not given to those who want to walk and do the right things.

1 Timothy 1:6-10 "(6) From which some having swerved have turned aside unto vain jangling; (7) Desiring to be teachers of the law; understanding

neither what they say, nor whereof they affirm. (8) But we know that the law is good, if a man use it lawfully; (9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;"

An analogy:

When I drive and stop when the sign lights are red, and I stay standing until the sign lights turn to green, do I deserve praise for this situation? Or is this a normal practice?

Of course ! This is normal ...

When I drive a car and do not hit any pedestrians, but rather take my caution and seek their safety without even touching them by the car, do I deserve a reward for this behavior? Or is this normal? Will the traffic officer come after me to thank me that I am not hitting anyone? of course not. Because this is the normal thing that is expected of any good person. But when does the traffic officer come (let us consider him as the representative of the Law) to stop one of the drivers? When this person starts hitting a pedestrian, or breaking a traffic light, or when he violates any of the laws.

So the Law is not for the righteous, because the righteous do not do the right thing because of the Law but because they chose to do the right action. But the law was laid down for the transgressors, who need someone to stop them from their evil. This is what the Bible says about the Law in the verse mentioned above about Old the Testament believers.

For example: Job, Abraham, Isaac, Jacob and Joseph were before the Law, but they did the right thing without the Law. Although there was no new nature in them, they loved God and heard His commandments and did the right without a Law to restrain them, and the Law came after them.

Fifthly: The end of the Law was by the hand of Jesus. He completed it and began with another type, "which is the new creation" that makes righteousness like its own nature.

There is no longer a Law against the believer because Jesus terminated the

law.

Romans 10:4 "(4) For Christ is the end of the law (I.e. where it arrives and where it ends) for righteousness to every one that believeth." One of the translations says: "Through Christ is the end of the law ..."

That is, the validity of the Law was until the time when Jesus came and after that the validity ends, it was carrying the original, but it was not the original ... The goal of the Law was to connect Jesus to the earth and then its role ends, and Jesus is handed over what is the original to save the earth.

I wonder why people preach about the Law and ask believers to be committed to it. Jesus has put another solution, which is to have his nature in you by being born from him, so that you produce righteousness from yourself and be a living witness and living word, "You are the living message of God."

2 Corinthians 3: (3) "Forasmuch as ye are manifestly declared to be the epistle of Christ..."

There is a very important note:

When someone says: "Jesus bore the judgment ..." it is as if he is saying that Jesus did not walk lawfully (that is, according to the Law) and He excluded the people who are guilty and condemned in order to fix the matter. Saying that is a violation of the Law, because Jesus came and lived fully in the law, then fulfilled it and bore his punishment in place of all those who had prepared against him, and after that he abolished it and put in place another Law.

There are those who try to give an analogy to represent the scene of the cross in a story, and they say:

A sinful person is like a person drowning in water. The Lord Jesus came and rescued him from drowning by removing him from the water, that is, from sin. This is not true!!! If you want to represent this scene and put it in a story, here is what you must say: A sinful man is like a person drowning in sin and needs someone to save him, so the Lord Jesus came and took his place and drowned instead of him and in this way pulled him out and saved him.

“(1) Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? (2) For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. (3) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (4) Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. (5) For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. (6) But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”

Through Paul, the Holy Spirit likens the relationship of a sinner (before being born again) as if he was like a woman who was engaged to a man (meaning the Law), then her husband died, and she became free to be associated with another person.

Verse 5 says that when we were in the flesh, i.e. sensual, and we walked according to the five senses, that is, the old nature characterized by the five senses, the human spirit was sinful and did not have the nature of God.

“(5) For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.”

What is the meaning of the sins declared in the Law:

As if you are talking to a person who is addicted to alcohol while you are holding a cup of wine in your hand and telling him not to drink alcohol. This person is an addict and you don't want to make him drink more, but at the same time you remind him of the thing he is trying to forget and he cannot.

This is how the Law used to say to a person, not to commit adultery, while a person who is not born again wanted to do that, especially since sin was offered to him, as both the Law and sin were to remind him of it, so he seeks to do it not because the Law is bad but because his sinful nature is

produced from within, i.e. the human spirit.

But he says this is not how we are now in verse 6

“(6) But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”

Note: Paul speaks in the form of the person who lives the story, just as you narrate a situation in which you have crossed and you narrate it to another person, so you start your story and speak in the narrative present tense, to live the role and events as they were, and you say, “I say this to him and he says this to me”, while the event that you are narrating has passed since months or years ago.

“(7) What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. (8) But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.”

The law is not bad, but rather the sin in the human spirit took advantage of the opportunity.

Paul says had it not been for the law, the sin would not have been discovered out of what is not a sin.

“(9) For I was alive without the law once: but when the commandment came, sin revived, and I died. (10) And the commandment, which was ordained to life, I found to be unto death.”

Paul was living hundreds of years after the law, so the law existed before Paul, but he speaks that when he was a child, unaware of the law and the sin, he was not condemned for anything, but when he began to grow up and began to realize, he began to know that he had sinned because of the existence of the law, so he died.

Here he talks about the age of childhood, and this is what theologians disagree about. Does a child, if he dies, enter heaven??

But it is clear here that before the age of awareness and responsibility, the child is not spiritually dead.

“(11) For sin, taking occasion by the commandment, deceived me, and by it slew me.”

The sin here is not what is outside, but in the inside – in his spirit before the second birth.

The problem is not in the Law, and this is the conclusion that he wants to convey in all his words. He wants to make it clear that the problem lies in the human spirit and he is talking about it here in the name of the sin that is in me, that is, in my body.

Here is the question: Who is in his body?

His human spirit.

That is why he refers to his human spirit and not his flesh and bone; otherwise he would say my flesh without adding in my flesh.

“(13) Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.”

This is the job of Law. Human life revealed before the second birth. “(14) For we know that the law is spiritual: but I am carnal, sold under sin.”

The Law is spiritual, but the problem is that man (before the second birth) does not accept what is for the spirit of God, 1 Corinthians 2, because he is sensual, that is, he walks with his five senses, and he has no ability to walk in the spirit or even to communicate with the world of the spirit.

As for us believers, that is, born again, the Bible talks about us that we were redeemed from the conduct of the five senses, so the person born of God has the full authority to subjugate and control the body. Romans 8: “(9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

Paul speaks that his body was sold under the sin that is in his spirit, and this is the result:

“15 For that which I do I allow not: for what I would, that do I not; but

what I hate, that do I. (16) If then I do that which I would not, I consent unto the law that it is good. (17) Now then it is no more I that do it, but sin that dwelleth in me. (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. (19) For the good that I would I do not: but the evil which I would not, that I do. (20) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.”

The result is that the sin that is in his spirit will prevail and the body will not control it, so the result is that he wants to do what the Law says, but he cannot, why? Because the nature in him that is in his spirit and which dwells in his body is what gives him the strength to fall into sin, even though he sees the law and wants to live it, but he is unable to obey what he wants to do and which corresponds to his mind as true, but when he tries to act, he cannot.

In other translations it says: “I want to do what is right, but there is no strength to do it.”

“(21) I find then a law, that, when I would do good, evil is present with me. (22) For I delight in the law of God after the inward man: (23) 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. (24) O wretched man that I am! who shall deliver me from the body of this death?”

The Law he is talking about is the Law of sin and death, that is, the nature of sin that works like the law that controls everything in him, that is, in his spirit there is power to fall and sin.

It is almost as if we are trying to make the horse walk on two legs and talk and eat like a human, but this is impossible, because inside it has power, traits and genes that push it to behave like a horse.

But if a person tries to stoop down and walk like a horse, this is possible, so he can walk on his fours and imitate the horse.... this is possible ... but this reduces his true stature and qualities.

Paul says: I see in my organs, that is, in my body, where my spirit resides, and in every cell of my body there is a nature that gives me an evil nature.

Paul shouts: I want a solution to this problem. My human spirit is convinced that what I am doing is wrong, but there is no strength to do what is right, and gives life, who saves me from this house that has become my prison.

Because the human spirit dwells in this body, he wanted to leave because he refused to live like this, death is better.

Then he responds and says: "But thanks to Jesus." "(25) I thank God through Jesus Christ our Lord. ..."

The word "But" in Greek means: All of what is before shall be considered zero. That is, something better will come and replace it.

The solution was found in Jesus. But he spoke briefly about the solution and did not elaborate, but he summarized the problem in order to start talking about the solution in detail.

Here I am surprised if Paul found the solution...

Because if the person had not heard the interpretation of Romans chapter 7 before, he would have concluded that everything he was suffering from, the solution is found for him in Jesus.

But Paul did not mention "Jesus" throughout chapter seven, from verse 7 to its end. This indicates that he was talking about the Law and his life during the Law.

Paul summarizes the problem before elaborating on the solution that is in Jesus, which he hinted at in verse 24, as he is like any preacher who can touch on side matters related to the main topic and then come back and summarize the previous point, and then return to mention the solution in detail.

"(25) ... So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Meaning, I agree to the Law with my mind and my spirit agree that the Law is correct, but in the end I only serve the law of sin, that is, I am a slave of the sin that is in my spirit and that resides in my body, and this is the basic problem.

Then he begins with extensive mention of the solution in Romans chapter 8, and if you watch it, you will find that he mentioned that the radical solution has occurred in Jesus. In Romans 8: 2-3, the root of the problem is eliminated, which is the Law, meaning the nature of sin that was within it, and another Law came, that is, another nature, which is the Law of the spirit of life.

And the word "LIFE" in Greek means here "the same kind of the life of God" "ZOE" meaning the nature of God, and only this life freed him from the nature of sin and death that was in him:

"(2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"

There is no judgment on those who have become in Christ, that is, who have accepted Christ.

"(1) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

That is, those who became aware what they have become. And this they realized in the spirit that they are righteous and began to behave with it.

This clarifies that not all the believers walk by their truth, why? Because they do not know this "right". Most of the believers believe that there are two natures within them, while the opposite has now happened, because another nature has become in us and we can say:

Every time I want to do good, I find the strength to do it Hallelujah!

This is the new nature that I have become.

This is your truth. Find out who you are from the word of God.

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