

The Believer's Fight Against Sin

By Rev. John Marcus

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Bible Text: Romans 7:21-25
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First Protestant Reformed Church of Edmonton

15911 107A Avenue
Edmonton, Alberta, T5P-0Z3
Canada

Website: www.edmontonprc.org
Online Sermons: www.sermonaudio.com/edmontonprc

Our Scripture reading this afternoon is found in the book of Romans. This afternoon, we read Romans 7, the entire chapter. Our text is found in verses 21 through 25. Romans 7 beginning at verse 1.

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. 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. 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. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 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. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 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. 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? 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.

That far we read in God's holy inspired word. May God bless that word to our hearts.

The text that we consider this afternoon is Romans 7, found in Romans 7:21-25. Romans 7:21-25, I read those verses again at this time.

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? 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.

Beloved congregation, in our Lord Jesus Christ no matter what stage a believer finds himself in, every single Christian must contend with sin. There is not a single living saint whose battle against sin is finished. No saint is sinless until he takes his last breath and goes to be with the Lord in glory. Of course, there have been teachers throughout history who taught the possibility of a sinless life. They taught that by the grace of the Spirit working in them they were able to become almost sinless, and if people did not actually become sinless, these people taught that it nevertheless was theoretically possible, indeed, some of that camp were so bold to proclaim that they had gone weeks, if not months, without committing a single sin. That's one extreme. Others go to the other extreme, the opposite extreme, they believe that it's impossible for the believer to do any good whatsoever. Their very best works are, in fact, nothing but glittering sins.

Both of those camps, both of those extremes can argue their positions until they are blue in the face. Both camps might say, "Our position gives the most glory to God." The first camp says, "Well, our position glorifies God because it shows the power of the Holy Spirit to renew fallen man." And the second camp says, "No, our position glorifies God because it shows that God is everything and man is absolutely powerless in himself." Both camps can put forward their own positions, similarly they may argue that, "Our position fits best with the experience of the believer," and then, no doubt, they can point to believers who have a particular experience and maybe even their own experience. The

point is people can argue their position but what does the Scriptures say? What does the Bible say about the believer's battle against sin? How does the Scripture portray it? You know, the different camps might bring all sorts of arguments but if their arguments do not square with the whole of Scripture, or worse, if they contradict Scripture, those positions may not be held. They must be rejected if they do not square with the whole of God's word.

What does the Scripture say about the believer's battle against sin? Does it depict the believer as completely sinless ever in this life or does the Scripture present the believer as unable to do any good whatsoever? What does the Scripture teach? Romans 7, the text that we treat, teaches about the believer's battle against sin. Romans 7, of course, records the words of the Apostle Paul in his battle. He speaks in the first person about himself, but and here's a good example of the principle of organic inspiration, God prepared the apostle to write these words. Through his own experience, through his upbringing all his life, through his own struggle, he writes these words and yet these words are the very word of God which, therefore, teach the experience of believers in general. Romans 7 teaches that every saint will continue their battle against sin until the day that they die, and realizing that battle, every believer cries out, "Who shall deliver me? Who shall deliver me?" And the answer that every believer comes to is Jesus Christ. Jesus Christ shall deliver me, for which deliverance, every child of God will give thanks.

Let's consider that battle against sin under the theme, "The Believer's Fight Against Sin." The believer's fight against sin. First let's note: the dual condition, the twofold condition of every believer. Secondly, their cry for deliverance. And lastly, the thankful response. The believer's fight against sin: the dual condition; the cry for deliverance; and the thankful response.

One of the fundamental truths in the life of every regenerated child of God is that he manifests a twofold condition, two conditions are present within him. In the first place, God translated us out of the kingdom of darkness into the kingdom of light. I'm talking about regenerated believers. God has taken us out of the kingdom of darkness, out of that condition of being spiritually dead, and he has brought us, translated us, into that condition of being spiritually alive in Christ Jesus. Romans 7:22, part of the text, is speaking of the truth of regeneration. Romans 7:22, "For I delight in the law of God after the inward man." After the inward man. That's not talking about the inward man of every single person in the world, but it's talking about the inward man of those who have been regenerated.

The inward man is the new life that God has planted within us. Not the old man. Not the outward man. It's not the outward man who delights in the law of God but the inward man delights in the law of God, also called the new man. As regards our twofold condition, the first fundamental truth that we consider, then, is that God has given every regenerated saint the new man. That's what Jesus was talking about when he spoke to Nicodemus. John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." That rebirth, that being born again that Jesus is talking about is a rebirth by the power of the Holy Spirit. Jesus

talks about the Holy Spirit later in the chapter, how the wind blows where it listeth; the Holy Spirit works where he wants to and nobody can stop him. That rebirth is a result of the powerful work of the Holy Spirit. That rebirth may happen in infancy. It may happen to a child as they are being raised in their earliest years in the context of the church. Or that regeneration may happen later in life when a person reaches adulthood.

Again, we're talking about regeneration which is the first step in sanctification. When a person is regenerated, there is a definitive sanctification that is accomplished, that is to say, God by his mighty power sets us apart from the world by working in us a radical change. There is one moment in which we were spiritually dead, absolutely spiritually dead, and then the next moment, God gives us spiritual life. There is a radical definitive change from death to life. Every believing child of God has been sanctified definitively in God's act of regeneration. Now there is a sense in which we could also speak of a definitive sanctification in God's decree of election, God set us apart in his decree. But here we limit ourselves to the definitive sanctification that happens when we are regenerated.

Scripture uses other sense when it uses the term "sanctification." It uses that word in other sense but I want to prove that Scripture uses that term, "sanctification," also in a definitive sense and there are numerous examples of that. I point only to one. 1 Corinthians 1:2 we read, "Unto the church of God," I think I'll read verse 1 as well. "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." This verse talks about those who are sanctified and it's talking about sanctification in this particular verse as a done deal. The inspired apostle is speaking about the saints in Corinth who are already sanctified. The Greek uses the perfect tense, something that happened in the past that has a present result. They are sanctified. When were they sanctified in that definitive way? Well, that verse points to the answer: them that are sanctified in Christ Jesus, called to be saints. Called out saints. When God called the saints, when he called them out of darkness by his almighty, powerful, commanding word, he took them out of darkness and brought them into his marvelous light. That's when their sanctification was definitively accomplished. In other words, there is a specific point in time, a specific point in our lives when this definitive sanctification takes place.

There are some that imagine that they were always saved from the very moment they were conceived and God, I suppose, is able to regenerate even at that moment, but some imagine that they were always saved and that they simply came to realize their lifelong salvation later; they came to realize that they were always saved but it was some point later in their life that they realized that. Now, it's true that God chose us in eternity. That's true but, and here's where we have to understand eternity versus time, eternity does not simply stretch to time before history but eternity is completely separate from time. God chose us in eternity but his eternal decrees are carried out in history. For example, God decreed from all eternity that there would be a First Protestant Reformed Church of Edmonton but this church has not always existed. There was a specific point in history

where God's eternal decree broke through into time, you could say, and in the 70s gathered a group together to form the First Protestant Reformed Church of Edmonton.

The eternal decree was carried out in history and so, too, as regards our regeneration. God decreed in eternity our salvation. He decreed that we would be saved through Jesus Christ. He decreed that we would be given the life of Jesus Christ, but when does he give that to his people? When does he give that? Does he always give it the moment we are conceived? Well, Scripture doesn't say. Scripture does show that there were children in the womb who had received the Spirit so we know that they can be regenerated very early in time, but God may wait until much later as well.

Scripture is clear about that truth of regeneration when it talks about the saints, for example, who were in darkness before their deliverance. If we were always saved from the moment we were conceived, you couldn't say about a saint, "You were in darkness," no, because the moment they had any existence, they would have been in the kingdom of light. So what does Scripture say? We point to just one example, there are other examples that could be multiplied but Ephesians 5:8, "For ye were sometimes darkness," not different times but in the past you were once darkness. There was a time in the past when you were darkness. "Ye were sometimes darkness," and then notice the contrast, "but now are ye light in the Lord: walk as children of light." There was a time before you were regenerated in which you were darkness. You were in darkness. You did not have the life of Jesus Christ. But now because of the powerful working of the Spirit, you are light. You are in the kingdom of light. You have been given the life of Jesus Christ.

Now, once God gives that definitive sanctification, nothing can change that. In other words, once someone is born again, once the Holy Spirit gives that spiritual life, there is nothing that can change that. You can't cause somebody to be unborn again. It just doesn't work. Scripture never speaks of somebody being unborn again.

Now, when God brings about that definitive sanctification, he causes a radical break with the dominion of sin. We're still talking about the first condition of the believer, not in order of time, but the most important position and condition of the believer. God causes a radical break with the dominion of sin. When we were in darkness, we were under the dominion of sin. Sin ruled over us in such a way that all we could do was absolute and pure sin. As long as we were under the dominion of sin, all we could do was hate God and hate his people. There was nothing else we could do as long as we were under the dominion of sin, but when God regenerates us, he sets us free from the dominion of sin. He sets us free from that horrible bondage. There was a time when we were under the law of sin, when sin held absolute sway over us, but God has broken that dominion.

Romans talks about that in a number of places. Romans 5:21 is one place. Romans 5:21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Then chapter 6, Romans 6:1-2, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Do you see that? Now that we are dead to sin. There is a sense in which sin no longer rules over us with its tyrannical power.

We'll get to the next part. We're still talking about the first condition of the believer. The first fundamental truth regarding every believer is that God has given us the new life of Jesus Christ so that we are no longer in bondage to sin. We have been definitively sanctified. Then according to that spiritual life created in us by the Holy Spirit, we will desire the good and hate the evil. In other words, out of that definitive sanctification comes the process of sanctification. They both go together. According to the new man, we heard that this morning, we will love the law of God. That's what the apostle says. God definitively sanctifies us. He gives us the new man, the new man that the apostle is talking about in verse 22, and according to that new man, we love the law of God. Romans 7:22, "For I delight in the law of God after the inward man." According to the new man. According to the life that God has given us. I delight in the law of God. Beloved, do you delight in the law of God? Do I delight in the law of God?

Every believer has that condition. Every believer can say that about himself. He has the new man who delights in the law of God, but that's not the end of the story, not by a long stretch. What does the apostle say after he says, "I delight in the law of God after the inward man," does he stop there and say, "That's the end of the story"? Not at all. He continues in verse 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." He has another law. Yes, there was the inward man, but he has another law in his members.

A law, of course, is a moral rule which directs and guides. The apostle is talking about the law of sin, a moral rule which directs and guides but it directs and guides him in the direction of sin. There is in the apostle a principle, an inward principle which inclines him to act sinfully. Just like the law of gravity, there is an inclination. If I take something and I drop it, it has an inclination to go down and so too, the law of sin drags him, like the law of gravity, drags him down and makes us prone to sin.

The second condition of every believer, then, this condition that is present in every single believer, the apostle is not just speaking of himself, although he is speaking of himself, he speaks of all believers, every believer has that inward proneness, that inward gravity, that inward propensity to sin. Every believer has the old man as long as he remains on this earth, and the apostle found that by painful experience. We find that by painful experience. We have the old man of sin yet clinging to us so the apostle says, "I see." He has detected another law in his members, those members by which he sins. Such is the power of this inward principle of the old man. Such is the power of that principle of sin that the apostle talks about it as bringing him into captivity.

The principle of that old man is a powerful principle. It's not almighty but it is a powerful principle. It's not something, beloved, to play around with. Sometimes we think we can toy with sin. What does the old man say? The old man says, "I just want to see what it's like. I just want to see what it's like. I'm not going to keep going in that direction. I'll just try it but then I'll turn around again." The old man says, "It's not like this is the worst sin in the world." You see, the power of sin to draw us, the old man says, "This is not hardcore sin. I can surely try it and then I can come back. I'm not going to stay there. Just a

little can't hurt me." That's what the old man says and so that old man draws us in the direction of sin all the while the law of sin, that inward, downward pull, draws us towards captivity.

Now, it's true captivity, the idea of captivity is not an absolute dominion but captivity, nevertheless, exerts control over us, a control that according to the new man we don't want to be under the control of the old man. We don't want to be under the control of sin. Even though we don't want to be brought into the captivity of the law of sin as regards the new man, nevertheless, there is that draw, there is the power of temptation that pulls us away.

There is a remarkable, and we could no doubt point to other examples, but a remarkable section in Scripture, Proverbs 7, that shows the power of temptation to sin. It's a young man being led into captivity. How does that young man start? Well, Proverbs 7, you can read that in your own time but Proverbs 7, the young man goes down the street of the harlot first. He just goes down the street. He toys with temptation. He goes in that direction. The power of sin, that temptation draws him in that direction and maybe he says, "I just want to see what's going on down there. I know nothing is going to happen." But next he finds himself near her corner and after he finds himself near her corner, he finds himself by her house, and finally he meets her. There is this onward march, the propensity that pulls him in that direction. All the while, the law of sin in his members is drawing him into captivity. That's how sin works. There is a certain desire in our hearts, that downward pull that makes us think, "I want to try this. I want to enjoy this," and yet we don't deny the other truth, the new man doesn't want to go there. There is that battle in our hearts. But every believer experiences that draw of sin. Every believer has those wicked thoughts that go through our minds that say to ourselves, "That would be entertaining. I would enjoy that." There is that law of sin pulling us in that direction.

The law of sin, you see, wars against the law of the mind. Not that sin always triumphs over us, but it wars against that principle of life within us. And although we have a different set of circumstances, every individual believer has a different set of circumstances, we don't have the same circumstances that Paul had to deal with; we don't have the same temptations; he didn't have the internet and television and radio and we don't have to live in that society that he lived in. Everyone has a different set of circumstances but it's the same battle. It's the same battle, the law of sin against the law of the mind; that inward principle of the old man fighting against the inward principle of the new man and those two principles will never make peace with each other.

That is, beloved, one of the surest evidences that we are God's children, the battle that God describes in this chapter; the battle that the inspired apostle describes. If there is that battle going on in our hearts where we see in ourselves the draw toward sin and then there's another part of us that says, "I don't want to go there. I don't want to go in that direction. If I allow myself to do that, then I'm going to take the next step. I don't want to go there." There's a battle in our hearts. Romans 7:15, the apostle says, "For that," and here he's describing that battle, "that which I do I allow not: for what I would," that is, what he wants to do, "that do I not; but what I hate," what he doesn't want to do, he says,

"that do I." The things he does are things that he doesn't actually want to do and the things that he wants to do are the things that he doesn't do, and he ends up doing things that he actually hates and that's talking about the battle that is going on between those two inward principles.

Following that, the apostle ends up describing that vicious battle within his heart and it almost seems when the apostle describes this battle that he's talking about two separate persons but, in fact, he's talking about just one person. He's talking about "I." Notice he says, "I do this and I don't do that." There is one person within which the battle occurs. And he realizes, the apostle realizes that he, himself, is responsible for his sin. He realizes that. On the one hand he is speaking as regenerated saint. In verses 16 and 17, notice how he speaks of himself. Romans 7:16, "If then I do that which I would not," so there is the regenerated man that doesn't want to do what he actually does, "I consent unto the law that it is good." And listen to what he says in verse 17, "Now then it is no more I that do it, but sin that dwelleth in me." You understand the apostle is not saying, "I have no responsibility. That was just sin dwelling in me." But as regards the regenerated new man, he says, "It's no more I that do it but sin that dwelleth in me."

He repeats that thought starting at verse 18, "For I know that in me (that is, in my flesh,) dwelleth no good thing." Notice how he qualifies when he says, "in me (that is, in my flesh,)" in my old man, "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 he says it again, "Now if I do that I would not," in other words, if he does that which he doesn't want to do, "it is no more I that do it, but sin that dwelleth in me." Again, he's speaking now as a regenerated believer and he says, "It's not the regenerated part of me that wants to do that," it's sin that dwells in him, and yet he doesn't deny that that sinful principle is still him.

What is the result? There is a part of the apostle that is warring against the new man. There is the new man warring against the old man and they both are him. The old man constantly draws him into sin and the new man wants to walk in God's ways and the result is he doesn't do the good, the perfect good that he wants to do and he doesn't completely avoid the sins that he wants to avoid because of the battle.

A twofold condition in the heart of every believing child of God. Well, it's in the consciousness of that twofold condition that the apostle together with every saint cries out for deliverance. Romans 7:24, after he talks about the battle, then he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" O wretched man that I am! O broken down and miserable burdened soul! Burdened with grievous toils, how wretched I am!

You understand, now, the apostle is not talking about himself as he stands in Jesus Christ. He is not saying, in other words, he's not talking about the man who enjoys peace with God having been justified freely by Jesus Christ. If he looked at himself as simply that aspect, the justified saint, justified freely through Jesus Christ, having peace with God, what would the apostle say? He wouldn't say, "O wretched man that I am! I am justified

by Jesus Christ!" That doesn't make sense. No, then he would declare as he does in this epistle what he does in Romans 8. If he looked at that aspect of himself, he would say, "If God be for us, who can be against us?" If he looked at himself that way, he would say, "Who can separate us from the love of God?" and he would rejoice.

But now he's not looking at himself in that regard nor is he looking at the inward man, he's not looking at the new man that delights in the law of God. He's not saying, "O wretched new man that I have been given!" He's not saying that either. He's not saying that the new man is miserable but rather the apostle when he says, "O wretched man that I am," is bewailing the fact of his whole being that still contains the old man of sin. He is bewailing the old man who is himself, part of himself. That's what he is bewailing. He grieves not over God's work in him but he grieves over the mass of corruption that still clings to him. He hates the fact that the law of sin, the old man, brings so much evil to pass in his life, that the old man draws him into sin.

The apostle is, therefore, teaching when he calls out, "O wretched man that I am!" he's teaching that as long as we live in this world, we will be plagued, we will be plagued by that old man. Take the oldest saint in the world and he will still be plagued by the old man of sin. Noah was hundreds of years old, he was over 600 years old, but he still was plagued by the old man of sin. "O wretched man that I am!" Is that your cry, beloved? Is that my cry? Do we cry out that way, "O wretched man that I am!" Every believer ought to see that about ourselves.

We have the old man that draws us and makes sin appealing to us, but now notice the apostle doesn't stop there. He doesn't stop there. It seems there are some people who like to stop there. They repeat over and over, "O wretched man that I am! O wretched man that I am! O wretched man that I am!" And there they stop. It's almost, almost as if they rejoice in the fact that they are able to say that about themselves. But that's not what the apostle does. The apostle doesn't stop there. He doesn't rejoice that he's able to say that about himself. He doesn't stop with, "O wretched man that I am!" instead, when he sees his misery, he seeks deliverance. As if in the very same breath he says, "O wretched man that I am! who shall deliver me?" He seeks deliverance. Every believer ought to have that experience. That is to say, constantly as we see our misery, we ought to go beyond that and say, "Who shall deliver me?" Every believer as he sees his misery and the law of sin that clings to him ought constantly to be calling out for deliverance.

Notice how the apostle does not call out, "O wretched man that I am! how shall I deliver myself?" He doesn't say that. He doesn't say that. The saint who knows his misery will understand that deliverance cannot come from self. That's part of our misery. We cannot deliver ourselves. What does the saint say? He says, "Who shall deliver me?" And he's not searching for some unknown source. "Maybe if I look here there will be someone who will deliver me. Maybe if I look over there. Maybe if I read this." No, he's not calling out as if he doesn't know the answer. Far from it. As soon as he asks the question, he answers it, "I thank God through Jesus Christ our Lord." Who shall deliver me? God who through the instrumentality of his only begotten Son, Jesus Christ our Lord, saves his people.

Every saint who seeks deliverance in Jesus Christ will find that deliverance. Why is it that some never find? They seem to be seeking and yet they never find deliverance. Reverend Huksema offers several suggestions. Why is it that some seem to seek and they say, "Well, I can't find"? Well, for one it may be that they're not really seeking. They might not really be seeking. They might say that they're seeking, men might call out, "Who shall deliver me?" but inwardly they still want to follow the path of sin. They don't want to be delivered. As if to say, "Deliver me, but not quite yet. I still want to enjoy this sin a bit longer." Maybe they're not really seeking deliverance.

Secondly, some seem to seek but they are seeking for the wrong thing. Instead of seeking Jesus Christ as the Deliverer, they merely seek after a certain assurance that they will go to heaven. Well, even the Muslims seek assurance that they will go to heaven and how do they seek to gain that assurance? They keep doing over and over some good works that might merit in their mind their place in heaven. They are seeking the wrong thing.

And lastly, they might be seeking in the wrong way. There are those who seek in the wrong way. They want the assurance that they are saved by Jesus Christ but they're looking for some special sign. Maybe they're looking up in the clouds or they're waiting for some voice to speak to them, but that's not the way God manifests the truth of our deliverance. He, rather, shows us the truth through his word and when we go to the word, when we earnestly seek and we go to the word, God will answer. When we say, "Who shall deliver me?" what does the word say? "God through Jesus Christ our Lord."

There is the glorious message in the word. There is deliverance through Jesus Christ, only through Jesus Christ. In him we have deliverance from the guilt of sin and in him we have deliverance from the pollution of sin. There is deliverance in Jesus Christ. Beloved, when that is our experience, can we do anything but give thanks to God? That's what the apostle does when he sees his deliverance in Jesus Christ, he immediately cries out in a response of thankfulness. Romans 7:24, "O wretched man that I am! who shall deliver me from the body of this death?" Who shall deliver me from that old man of sin and from his guilt and power? And then he answers, "I thank God through Jesus Christ our Lord."

The only answer to his plague of sin is found in Jesus Christ and the apostle is thankful. He sees and that's what thankfulness is all about, he sees that it is all of grace. In grace. After he calls out, "O wretched man that I am!" he doesn't bask in that wretchedness. No, he basks in the grace. He rejoices in the grace and that leads immediately into the next chapter. Notice the high note which he strikes in the very next chapter, and the original doesn't have those chapter separations, Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The battle of sin will never be over, beloved, in this life. It never will, but we fight. We fight that battle and not in our own strength, the apostle makes that clear. "Who shall

deliver me?" God through Jesus Christ. We fight in the strength of our Lord Jesus Christ. Amen.

Our Father which art in heaven, we thank thee that there is deliverance in Jesus Christ. We thank thee that thou dost give to us deliverance from the guilt of sin and from the power of sin in Jesus Christ. Grant that, we pray, and give us thankful hearts that we may rejoice day by day. We pray this in Jesus' name. Amen.