

'O Wretched Man That I Am! '

by Andrew Murray

Andrew Murray's sermon emphasizes the struggle of the believer with sin and the necessity of the Holy Spirit for true deliverance and liberty in Christ.

Scripture: Matthew 24:8, Luke 12:11, John 1:1, John 8:44, Romans 8:38, Ephesians 1:21, Ephesians 6:12, Colossians 2:10, 1 John 3:8, Revelation 3:14, Revelation 22:13

Topics: "Biblical Leadership", "New Testament"

Description

In this sermon on rulers (arche), the preacher delves into the significance of arch■ as the commencement of something, emphasizing its use in the New Testament and the Septuagint. Arch■ is portrayed as the first in relation to time, the origin, and the most common usage in the NT. It is used to describe rulers, principalities, and the beginning of various processes. The preacher explores how arch■ signifies the first cause, the beginning, and the first in order of importance or power, shedding light on its implications in different contexts.

Transcript

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Romans 7:24,25).

You know the wonderful location that this text has in the epistle to the Romans. It stands here at the end of the seventh chapter as the gateway into the eighth. In the first sixteen verses of the eighth chapter, the name of the Holy Spirit is found sixteen times. You have there the description and promise of the life that a child of God can live in the power of the Holy Spirit. This begins in the second verse: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). From that, Paul goes on to speak of the great privileges of the child of God who is to be led by the Spirit of God. The gateway into all this is found at the end of chapter seven: "O wretched man that I am!" There you have the words of a man who has come to the end of himself. He has in the previous verses described how he had struggled and wrestled in his own power to obey the holy law of God, and had failed. But in answer to his own questions, he now finds the true answer and cries out: "I thank God through Jesus Christ our Lord." From that he goes on to speak of what that deliverance is that he has found.

I want, from these words, to describe the path by which a man can be led out of the spirit of bondage into the spirit of liberty. You know how distinctly it is said: "Ye have not received the spirit of bondage again to fear" (Romans 8:15). We are continually warned that this is the great danger of the Christian life, to go

again into bondage. I want to describe the path by which a man can get out of bondage into the glorious liberty of the children of God. Rather, I want to describe the man himself.

First, these words are the language of a regenerate man; second, of a weak man; third, of a wretched man; and fourth, of a man on the border of complete liberty.

THE REGENERATE MAN

There is much evidence of regeneration from the fourteenth verse of chapter seven on to the twenty-third verse. "It is no more I that do it, but sin that dwelleth in me" (Romans 7:17). That is the language of a regenerate man—a man who knows that his heart and nature have been renewed, and that sin is now a power in him that is not himself. "I delight in the law of God after the inward man" (Romans 7:22). That again is the language of a regenerate man. He dares to say when he does evil: "It is no more I that do it, but sin that dwelleth me." It is of great importance to understand this,

In the first two great sections of the epistle, Paul deals with justification and sanctification. In dealing with justification, he lays the foundation of the doctrine in the teaching about sin. He does not speak of the singular sin, but of the plural, sins—the actual transgressions. In the second part of the fifth chapter, he begins to deal with sin, not as actual transgression, but as a power. Just imagine what a loss it would have been to us if we did not have this second half of the seventh chapter of the epistle to the Romans—if Paul had omitted in his teaching this vital question of the sinfulness of the believer. We should have missed the question we all want answered as to sin in the believer. What is the answer? The regenerate man is one in whom the will has been renewed, and who can say: "I delight in the law of God after the inward man."

THE WEAK MAN

Here is the great mistake made by many Christian people—they think that when there is a renewed will, it is enough. But that is not the case. This regenerate man tells us: "I will to do what is good, but the power to perform I find not." How often people tell us that if you set yourself determinedly, you can perform what you will! But this man was as determined as any man can be, and yet he made the confession: "To will is present with me; but how to perform that which is good, I find not" (Romans 7:18).

But, you ask: "How is it God makes a regenerate man utter such a confession? He being with a right will, with a heart that longs to do good, and longs to do its very utmost to love God?"

Let us look at this question. What has God given us our will for? Had the angels who fell, in their own will, the strength to stand? Surely, no. The will of man is nothing but an empty vessel in which the power of God is to be made manifest. Man must seek in God all that is to be. You have it in the second chapter of the epistle to the Philippians, and you have it here also, that God's work is to work in us both to will and to do of His good pleasure. Here is a man who appears to say: "God has not worked to do in me." But we are taught that God works both to will and to do. How is the apparent contradiction to be reconciled?

You will find that in this passage (Romans 7:6-25), the name of the Holy Spirit does not occur once, nor does the name of Christ occur. The man is wrestling and struggling to fulfill God's law. Instead of the Holy Spirit and of Christ, the law is mentioned nearly twenty times. In this chapter, it shows a believer doing his very best to obey the law of God with his regenerate will. Not only this; but you will find the little words, I, me, my, occur more than forty times. It is the regenerate I in its weakness seeking to obey the law without being filled with the Spirit. This is the experience of almost every saint. After conversion, a man begins to

do his best, and he fails. But if we are brought into the full light, we no longer need to fail. Nor need we fail at all if we have received the Spirit in His fullness at conversion.

God allows that failure so that the regenerate man should be taught his own utter inability. It is in the course of this struggle that the sense of our utter sinfulness comes to us. It is God's way of dealing with us. He allows man to strive to fulfill the law so that, as he strives and wrestles, he may be brought to this: "I am a regenerate child of God, but I am utterly helpless to obey His law." See what strong words are used all through the chapter to describe this condition: "I am carnal, sold under sin" (Romans 7:14); "I see another law in my members bringing me into captivity" (Romans 7:23); and last of all, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24). This believer who bows here in deep contrition is utterly unable to obey the law of God.

THE WRETCHED MAN

Not only is the man who makes this confession a regenerate and a weak man, but he is also a wretched man. He is utterly unhappy and miserable. What is it that makes him so utterly miserable? It is because God has given him a nature that loves Himself. He is deeply wretched because he feels he is not obeying his God. He says, with brokenness of heart: "It is not I that do it, but I am under the awful power of sin, which is holding me down. It is I, and yet not I: alas! alas! it is myself; so closely am I bound up with it, and so closely is it intertwined with my very nature." Blessed be God when a man learns to say: "O wretched man that I am!" from the depth of his heart. He is on the way to the eighth chapter of Romans.

There are many who make this confession a pillow for sin. They say that if Paul had to confess his weakness and helplessness in this way, who are they that they should try to do better? So the call to holiness is quietly set aside. Pray God that every one of us would learn to say these words in the very spirit in which they are written here! When we hear sin spoken of as the abominable thing that God hates, do not many of us wince before the word? If only all Christians who go on sinning and sinning would take this verse to heart. If ever you utter a sharp word say: "O wretched man that I am!" And every time you lose your temper, kneel down and understand that God never meant His child to remain in this state. If only we would take this word into our daily life, and say it every time we are touched about our own honor! If only we would take it into our hearts every time we say sharp things, and every time we sin against the Lord God, and against the Lord Jesus Christ in His humility and in His obedience and in His self-sacrifice! Pray God that we could forget everything else, and cry out: "O wretched man that I am! who shall deliver me from the body of this death?"

Why should you say this whenever you commit sin? Because it is when a man is brought to this confession that deliverance is at hand. And remember, it was not only the sense of being weak and taken captive that made him wretched. It was, above all, the sense of sinning against his God. The law was doing its work, making sin exceedingly sinful in his sight. The thought of continually grieving God became utterly unbearable. It was this that brought forth the piercing cry: "O wretched man!" As long as we talk and reason about our inability and our failure, and only try to find out what Romans, chapter seven, means, it will profit us little. But once every sin gives new intensity to the sense of wretchedness, and we feel our whole state as one of not only helplessness, but actual, exceeding sinfulness, we will be pressed not only to ask: "Who shall deliver us?" but to cry: "I thank God through Jesus Christ my Lord."

THE ALMOST-DELIVERED MAN

The man has tried to obey the beautiful law of God. He has loved it; he has wept over his sin; and he has tried to conquer. He has tried to overcome fault after fault, but every time he has ended in failure. What did he mean by "the body of this death"? Did he mean, my body when I die? Surely not. In the eighth chapter, you have the answer to this question in the words: "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). That is the body of death from which he is seeking deliverance.

And now he is on the brink of deliverance! In, the twentythird verse of the seventh chapter, we have the words: "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." It is a captive that cries: "O wretched man that I am! who shall deliver me from the body I of this death?" He is a man who feels himself bound. But look to the contrast in the second verse of the eighth chapter: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That is the deliverance through Jesus Christ our Lord, the liberty to the captive which the Spirit brings. Can you keep captive any longer a man made free by the "law of the Spirit of life in Christ Jesus"?

But you say, the regenerate man did not have the Spirit of Jesus when he spoke in the sixth chapter. Yes, he did not know what the Holy Spirit could do for him.

God does not work by His Spirit as He works by a blind force in nature. He leads His people on as reasonable, intelligent beings. Therefore, when He wants to give us that Holy Spirit whom He has promised, He first brings us to the end of self brings us to the conviction that though we have been striving to obey the law, we have failed. When we have come to the end of that, then He shows us that in the Holy Spirit we have the power of obedience, the power of victory, and the power of real holiness. God works to will, and He is ready to work to do, but many Christians misunderstand this. They think because they have the will, it is enough, and that now they are able to do. This is not so. The new will is a permanent gift, an attribute of the new nature. The power to do is not a permanent gift, but must be received each moment from the Holy Spirit. It is the man who is conscious of his own weakness as a believer who will learn that by the Holy Spirit he can live a holy life. This man is on the brink of that great deliverance; the way has been prepared for the glorious eighth chapter. I now ask this solemn question: Where are you living? With you, is it, "O wretched man that I am! who shall deliver me?" with now and then a little experience of the power of the Holy Spirit? Or is it, "I thank God through Jesus Christ! The law of the Spirit hath set me free from the law of sin and of death"?

What the Holy Spirit does is to give the victory. "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). It is the Holy Spirit who does this-the third Person of the Godhead. It is He who, when the heart is opened wide to receive Him, comes in and reigns there, and mortifies the deeds of the body, day by day, hour by hour, and moment by moment.

I want to bring this to a point. Remember, dear friend, what we need is to come to decision and action. There are in Scripture two very different sorts of Christians. The Bible speaks in Romans, Corinthians, and Galatians about yielding to the flesh; and that is the life of tens of thousands of believers. All their lack of joy in the Holy Spirit, and their lack of the liberty He gives, is just owing to the flesh. The Spirit is within them, but the flesh rules the life. To be led by the Spirit of God is what they need. If only I could make every child of His realize what it means that the everlasting God has given His dear Son, Christ Jesus, to watch over you every day, and that what you have to do is to trust. If only I could make His children understand that the work of the Holy Spirit is to enable you every moment to remember Jesus, and to trust Him! The Spirit has come to keep the link with Him unbroken every moment. Praise God for the Holy

Spirit! We are so accustomed to thinking of the Holy Spirit as a luxury, for special times, or for special ministers and men. But the Holy Spirit is necessary for every believer, every moment of the day. Praise God you have Him, and that He gives you the full experience of the deliverance in Christ as He makes you free from the power of sin.

Who longs to have the power and the liberty of the Holy Spirit? Oh, brother, bow before God in one final cry of despair: "O God, must I go on sinning this way forever? Who shall deliver me, O wretched man that I am! from the body of this death?"

Are you ready to sink before God in that cry and seek the power of Jesus to live and work in you? Are you ready to say: "I thank God through Jesus Christ"?

What good does it do that we go to church or attend conventions, that we study our Bibles and pray, unless our lives are filled with the Holy Spirit? That is what God wants. Nothing else will enable us to live a life of power and peace. When a minister or parent is using the catechism, and a question is asked, an answer is expected. How sad that many Christians are content with the question put here: "O wretched man that I am! who shall deliver me from the body of this death?" but never give the answer.

Instead of answering, they are silent. Instead of saying: "I thank God through Jesus Christ our Lord," they are forever repeating the question without the answer. If you want the path to the full deliverance of Christ, and the liberty of the Spirit-the glorious liberty of the children of God-take it through the seventh chapter of Romans. Then say: "I thank God through Jesus Christ our Lord." Do not be content to remain ever groaning, but say: "I, a wretched man, thank God, through Jesus Christ. Even though I do not see it all, I am going to praise God. "

There is deliverance; there is the liberty of the Holy Spirit. The Kingdom of God is "joy in the Holy Spirit" (Romans 14:17).

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