

# (Romans) God's Gateway to Godly Living - Part 3

by Willie Mullan

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*Willie Mullan explores Romans chapter 7, emphasizing the believer's struggle with sin and the importance of relying on Christ for liberation and godly living.*

**Duration:** 1:13:11

**Topics:** "Godly Living"

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## Description

In this sermon, the speaker focuses on Romans chapter 7, specifically verses 14 to the end of the chapter. The speaker emphasizes that the passage is a record of a real experience, involving both natural deeds and intentional desires. The speaker highlights phrases like 'what I do,' 'what I would,' and 'what I hate' to illustrate the emotional and confessional nature of this experience. The speaker also addresses the question of whether this experience is Paul's personal experience or a universal one.

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## Transcript

Welcome to Romans chapter 7 again this evening, going right through from verse 14 to the end of the chapter. Romans chapter 7, going through from verse 14 to the end of the chapter. Now I wonder how many of the young believers have got, with intelligence, firmly, the outline of the book up to this present moment.

Do you know all about it? Do you know that in the first chapter and the second one, and the first 20 verses of the third one, that Paul was striving to bring the whole world in filthy before God, so that we write over that portion the condemnation of sin. And if ever you want to really bring conviction to poor lost souls, then you go to those early chapters. And then from the middle of chapter 3, right through chapter 4, right through chapter 5, my Paul seems to pull out all the stops that he might teach this great doctrine of justification by faith alone.

Did you get the alone bit? Justification by faith alone. He concludes in that chapter that a man is justified by faith without the deeds of the law. What a wonderful statement.

We're justified by faith in Christ without the deeds of the law at all. You see, we believers, we don't work to get saved. No, we work for God because we are saved.

Just keep the horse before the cart and you're all right. So that you write over the second part of chapter 3 and chapter 4 and chapter 5, justification of believers. First part, condemnation of sinners.

Second part, justification of believers. Then we start with another section, chapter 6, and then we are going through chapter 7, and then we shall go through, if God will, chapter 8. And this is the sanctification of faith. In these chapters he's teaching the believers who came out from the condemnation of sin through faith in Christ how to live for God.

And that will teach us exactly what's being taught in the portion this evening. Because he doesn't start to teach faith in chapter 6 and right through chapter 6 and the big part of chapter 7 and all chapter 8 and leave it out in the bit we're up this evening, you know. He continues this action.

And that's one of the ways that we get to know the truth, by seeing these great sections of the word of God. We found out as we went through chapter 6 that there are gateways that lead us into godly living. You remember after commencement of chapter 6, it brought us to remember that we were identified with Christ's death and Christ's burial and Christ's resurrection.

And we must always remember that that's what we testified to in believer's baptism, that we were identified with his death and burial and resurrection. And then down at the 11th verse of chapter 6, you remember, he taught us that we must daily calculate this thing out. We ought to reckon ourselves dead and be done with it.

That was another gateway, that was calculation in Christ. And then at verse 13, he talked about presenting our members, our presence of God. And that was presentation to Christ.

These gateways were very special. And then you remember that at the end of the chapter, we were looking at the vocation for Christ. You see, as we identified ourselves and then calculate daily that we have died to these old things and present our members anew, we come into this wonderful vocation with which we are called.

Tremendous thing, you know, we should never forget. And then last week we were asked, unification with Christ. We're actually married to the one who rose again from the dead.

That's the tremendous bomb we were finding out out last week. Now he's just continuing this evening, so he's just into and through another gateway, and it's liberation through Christ this evening. Now this portion that we're up tonight, there have been many arguments and debates, arrayed themselves around it down to the edges.

And why there should be, I just wouldn't know. I have no troubles with it whatsoever. None at all.

But I'll read you carefully, so that you'll see exactly what's being said and why it's being said this evening. I think that we shall all agree on this first point, that this is indeed the record of a very real experience. Somebody had this experience, a very real one.

And when you look at verse 15, it says, For that which I do. You see, there was something actually being done. So that this is the record of a real experience, an actual deed, or deeds were really done.

The thing that I do. And it's not only the record of the actual deeds, but in that same verse, For what I would, that do I not, for what I would. You see, it's the record not only of an actual deed, but an intentional

desire.

Somebody did something, and somebody desired to do something, and they didn't do what they desired. So this is an experience, don't make any mistake about it. It's the record of a real experience.

There is not only the record of an actual deed and an intentional desire, but you'll notice this in the same verse, For what I hit. You know, that's an emotional disturbance, isn't it? So that the word do is actually doing something. And the I would is an intent to do something.

And I hit is emotional. So that there are no arguments at all about an experience, it's a tremendous experience. It's the record of a very real experience.

When you go all the way down to verse 19, we'll go over the other verses, I'm only doing this for the moment. For the good that I would, I do not. But the evil which I would not, that I do.

That's confessional, isn't it? So that just glancing at it you see the actual do, and the intentional what I would, I do not. And the emotional what I hit. And the confessional, the evil that I do.

And when you get phrases like that that brings out actual, and intentional, and emotional and confessional, well it's a real experience somebody's had, that's all. So we don't need to battle the life out of it to prove that this is a very real experience. And so we come to the second question.

Was this Paul's personal experience, was it? This may be just a little bit more difficult, but it's not really difficult. You see, we start at the beginning of this chapter, and here's how it reads in verse 1. Know ye not brethren, you must see that Paul is writing to hate here. That's the bit I want you to get the hold of.

Lovely how it brings in this word again and again. Look at verse 4. Wherefore my brethren. It's so that this chapter is really written for saints, isn't it? No trouble at all about that now, have you? And he's wanting to teach saints something, isn't he? Now the first verse reads like this.

Know ye not brethren, for I speak. Who speaks? Any trouble with it? Because I wouldn't think you ought to have. I would give you all the credit for having enough intelligence to know who's speaking.

Is it Paul? I speak. Who's the I? Oh, it's Paul, all right, don't worry yourself. I speak to them that know the Lord.

And then verse 9 makes it very clear, of course, we were not this last week. For I was alive without the Lord once. My, that was Paul, wasn't it? And I believe the only place that you could place that experience that he's talking about is the period before he came to the age of twelve.

For it was then that a Jewish boy was taken to the synagogue as he went through an ordinance of the Jews' religion whereupon at that very hour they took upon him to keep the law. It was in Edinburgh that the Lord Jesus was circumcised eight days, and in the twelve years of age they took him to the temple and that's where they lost him. You see, he was just going through the steps of a Jew.

But he was born a Jew. He was born king of the Jews. And he was of the house and lineage of David.

And all these things had to be observed. And I believe that Paul remembered the time before he took upon him to keep the law and that, well, he thought he was really alive without the Lord once. So the I is very clear who the I is.

I speak, I was alive without the Lord once. And by what turn or authority expositors would change the I in the rest of the chapter, I just wouldn't know. Oh, so many of them can say it's Paul speaking all right and there's no other way for them to expound verse 9. But when they come down to the rest of the I's in the chapter they change it to somebody else.

By what authority? You read an ordinary letter this evening and it began with I and you knew the person and it had a dozen more I's in it, would you think it was other people? Well I wouldn't think you would treat an ordinary letter like that. So it's Paul the whole way through. Yes, it says experience, there's no trouble with that.

Indeed, that's not where the trouble lies. You see, when we come to verse 15 or verse 14, for we know that the Lord's spiritual but I am carnal, the same I, for that which I do I allow not, it's the same I, it's Paul. That's all you need to know just at the moment, it's Paul.

It's the same personality. You can see this very clearly, verse 18, for I know that in me. Who would that be but the writer? Look at verse 21, I find then a law that when I would do good evil is present with me.

Who would that be but the writer? Look at verse 24, O wretched man that I am, who shall deliver me. How can the me be but the writer? I wouldn't like to treat it any other way. When we have established the writer right at the beginning of the letter, and even seem speaking here to saints, I speak to them that know the law, I think that we would be very foolish to get away from such a clear, unmistakable fact that this is the writer and this is the writer's experience.

And so having established quite simply that this is a real experience and that this is Paul's experience, it's not only a natural one, an intentional one, an emotional one, a confessional one, but it's a personal one. It's Paul's personal experience. Now there's a terrible bit of wrestling going on down through the verses.

I would and I don't do the thing that I want to do, and the evil that I hate that I do, and there's a tremendous wrestling match that goes on. Now the great problem of the portion is, where did this experience of Paul's take place? Isn't that the problem? It's the only problem that's in it as far as I'm concerned. All the rest is lying on the page.

It's a real experience and it's Paul's experience. Now where did this experience take place? Did it take place when Paul was just a lad without the law? Well I think that the verse in chapter 7 and verse 9 answers that. I was alive without the law once.

He hadn't any problems there at all. No wrestling went on in those days. He was quite happy about the whole affair.

He hadn't been face to face with the law then, you know. It was only when he took upon him the responsibility of keeping the law, and the law said, Thou shalt not covet her, that Paul began to quake. He knew then he was a sinner when he was face to face with the tenth commandment, and so should we all.

Because every one of us has broken the tenth commandment. Thou shalt not covet. So I think we can rule out that he hadn't this experience when he was a lad without the law.

Now let's face this question point. Had he this experience as a Pharisee with the law? Is this the experience of Paul as a Pharisee? Do you think for one moment that he would bring a Pharisee to me to be sent to teach the faith? Because that's exactly what he's doing in this chapter. He would give Paul more

credit than that, I hope.

But nevertheless we'll just see that this was Paul's experience as a Pharisee. Let's have a wander through the book for a moment. We're at the Acts of the Apostles now, and we're at chapter 22.

The Acts of the Apostles, chapter 22. Remember, one night we had this, but I'm not wiping it all over again. It's only a refresher.

Acts 22, and Paul speaking to the great crowd at Jerusalem. Verse 1. Now, men, brethren, and fathers, hear ye my defense, which I make now unto you. Just in case there was some critical mind in the meeting saying, well, the word brethren came again this morning.

You see, Paul is writing to the saints in Romans, and when he uses this very endearing term, my brethren, my beloved brethren, my long-loved, longed-for, he uses it sometimes, that's to say, but remember, when he faced a crowd of antagonistic Jews, he could also speak as a Jew. At times he did so. And on this occasion he's speaking to these Jews who were surrounding him, about to take his life.

He's making his defense, of course. You never have to make your defense, I trust, in this way to the saints. Men, brethren, and fathers, hear ye my defense, which I now make unto you.

And when they heard Dutty speak in the Hebrew tongue to them, they kept them all silent. You can say he was a Jew speaking to Jews. And here's what he said, I am verily a man which am a Jew.

You see, he can do that. And it was quite laughable, because he was, you know, allowed to do that. And so he's making his defense, I verily am a man which am a Jew, born in Tarshish, a city in Philistia, that brought up in this city, that is Jerusalem where he was just then, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

He's taking us back to those days, when he went to the Jewish school, which was back to where he was born, and then very quickly comes to the spot where he was at the Jewish school. Up the feet of one called Gamaliel, he was a master teacher, a Pharisee, and he taught Paul all the laws and customs of this Pharisee religion. And Paul became a real Pharisee.

Just to establish that, let's have a look at Acts chapter 5 for a moment. The Acts of the Apostles chapter 5, and here in this chapter the apostles are arrested, brought before the Sanhedrin, the old Jewish council. And Peter's very bold in verse 29, then Peter and the other apostles answered and said, we ought to obey God rather than men.

It would be a great thing if we all remembered this, wouldn't it? Sometimes men arise in assembly to bully the same. To lord it over God's people. We should ever remember that we ought to obey God.

And when men go outside the bounds of the teachings of God's holy words, we owe them no allegiance, none whatsoever. Be they Baptist or Bethlehem or whatever they may call themselves. Nothing.

We ought to obey God rather than men. My, I don't think that we understand the slavery that souls have been in down through the years. Because men have climbed up into a place almost parallel with the Pope in Christian assembly.

That is what I'm talking about. Almost parallel with the Pope in Christian assembly. Lording it over God's people.

Just remember the whole bunch of them. We ought to obey God rather than men. Peter was very bold, wasn't he? Now verse 33, when they had Dutch, that is when the Sanhedrin had Dutch, they were cut to the heart and took counsel to slay them.

You know when you really take your stand for God, why there are people who would take your life. Remember what the Lord Jesus told his disciples before he went away? The day will come when they that take your life will think that they do God's service. For what men can become.

They can break the actual commandment thou shalt not kill and think of serving God at the same time. And we might be heading close to something like this, you know. We might be heading close to something like this.

I haven't time for that this evening. It says, verse 34, Then stood there up one in the council, a Pharisee, named Gamaliel. How much him? A doctor of the law.

Hard in reputation among all the people. And commanded to put the apostles forth a little space. Said unto them, you men of Israel, think ye to yourselves what ye intend to do with touching these men.

For before these days was up Judas boasting himself to be somebody whom a number of men, about four hundred, joined themselves to a claim and all as many as obeyed him was scattered and brought to naught. And he went on down parts of history and he said in verse 38, Now I say unto you, refrain from these men and let them alone for if this council or this work be of men it will come to naught. But if it be of God, ye cannot overthrow it, lest happily ye be found even to fight against God.

You know he was an old Pharisee, wasn't he? But he was a wise old Pharisee. And you know when you see somebody going on and maybe you don't agree with all that they do, just remember this. If God's blessing them, you can't stop it.

And if you try to, just because you're bigoted a little bit, you'll be found fighting against God. That's all. Just remember that.

Some people come to me and talk to me about Billy Graham. Oh, I don't agree with all that he does, of course I do. But if God blesses them, I shall be shouting hallelujah.

Some people talk to me about our brother Paisley. Oh, I don't agree with all that our brother Paisley does. But if God blesses them and God don't bless them, then I just shout hallelujah.

That's all. Just take care and see if you're found fighting against God. That's all.

It's good to remember that, you know. Because if God's in this sort of work, then it'll go on in spite of you, for me, for us. It's a good thing to always remember, mind your own business.

Pretty wonderful little thing, you know. All that I'm establishing now that Paul was brought up, up the feet of a Pharisee, a doctor of the law, inoculated with the whole Jewish Pharisee, religious customs and traditions. My Paul became a great Pharisee.

Oh, it's half a look at him as a Pharisee. Come to Galatians, chapter 1. Galatians, the first chapter, verse 1, verse 11. Writing to these saints at Galatia, he said, But I certify you, brethren, that the gospel which was preached of me is not after mine.

It wasn't taught, this gospel, by man, you know. For I never received it off man, neither was I taught it, but by the revelation of Jesus Christ. Love, I can say the same this evening.

Pretty glad. Verse 13, For ye have heard of my conversation in times past in the Jews' religion. The word conversation there could be rendered attitude of life.

Yes, he said, you heard about my attitude in times past in the Jews' religion. You see, this word religion is a tremendous word, isn't it? You see, you could be steeped in religion and yet go to hell. Because Paul was steeped in religion before he was saved.

The Jews' religion. You could have the Baptist religion without Christ. You could have the Presbyterian religion and no Christ.

You'll die and go to hell at the end. And if all that you have tonight is this empty, dead, formal religion, Christless religion, then you're on your way to hell. Just like Paul was.

Mind you, he was a fine fellow as a prodigy. I don't think he would have gotten any flaws in him. A very religious character, but on his way to hell.

No Christ. We could be rolled up in religion for years and go to hell at the end. So make sure it's the Savior you have.

Not just custom and tradition. Now watch this, verse 13. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I have persecuted the church of God and wasted it.

I use a little bit. I am profited in the Jews' religion above many my equals in my own nature. Being more exceedingly zealous of the traditions of my fathers.

Oh, you can't tell me that he was wrestling and battling because he was very pleased with himself. He says, I am profited. Man, I was exceedingly zealous.

Yes. Oh, he was having a jolly good time and thought he was the whole cheese and he had no bother whatsoever. So I'm perfectly satisfied that he hadn't this experience as a prodigy.

But let me take you a step further. Come to Philippians, chapter 3. Philippians, and we're at the third chapter. This is a very wonderful portion.

You know, Paul gives his testimony again and again and again in this book. And that encourages some of us to give it again and again and again. He says in verse 4, chapter 3, verse 4. Though I might also have confidence in the flesh, if any other man thinketh that he hath whereof he might trust in the flesh, I more.

And he pulls out all these credentials that he had. He said, I was circumcised the eighth day. That's made him a true Israelite, you know.

Circumcised the eighth day. He says, of the stock of Israel, of the tribe of Benjamin. He knew the tribe he belonged to, mind you.

I'm Hebrew of the Hebrews. He was a Hebrew scholar. Of touching the law.

Authority. Concerning zeal. Persecuting the church.

Now watch this, read this. Touching the righteousness which is in the law. Hit it hard.

Blameless. Yes. The righteousness that is in the law.

You see, he kept the Old Testament laws as his Jewish teachers had explained them, and as he understood them. And when a man is keeping a thing that's been put up to him in a way that he can say, I'm blameless, don't you come round and tell me how to wrestle him much with it. Because he just can't get that over on me.

My, he thought he was a wonderful fellow. He had no bother there at all. My, all the old traditions that they taught him, and all the things that they put up to him, as he was taught, so he obeyed.

And he can say this, blameless. As touching the righteousness of the law, blameless. What a standard.

Huh? Finally on his way to hell. That's what he was. Finally on his way to hell, in time for tragedy.

Blameless, religious, far-off cynical Jew. That's what he was. But he's not the man that's wrestling in Romans 7, is he? Not a bit of him.

No wrestle here, this fellow has no bother. No bother at all. We listen to a lot of blethers at times without going through the book.

Now if this experience that was his personally, didn't happen when he was a lad, and there's no doubt about that, and didn't happen when he was a Pharisee, did it happen when he was born again? My answer quite plainly is yes. But we're going to have a bit of bother finding the spot answer. But if you follow me carefully I'll find it for you.

Now you watch. Here's when he was born again. Acts of the Apostles, chapter 9. The Acts of the Apostles, chapter 9. I think we need to read a verse or two here to get the proper sense.

Verse 1. And Saul, that's what he was called you see, he was Saul of Tarsus. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went on to the high priest, and desired of him letters to Damascus, to the synagogue, that if he found any of this way, that is of the way of the Lord, whether they were man or woman, he might bring them bound on to Jerusalem. Well, you see this Pharisee is just doing the very things that I tell you we might be heading for.

You see in his zealous religiosity, my, he would take lives. Of course that didn't worry him at all. Now he stood at the claws of Theban as the witness of the Lord.

Well, let's pound this man of God to death. Of course that didn't worry this Pharisee, and it won't worry some of the old religious Pharisees in the day to come. You know, in times past they burned the best men that ever walked in shoe leather.

They haven't changed, you know. Well, here he is, and that's what he is. Verse 3. And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven, and he fell to the earth.

He heard the voice saying unto him, Soul, soul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus. And now that must have shook him. Why, this was the name that he detested.

He really believed that Jesus was dead, you know, and that this there resurrection talk was only talk. But there's a voice from heaven, Who art thou? My, when the heavens opened and the voice said, I am Jesus. That was a revelation.

Jesus as Lord. Yes. Now would you see what happened? And the Lord said, I am Jesus whom thou persecutest.

It is hard for thee to kick against the picks. And he trembling and astonished said, Lord, what wilt thou have me to do? There's absolute surrender here. Oh, I know there are far more details in it than that, you know.

He learned at that very moment that Jesus was the Son of God and that he had loved him and given himself for him and all the rest of it's been all the epistles. But you know, this was the moment when the Lord was really revealed to him. Some people wonder, was he saved on the Damascus road? Or had Ananias to come to open his eyes? Not at all.

Did you see Ananias coming? This is what the Lord said to Ananias, verse 15. But the Lord said unto Ananias, Go thy way, for Saul is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel. And I will show him how great things he must suffer for my namesake.

And Ananias went his way and entered into the house and putting his hands on him said, The first word is what? Brother. Huh? Recognized him. Now, Ananias was a believer here, you know, being directed by the Lord of the believers.

Recognized him as a brother. That's where Paul was saved. On the Damascus road.

My, the day that I looked at the spot, at least they tell me it was the spot where the great apostle Menelos, in the dust of yon road that runs into Damascus, my very soul was filled. My, what a day that was for this world of ours. For the church of Jesus Christ.

Now, I want you to get that. That's where he was saved, isn't it? And you know, there's no record here, of course, about him wrestling either. Well, that's all.

You don't find any record here of him wrestling. And then, you know, when you come to Acts chapter 13, let's have a look at it for a moment. You remember there were certain men in the church of Antioch.

And it goes over them, all the whole crowd of them. Verse 2, As they ministered to the Lord and fasted, the Holy Ghost stayed. Who said the Holy Ghost was an influence? The Russellites.

Who do you think? Let me tell you, I can tell you this, the Holy Ghost can talk. The Holy Ghost said, what's in this book? The Holy Ghost said, Separate me Barnabas and call for the works whereon shall I have called them. My, that the Holy Ghost would come to our little church and say this again and again.

Oh, that he would direct us. The young men in this assembly and young women are being marched out by the God of heaven for a work. And you young fellows that the Lord's woken with, take your shoes off.

You miss the church. God help you. You'll be no good for this world.

And you'll have very little to glorify God in the next one. Just be careful. So, therefore, for they being sent forth by the Holy Ghost, that's who sent me anyway, departed on to Seleucia, and from thence they sailed to Cyprus.

And this is Paul starting out on his missionary journeys, as we call them. And you remember, I took the class through all the steps of Paul here, with a wonderful chap behind him. We saw him going to Cyprus, then going into Asia Minor, covering all those cities of Asia Minor, going right over that torturous country to Chuo, getting the Macedonian vision in Chuo, crossing the Aegean Sea, coming to Macedonia, coming over to Philippi, then down to Thessalonica, then to Corinth.

And oh, what wonders we saw! Why, he preached the Gospel in every city. Multitudes were saved, churches were established, and we didn't see one eye out of this wrestling. That's the thing.

There was no wrestling on the Damascus Road. And from the day that he sailed out, from Antioch to the day he put his head on the block, my, there's no record at all of any nonsense like this, is there? Where did this experience... Oh, it's in the book, I tell you, it's in the book. So you didn't look for it, did you? You didn't.

But it's there, all right. I assure you it's there. Let's go back to Acts 9 again.

I know that I'm torturing you going back and forward, but that's good for you. Now, Ananias came in here in verse 17. And verse 18 says, And immediately there fell from Saul's eyes as it had been scaled, and he received sight told with, and a rodent was baptized.

And when he had received meat, he was strengthened. Now, here's your little bit, and you've got to watch it or you'll miss it. Then was Saul certain days with the disciples which were at Damascus.

Now, I want you to mark it. Certain days. That's all, you know.

It was only certain days there. So it was. Now, I want you to watch this.

In those certain days, on the street where he preached Christ in the synagogue, that he is the Son of God. He just preached it away, this fellow. He didn't need to go to college or anything like that, you know.

But just watch. This man was chosen of God. And this man was about to be sent forth by the Holy Ghost.

And this man just started preaching right away. Don't bother with this fellow at all. Because they wouldn't allow you to do that now.

You'd have to have some academic standard, wouldn't you? Oh, they wouldn't let you in now without it. Yes, they've got to have degrees. So Bill Baxter said they're emptying the churches by their degrees.

And so they are. Now, all the boys with the degrees have emptied the churches by degrees. Haven't they? Now, this fellow just started preaching.

And straightway is the word that's in the word. Verse 20. Straightway preached Christ in the synagogue for he is the Son of God.

And all that heard him were amazed. He said, is not this he that destroyed them which called on this name in Jerusalem and came to their forgotten tent that he might bring them bound unto the chief priests? Now, I want you to watch this. Because I'm going to try to prove that between verse 21 and verse 22 there's a great period.

But Saul increased them all in strength and confounded the Jews which dwelt at the mosque as proving that this is the very Christ. And after many days, and I believe there's a difference between the certain days and the many days. Now, how will I prove that? All right.

We'll go back again to Galatians chapter 1. It's just taking it in stages that really brings out the light. Now, watch this very carefully. Verse 13.

For ye have heard of my conversation in time past in the Jews' religion of that beyond measure I persecuted the church of God and wasted it and profited in the Jews' religion above many mine equals in mine own nation being more exceedingly zealous of the traditions of my fathers. But when it pleased God who separated me from my mother's womb and called me by His grace to reveal His Son in me that was a wonderful day, wasn't it? that I might preach Him among the heathen immediately I conferred not with flesh and blood. Neither went I up to Jerusalem to them that were apostles before me but I went into Arabia Watch this bit and returned again onto Damascus.

Well, you didn't see that before, did you? You see, he got saved on the Damascus or didn't he? Yes. And brother Ananias came and identified himself with him and straightway for certain days only, certain days he preached in the synagogues in Jerusalem, just certain days and then he went away to Arabia as he's buried there for over two years. He's buried there.

You see, it says here, verse 18 then after three years I went up to Jerusalem to see Peter and many of the great scholars and I think rightly so concluded after certain days before he went away to Arabia and the many days after he came back might well constitute one year and it makes it out that he was at least two years maybe more in Arabia and away there in the back side of the desert he learned and the one thing that he did learn was that he couldn't make the eye do more of that and that's what he has experienced at born again. Oh, it's the experience of a born again man you can be absolutely sure of that. It's not the experience of a Pharisee and it's certainly not the experience of a boy before he comes to responsibility of the law but I shall take my time this evening to prove that it's the experience of a saved man and I believe it happened in the back side of the desert in Arabia it was there he learned many things many wonderful things and I'm perfectly sure this was one of them.

Now, let's get the hold of this we'll go back to Romans 7 again Now, I believe that this is the experience of Paul as a saved man because of the fact that he differentiates between many things. Now, look at verse 18 for instance Romans 7, 18 For I know that in me that is in my flesh you see he's differentiating here he knows there's an old nature in here so I call it the old man, would you like? Just for elucidation sake I'm trying to make it clear Now, what's in me, that is in my flesh but when you come to verse 22 he says, I delight in the law of God after the inward man you know, he differentiated between these two men you know there's an old man the flesh, no good but there's an inward man the new man, that delights in the law of God and you can't have that differentiation in the one person without the person being saved, can you?

No Pharisee's got two natures like that but in case that's not clear now let's have a look at this look at verse 23 for a moment he says, but I see another law in my members warring against the law of my mind

see two laws there, don't you? and bringing me into captivity to the law of sin which is in my members you see the word law is used in two senses here you see, there is law as a principle that's the law that's in my members you know, there's a law that's a principle here my, it's the law of sin now he differentiated that there was a thing inside called sin and mind you it really bound him but you know he also knew that there's another law I'll call it the Pilgrim one just to keep this clear the principle and the Pilgrim one quite different my, this is the law of a renewed mind we can

differentiate, can't we? and in a moment you'll find there's another law here it's the law of God you know the law of God is witness and the truth thou shalt not, thou shalt not, thou shalt not that's the law of God the law of the mind is the law of the renewed Pilgrim the law that's in your members is a principle you'll never get rid of it till Jesus comes now the man that can differentiate like this must be a saved man this is no Pharisee, he never tossed it out you get a Pharisee to talk like that if you waited with him for a thousand years my, this is a saved man that's talking and he actually knows what he's talking about, he's been through the mill you'll find in a moment what he tried to do but you'll see the differentiation now just because of the fact that he differentiates well

look at the fact of calculation the last verse, verse 25 see the two words, so then now he's summing up all that he's been trying to tell these saints he's summing it up so then with the mind that renewed mind of mine you know the darkened mind wouldn't see very much, would it? so with the mind I myself serve the law of God but with the flesh the law of sin you know when this renewed mind leads the way I really serve God but when this old flesh takes the helm I serve sin do you think a Pharisee could differentiate like that? is that what you've been taught in this town for a long time, God pity that's a saved man that can calculate like that that's a saved man man who knows what a renewed mind can do and a man who knows that when flesh takes the helm what it can do yes but he's not only a

saved man because he differentiates and because he calculates but because of the fact that he jubilates look at verse 22 for I delight in the law of God do you think any Pharisee could say that? my dear friends this is really delighting look this is the man in the first time would you please who's delighting in himself in the law of God day and night that's who that is that's not a boy without law nor a Pharisee on the law that's a man who's experienced the new breath and his mind is renewed and he's delighting in the law of God oh yes when that mind's in control yes but you see he not only differentiates and calculates and jubilates but he ejaculates watch this ejaculation verse 24 oh wretched man that I am you mean to tell me that one man can make these two statements and not be a saved

man I delight in the law of God oh wretched man that I am you mean to tell me that the man that uses both is not a saved man my dear friends he's a saved man who's in trouble he's trying to make this old flesh bow to God and he's trying to make it live for God and he hasn't got the answer yet and he hasn't got the victory yet he's in the backside of the desert and you know some of the saints live there don't they you know I am sure that some of the saints here tonight could say this most of them all there's things I would love to do and there's things that I hate and I always do that's right and there are times when I'm just delighting in the law of God and there are other times when I'm just a wretched man that's right no father see that you know no father see that God doesn't want you

to live there you know like that not at all so the fact that he differentiates between flesh the old man and the inward man and the law in his members and the law in his mind and the fact that he calculates and the fact that he jubilates and the fact that he ejaculates and the fact that he supplicates verse 24 who shall supplicate himself supplicate get fed up with it you know when you get fed up it's very near to you it's very

near to you sometimes God lets you have a go you're going to row the boat on your own alright you'll fall asleep put your head in the pillow have a go at it and the disciples of the Lord will take the oars in their own hands and they're going to row the boat and wake up son you'll not do it and you'll not make the old man do it either you can have a try at it but

there'll come a moment when you'll let the oar go and say Lord Lord you'll begin to cry who shall deliver me you know it's a great moment in your life when you learn to look away out from yourself man there's not a thing behind these clothes worth toppings it's only a saved soul which the Lord can do nothing for God it is not I oh you must get this correct Paul says I live yes I'm living now yet not I just feeling I'm not doing it on my own but Christ that lives in me you know he's got this idea I'm crucified with Christ my everything that's above me has been put there and yet you know the personality remains the same I'm still William of Amiens 64 years of age yet that means I was born in Newtown that's the same book you don't lose your personality and that will be the same personality

in heaven oh I'll be changed to be like Jesus conform to the image of God some at the end yet you'll recognize me you know but we shall know each other in heaven you never lose it it's me you say yet in another sense it's not I that's doing the doing oh Lord you know it's not I it's Christ that comes to live and control and move and energize and work for me going on in your own learn and to let the Lord do it it's not I you know when he got here he got to the place hadn't he you know this is the outcome of this the outcome of this is that he finds he can't make this old man do the work of God you see the law and print condemns the old man and the laws of pilgrim is the thing that God wants him to be about but the laws of principle has spoiled it all he seems to be carrying about with him

this dead thing that upsets everything and now he cries oh wretched man that I am who shall deliver me from the body of this death and then comes your glorious wit with this evening you know Paul had wrestled this out I believe in the Arabian desert and then he lifts his face towards the heaven and he cries I thank God oh Jesus Christ our Lord it's the Lord that liberates you Lord you know the Holy Ghost has come to umbrella hasn't he and the Holy Ghost wants to fill up and when the Holy Ghost fills up continually then the production of this life Paul said for me to live why the Lord loves to come and save you and the Lord loves to come to use you and the Lord loves to come to pull through you when the glory is all his own I am so scared of the congregation thinking something of me that

sometimes I scold you never you would dare to talk about me may my name perish I'm terrified may his name be glorified with all this glory this is the Lord my you go home let him just there let him draw you to the place where you were calculate got to die to a lot of old things Lord by your grace Lord Jesus I can do it Lord I've got to give you my hands and my feet my hair my heart give it to me Lord by your grace I'll give you everything I want to be your servant I'll be your body, your mind Lord you'll have to come through Christ with your will and he will guide you very patiently let's bow together dear Lord Jesus we thank thee for these mighty passages of thy holy word we thank thee for these great ways that thou hast placed before us oh help us to remember that we are identified with

thy death help us to calculate this at every corner of the way help us to present our members to thee help us to be thy servants help us to remember that we are united with thee oh what a bond there is between us master help us to do the wee things just because we love thee Lord never let us expect anything from this old man of ours Lord you've got to do the whole thing oh come and fill us with thyself grow thou in me and put all the addictions out and flood me with thy power Lord until thy name is magnified in everything about bless thy saints this evening part us in thy fear and rest thy blessing through Jesus Christ our Lord

Amen

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