

two "I's." One "I" (unemphasized and denounced by verse 25) yielding, the other "I" is really "I, a new creature in Christ Jesus, hating sin—" hence the warfare. The warfare associated with a real measure of true victory, but a sense of failure, when one realises what victory there should be, and what Christ was and is. "It may yet be said, "But how do you account for some different language in Romans 7 and Romans 8? In Romans 7 you do not have mentioned the work of the Holy Spirit." Quite so, and in certain verses you do not have the mention of the Name of the Lord Jesus Christ, but this is what we should anticipate. Romans 8 more fully brings before us believers led by the Spirit, enjoying their blessings which are in Christ Jesus. Happy privilege. Romans 7 presents the *other* and painful aspect, of one who feels he has in him that of which he is *ashamed*, and he will not drag into such a connexion the Lord Jesus and His Holy Name, he will not bring into such a relationship the Holy Spirit, as if He were to blame. The believer simply takes the position of personal responsibility and personal failure, and is humbled to the dust before God, and thus is able to enjoy, Scripturally, the power of the Holy Spirit, so beautifully set forth in the succeeding chapter. Hence everything is fitting with holy concern, that God may have all the glory, and that we may never excuse evil. Let us pray Him to grant us this holy concern increasingly, beloved friends, and so we shall walk in the Spirit, and live looking for our beloved Lord, Whose Coming is both near and dear to our hearts.

"I delight in the law of God after the inward man."
—Rom. vii. 22.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit,"—Rom. viii. 5.

"We are debtors, not to the flesh, to live after the flesh."—Rom. viii. 12.

THE
RELATIONSHIP .
OF
ROMANS vii. AND viii.

AN ADDRESS (Revised) at 65, St. Mary Axe, E.C.,
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By PERCY W. HEWARD.

"Comparing spiritual things with spiritual,"—
1 Cor. ii. 13.

"That God in all things may be glorified through
Jesus Christ."—1 Pet. iv. 11.

AN EARNEST INVITATION

Is given, in the Lord's Name, to those who love Him, to gather together for definite Bible Study, that His Holy Will may be done as well as known, by the teaching and heart-application of the Holy Spirit. Further particulars gladly given; **nor will prayerful caution be unwelcomed**, for so many dangers surround children of God to-day, yet the promise is true that "the meek He will guide in judgment," (Ps. xxv. 9). **Nor is the fellowship of believers unimportant.**

SCRIPTURAL LITERATURE.

By the grace of God, we have been enabled to issue "**Thoughts from the Word of God**" and "**The Student of Scripture**" each month for some years. "**The Gospel of the Grace of God**," and many leaflets contain definite testimony to those without Christ. Uniform in size with this booklet are "**The Living Word and the TRUE Higher Criticism**" (Heb. iv. 12,) "**Crucifixion and Mortification**," and "**Christmas**,"—A warning to believers against fellowship with the world's traditions and habits. To Him we look for all supply of needs regarding this "work of faith and labour of love." There are now *no* prices—fixed or nominal. We do not look to the world nor to worldly professors of the precious Name of Christ for support, but those who would walk with Him are *welcome* to do whatever they desire to do, though we feel it now His will not even to indicate the needs publicly. The silver and the gold are His. One thing we ask—the *continued* definite prayer, in the Holy Spirit, of all who truly sorrow over present worldliness, and look for the Coming of Christ.

servant, as it were, cut the branches away and reached down to the very root, and said, I see the *law* and I see the root-principle, and he sought to deal with it before there was the tiniest *display* of this iniquity. We would not get out of Rom. 8, but long to go into Rom. 7 as well, for it deals definitely with the mortification of sin unseen by others in that which is a very close walk with God. In such a walk with God there must be a feeling of the enormity of sin. When Isaiah was in the presence of the Lord, he said, Woe is me. When the Lord spake to Job, he abhorred himself. Paul had a similar experience. A man of God, walking with God, has deeper experiences than those who, though redeemed, have not entered into the fulness of their privileges, or possessed their possessions in such measure. The higher our appreciation of grace the more terrible must be our sense of sin. The more we learn what it is to have no more conscience of sins (Heb. x. 2) the more must we have a holy consciousness as to what is sin; that abominable thing which God hates, and it must be exceeding sinful to us. We must LOATHE our doings which are not good. Oh, beloved friends, if THIS is realised, we shall feel that the difficult expressions are only misused to excuse sin by those who are far off from the Lord, and that here is a precious test—How does a child of God feel, and act, in view of such language? Oh how important that we should have a right aspect, and encourage ourselves, and encourage one another to this holiness of truth, that we may identify ourselves with our new nature. Herein seems the argument of the Holy Spirit, "In me, that is in my flesh, dwelleth no good thing," says Paul "I myself with the mind serve the law of God." He feels

nection with the flesh, his actions are always falling short. Just as an artist when painting that which others much esteem would rather feel—Oh how much it is below that which I meant and THOUGHT. So the believer feels, and this is the aspect of Romans 7. There is not the slightest thought of excusing sin, there is not the slightest thought of doing that which other men called sin, but there is the thought of a personal realisation of failure, regarding which others may know nothing, a personal realisation of imperfection which humbles the believer to the dust. But the apostle could not apply this intensity to the majority of Christians at Rome, they were not sufficiently advanced in spiritual fellowship to enter into what was meant, hence the personal “I,” because (unlike the expression, “There is no condemnation to those who are in Christ Jesus”)—a part of Romans 7 belongs only to some believers. Romans 8 describes *all* saints as God’s elect: they, blessed be God, are eternally saved. Nothing shall be laid to their charge, they are loved by God in Jesus Christ, and they are freed from condemnation, for God has condemned sin in the flesh. His beloved Son has met judgment for us. Believers, generally, are not in the flesh but in the Spirit, because the Spirit of God is dwelling in them. It is their responsibility not to live after the flesh, but through the Spirit to mortify the deeds of the body. But do they all mortify to the same extent the deeds of the body? No. Do they all mortify the deeds of the body to the extent of Romans 7? Take one expression, “I see another *law* in my members warring against the law of my mind.” The majority of believers only see, and deplore, *some results* of the other law in their members, they see failures, but God’s

THE RELATIONSHIP OF ROMANS 7 & 8.

OUTLINE :—

1. *The Arrangement of Romans 1-8.*
2. *Pronouns and Tenses in Romans 7.*
3. *Parallels Between the Two Precious Chapters.*
4. *Difficult Expressions Perfectly Used by the Holy Spirit.*
5. *The Importance of a Right Aspect, with Personal Thoughts and Encouragements to true Holiness in the Light of the Lord.*

IT would be enjoyable to read through the two chapters of Scripture specially before us. *All* Scripture is precious, and there is a peculiar forcefulness in the *link* of various verses which follow on from one another, for they are without *Divine* chapter breaks. Romans 1-8 is a whole. I mean that we must not separate chapters 1, 2 and 3, chapters 5 and 6, or whatever it might be. In ch. i., after the introduction, we have the condition of Jew and Gentile alike. The Gospel is the power of God unto salvation to the Jew first, and also to the Greek. The Greeks are brought before us in their iniquity, yes, and the “Barbarians” too; and then preparation is made for mentioning the Jew, since, at the end of the chapter, we have those “who *knowing* the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure together with those that practise them:—Wherefore, thou art inexcusable.” The Holy Spirit’s

argument seems clear, that the judging Jew is no better than the openly wicked Gentile. If we have brought before us those who are manifestly evil, we have in the Jew a man who has MORE knowledge, and therefore is yet MORE accountable. The second chapter continues to speak to such. "Thinkest thou this, O man, that thou shalt flee out from the righteous judgment of God?" and again we have in verse 17 the same argument, "Behold THOU art named a Jew." Chapter 3 continues, to sum up in verse 9 the previous argument:—"We have before proved both Jews and Gentiles that they are all under sin." Then we have the grace of God manifested through the wondrous propitiation of the Lord Jesus. God is the God of Jews and Gentiles alike, who are brought from their Jewish and Gentile position to believe into the Lord Jesus. Here then we have salvation by grace. "Being justified freely by His grace." The reward is not reckoned of grace to the one that works, but, on the contrary, to him that worketh NOT: THIS is absolute grace. The fourth chapter emphasizes this thought. The promise is of *faith* that it might be sure by *grace*. Chapter 5 goes on to tell of those who are justified having peace, and they are said to have received the grace of God and the gift by grace, abundance of grace, and of the gift of righteousness. Grace is much more abounding, grace is to *reign* through righteousness. They are accepted in the Righteous One. Here is the position of those who are in the second Head, the Lord Jesus. No longer in the first Adam, but in the Last. Then chapter 6 begins a deeply important argument. The question is asked:—"What shall we say then? Shall we continue in sin that GRACE may abound?" And the answer is—We

perfect, it is a new gift. As to the soul, we are *being saved* (1 Cor. i. 18). The body *shall be saved* (see completeness of Rom. v. 9, 10). It is important we should realise this. Legally, yes, away from law, we have been saved (Eph. ii. 8). In connection with the soul, we are being changed into the same image, from glory until we reach glory (2 Cor. iii. 18), but the body transformation to glory has not yet taken place (Phil. iii. 20, 21). It shall take place. When I say the soul, I am particularly referring to the personality. We, as persons, have been quickened, but we cannot say that we are perfect in our personality. We are in a state of being saved. The spirit did not need to be saved. It was a gift. That which hath been born of the Spirit is spirit, and the body has not yet been delivered. We are to present our members as instruments, and weapons, of righteousness, but if Christ be in us, the body is still dead because of sin. "Who shall deliver me out of this body of death?" We thank God through Jesus Christ our Lord, we shall be delivered from it, and then we shall serve perfectly. We anticipate "that Day": hence the conflict. Where is the child of God who has not felt that he does that which he hates? And this implies a twofold aspect, just as the last verse of Rom. 7, "I myself with the mind serve the law of God, but with the flesh the law of sin." Will the FLESH do anything else but serve the law of sin? If the flesh can serve the law of God, a Divine quickening is not needed, but the flesh serves the law of sin only. The apostle does *not* say I myself with the mind serve the law of God, and I myself choose the law of sin with the flesh! Nay, he identifies himself with the new life, but feels that while the flesh is in him he is responsible, and that, in con-

am doing, what I hate I am not doing? Where is the child of God who will take that position? Anyone who dares, so to speak, is on the brink of a dangerous fall, yea he has fallen. But if the contrast is so unholy, may it not be that the utterance describes that which is holy? Let us be perfectly clear as to the flesh. Is there any Scripture either for the eradication of the flesh, or the improvement of the flesh? If there is, let it be produced, and the interpretation given of Romans 7 falls to the ground. But if the flesh is neither rooted up in the present life, nor improved, it can only remain bad, and therefore, having been crucified, can only be MORTIFIED in the power of the Spirit of God, and if the believer has in him the flesh, he must feel that he falls short of that which he would do for the Lord. You will notice the Divine teaching as to the flesh in this passage. The ungodly are IN THE flesh. But vii. 5 at once says, WHEN WE WERE in the flesh. WE have been delivered from this position. We have been brought to a *new* standing. But verse 18 says, I know that there dwelleth in me, that is in my flesh, no good thing. Is there a child of God who will alter that and say, There dwelleth in my flesh some good thing? You will notice the link between the physical flesh and the sinful flesh, because the members of the physical flesh are the instruments which are used by Satan, even as it was in the garden of Eden. Satan works oftentimes through the physical; so he tried to attack the Lord Jesus in the wilderness. Hence when we are delivered from the present body of our humiliation, we shall be delivered from the moral flesh. And there will be the manifestation of the sons of God, that is, our bodies will be perfected, and not only will our souls be saved. The spirit is

died to sin, how should we live any longer in it? In baptism we set this forth. You will notice, therefore, that the argument is primarily—Salvation is by *grace*. We are justified by *grace*. In connection with this, we have a stress on *faith*. But NOW, as those set apart in grace, we should have an act (and a life) of obedience—Scriptural Baptism; and chapter 6 deals with related holiness. Faith is *followed* by baptism. “He that believeth and is baptised.” Faith is continually mentioned in chapters 4 and 5, and baptism, power and holiness are seen in chapter 6. The obedience of the Lord’s people is thus set forth. The same question as we have in verse 1 is found in verse 15. What then? Shall we sin because we are not under the law, but under grace? Here is the same thought, and the apostle shows definitely that believers are to yield their members as servants to righteousness unto holiness. Their old man was crucified: We are never bidden to crucify the flesh, but to mortify that which has been crucified.* Believers have been raised together with Christ. They are now to reckon themselves alive unto God in Jesus Christ, and there is to be victory over the flesh. There is no statement in chapter 6 that the flesh is removed. RECKON YOURSELVES to be dead indeed unto sin. You still have the possibility—within *limits*, there is God’s preventing grace—of yielding your members as instruments of unrighteousness. You still have a mortal body, but you are *not* to yield your members as servants and instruments of unrighteousness, and sin is *not* to reign in your mortal body. The old man has been crucified, but the old man has not been annihilated.

* Copies of a booklet, “Crucifixion and Mortification,” will be gladly sent, for prayerful perusal and use.

The body of sin is to be destroyed, and henceforth we are not to serve sin—Sin is not to reign. The “reignings” of this context are very remarkable. Death reigned (v. 14). The Lord’s people will reign in life (v. 17). Grace reigns (v. 21). Let not sin reign (vi. 12). Chapter 7 then goes on to show more fully the sanctification and holiness which should mark the Lord’s people, and the 8th chapter tells of its consummation in the glory of “that Day.” So the 8th chapter asks the same question as we have already noticed in verse 31:—“What shall we THEN say to these things?” Mark the answer:—“If God be for us, who can be against us? . . . Who shall lay anything to the charge of God’s elect? . . . Who is he that condemneth? . . . Who shall separate us from the love of Christ?” And thus we reach the holy climax and assurance. Nothing shall be able to separate us from the love of God which is “*in Christ Jesus our Lord.*” What a precious refrain, for a number of times we find it. Alive unto God through Jesus Christ our Lord: The gift of God is eternal life through Jesus Christ our Lord: I thank God through Jesus Christ our Lord: The love of God which is in Christ Jesus our Lord. Yes, beloved friends, our salvation is through Him, our sanctification is in Him, and its enjoyment linked with the enjoyment of Him, and our eternal security is because of Him. Oh that our hearts might rejoice in this wondrous sequence of chapters, laying all flesh low at first, and then showing salvation by grace, through faith, with a godly life, until there shall be the climax of glory, with the Lord Jesus as the Firstborn among many brethren (viii. 29).

But how are we to understand Romans 7? THE PRONOUNS AND TENSES will doubtless help. The

lels between the two passages. But are there not different expressions in Romans 7? Undoubtedly. Take, for example, the wording of verses 14, 15, “But I am carnal, sold under sin: for that which I work I know not, for not that which I wish this I practise, but that which I hate this I do.” Is it possible that we have brought before us a saved one?—Such is the thought in many minds. Some bring forward the argument that this language must refer to the ungodly, but that would be to presuppose these have good strivings after God, and love of holiness, whereas there is none that seeketh truly after God! Who delight in the law of God after the *inward* man? If ungodly ones, unregenerated ones, they would not need a new birth! We return, therefore, to another erroneous interpretation—does this allude to a believer in a transition state, when he is seeking after the present enjoyment of what it is to be in Christ Jesus? At such a time there are undoubtedly some feelings here set forth, but are they ALL experienced? Is not the intense horror of sin, which Romans 7 shows, the mark of a true realisation of what it is to be in Christ Jesus? We may be asked—how then do you take those words, “But I am carnal, sold under sin?” Contrast with what is said of Ahab, “There was none like Ahab who *sold himself* to do wickedness.” “I am carnal” (present tense), “having been sold” (perfect tense). When sold? When Adam fell. Now then, beloved friends, if that be the interpretation, what is the difficulty of the next verse? Perhaps we can realise better by just putting the contrast, and seeing if it will fit any godly experience. Where is the humble child of God who will say, I am not fleshly, that which I do I know, and recognize fully, for what I wish that I

perienced. But though there *are* different *aspects* in what we may call Romans 7 and Romans 8 (chapter divisions are human, but here are real sections)—though there are different aspects, there are also striking links between these two parts of Scripture. Many there are who object to the stress on failure, as it appears to them, in Romans 7—the “wretched-man” attitude, as they would say, using some language, rather than the whole thought, of vii. 24. Let us come to Romans 8. The apostle here says, “If Christ be in you, the body is dead because of sin.” Does not this seem to be an echo of the very verse about the wretched man? “Oh wretched man that I am, who shall deliver me out of the body of this death?” So in 11, “He That raised up Christ from the dead shall also quicken your mortal bodies” would call our minds back to chapter 6. “Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts (or desires) thereof.” A striking expression. The command does not say, “Let not sin BE in your mortal body. Let not sin reign. The word “reign” has a special meaning. Mark, too, the **ADDED** thought, “That ye should OBEY it in the lusts thereof.” Further, “the manifestation of the sons of God” is future in ROMANS 8. Their position is *now* hidden. The earnest expectation of the creation is waiting for this. The creation groans now. Notice the **ADDED** words, “And not only they but ourselves also, which have the firstfruits of the spirit, even we ourselves GROAN within ourselves, waiting for the adoption, to wit, the redemption of our body.” How many children of God would say that Romans 7 is the “groaning” chapter: but Romans 8 is the chapter where the Holy Spirit emphasizes groaning. Thus there are close paral-

passage starts thus, “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.” Here is the general statement. Then the apostle uses a very definite past tense. “My brethren,” verse 4, “ye were put to death to the law through the body of Christ, that ye should have become for Another, to Him Who was raised from the dead. For when we WERE (verse 5) in the flesh, the passion of sins, that were through the law, kept on inworking (imperfect tense), but now we are put away from the work of the law, having died to that in which we were being held (imperfect tense) so that we should go on being bondservants (present tense) in newness of spirit, and not in oldness of letter. What therefore shall we say? Is the law sin? Let it not have come to this! But, on the contrary, sin I did not recognise unless through law, for the desire also I had not seen, unless law KEPT ON SAYING, Thou shalt not have a desire. But having taken a base of operations, sin, through the commandment worked in me all desire; for, without law, sin was dead, but I was living (continuing to live), without law once, but the commandment having come, sin revived, and I died.” Thus we have first a number of “imperfect” tenses showing the continued life of an unsaved one. Then there came the momentous crisis, “Sin revived and I died, and this commandment that was with a view to life was found by me with a view to death. For sin having taken a base of operations through the commandment utterly deceived me, and through it killed me.” Thus we have some past tenses dealing with an event. We are not told exactly how long this took in experience, but it was comparatively brief. A sudden

event. "So that the law is holy, and the commandment holy and righteous and good. Therefore that which is good became to me death. Let it not have come to this! But, on the contrary, sin, that it might appear sin through that which was good, working to me death, that sin might have become exceedingly sinful through the commandment. For we know that the law is spiritual, but *I* am fleshly" (here is an emphatic "*I*," and an emphatic "*am*"). In verse 14 the tenses are definitely present. Am I not right in saying that there is perhaps no other passage, in the whole compass of Scripture, which contains so many quickly-impressive present tenses, as we have from verse 14 to 23? Are there not over 30 present tenses in this short passage? Notice how they are linked together. Take for example verse 15, "For that which *I* work (one present tense) *I* do not recognise (another), for not that which *I* wish (third) this *I* practise (fourth), but that which *I* hate (fifth), this *I* do (sixth)." The wording is extraordinary. Here we have a continuance of present tenses. Afterwards we approach the future. "Who *will* rescue me out from the body of this death?" Here is a future, following after the present tenses, which, in their turn, follow after the past.

Further, as to pronouns. In Romans 7 the apostle distinctly says "*I*" again and again. Now we have to be very careful lest we assume that when he says "*I*" he does not mean "*I*." All Scripture is given by inspiration of God." We are all willing to acknowledge that he can transfer certain things to himself and Apollos, "that in us," as he puts it, "ye may learn not to think too highly of yourselves"—but the things which he transferred to Apollos and himself *fitted* Apollos and himself.

Surely we do not draw the inference that he keeps on saying "*I*" when he means "This does not refer to me at all." * Hence the interpretation, commonly given, that God's servant alluded to something in *his own* past experience. But this attacks our previous acceptance of God's tenses. Undoubtedly he refers to his own past, when we have the imperfect tense or the past, but why should he have employed the present tense, and employed it so emphatically, if he did not mean the present time? Moreover, the present tenses are remarkable because of the other tenses around them, and is not the personal pronoun "*I*" remarkable, because of the plurals on each side of it? At the end of ch. 6 and beginning of 7 we have plurals. When you approach chapter 8 you find definite plurals. Here then is a Divinely appointed stress, and we should want strong *Scripture* evidence for saying that this section meant someone other than Paul, or another time than that at which he was writing the epistle.

And now as to parallels between the two chapters. Some who appear to love the Lord Jesus Christ talk of "getting out" of Romans 7 into Romans 8, and seek to explain the chapters as contrasts. I am inclined to feel, beloved friends, that not a few who speak thus glibly have never actually entered into much of Romans 7 at all, that it deals, in the part to which they object, with a higher standard of experience than they have ever ex-

*Not only have we the 1st person singular of the verbs, but *emphatic* pronouns are inserted *as well*. May I illustrate what I mean by *italics*? Verse 9 first, "But *I* was living without law once, the commandment came, but *I* died. The law is spiritual but *I* am carnal. But now no longer do *I* work it but sin that dwelleth in me. Who shall rescue me out from the body of this death? I thank God through Jesus Christ OUR Lord. Therefore *I MYSELF* on the one hand with the mind serve the law of God, but with the flesh the law of sin."