



## Tension

Romans 7:15-17—**For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me.**

Genesis 3:15—And I will put **enmity** between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

Matthew 5:20-22—For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven. You have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Matthew 5:27, 28—You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart.

Matthew 5:31, 32—It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that is divorced commits adultery.

Matthew 5:38-40—You have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

Romans 7:18-22—**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. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no**

**Enmity**—0342 hbya 'eybah {ay-baw'}

from 0340; TWOT - 78a; n f

AV - enmity 3, hatred 2; 5

1) enmity, hatred



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**more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man:**

Matthew 5:44-48—But I say unto you, Love your enemies, bless them that curse you, **do good to them that hate you, and pray for them which despitefully use you, and persecute you;** That you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love them which love you, what reward have you? do not even the publicans the same? And if you salute your brethren only, what do you more than others? do not even the publicans so? Be therefore perfect, even as your Father which is in heaven is perfect.

Luke 6:36—Be therefore **merciful**, as your Father also is merciful.

Micah 6:8—He has shown you, O man, what is good; And what does the LORD require of you But to **do justly, To love mercy, And to walk humbly** with your God?

Psalms 59:13 [To the chief Musician of David; when Saul sent, and they watched the house to kill him]\_Consume them in wrath, consume them, that they may not be: and let them know that God rules in Jacob unto the ends of the earth. Selah.

1 Samuel 24:10—Behold, this day thine eyes have seen how that the LORD had delivered you to day into my hand in the cave: and some bade me kill you: **but mine eye spared you; and I said, I will not put forth my hand against my lord;** for he is the LORD'S anointed.

Romans 7:23—**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.**

1 John 1:8—2:2—If we say that we have no sin, **we deceive ourselves, and the truth is not in us.** If we confess our sins, he is faithful and just to forgive us our sins, and **to cleanse us from all unrighteousness.** If we say that we have not sinned, **we make him a liar, and his word is not in us.** My little children, **these things write I unto you, that you sin not. And if any man sin,** we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.



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**Woe**—0188 *ywa* 'owy {o'-ee}

probably from 0183 (in the sense of crying out after);  
TWOT - 42; interj

AV - woe 23, alas 1; 24

- 1) woe! alas! oh!  
1a) **passionate cry of grief or despair**

3498 *nekrov* nekros {nek-ros'}

AV - dead 132; 132

- 1) properly  
1a) one that has breathed his last, lifeless  
1b) deceased, departed, one whose soul is in heaven or hell  
1c) destitute of life, without life, inanimate  
2) metaph.  
2a) **spiritually dead**  
2a1) **destitute of a life that recognises and is devoted to God, because given up to trespasses and sins**  
2a2) **inactive as respects doing right**  
2b) **destitute of force or power,**  
inactive, inoperative

Romans 7:24, 25—**O wretched man that I am!** who shall deliver me from the body of this death? **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.

Isaiah 6:1-5—In the year that King Uzziah died, **I saw the Lord** sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: “**Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!**” And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: “**Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts.**”

Daniel 10:8 —Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

**8** So I was left alone, gazing at this great vision; I had no strength left, **my face turned deathly pale and I was helpless.** (NIV)

Revelation 1:17— And when I saw him, **I fell at his feet as dead.** And He laid His right hand upon me, saying unto me, **Fear not; I am the first and the last.**

## In summary—Romans 7:15-25

We hate sin. We love God’s law. We want to be like God, but we fail. We try to deny that we sin, but that leads to self-deception. We make Jesus a liar and deny His Word [Romans 7] when we say we do not sin. Who will deliver us from the body of this death? Not our reputation. Not our heritage. Not our years of service. Ego is very much alive, and more so in all of this. The only way we can be delivered is by the Deliverer—Jesus Christ. His arms stand open for deliverance from the pit of selfishness. And for that deliverance we shall be eternally grateful.

Notes—



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“Compared with the holy rule of conduct in the law of God, the apostle found himself so very far short of perfection, that he seemed to be carnal; like a man who is sold against his will to a hated master, from whom he cannot set himself at liberty. A real Christian unwillingly serves this hated master, yet cannot shake off the galling chain, till his powerful and gracious Friend above, rescues him. The remaining evil of his heart is a real and humbling hinderance to his serving God as angels do... This strong language was the result of... Paul's great advance in holiness, and the depth of his self-abasement and hatred of sin. **If we do not understand this language, it is because we are so far beneath him in holiness, knowledge of the spirituality of God's law, and the evil of our own hearts, and hatred of moral evil.** And many believers have adopted the apostle's language, showing that it is suitable to their deep feelings of abhorrence of sin, and self-abasement. The apostle enlarges on the conflict he daily maintained with the remainder of his original depravity. ... **By distinguishing his real self, his spiritual part, from the self, or flesh, in which sin dwelt, and by observing that the evil actions were done, not by him, but by sin dwelling in him, the apostle did not mean that men are not accountable for their sins, but he teaches the evil of their sins, by showing that they are all done against reason and conscience.** Sin dwelling in a man, does not prove its ruling, or having dominion over him. If a man dwells in a city, or in a country, still he may not rule there”(*Matthew Henry's Concise Commentary, Romans 7*).

“This passage does not represent the apostle as one that walked after the flesh, but as one that had it greatly at heart, not to walk so. And if there are those who abuse this passage, as they also do the other Scriptures, to their own destruction, yet serious Christians find cause to bless God for having thus provided for their support and comfort. We are not, because of the abuse of such as are blinded by their own lusts, to find fault with the scripture, or any just and well warranted interpretation of it. **And no man who is not engaged in this conflict,** can clearly understand the meaning of these words, or rightly judge concerning this painful conflict, which led the apostle to bemoan himself as a wretched man, constrained to what he abhorred. **He could not deliver himself; and this made him the more fervently thank God for the way of salvation revealed through Jesus Christ, which promised him, in the end, deliverance from this enemy.** So then, says he, I myself, with my mind, my prevailing judgement, affections, and purposes, as a regenerate man, by Divine grace, serve and obey the law of God; but with



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the flesh, the carnal nature, the remains of depravity, I serve the law of sin, which wars against the law of my mind. **Not serving it so as to live in it, or to allow it, but as unable to free himself from it, even in his very best state, and needing to look for help and deliverance out of himself.** It is evident that he thanks God for Christ, as our deliverer, as our atonement and righteousness in himself, and not because of any holiness wrought in us. He knew of no such salvation, and disowned any such title to it. He was willing to act in all points agreeable to the law, in his mind and conscience, but was hindered by indwelling sin, and never attained the perfection the law requires. **What can be deliverance for a man always sinful, but the free grace of God, as offered in Christ Jesus? The power of Divine grace, and of the Holy Spirit, could root out sin from our hearts even in this life, if Divine wisdom had not otherwise thought fit. But it is suffered, that Christians might constantly feel, and understand thoroughly, the wretched state from which Divine grace saves them; might be kept from trusting in themselves; and might ever hold all their consolation and hope, from the rich and free grace of God in Christ.** (*Matthew Henry's Concise Commentary*, Romans 7).

“So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. **There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: ‘I know that in me (that is, in my flesh,) dwelleth no good thing.’ ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.’** Romans 7:18; Galatians 6:14.” (*The Acts of the Apostles*, p. 561).

"Blessed are the meek." The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control. **He who under abuse or cruelty fails to maintain a calm and trustful spirit robs God of His right to reveal in him His own perfection of character.** Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above. (*Desire of Ages*, p. 301).

Now, we want to have an intelligent knowledge of this thing. **Then we want to take hold of the righteousness of Jesus Christ by living faith, and know that**



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**we have not any.** We may work to the very best of our ability, and we cannot make a single virtue in ourselves; it is the righteousness of Christ alone that can do it. Then as we are clothed with the righteousness of Christ we have a power and a strength that is imparted unto us, **and we will not want to sin;** we cannot do it with the righteousness of Christ, with ourselves in a position where we shall have Christ working with us and by us. **We may make mistakes; we may make errors; but we shall hate these sins—the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God”** (*1888 Materials*, p. 538).

We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. **Then we are one with Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon.**" (*Selected Messages*, vol. 3, p. 183).

Christ made His soul an offering for sin. **Thus He made it possible for man to hate sin**--that which requires such an offering, such a sacrifice, to rescue the sinner from its terrible influence. (*Pacific Union Recorder*, July 3, 1902).

**They would learn to hate sin,** and to shun it, not merely from hope of reward or fear of punishment, but from a sense of its inherent baseness,--because it would be a degrading of their God-given powers, a stain upon their God-like manhood (*Christian Education*, p. 69).

O, if every one could see this matter as it is presented before me in all its bearings, how soon would they quit with the enemy in his artful work! How they would despise his measures to bring sin upon the human family! **How they would hate sin with a perfect hatred,** as they consider the fact that it cost the life of heaven's Commander, in order that they should not perish, that man should not be bound a hopeless captive to Satan's chariot, a degraded slave to his will, a trophy of his victory and his kingdom. (*Fundamentals of Christian Education*, p. 291).

While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or friendship with the ungodly. **The spirit of Christ will lead us to hate sin,** while we are willing to make any sacrifice to save the sinner (*Testimonies to the Church*, vol. 5, p.171).

**By beholding Christ he will learn to hate sin, that has brought to his Redeemer suffering and death.** By beholding, his faith becomes strong; and he comes to know "the only true God, and Jesus Christ whom He hath sent." The sinner sees Jesus as He is, full of compassion and tender love; and by beholding the manifestation of His great love toward fallen man, in His sufferings on Calvary, He is transformed in character. (*Bible Echo*, November 1, 1893).



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Calvary portrays the matchless attributes of the divine character. As he looks to the cross, **he will hate sin**; for he will understand that it was sin that rejected, reproached, denied, scourged, and crucified the Majesty of Heaven. He will love the Father, who gave all Heaven to men in the gift of his only begotten Son. His heart will be filled with an eager desire for the knowledge of God, and for an understanding of the plan of salvation. He who has had a vivid view of the cross, **will hate sin**, and love righteousness. His doubts will vanish in the clear light reflected from the cross of Calvary. (*Signs of the Times*, July 6, 1888).





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## December 22, 1896 A Lesson From the Sanctuary.

-By Mrs. E. G. White.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

**As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."**

**Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?"**

But relief was sent to Isaiah in his distress. He says: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

In the previous chapter Isaiah had pronounced a woe upon the people who had separated themselves from God: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." Men may seek to strengthen their forces by confederating together, making, as they suppose, strong societies to carry out the plans they have formed. They may lift up their souls in pride and self-sufficiency; but the One mighty in counsel does not plan with them. Their unbelief in his purposes and work, and their confidence in man will not permit them to receive the messages he sends. They say: "Let him make speed, and hasten his work, that we may





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see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" But God says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him."

The class here represented, in order to exalt their own opinions, employ a reasoning which is not authorized by the word of God. They walk in the sparks of their own kindling. By their specious reasoning, they confuse the distinction that God desires to have drawn between good and evil. The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity, evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The piety and conscientiousness of others are called, fanaticism, and those who practice truth and holiness are watched and criticized. They deride those who teach and believe the mystery of godliness, "Christ in you the hope of glory." The principles underlying these things are not discerned by them; and they go on in wrongdoing, leaving the bars open for Satan to find ready access to the soul.

**All self-exaltation and self-admiration are the result of ignorance of God and of Jesus Christ, whom he has sent. How quickly will self-esteem die, and pride be humbled in the dust, when we view the matchless charms of the character of Christ! The holiness of his character is reflected by all who serve him in spirit and in truth. If our lips have need of cleansing, if we realize our destitution, and come to God in contrition of heart, the Lord will remove the uncleanness. He will say to his angel, "Take away the filthy garments," and clothe him with "change of raiment."**

**Let every soul who claims to be a son or a daughter of God examine himself in the light of heaven; let him consider the polluted lips that make him "undone." They are the medium of communication.** "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Then let them not be used in bringing from the treasure of the heart words that will dishonor God and



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discourage those around you, but use them for the praise and glory of God, who has formed them for this purpose. **When the cleansing coal is applied from the glowing altar, the conscience will be purged from dead works to serve the living God; and when the love of Jesus is the theme of contemplation, the words coming from human lips will be full of praise and thanksgiving to God and to the Lamb.**

How many words are spoken in lightness and foolishness, in jesting and joking! This would not be so did the followers of Christ realize the truth of the words, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Harsh and unkind words, words of censure and criticism of God's work and his messengers, are indulged in by those who profess to be his children. When these careless souls discern the greatness of God's character, they will not mingle their spirit and attributes with his service. **When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,—the transgression of God's holy law. The atonement will be better understood; and by living, active faith, we shall see that whatever of virtue humanity possesses, it exists only in Jesus Christ, the world's Redeemer.**

**The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with his glory, the triumphant song of praise is echoed from one to another in melodious chant, "Holy, holy, holy, is the Lord of Hosts." They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached.**

**The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents**



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**have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.**

The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace. (*Review and Herald*, December 22, 1896).