Dying to Live Romans 6:1-14



LET'S BEGIN HERE

In the first five chapters of Romans, Paul laid the groundwork for the rest of his letter. He established six all-important facts:

- All humanity is depraved—we've "fallen short" of God's holiness.
- All humanity is under the penalty of sin—separated from God.
- Instead of abandoning us, God provided a rescue for us.
- God's "rescue operation" was accomplished at the cross of Christ.
- When we believe in Jesus' death and resurrection, He "justifies" us.
- As a result, we are no longer under sin's penalty or domination.

The next big issue is this: How can salvation from the *power* of sin become a reality? Being "saved by grace apart from works" is one thing, but being able to walk by grace . . . that's quite another. How can we now live victoriously? What must take place in order for us to live free from sin's control?



LET'S DIG DEEPER

1. A Vital Change in Management (Romans 6:1-2)

Many Christians fail to embrace the liberty they have in Christ who set them free from sin. They live like slaves of sin instead of servants of God.

2. Some Essential Changes in Operation (Romans 6:3–13)

To embrace their freedom from sin, believers must know their identification with Christ.

• What we need to *know* (Romans 6:3–10). To embrace freedom from sin, believers must know their identification with Christ.



If Christ lives
in you, you no
longer have to live
your life as though
you're a victim
of your inner urges
and old nature.

— Charles R. Swindoll



Dying to Live Romans 6:1-14

- What we need to *consider* (Romans 6:11–12). To embrace freedom from sin, believers ought to consider themselves as dead to sin and alive to God.
- What we need to *present* (6:13). To embrace freedom from sin, believers should present themselves to God as alive from the dead.



GETTING TO THE ROOT

"May It Never Be!"

In Romans 6:2, Paul employed a phrase that reflects one of the strongest negative exclamations available to him in the Greek language: *me genoito!* The words often express a shock or abhorrence of the things being rejected; in Romans 6:2, they are translated into English as "May it never be!" The phrase is used in the Greek translation of the Old Testament in Genesis 44:7 when Joseph's brothers responded to being falsely accused of stealing the silver cup from Joseph's table: "Far be it from your servants!" Similarly, Paul was utterly appalled at the idea that true Christians would dare use God's promise of forgiveness as a license to sin.

3. The Crucial Change in Our Will (Romans 6:14)

In light of Romans 6:1-14, most of us need to change our thinking about how to live the Christian life in two realms of liberty:

- Free from the rule of the Law
- Free from the power of sin



Dying to Live Romans 6:1-14



LET'S LIVE IT

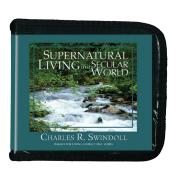
We are no longer slaves to sin! We must train ourselves to change our will—reminding ourselves that we're free, and telling ourselves that we're under God's grace.

How does a person "present" himself or herself to God today? What are some real, concrete ways of expressing your desire to offer yourself to God as alive from the dead?

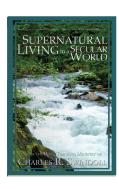
Dying to Live Romans 6:1-14



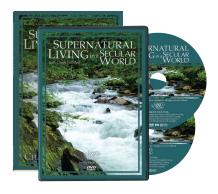
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Portrait of a Struggling Christian Romans 7:1-7, 13-24



LET'S BEGIN HERE

Let's face it: every one of us who knows Christ as Savior has been torn within while fighting battles with the flesh. We feel frustrated, and we are occasionally defeated in that struggle. We realize we have God's power within us, and we know that His Spirit is at work, prompting us to do what is right—but we do wrong. Knowing we should obey, we disobey. Wanting to think, say, and do what is best, we covertly rebel. We're not short on desire, but when it comes to pulling it off, we blow it! Paul, speaking for all of us, brought truth out of the closet and exposed it for what it is: SIN. He put it this way: "I am of flesh, sold into bondage to sin" (Romans 7:14). When Charles Haddon Spurgeon stood to preach on this awful reality, he appropriately titled his message, "The Monster Dragged to Light." Now, let's face that monster head-on.



LET'S DIG DEEPER

- 1. Theoretically, Here's Where We Stand (Romans 6:1–7:13)
 - The Sin Nature (Romans 6:1–23)
 - The Christian is freed from sin's dominion.
 - The Mosaic Law (7:1–13)
 - The Christian is relieved from rules and regulations of the Law.
 - Though Christians are not under the Mosaic Law for righteousness, the Law affects us in three important ways:
 - 1. It defines specific sins.
 - 2. It arouses desire to sin.
 - 3. It exposes the cause of sin.



When grace
is our guide,
it brings a
freshness to
our obedience.
We now obey
out of delight.

— Charles R. Swindoll



Portrait of a Struggling Christian Romans 7:1-7, 13-24

2. Experientially, Here's Why We Struggle (Romans 7:14–24)

Three important facts emerge regarding our struggle:

- First, we cannot curb our disobedience on our own.
- Second, we do not fulfill our own wishes to be good.
- Third, we dare not ignore our own sinful nature; left to ourselves, we are wretched people.



DIGGING DEEPER

Who Is "I" in Romans 7?

Romans 7:14–24 has been debated by theologians for centuries. The main issue centers on the identity of Paul's I. Was Paul speaking of himself as if he were an unsaved, pre-conversion man? Or was he speaking of himself as a redeemed believer, now living in a state of grace and struggling with the lingering old nature? Those who take the former position point to Paul's descriptions of being "of flesh, sold into bondage to sin" (Romans 7:14), a condition they feel is incompatible with a saved person. Had Paul not already stated that he and all Christians are set free from sin (6:2, 14, 17–18, 22) and were formerly "in the flesh" (7:5)? How, then, could be speak of himself in terms of slavery and flesh? On the other hand, those who argue that Paul was speaking of himself as a struggling saved person cite his joyful concurrence with the goodness of God's Law (7:22) and the ability to want to do good (7:18–21) as descriptive of someone who has been saved.1

It seems best to take Paul's description as applying to himself as a believer. He was, after all, speaking in the present tense. And the struggle he described—desiring to do what is right and hating the wrong—hardly seems likely for a person still lost in his sins and untouched by grace, for it is God's Spirit who works in believers both to will and to do good (Philippians 2:13).



Portrait of a Struggling Christian Romans 7:1-7, 13-24



LET'S LIVE IT

It is a sad but sobering truth that the lingering power of our fallen flesh constantly seeks to ambush our good intentions and take us hostage again to sin. Realistically, here's how we should respond:

- First, we should freely admit we do not understand.
- Second, we should fully accept that nothing good dwells in our flesh.
- Third, we should always leave room for imperfection.
- Fourth, we should openly admit our true feelings of frustration.

How does it make you feel to know that the apostle Paul himself struggled with following through on his willingness to do good?

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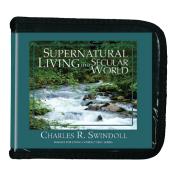
1. See a summary of views and the corresponding arguments in James Montgomery Boice, *Romans*, vol. 2, *The Reign of Grace: Romans 5:1–8:39* (Grand Rapids: Baker Books, 1997), 755–62.



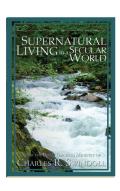
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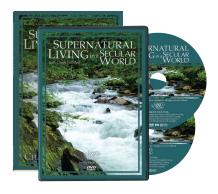
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Let's Talk about Our Walk Romans 8:1-10



LET'S BEGIN HERE

Everybody dreams of a fulfilled life—one that results in our reaching maximum potential with only a minimum amount of conflict and stress. But as we learned in Romans 7, such dreams are more ideal than real. Nevertheless, we still long to be less frustrated and less anxious in our walk with the Lord. Who doesn't desire greater balance and more consistency? But is that possible? God's answer is yes, but the outworking of His answer calls for drastic changes in our mental attitudes and the breaking of long-standing habits. These alterations that lead to an abundant life are humanly impossible; we simply cannot pull it off, no matter how hard we try! But Romans 8 offers good news: the fulfilled life is divinely possible through the power of Him who lives within us. The secret lies in simply allowing Him to take control and change our walk.



LET'S DIG DEEPER

1. A Review of the Struggle (Romans 7:15, 18, 22–24)

A constant struggle with sin rages in all of us, often resulting in weariness, hopelessness, and feelings of being trapped and condemned. However, Romans 7:25 reveals that God can bring relief from this wretched condition.



Let the words "no condemnation" stick to your brain. We are eternally secure in Christ.

— Charles R. Swindoll



MM03

Let's Talk about Our Walk Romans 8:1-10

2.	A View	of the	Believer	before God	(Romans	8:1-4	١
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Believers in Christ are no longer under condemnation. In fact, God's Spirit does for believers what we could not do for ourselves.

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- Eternally secure in Christ (Romans 8:1)
- Internally free from sin's dominion and the fear of death (8:2)
- Righteous in our position before God (8:4)

3. The Contrast between Flesh and Spirit (Romans 8:5–10)

How we think determines how we walk.

- Walking according to the flesh results in a fleshly mind-set and death (Romans 8:5).
- Walking according to the Spirit leads to a spiritual mind-set and peace (8:6).



Let's Talk about Our Walk Romans 8:1-10



GETTING TO THE ROOT

Flesh: Good or Bad?

The Greek word *sarx*, "flesh," has a wide range of meanings—some positive and some negative. Positively, it can mean simply the physical body (Acts 2:31), humanity in general (John 1:14), or all living creatures (1 Peter 1:24). As part of God's creation, "flesh" in this sense is good. However, Paul most often used the term in a more negative and technical sense for the sinful disposition of humanity after the fall and our inability to obey in our own strength (Romans 7:18). One theological dictionary notes, "Everything human and earthly is *sarx*, and as people trust in *sarx* in this sense, it becomes a power that opposes the working of the Spirit. . . . Subjection to *sarx* is not fate but guilt. A life oriented to it serves it and carries out its thinking." ¹



LET'S LIVE IT

In response to Romans 8:1–10, three practical statements say it all:

- First, a life lived without Christ leads to emptiness. Life devoid of Jesus leaves us hopeless.
- Second, a life lived in the energy of the flesh centers on self. You can detect the carnal life at work by how much life revolves around you—your comfort, your desire, your plans, your importance, your pedigree, your degrees, your accomplishments.
- Third, a life lived with the Spirit in control reminds us of grace. Grace keeps us humble and sets us free.

According to Romans 8:9–10, who are those that are "in the Spirit" instead of "in the flesh"? Are you personally "in the Spirit" or "in the flesh"? How do you know?

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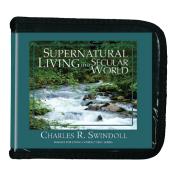
1. E. Schweizer, "Sarx," in *Theological Dictionary of the New Testament*, abridged ed., ed. Gerhard Kittel, Gerhard Friedrich, and Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1985), 1005.



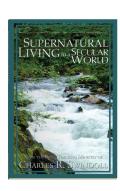
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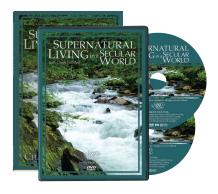
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Glorying and Groaning Romans 8:18-27



LET'S BEGIN HERE

Once Paul got past the sinfulness of sin (Romans 1–3) and the grace of the gospel (4–5), he focused our attention on the sanctification of the saint (6–8). That third subject reached its climax in Romans 8, where Paul emphasized the work of the Holy Spirit, especially what Jesus called the abundant life (John 10:10). As we learned in the previous message, life is made possible by His empowering us to live above the drag of the flesh. Such a concept could cause some to think that the Christian life is a "cloud nine" delight, full of nothing but "glorying," uninterrupted peace, pleasure, and prosperity. To keep things realistic, Paul introduced the other side of life—the "groaning." And to help us understand it better, he interjected an analogy that is familiar to all of us: *God's creatures*. There are glorying and groaning in both. They are indissolubly linked—welded together and inseparable.



LET'S DIG DEEPER

1. The Timeless Principle for All to Remember (Romans 8:18; Philippians 3:10)

Suffering is a vital part of growth in maturity and the path to glory (2 Corinthians 4:16–18; 1 Peter 5:10).



When glorying and groaning are placed side by side, the glory will be far greater than the groaning.

— Charles R. Swindoll



MM04

Glorying and Groaning Romans 8:18-27

2. The Glorying and Groaning of God's Creation (Romans 8:19-22)

All creation groans in its current state of yearning for God's final act of redemption. Though often excruciatingly painful, our temporary suffering in this fallen world pales in comparison with the future glory.

•	Groaning is temporary (Romans 8:19).				
•	Groaning is a consequence (8:20).				
•	Groaning is a means to an end (8:20-21).				
•	Groaning is universal (8:22).				
3. The Glorying and Groaning of God's Creatures (Romans 8:23–27) Deep within us lies a foretaste of the future, a "first fruits" sample of the ultimate that will one day be ours to enjoy.					
•	We're groaning and longing (Romans 8:23).				
•	We're hoping and waiting (8:24–25).				
•	We're praying and searching (8:26–27).				



Glorying and Groaning Romans 8:18-27



GETTING TO THE ROOT

Great Expectations

The Greek word translated "waits eagerly" in Romans 8:19 is the word *apekdechomai*. Bible scholar John Witmer noted that the word

is used seven times in the New Testament, each time to refer to Christ's return (Rom. 8:19, 23, 25; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28). The revealing of the sons of God will occur when Christ returns for His own. They will share His glory . . . and will be transformed. . . . All of nature (inanimate and animate) is personified as waiting eagerly for that time. ¹



LET'S LIVE IT

4. Helpful Reminders to All Who Suffer

Believers should acknowledge the sovereignty and goodness of God in the midst of our current sufferings, surrendering to the work of God in our lives.

- The greater the groan, the greater the glory.
- The weaker our spirit, the stronger His support.

Using the Holy Spirit's intercessory ministry as an example, how can you come to the aid of others who are suffering?

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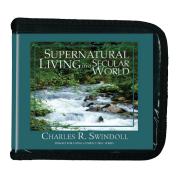
1. John A. Witmer, "Romans," in *The Bible Knowledge Commentary: New Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, Ill.: Victor Books, 1983), 472.



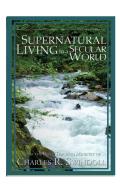
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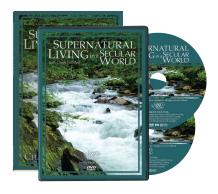
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Providence Made Practical Romans 8:25-39



LET'S BEGIN HERE

At long last, we have reached the climax of the first section of Romans. Finally, the truths we've gleaned thus far begin to come together. Now that we have acknowledged the essential and inescapable presence of suffering in our journey, we need strong words of encouragement and reassurance. Because "we do not see" what's ahead (Romans 8:25), and because "we do not know how to pray" (8:26), we desperately need something to hang on to, mentally and emotionally—something to stabilize us in the midst of the "mess of life." Knowing that, the apostle Paul offers some of the most powerful and comforting words in all his writings—he reminds us of God's magnificent providence. Only by coming to terms with this great doctrine can we confidently face an uncertain future.



LET'S DIG DEEPER

- 1. Wrestling with God's Providence (Isaiah 55:8–9; Romans 8:25–27) The reason we wrestle with God's providence as finite human beings is twofold:
 - First, we tend to focus on the immediate, while God focuses on the ultimate.

Second, we forget our knowledge is limited, while God's is unlimited.



You are God's project. To Him, you're beautiful to work with and to shape. You're necessary in His plan.

Charles R. Swindoll



MM05

Providence Made Practical
Romans 8:25-39

2. Thinking through God's Providence (Romans 8:28–30)

Romans 8:28 contains an unconditional promise — God's guarantee of what He will do for us. When we know His promise to work all things together for good, we can rest in His sovereignty and goodness, which has a particular purpose and providential goal: our conformity to the image of Christ.

- Understanding the Providential Goal
 - The underlying plan: to be conformed to the image of Jesus Christ

— The unfolding process: God foreknew us, He predestined us, He called us, He justified us, and He glorified us.



DIGGING DEEPER

Providence: God's Care and Control of Creation

What do we mean when we talk about God's "providence"? Some people mistakenly think it refers to God's knowledge of all things—the fact that He is aware of what goes on in the universe. This is actually called God's omniscience, the doctrine that God knows all things past, present, and future. Providence presupposes God's exhaustive knowledge, but providence goes much further in its scope. *New Bible Dictionary* defines providence as

the unceasing activity of the Creator whereby, in overflowing bounty and goodwill . . . he upholds his creatures in ordered existence . . . guides and governs all events, circumstances and free acts of angels and men . . . and directs everything to its appointed goal, for his own glory.¹

God's all-encompassing care and control of His creation must always be kept in balance with other vital assertions about God's character. He is completely good. He is completely powerful. And because of His power and goodness on behalf of His people, God does all things for His glory and our good. Asserting the providence of God apart from an understanding of the character of God can lead to an idea of God as a domineering deity rather than a loving heavenly Father.



Providence Made Practical Romans 8:25-39



LET'S LIVE IT

Responding to God's Providence

Because of God's providence, goodness, and ultimate purpose for His people, nothing can separate us from His love and our destiny (Romans 8:31–39). Having given us His Son, wouldn't God give us whatever else is best for us?

If you have never memorized Romans 8:37–39, take the time to memorize that passage. You will find it to be an unparalleled encouragement as you face the trials, struggles, and temptations of life.

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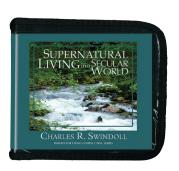
1. J. I. Packer, "Providence," in New Bible Dictionary, 2d ed. (Wheaton, Ill.: Tyndale, 1991), 990.



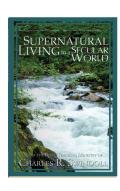
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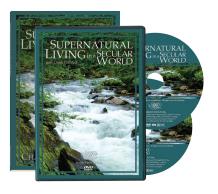
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