

**Prayer:**

**Slide # 1**  
**Romans**

**Theme:** The Righteousness of God – The Gospel of God

**Outline:**

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39

God's holiness – man's sinfulness – 1:18-3:20

Justification by grace through faith – 3:21-5:21

**Sanctification of the believer – 6:1-8:39**

- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

**Slide # 2**

**Romans Thematically...**

- **Universal Sin Problem** – Rom. 1-3a
- **Justification** by Faith – Rom. 3b-4
- **Solidarity** with Christ – Rom. 5
- **Sanctification** – Rom. 6-8

Lost people have a universal problem with sin. Saved people have a universal problem with sin – only on a different level. In this world everyone has a problem with sin.

**Slide # 3**

**2 Peter 3:13 (NKJV)**

**13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.**

But this is not our experience here! Even as God's people we still have the influence of and the struggle with sin.

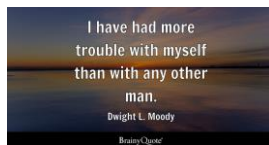
The Bible teaches that as Christians we have three great enemies, known as the world, the flesh, and the devil (cf. Eph. 2:1-3).

### **Slide # 4**



Now, we would like to blame our sin on the world and even more so on the devil – and to be sure, they are major players in tempting us to sin. But the worst enemy we have as believers is the enemy that we call “indwelling sin.”

### **Slide # 5**



Dealing with our enemy within is our greatest challenge. And this is what Paul is dealing with in Romans 7.

Now, to be sure, our relationship with sin is different than that of the world as they are in bondage to sin. But the struggle with sin for the believer is an ongoing reality. And this is what Paul is dealing with in Romans 7.

In Romans 6 Paul emphasized that positionally we as believers are now dead to sin. In Romans 7 he emphasized that positionally we are now dead to the law that arouses the sin nature.

But practically (functionally) we still deal with sin in combination with God’s law. There are what I call “colliding realities” that we as believers grapple with spiritually.

### **Slide # 6**

#### ***Colliding Realities for the Believer***

#### ***Romans 7***

- **-Law** (God’s Moral Code)
- **-Sin Nature/Flesh** (Unholy Desires)
- **-New Nature** (Holy Desires)
- ~~**-Holy Spirit**~~ (Power)

In Romans 7 Paul is illustrating the spiritual struggle common to all Christians by way of his own personal experience. And he is illustrating this struggle without developing the POWER reality that helps us overcome sin – which is the Holy Spirit. He will get to that in chapter 8.

The moral standard of God is universal and it never changes. It represents the character of God's holiness. It is for this reason Paul in Romans 3:19 says that the law by way of application stops the mouths of all people and shows us all to be guilty. It is for this reason Paul in Romans 3:23 says, "all have sinned and fall short of the glory of God."

The law reflects the very standard of God's holy glory and all people come short of it. Now, God's law, when brought to bear on the sinful nature of mankind, has an effect.

### **Slide # 7** **The LAW...**

- REVEALS sin – Rom. 7:7
- AROUSES sin – Rom. 7:8
- MAGNIFIES sin – Rom. 7:13

In Paul's experience he felt terrible defeat in trying to live up to the standard of God's holy standard. And he expressed it in this way.

### **Slide # 8**

**Romans 7:14 (NKJV)**

**14 For we know that the law is spiritual, but I am carnal, sold under sin.**

Obviously, God's moral standard, as found in the law, is not the problem. Rather, Paul puts the onus right on himself – saying, "***I am carnal, sold under sin.***" Paul is saying that he is the problem as sin is having its way with him.

Sin is enslaving – and functionally this can be true even for the believer. Modern believers like to talk in terms of "addictions" instead of sin. But Paul speaks the raw truth that functionally a believer can allow themselves to once again (to some degree) come under the mastery of sin. We might think, "Oh, this little sin is no big deal. Once won't hurt." But soon, it becomes a tyrant, and we find ourselves under the mastery of sin. This can happen to a believer – not positionally, but functionally.

In such a case the believer is most certainly responsible. There are two reasons why believers might find themselves functionally enslaved to some sin. Number one may be **ignorance**, if they don't realize their newfound freedom from the power of sin or that they can have victory by way of the Holy Spirit. Or, number two, it may be a matter of **disobedience** that requires discipline. God disciplines all of His children to build holiness into their lives (Heb. 12). We are exhorted to be "obedient children" showing it is possible to be disobedient.

### **Slide # 9**

**1 Peter 1:14 (NKJV)**

**14 as obedient children, not conforming yourselves to the former lusts**, as in your ignorance;

Now it is important to note that a transition takes place here between verse 13 and verse 14.

### **Slide # 10**

- **Rom. 7:7-13** – Pre-conversion Experience (**Past tense** of the verbs). The law can't save but it does reveal sin.

### ***Transition (Conversion)***

- **Rom. 7:14-25** – Post-conversion Experience (**Present tense** of verbs). The law can't sanctify.

There are different views here but a prominent view is that Paul is now speaking as a believer in verses 14-25. This is my view!

Paul now desires to please God in his inner man. This is indicative of being a believer. The emphasis is first person. He speaks in terms of his "present tense" experience. His struggle with sin reflects the reality of Romans 6:12, where sin wants to reign, but the believer is told not to let it reign. But it is possible and Romans 7:14 reflects this reality.

Furthermore, at the end of the chapter, in verse 25, Paul acknowledges deliverance through Jesus Christ our Lord and, at the same time, summarizes the very problem illustrated in verses 14-24 as though it continues to be an ongoing problem. Finally, Paul's description of the struggle is consistent with the internal spiritual struggle he mentions in Gal. 5:17.

**Slide # 11****Galatians 5:17 (NKJV)**

**17** For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are **contrary to one another**, so that you do not do the things that you wish.

If Paul had no personal struggle with sin that would make him a complete anomaly because in his letters he consistently addresses the issue of persistent sin in the lives of the Christians he is writing to. Conflicted living as described by Paul in Romans 7:14-25 is normal to all Christians – including that of the apostle Paul.

When you get saved, God gives you a new nature, but the old nature is not eradicated. You now have a new relationship with the sin nature, but it is still very much alive and existent.

I don't care whether you call it the old nature, the flesh, or indwelling sin. But there resides in every believer a strong propensity toward sin that wars against the new nature that we received through the new birth. – **Pastor Steven Cole**

**Slide # 12****Romans 6:6 (NKJV)**

**6** knowing this, that **our old man was crucified with Him**, that the body of sin might be done away with, that we should no longer be slaves of sin.

**Romans 8:13 (NKJV)**

**13** For if you live according to the flesh you will die; but if by the Spirit you **put to death the deeds of the body**, you will live.

Here we have dueling realities. On the one hand the old man is dead, but on the other hand we are to put to death the deeds of the flesh.

Both are true. Positionally, we are spiritually dead to sin and the law, but in practice, we have to act on this reality – and right here is where the struggle takes place.

**Romans 7:15–20 (NKJV)**

**15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.**

Can you spell frustration? This is the experience of every believer with SIN! Here, we have Paul's explanation of what it means for a believer to be ***“carnal, sold under sin.”*** This is a perplexing struggle that doesn't make sense to our spiritual “sense”.

What he wills to do (the command of God) he does not practice. And on the flip side what he hates (disobedience to God) that he does. This is the very definition of “conflicted”.

Paul DESIRES to do the right thing and yet finds himself failing. And conversely, he HATES doing the wrong thing and yet finds himself doing it. Sin is having its way in him contrary to his true inner desires.

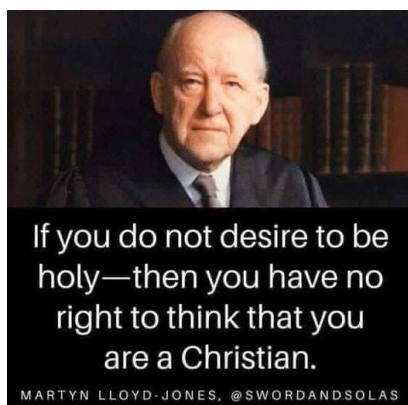
Having a continual struggle with sin and losing the battle is not necessarily a sign that the person is not saved.

Note, Paul, as a true believer, did not want to sin. Down deep his new nature had holy desires. The issue was in failing to live it out. The issue was a lack of power.

But note that Paul **hated** the very sin he battled! He was not indifferent to it. He HATED it. One of the great evidences of salvation is not that we never sin – rather, it's that we HATE it when we do sin. This is one of the good fruits of true salvation.

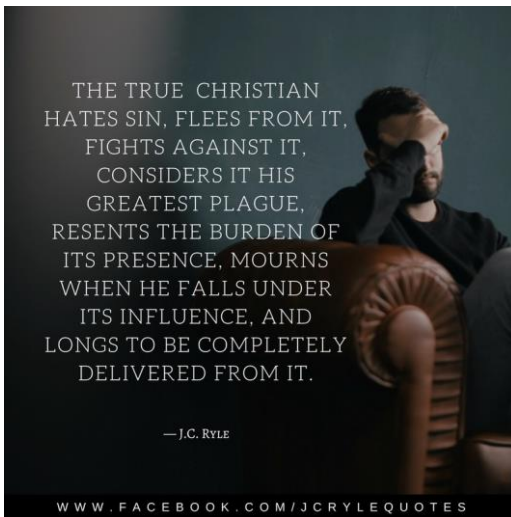
Jonathan Edwards said, “True religion, in great part, consists of holy affections.”

### **Slide # 13**



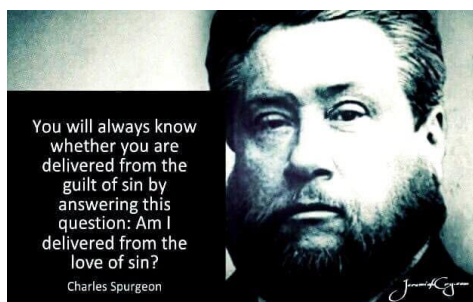
“Listen, I’m against sin. I’ll kick it as long as I’ve got a foot, I’ll fight it as long as I’ve got a fist, I’ve butt it as long as I’ve got a head, and I’ll bite it as long as I’ve got a tooth. And when I’m old, fistless, footless, and toothless, I’ll gum it till I go home to glory and it goes home to perdition.” – **Billy Sunday**

### Slide # 14



Do you have the experience of this struggle in your Christian life? Do you do something then hate yourself because you have done it? And you cry out, “God oh how I’ve failed You!” I think every child of God has this experience. – **J. Vernon McGee**

### Slide # 15



**16 If, then, I do what I will not to do, I agree with the law that it is good.**

In Romans 7, the believer's relationship to the “law” is the main subject. The chapter began by emphasizing the believer is no longer under the reign of law because the believer has in fact died to the law so that he might be married to Christ (Rom. 7:4).

But then the question was put forth: If the law has shown such dominion in the past does this show that the law is sin (Rom. 7:7). Paul's answer was an emphatic NO! The law is holy, just, and good (Rom. 7:12), and his new nature that desires to align with God's moral will proves it. His holy desires align with the goodness of the law.

In effect, the old sin nature breaks the commandment, but then the new nature agrees with the law that this is wrong – affirming that indeed the law is good.

Note: Paul had knowledge. He knew what was right and desired to do right in accordance with God's law. And verse 16 shows that his new nature is not opposed to the law. He agrees with it.

**17 But now, it is no longer I who do it, but sin that dwells in me.**

Here Paul puts his finger on the real culprit responsible for his doing wrong. It is INDWELLING SIN! This is a major problem that every believer has to deal with.

In the text, we have what is called the two "I's."<sup>1</sup> And they are conflicted.

### **Slide # 16**

v. 15 ...what I hate that **I do**.

v. 17 ...it is **no longer I who do it**...

v. 20...it is **no longer I** who do it...

v. 24 Oh wretched man **that I am**!

Well, we might ask, which is it? Paul, do you do it or do you not do it? It can't be both can it? Well, yes it can be if you indeed have two natures. There is the "I" of the old self and there is the "I" of the new man. Ultimately, the real person in Christ is the new man now identified with Christ where everything is new (2 Cor. 5:17). But there is also within us the reality of indwelling sin – which is to say the old sin nature.

You will be you in eternity – only without the sin nature! In the meantime you are conflicted!



Sin here in verse 17 is pictured as taking up residence in Paul. “Dwells in” is literally, “houses itself”. Sin is not personified here as an honored guest, but one the new man has died too and one the new creation in Christ wants nothing to do with. Sin is a squatter that one cannot get rid of in this life.

Sin is here presented in some sense as a separate entity and yet it is still within the person wrapped in very intimate contact with the soul. And we feel the constant pull of sin. It is with us all the time. We groan because it awaiting the redemption of the body when we will finally be severed from the old sin nature wrapped in these mortal bodies (cf. Rom. 8:23).

### **Slide # 17**

**1 Peter 2:11 (NKJV)**

**11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,**

Sin is totally out of character for the true believer who as a saint desires only to live for God, but yet feels the constant deceptive pull of sin.

Note Paul here in verse 17 distinguishes between “no longer I” and “but sin”.

### **Slide # 18**

Romans 7:17...

***NO LONGER I***

***BUT SIN***

This is another evidence that Paul is writing from a saved man’s perspective. The sinful “I” is not the real “I” who is the new man in Christ. Who Paul really is now in Christ has a whole new identify and a whole new relationship with sin. Here in verse 17 Paul identified with the new man who only desires to do what is right.

Paul is not trying to avoid responsibility for sin, but is emphasizing it is the old nature that is behind it. Thus, Paul is distinguishing between the two different natures that now reside in him.

### **Slide # 19**

Rom. 7:17 “no longer I...but sin” (The cry of DEFEAT!)

Gal. 2:20 “no longer I...but Christ” (The cry of VICTORY!)

Paul was very aware that in the believer, there are two wills, namely, that of his new nature and that of indwelling sin. There is an old sin nature that causes us to sin and there is a new nature that never wants to sin.

### **Slide # 20**

**1 John 1:8 (NKJV)**

**8** If we say that we have no sin, we deceive ourselves, and the truth is not in us.

**1 John 3:9 (NKJV)**

**9** Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

John aligns with Paul in showing that in the believer there is still the reality of indwelling sin and at the same time we have a new nature born of God that cannot sin.

**18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.**

This is a hard truth, but one that is important to know. The parenthesis “that is, in my flesh” is set off to show Paul is writing from the perspective of a saved person.

There is absolutely NO GOOD in the flesh – that is the old sin nature. It is completely bad through and through. This is total depravity.

### **Slide # 21**

Rom. 7:12 “the commandment [is]...good.”

Rom. 7:18 “in my flesh nothing good dwells”

The word good in both verses is the Greek word “agathos” meaning that which is inherently good. The sin nature is completely sinful with nothing good about it.

And the thing about the old sin nature is that it never gets any better! It will not improve. You have to be on guard against the old nature until you get to glory. The battle continues to the bitter end.

"I hope that my will is managed by divine grace. But I am afraid my imagination is not at times. Those who have a fair share of imagination know what a difficult thing it is to control. You cannot restrain it ... My imagination has taken me down the vilest kennels and sewers of earth. It has given me thoughts so dreadful that, while I could not avoid them, yet I was thoroughly horrified by them. These thoughts will come, and when I feel in the holiest frame, the most devoted to God, and the most earnest in prayer, it often happens that that is the very time when the plague breaks out the worst."

– **Charles Spurgeon**

### **Slide # 22**

#### **Romans 13:14 (NKJV)**

**14** But put on the Lord Jesus Christ, and **make no provision for the flesh, to fulfill its lusts.**

Even as an old man, as godly as he was, old George Muller use to pray, “Lord, don’t let me become a wicked old man!” It is amazing how many men who have served the Lord well then fall in their latter years. We are not safe until we are home. The flesh is always there and we always feel the pull! There is always danger.

#### **1 Corinthians 10:12 (NKJV)**

**12** Therefore let him who thinks he stands take heed lest he fall.

Paul makes this parenthetical clarification about nothing good dwelling in the flesh because he knew that within him there was indeed something good – namely the Spirit of God.

### **Slide # 23**

#### **Romans 8:9 (NKJV)**

**9** But you are not in the flesh but in the Spirit, if indeed **the Spirit of God dwells in you.** Now if anyone does not have the Spirit of Christ, he is not His.

“To will” is to desire or to want to.

Paul desires to do the good but he finds no power to carry it out. The new nature has holy desires but no power within itself.

I remember when I started out, oh, I was going to live for God! That's when I fell on my face, and I have never fallen harder than I did then. I thought I could do it myself. But fund there was no power in the new nature. – **J. Vernon McGee**

**19** For the **good that I will to do,** I do not do; but the evil I will not to do, that I practice.

Verse 19 essentially states the very same thing as found in verse 15. When something is stated twice an emphasis is being made.

Again, note the desire to do the right thing.

***A preacher was preaching on grace.*** Someone came up to him afterwards and said, “***If that is true, then a person could just do as he pleases.***” The response back was: “***Well, what pleases you now?***” That is the point! Those truly regenerated by the Spirit have their “wanters” changed. We now want to do the will of God, because we now have a new nature that desires to do the will of God (cf. Rom. 7:6). And yet, the reality is that we still have the flesh that wants to do evil. Thus, we are conflicted!

These verses describe the struggle of true believers. Unbelievers do not have this struggle because they do NOT have two natures. They only have a sin nature. They may be convicted of sin, but they quickly move to suppress it (Rom. 1:18). They do not love the truth, but rather resist it. The unbeliever desires evil and does evil unless he is constrained from doing so. The lost sin and love doing so. The true believer hates the very sin that he falls into. This is the great evidence of salvation. We now as believers have a whole new disposition toward sin!

People sometimes point to David as a sinning believer seeking to show that believers too can live in sin. Yes, to some degree that is true, but have you noticed David's experience in sin. It was miserable...

**Slide # 24**

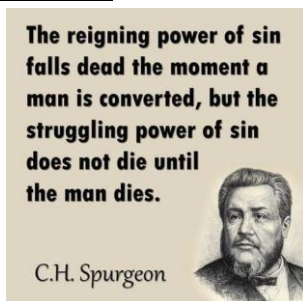
Ps. 32:3...groaning all the day long.

Ps. 32:4a For day and night your hand was heavy upon me.

Ps. 32:4b My vitality was turned into the drought of summer.

Ps. 51:3 ...my sin is always before me.

Yes, as a believer, you may sin, but you will not long enjoy it! The new nature in you will never enjoy it. The Holy Spirit within you will be grieved (Eph. 4:30).

**Slide # 25**

Indwelling sin is so powerful that just the desire of the new nature is not sufficient to overcome it.

I do not know what you may think, but I can say that I can not pray but I sin—I can not preach to you or to any others but I sin—I can do nothing without sin; as one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer. – **George Whitefield**

Without the power of the Holy Spirit we are in a pitful condition – even with the desires of the new nature. We need HELP!

**20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.**

Verse 20 parallels the thought in verse 17. Again, a double emphasis is being made to drive the point home.

In verses 15 and 19 we have the double emphasis of frustration in wanting to do the right thing and yet doing the wrong thing. In verses 17 and 20 we have the double emphasis that it is actually indwelling sin that is responsible for this.

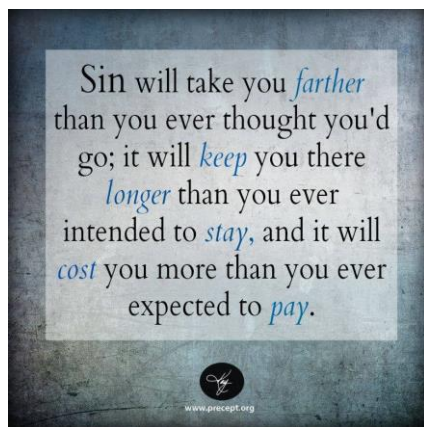
The “I do” and the “I don’t do”, in the same context as seen in verse 20, emphasize the conflicted nature of this struggle between the two natures in Paul, both represented by “I”. Note Paul says, “I do” on the one hand, but on the other hand “it is no longer I who do it”. Paul is doing it, and yet he is not doing it.

How can both be true? Again, it can be true because there are now two representative natures within him. Paul doing what he doesn’t want to do is representative of his old Adamic sin nature, but Paul no longer doing it is representative of the new nature in Paul.

So the culprit is indwelling sin or what we call the sin nature, or the flesh. This is the remaining reality of the old Adamic sin nature that is still very much alive and operative within every one of us as believers.

We are dead to sin, but sin is still very much alive to us, and given the chance, it wants to control us.

### **Slide # 26**



Three times in this passage as seen in verses 17, 18, and 20 Paul emphasizes the reality of INDWELLING sin which in reality refers to the old sin nature.

Thus, we all have a battle within due to the existence of the new man and the old in the same person. If we yield to the old man (the flesh, indwelling sin), it will dominate and enslave us. The repetition serves to drive home the facts that sin is more powerful than human will power, that the flesh is corrupt, and that if we let it, the old nature will dominate the new, even against our desires to the contrary. So we need nothing less than the very power of God to overcome the power of indwelling sin. – **Steven Cole**

If indwelling sin is this all-pervasive, and if it is so powerful that it enslaves us, and if we can't overcome it even though we don't want obey it – then what can we do?

The answer is found in God and His delivering power.

### **Slide # 27**

#### **Galatians 5:16 (NKJV)**

**16** I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

To walk in the Spirit is to walk in dependence upon Him – to walk in step with Him and yielded to Him.

### **Slide # 28**

#### **Galatians 2:20 (NKJV)**

**20** I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh **I live by faith** in the Son of God, who loved me and gave Himself for me.

The walk of faith is a walk of DEPENDENCE. Faith looks to God and depends on Him. This is a moment by moment experience.

### **Slide # 29**

#### **Hebrews 4:15–16 (NKJV)**

**15** For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

**16** Let us therefore **come** boldly to the throne of grace, that we may obtain mercy and find grace **to help** in time of need.

Walking in the Spirit, walking by faith, is all about looking to God for the spiritual help that we need. We CONSTANTLY need to come to God for HELP! We need HELP and we need it all the time! Constantly we are coming and constantly He distributes GRACE!

No one who does this ever finds God lacking! He is always faithful!

A group of pastors were discussing the idea of having D.L. Moody come and hold a city-wide evangelistic campaign.

One pastor spoke up and said, “Why Moody? Does he have a monopoly on the Holy Spirit?” The question was followed by hushed silence. Those kinds of questions tend to put a damper on things and some people specialize in them. But then finally another man spoke up and said, “No, Moody does not have monopoly on the Holy Spirit. But it does seem that the Holy Spirit has a monopoly on D.L. Moody.”

But Moody was human, and he too knew the conflicted experience with sin that all of us believers know.

One time, he had been preaching for several weeks, and he was very tired. Sin loves to take advantage of us when we are tired. I used to have a professor who said the first prerequisite to living the Spirit-filled life is a good night's sleep. That is not necessarily true, but it is true that we are especially vulnerable when we are tired.

After an afternoon session of preaching a critic followed Moody heckling him all the way to the back of the auditorium. Finally, Moody's temper flared and he turned and pushed the man down a flight of stairs. Immediately Moody regretted it and apologized on the spot. He confessed his sin to God and made a public apology that night to the entire crowd.

You see Moody was a man who lived a Spirit-filled life as a way of life but once in a while SIN still took advantage of him. We all know this reality.

Martin Luther is famous for saying the Latin phrase, “Simul Justus et Peccator”. I strongly disagree with Luther's baptismal regeneration. In his theology he could at times be schizophrenic, but as I often say he is quotable.

### **Slide # 30**

***“Simul Justus et Peccator”*. (Latin)**

Meaning...

“Simultaneously Saint and Sinner”

In our position we are saints, we are dead to sin and alive to Christ. But in practice we can still sin and thus play the role of “sinner”.



A couple of years back someone supposedly had this interaction with Clint Eastwood who of course is famous for making movies and now for being old. The interaction went like this...

Partner: "How old are you, Clint?"

Clint: "I turn 91 on Monday."

Partner: "What are you going to do?"

Clint: "I am going to start a new movie."

Partner: "What keeps you going?"

Clint: "I get up every day and don't let the old man in."

~ ***Clint Eastwood***

We can appreciate the sentiment. But making spiritual application. For us as believers the old man is already in and we can't get rid of him. Now indeed, we are dead to him, we don't have to listen to him, but we need God's power, we need God's HELP to overcome. And it is a battle every day all the way to the pearly gates.

Paul at the end of his life said, "I have fought the good fight" (2 Tim. 4:7). It's a fight – it's a battle every step of the way. This is war – spiritual warfare!

Hebrews 12:1-2 says to run the race with perseverance, "looking unto Jesus". This is the key! We must constantly keep our eyes on Jesus. The moment we take our eyes off of Jesus we are distracted by SIN which is ever there to try and take the reins of our life.

Keep your eyes on Jesus. He is our Savior from the penalty of sin. He is our Deliverer from the power of sin. And one day He will deliver us from the very presence of sin!

In the meantime, keep looking to Jesus every step of the way! For He alone is our glorious Savior!