



3) At this point, we can say hallelujah and go about being obedient to the requirements of God's Word. As we do, we will come face to face with the problem so eloquently described in the 7<sup>th</sup> chapter of Romans—"For what I want to do I do not do, but what I hate I do. . .I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out."

4) You see the cross broke the power of our sinful nature, but it didn't eradicate it. Therefore, if we treat the Christian Life like a program to change self, then we are in essence trying to rehabilitate the sin nature. Not only is it impossible to rehabilitate, improving self has already been rejected by God as a means acceptable to him—that's why the cross was necessary. There is no other way than to set aside self, and turn to the provision of God.

5) What then is the provision of God? It jumps right out at us as we continue our progression through the book of Romans. Chapter 8:1-4 tells us that, "the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature, but according to the Spirit."

6) So in summary, God's provision to live the Christian Way of Life begins with breaking the power of the sin nature, through our identification with the death and burial of Jesus Christ. The ministry of the Spirit is not to rehabilitate self, but to hold it in the place of crucifixion. What's more, we have also been identified with the resurrection of Christ, in fact we are to consider ourselves alive unto God, as new creatures, in Christ Jesus (Rm 6:11). The role of the Holy Spirit is also to minister to this new life that we might produce fruit compatible with our imputed righteousness, which brings us right back to Pp 1:11.

Think through these awesome truths. We will move into a few more specifics in our next lesson.