

Romans 8.1-11 No Condemnation, Law of Spirit, Walking in Spirit,
Deadness vs Indwelling of HS, Resurrection Power 101-107a
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[Romans 8.1 Now No Condemnation 101]

Finally, we arrived at chapter 8 in Romans. It is one of the more glorious, you might say, and some would describe it as one of the most important chapters in all of the Bible. It certainly is glorious because it tells about victory in Christ, the power that is available to live the Christian life. Coming out from chapter 7 it is a drastic contrast and you almost feel something of a cloud lifting as you get into chapter 8; in fact I will later give you a quote from one of the writers on the book.

But I would like to introduce the passage by going back to remind you of an important concept I mentioned before. But notice

7.23 *but I see a **different law** in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.*

The law is a spiritual one, unchangeable; this is the way God has set up the moral universe, you might say, so certain things happen in a rather predictable way, in a ‘law’ way. Now this is a destructive way: in the members of my body, *waging war **against the law of my mind***. In chapter 7 Paul emphasizes the war of the two natures in us. When he says ‘against the law of my mind’ I think it is an allusion to what can take place when the Spirit is operating in that new mentality or that renewed mind.

What I want to emphasize is the *mind*, that is, the battle is primarily in our minds—how we perceive who we are and how we perceive things around us. Bad things happen to us. How are we going to respond to them? Well, it depends on our thought process to begin with, and from there it affects our emotions and then, from there, we respond oftentimes in a negative way.

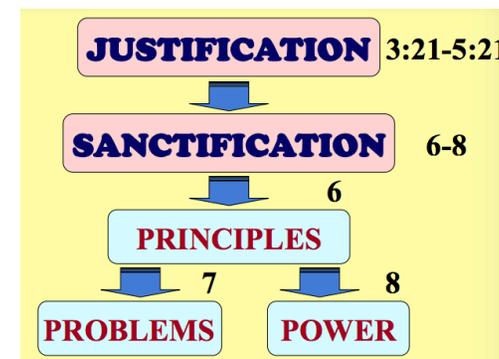
And I want you to notice how many sentences have we encountered, all the way from chapters 6 and 7 that deal with the Christian life, are in the *imperative* mood. Take a look at chapter 8, also, and count how many commands there are in 6-8. ‘Do something’, take some action or change something. So far 6.11, 12 and 13 are the only commands that we have encountered. The battle is in our thinking and even verse 11 says to reckon things to be true, ie, think about what is reality, and then your actions will stem from that thinking.

Chapter 8 is similar, maybe none there. But in 7.24, *Wretched man that I am!* My thinking, if it is in the flesh, ends in this almost sense of despair and wretchedness. If it is a believer he recognizes that only a person outside of himself can help, ‘Who will rescue me from this body of sin?’ And then, answering, he gives us a summary of chapter 8: It’s

all tied to Jesus Christ, using the instrumentality of the Spirit. God uses His Spirit, but it is based on what Christ did—just like He did for salvation. 25...*So then, on the one hand I myself with my mind am serving the law of God, with my thinking, with my intellect, I am serving the law of God, ie, I have renewed my thinking, I know Biblical principles, but because of the sin nature, ...on the other[hand], with my flesh the law of sin.*

There is a law of *sin* as well, ie, things that cannot be changed; this is the way sin is, this is the response that happens when I am in the flesh. It’s like a law. But, also, just like the law of gravity, we can overcome the law of sin. We don’t change it but if you have a greater law—*aerodynamic forces and other powers enable an airplane to overcome the law of gravity, actually appearing to be floating up in the air with steel and all the components adding up to tons ‘overcoming’ it.* And in chapter 8 we have the law of the Spirit and that’s the key to living the Christian life.

The point being, by way of introduction, notice in these passages that Paul is going to continue to lay out *truth, doctrine, reality*—things that we need to focus on in the renewing of our mind, and then from *that*, from those principles we can overcome the law of sin and death. So Paul is writing to a group of people that had the same issues that we have today, in the city of Rome. And, since it is inspired, it is just as applicable to us today as it was to the Romans.



“If Holy Scripture was a ring and the Epistle to the Romans its precious stone, chapter 8 would be the sparkling part of the jewel.”

—Spencer

Principles for living the Christian life - chapter 7

10. Church Age believers are not under law
11. Law was never intended to & cannot sanctify believers
12. Law is useful for exposing sin
13. Sanctification involves internal warfare
14. Sanctification doesn’t reform sin nature
15. Will power cannot sanctify
16. Law and self-effort ends in wretchedness

In chapter 7 we saw principles for living the Christian life. Paul says that the law is good, spiritual and beneficial, but it was never intended to and cannot sanctify; it exposes the standards and sin, but does not give enablement. Sanctification involves internal warfare. It does not reform the sin nature which is evil, nor does will-power sanctify. In fact, using the law and self-effort ends in wretchedness:

Internal Warfare results
> Law → pride or frustration
> Self-effort → constant failure
> Will-power → insufficient = Wretchedness
These are the three major problems in the internal warfare—and their result if we try to use them.
Paul concludes with the results and the solution:

7.24 Wretched man that I am! Who will set me free from the body of this death?

7.25 Thanks be to God through Jesus Christ our Lord!...

C. Sanctification	6-8
1. Principles	6
2. Problems	7
3. Power	8
a. Power over Sinful Flesh	8.1-11
1) Freedom from Condemnation	8.1-4
a) Absence of Condemnation	8.1

We will divide the 'Freedom from Condemnation' into four parts, starting with verse 1: Absence of Condemnation.

8.1 Therefore there is now no condemnation for those who are in Christ Jesus.

Paul uses the word 'Therefore' often. It generally refers to all that he has said, or, at least the immediately preceding context.

3 Hermeneutics Principles

1. Context!!!
2. Context!!!
3. Context!!!

These are the three rules for interpreting any part of the Bible.

8.1 Therefore there is now no condemnation for those who are in Christ Jesus.

'There is now no condemnation': it is important to keep this in the context. Why is he speaking about *condemnation*? Is he going back to the issue of salvation? Probably not—based on the context. Unfortunately it's not so evident in English text. Now it is not necessary that everybody learn Greek. But on some occasions, like this one, it is helpful to have an idea of what the Greek word 'condemnation' means and particularly in this context.

The English translates a variety of other words as well as 'condemnation', and generally, it is true in many of those contexts when referring to condemnation, it is talking about hell basically, eternal damnation, eternal separation from God. But in *this* context let's see if there is another word involved. And if you look at the word itself and the word group you can find 8 pages of all the usages of the word group. Sometimes other words in the word group are translated 'condemnation', so it gets a little confusing. The important thing is to look at this word here, but first, although I don't usually get into the 'weeds' and the technicality, especially issues of textual criticism, we can see that in the KJV/NKJV the verse goes longer than just about any other version.

Textual Problem

8.1 Therefore there is now no condemnation for those who are in Christ Jesus. (*who walk not after the flesh, but after the spirit*). (see KJV & 8.4)

KJV: *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

8.4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

This is probably one of the most important textual issues in all of the NT. (Another is the end of Mark.) A good case could be made from the science of textual criticism to *include* that last part that the KJ includes, and yet all of the other versions *do not*. Personally, in general, I follow the 'critical text' that includes many older manuscripts that have been discovered *after* the ones that the KJ uses.

The KJ is based on a set of manuscripts called the 'Received Text', or *textus receptus*. And it was based on the available manuscripts of that period of time, the 1600's. And for many, many years that was all we had: the King James Version, based on the *textus receptus*. Over time archeologists and others have discovered other manuscripts: some better, some not as good, some older. So in the scholar community a whole new text was devised, commonly referred to as the *critical text* or the Nestle-Aland text which most of the new Bibles are based on.

So there are some differences between the original text which the KJV is based on and the new versions. And, in general, the newer versions are probably a little bit more accurate. I think the Holy Spirit uses whatever version you are looking at.

This whole science of textual criticism tries gives us some tools to be able to make some decisions concerning what the text is. And the reason this is important: we don't have the text or copy that Paul wrote; nor the original of any writer of Scripture. My point is that there are some occasions in the NT where we have differences between KJ and most of the others, and even *within* some of the translations, depending on the weight that the translators give to different manuscripts.

I am just explaining this so that you have a little idea why the KJ will have more words than most of the other versions. In fact, the bottom line: I think it really doesn't matter, one way or the other, in terms of our understanding of the text. Because if you notice, skipping down to verse 4, it's part of the same context, and some scholars believe that the copies that have the addition here have it from adding what was in verse 4 and/or thinking somebody must have left off what we have here and it appears in verse 4. There are a lot of reasons that we could find for this kind of thing. So the decision is made as to whether to leave it off. I am just giving you a little background.

The point is that verse 4 emphasizes this *context*, and this is going to help us. He is not talking about condemnation of the unbeliever. I don't think he is even talking about condemnation in terms of eternal issues. Now certainly for the believer there is no condemnation in terms of hell and separation from God in the future. That is true from a lot of passages, in fact, even from the teaching of Jesus.

But I think that this little phrase, even if it is omitted in verse one, we have it in verse 4. And I think what it is explaining—I think Paul, if not here and again in verse 4, at least in verse 4, is giving us the context of what he is talking about when he mentions 'condemnation'. So somehow, in the context of sanctification, this condemnation has a particular application to the believer; he is not going back to chapter 3 where he even uses different words.

So I will use an illustration to explain what this word means. In an everyday courtroom scene, the judge is reading the verdict of the jury. Next, in civil law, there are two things, the sentencing to a certain amount of prison time; it is pronounced. And then, the perpetrator begins serving time or the punishment.

Court Verdict = Sentencing + Serving Time or Punishment

Condemnation

1. Judgment - κρίμα (krée-mah)
2. Condemnation - κατακρίμα (kah-tah-krée-mah)

A&G (Arndt and Gingrich)- not merely condemnation but punishment following sentence

3. Usage - 5.16 *The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification....* 18 *So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.*

8.1 *Therefore there is now no condemnation for those who are in Christ Jesus.*

Here there are two words: judgment κρίμα (krée-mah) and condemnation κατακρίμα (kah-tah-krée-mah), with a preposition added. Arndt and Gingrich (lexicon) have this note: it is not merely the condemnation or sentencing but also punishment *following* the sentence.

And when it comes to spiritual issues, the punishment following the sentence *includes* the ultimate future separation/damnation/hell—but it also includes the possibility of temporal, earthly *immediate* punishment. Remember the wrath of God in Romans 1? It is revealed from heaven against all ungodliness, etc. Wrath *is* revealed. Present tense. How? God gave them over to all of those things he listed. All of these are an example of wrath or *temporal* punishment. That wrath works itself out in a present tense sense, not just at the final judgment.

Condemnation κατακρίμα (kah-tah-krée-mah) =
Judgment κρίμα (krée-mah) **Pronounced + Sin Servitude**

So κατακρίμα (kah-tah-krée-mah) includes *both* the judgment *and* the punishment. The noun form only occurs 3 times and all are in Romans. In the context of salvation: 5.16 *The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification....*

The judgment = κρίμα (krée-mah) is that sentencing: we are sentenced to hell because of sin; we are not serving it out yet, but something goes along with it, or it follows the condemnation = the punishment part.

18 *So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.*

This verse 18 is similar. ‘condemnation’ = κατακρίμα (kah-tah-krée-mah) (the 2nd time it is used of the only 3 times) is sentencing and punishment. Two results: justification and/or condemnation that includes the total package. I am trying to demonstrate that when you have κατακρίμα (kah-tah-krée-mah) you have a package: the sentencing and the punishment aspect.

Condemnation κατακρίμα (kah-tah-krée-mah) =
Judgment κρίμα (krée-mah) **Pronounced** + **Sin Servitude**

So you have κρίμα (krée-mah) the judgment *plus* the servitude for sin. That is the issue of Romans 7 where he is talking about becoming enslaved to sin. The old nature enslaves—that’s the whole theme of the passage: sin servitude. This is point he is going to make in chapter 8. When we are living in the flesh, we are slaves to the flesh and we are serving out the *consequences* of our sin.

The other point he is making, verse 3, is that when Jesus died on the cross, he died not only for the ultimate penalty of sin but he died for the temporal punishment as well. He died not only for the condemnation to hell; when the believer accepts that it also includes the *temporal* consequences or punishment for that sin.

8.1 Therefore there is now no condemnation for those who are in Christ Jesus.

When you translate the Greek text, it is important to notice the word order—what begins the verse. And the emphasis here is the *negating*; it is in the emphatic position, the first in the sentence. He is negating the condemnation: **No** condemnation. And if you follow the KJV, you would add the specific, referring to those walking in the Spirit rather than in the flesh.

Freedom

1. No - emphatic οὐδείς (oo-dáys)
2. Now - sanctifying process

So we have freedom: no condemnation. I think he is referring to the sanctifying process. Context! Context! Context! Referring to the believer. And if that is not clear enough:

8.1 Therefore there is now no condemnation for those who are in Christ Jesus.

...for those who are *in* Christ Jesus. And when he says *in* Christ Jesus he is reminding us of what he said in chapter 6: *baptized into Christ*, not just salvation,...

Freedom

1. No - emphatic οὐδείς (oo-dáys)
2. Now - sanctifying process
3. In Christ Jesus - only true believers

...he is talking about living now as believers. So it is only true believers that are trying to live out the Christian life. This is usually not brought out clearly, but I thought it out and studied some of the commentators as well.

No Condemnation

1. Justification = forgiveness + declaring righteous
2. Christ’s Death - for all sins + for sin nature

This is just a reminder: we are acquitted in the law court—giving us justification, that guilt is removed. And then, the positive, we are also declared righteous.

Condemnation

1. Judgment - κρίμα (krée-mah)
2. Condemnation - κατακρίμα (kah-tah-krée-mah)
A&G (Arndt and Gringrich)- not merely condemnation but punishment following sentence
3. Usage - 5.16, 18; 8.1
4. For believer - ‘in Christ’ means:
Eternal punishment put on Christ once &
Present punishment of sin nature

But now, in this context, we are talking about all sins plus for the *sin nature* as well. For that wretched man that I am, Who will deliver me from this frustrating, wretched Christian life? Thanks be to God though Jesus Christ our Lord!

So we are believers in Christ, and ‘in Christ’ is another way of speaking of being ‘in the Spirit’, as opposed to the flesh. Eternal punishment put on Christ once for all on the cross, and *present punishment* of the sin nature also is taken by Jesus on the cross. Think of temporal Christian living. When you think you have failed completely and even think you have lost your salvation, be assured that *now there is no condemnation*.

[Romans 8.1-4 Law of Spirit of Life 102]

- C. Sanctification 6-8
 - 1. Principles 6
 - 2. Problems 7
 - 3. Power 8
 - a. Power over Sinful Flesh 8.1-11
 - 1) Freedom from Condemnation 8.1-4
 - a) Absence of Condemnation 8.1
 - b) Release from Condemnation 8.2

8.2 For the law [νόμος (nó-mos)] of the Spirit of life in Christ Jesus has set you free from the law [νόμος (nó-mos)] of sin and of death.

One law overcoming the other law: so there is victory *in Christ* through the power of the Holy Spirit available to us to live the Christian life. There is hope in this life for only the Christian walking in the Spirit! It is a spiritual law where the HS is working in the life of the new nature.

Law νόμος (nó-mos)

1. Law of Spirit of life - 8.2 = HS working life in new nature
2. Law of sin & death - 8.2 = Principle of evil 7.21, 23

7.21 I find then the principle that evil is present in me, the one who wants to do good....23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.

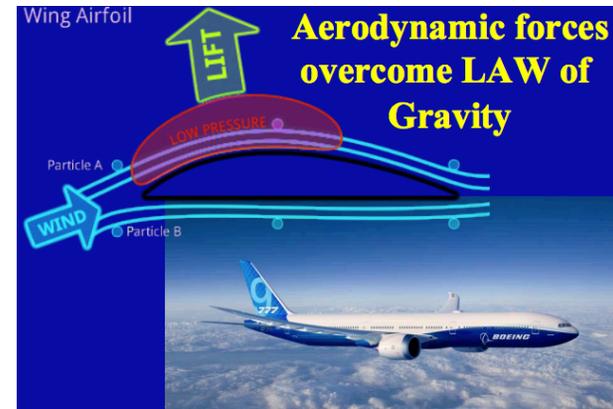
There is also a law of sin and death. We have said that he is not talking about ceasing to breathe or your heart stopping. It is in the comprehensive sense where our mind is darkened, emotions are in turmoil and relationships are broken—all of those *death* ideas. When we are living in the flesh we are experiencing death; we are not applying Biblical principles, so we are living according to the way the world lives. Emotions, even physical habits that we get into are destructive.

So there are two laws and the Law of Spirit of life is what sets us free from the Law of sin and death. That is the only way to live a Christian life successfully or victoriously—when we are living in the Spirit. Galatians explains this also. The illustration is the Boeing 777 airplane. Here are its characteristics:

Boeing 777

- > Wingspan - 200 feet
- > Speed - 550 mph
- > Passengers - 300
- > Empty weight = 150 tons
- > Maximum wt = 330 tons

How do you get this huge, heavy thing off the ground? You have to have something that counteracts the law of gravity. Here is an engineering description of how that happens.



You have a wings and air (speed) enough to counteract gravity and this lifts up 330 tons. Thus it overcomes the law of gravity. Gravity is still acting, though, just as the law of sin and death is still acting. The only way to overcome it is to have a law that overcomes it—only the law of Spirit and Life, only the HS can counteract it.

No Condemnation

1. Justification = forgiveness + declaring righteous
2. Christ's Death - for all sins + for sin nature
3. Walking in flesh = choosing to live in servitude to sin nature
4. Sanctification = choosing to walk in HS rather than flesh

So, walking in the flesh is *choosing to live in servitude to the sin nature, the flesh*. We do not have enough self-will to overcome it, just like there is no one that has the strength to overcome 330 tons and lift that 777 off the ground. In fact, you may be able to come closer to doing than than overcoming the law of sin and death.

And Sanctification is this process where we consistently choose to walk in the Holy Spirit rather than in the flesh. This is what verse 2 is talking about.

Freedom 8.1

1. No - emphatic οὐδεὶς (oo-dáys)
2. Now - sanctifying process
3. In Christ Jesus - only true believers
4. In Flesh - wretchedness but freedom possible

In the flesh: wretchedness. All of chapter 7 leads us to this horrible life. There has to be a better alternative. He asks: ‘Who will set me free from this body of death? It has to be a person...

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|--------------------------------|--------|
| C. Sanctification | 6-8 |
| 1. Principles | 6 |
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| a. Power over Sinful Flesh | 8.1-11 |
| 1) Freedom from Condemnation | 8.1-4 |
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| b) Release from Condemnation | 8.2 |
| c) <u>Freedom given by God</u> | 8.3-4 |

...and in chapter 8 we have the answer, 3-4: freedom given by God

8.3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

There is a long sentence; verse 3 is one sentence, and verse four continues it. The last clause, ‘who do not walk according to the flesh but according to the Spirit’. This is the same phrase in most translations is not in verse 1, but if it is not, it is here, in the context.

The main clause: the subject is God—doing something. It is compound sentence with the clauses: God did and He condemned. Everything else tells us something about these clauses.

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

Here is ‘Law’, capitalized, could not do...all of chapter 7, at least the first part, what the Law could not do. It cannot sanctify; but it can condemn, tell us what we need to do. It just can’t give us the energy, it can’t overcome the law of sin and death. There is no power.

Law νόμος (nó-mos)

1. Law of Spirit of life - 8.2 = HS working life in new nature
2. Law of sin & death - 8.2 = Principle of evil 7.21, 23
3. Law - 7.22 = Mosaic Law or Covenant 8.3-4
7.22 *For I joyfully concur with the law of God in the inner man,*

But what the Mosaic Law could not do...

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

...weak as it was through the flesh. That’s an expansion of what we talked about in chapter 7. The Law can’t sanctify. So don’t try to live a legalistic Christian life.

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

And here is the key: ‘God did’. What the Law couldn’t do, God did, and the instrumentality is the Spirit of Life. 8.2 *For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.* This is a verse that kind of indicates the deity of the Holy Spirit....

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

...In fact, we have the Trinity here. The Spirit of Life, then God, sending His own Son. So, He is pre-existent, eternal.

Christology

- | | | |
|------------|-----------|----------------|
| 1. Deity - | sent - | pre-existent |
| | His own - | of same nature |

We are sons by adoption. Jesus is His Son by *nature*. A little phrase, but very full of theology. Sending His own Son that was a pre-existent Son that existed before He was born. And He is His *own* because He is His own nature.

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

But notice that other little phrase ‘Son in the likeness of sinful flesh’. This speaks to *body, incarnation, humanity*. So we have complete humanity of Christ.

Christology

1. Deity - sent - pre-existent
His own - of same nature
2. Humanity - Likeness of sinful flesh - sinless
Flesh - fully human

He was in the *likeness* of sinful flesh, ie, He was sinless, not sinful but *appears* like any other ordinary person that *does* have a sinful flesh. So it is only in the likeness of sinful flesh. Jesus is fully God and, at the same time fully human.

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

‘As an offering for sin’. That’s the crucifixion, so the cross is involved and it is God *sending*, which is the *work* of God. And, in this context, that *offering* is not only for justification. That offering, in this context, is for sanctification as well.

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned [κατακρίνω (kah-tah-krée-no)] sin in the flesh,

And, back to the idea of ‘condemned’, He *condemned*; κατακρίμα, (kah-tah-krée-ma) occurs only 3 times, once in chapter 8, and two times in chapter 5. But now we have the *verb* form, κατακρίνω (kah-tah-krée-no). So it is the same condemnation that he spoke of in chapter 1 except in the verb form. So he condemned *sin* and that would include the condemnation that deals with eternity but it also deals with condemnation of trying to live the Christian life, in this context. So Christ dealt with both aspects of sin in the flesh, the sentence as well as the penalty. And Christ condemned *both* aspects of sin in the flesh.

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law [νόμος (nó-mos)] might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

And this is the *purpose* for it: so that the requirement of the Law [νόμος (nó-mos)] might be fulfilled in us. Here is the other side of the coin. We do not, in our own self-effort, try to obey the Law, but when we walk in the Spirit, we are given the *power* to actually fulfill what the Law requires—so that the requirement of the *Mosaic* Law might be fulfilled *in us*. So when we are walking in the Spirit, we are essentially doing what the Law requires.

Law νόμος (nó-mos)

1. Law of Spirit of life - 8.2 = HS working life in new nature
2. Law of sin & death - 8.2 = Principle of evil 7.21, 23
3. Law - 7.22 = Mosaic Law or Covenant 8.3-4

All we need to focus on is the *essence* of the Law—loving God and loving one another, everything else follows along with that, but that love comes as a result of us walking in the Spirit. Now Galatians expands it; the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, gentleness, self-control...

So those requirements that you can find specific commandments about are fulfilled if we simply concentrate on walking in the Spirit and allowing the Spirit to bring things like: ‘this is what God expects in *this* situation’. So by faith I step out and do what He wants and as I am filled with the Spirit, the Law is fulfilled in me. That is when we are able to live a full, fruitful Christian life as opposed to the wretchedness of chapter 7.

Freedom

1. No - emphatic οὐδείς (oo-dáys)
2. Now - sanctifying process
3. In Christ Jesus - only true believers
4. In Flesh - wretchedness but freedom possible
5. In HS - power available

In His Spirit we have power available to counteract, as he said in verse 2, over sin and death—to overcome the forces, and...

8.3 For what the Law [νόμος (nó-mos)] could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law [νόμος (nó-mos)] might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

...to make sure you are clear on it, you do not walk according to the flesh but according to the Spirit. The idea of *walking* is the Christian walk, this is *living*. He uses the word ‘walk’ frequently, in the book of

Ephesians, eg, in the section that deals with living out the Christian life. So it is applicable. It is not speaking of the unbeliever. This is applicable to the *believer*; but more specifically, the believer who does not walk according to the flesh, but according to the Spirit.

That power is only available to those that walk in the Spirit, moment by moment, trusting in the HS and trusting what He has given us in His word, ie, if somebody treats me badly, my flesh says ‘Punch him out’, but we know that in the Spirit the Lord says, ‘The fruit of the Spirit is ... patience’. Another description is ‘abiding in Christ, or walking in the Spirit, living in the Spirit, living in Christ—there are a lot of little phrases for the same thing. There is hope in this life for only the Christian walking in the Spirit!

[Romans 8.1-4 Walking in the Spirit 103]

How many believers do you see actually walking in the Spirit? How many believers are even familiar with the concept? That is the focus of this passage in Romans 8. Think about the OT believers who did not have the baptism of the Holy Spirit and all that goes along with it. So one could almost excuse them for they didn’t have what we have to deal with sin and the old nature. They didn’t have the indwelling presence of the HS or resurrection power.

So maybe we can excuse them—but we look at ourselves, too, and ask how many times we have appropriated what God has provided for us? So this is true in the 1st Century and today since the propensity of human nature is still the same. So the issues are the same, the problems are the same; the only difference is that we have a lot more: justification and although in the OT also people could come into a relationship with God, they did not have all that we have in terms of *sanctification*.

[Audience question about the New Covenant with discussion following.]

I don’t think that the New Covenant is in effect yet. When you have covenants you have *parties* in the covenant. Who are the parties to all of the covenants? The children of Israel; they are *under* the covenant. And when the NT speaks of us not being under law, that means we are not under the Mosaic Covenant. So, to say that we are in or under the *New Covenant* is not quite accurate and I don’t think it is Biblical—because I don’t think the New Covenant will actually be implemented until the Millennium Kingdom, until Israel is converted.

Jesus made all the provisions *for* the New Covenant and it was available to Israel. Now the majority of believers see that we benefit, ie, receive some of the benefits of the New Covenant. And that is a possibility. Strictly speaking we are not under the New Covenant, are not parties to it, just as we are not parties to the Abrahamic Covenant.

The Abrahamic Covenant was for Abraham and his descendants. But we are *benefiting* because one of the provisions of it is that Israel will bless gentiles.

This is what *we* have: Jesus’ death on the cross set in motion everything necessary for the New Covenant. Had Israel received their Messiah, the New Covenant would have been implemented and put into effect. My view is that the New Covenant will not be put into effect and implemented until the parties of the Covenant are involved, ie, it is with Israel.

The question is whether or not *we* are. Because of Christ’s death we are benefitting from the provisions of the Covenant, and I would say that they are very, very similar to what we are experiencing, but they may not be *exactly* like it. For example, the indwelling of the Holy Spirit—that is part of the New Covenant. We receive the indwelling presence of the HS; whether it is the same or whether it is similar—that is the debate.

The majority of the church would say that we are benefitting from the *provisions*—not parties, but benefitting. One of the main provisions is that He will put His Word in our hearts. In a very nebulous way we have His Word with illumination etc, but quote for me...Deuteronomy 17, for example, or chapter 29; I am arbitrarily pulling passages. Is Deuteronomy 29 written on your heart? This benefit does not exist yet.

The blood was shed for us—and all that we have because of the death of Christ, even though we are not parties to it. Some argue that we *are* parties because of the blood shed for us. But we will never sit on the thrones, eg. In Galatians 3 Paul ties what we have in Christ to the *Abrahamic* Covenant, not the *New* Covenant. We are receiving the blessing of the ultimate Israel and that includes the indwelling presence, the baptism of the HS and all that we are experiencing now.

The issue is whether or not that is the outworking of the New Covenant. Some say we are experiencing the New Covenant, others say that we are experiencing something very, very similar to it based on the cross, the crucifixion. Look carefully at the provisions of the New Covenant. The provisions also include the *land* and the main thing, the restoration of Israel. The land is theirs for eternity, whether they are in it or out of it. There is a verse that says that we are ‘ministers’ of the New Covenant. (2Corinthians 3.6)

Returning to chapter 8 which tells us how we can overcome the problem of the old nature—which still exists in us. We have the power of the Holy Spirit.

8.3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an

offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law [νόμος (nó-mos)] might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

The OT believers and the 12 disciples living with Christ—they did not have what we have—until after Pentecost.

Since Pentecost

- | | |
|--------------------|-----------------------|
| 1. Seals | 7. Intercedes |
| 2. <u>Indwells</u> | 8. Comforts |
| 3. Illuminates | 9. Convicts |
| 4. Fills | 10. Admonishes |
| 5. Fellowships | 11. <u>Sanctifies</u> |
| 6. <u>Empowers</u> | 12. Uses in service |

1. NT believers are sealed in the HS, a NT concept, Ephesians 1.13-14.

2. OT saints did not have the indwelling presence of the HS. Only a select few like kings and prophets and sometimes judges had it, but some kings, like Saul, lost it. The common believer did not have the indwelling presence.

3. Because of that they did not have illumination which is from the HS.

4. The HS also fills us. In Ephesians 5.18 we are commanded to be filled. Romans 7 is an example of *not* being filled with the Spirit because you are walking in the flesh. The filling is an ongoing thing. If we go in the flesh, we confess that and we allow the Spirit to fill us.

5. Intimate, close fellowship was not available for the OT saints. To approach God and His temple where He manifested His presence they had to bring a sacrifice. We have immediate access because of the indwelling and we have that immediate fellowship. We don't bring a sacrifice to go to a church to have fellowship with Him.

6. We have *empowerment*. He has given us power to be able to do what the law requires. So now we have the freedom to do what God wants us to do and to serve Him.

7. We have intercession. This is later on in Romans. But the HS intercedes for us. We have no example of that in the Old Testament.

8. We have a Comforter, promised in the Upper Room; the disciples did not have that. Jesus promised it as a future blessing. So we have that comforting ministry of the HS.

9. The HS has a convicting ministry. In the OT prophets that were filled with the HS He convicted. In an indirect way people had conviction; we have it directly because the HS indwells us and convicts us when we are walking in the flesh.

10. He can admonish us to change, the next step after conviction, and, in this context...

11. It is the HS that sanctifies us. It is by His work that we are sanctified—in contrast to chapter 7 where it is a matter of trying to do it by yourself and you fail. The end product is 'Wretched man that I am...'

12. And, in the process of sanctification, the HS uses us in service. All ministry needs to be empowered by the HS, if it is to be effective. That is the 'abiding in Christ' idea, Christ indwelling as well.

The OT saint did not have any of these things. This walk is empowering. It is why NT writers, like Paul in Romans, speak in glorious terms concerning what we have in Christ.

We will consider the word 'walk'. We saw it in verse 4: those who walk according to the Spirit. This is a common image with Paul but not exclusively with him, the idea of *walking*, the image of taking step by step. And I think the Christian life is a step by step endeavor.

The word *walk* is used widely in the NT, in different contexts, in a negative sense and in a positive sense for the Christian life. So it is a journey, it has a destination, an endpoint. But it also means that we are not there yet; there will be a day when we get there, though not in this life. The key is to keep walking, get back on the path when getting off it. This is the concept of the filling of the HS and walking in the Spirit. The vine and the branches is an illustration of connectedness, so that life flows through the branches—this is the idea of a Christian walk. Another image is putting off of soiled garments and putting on clean ones, continually putting on the new. There are several other images to emphasize what it means to walk in the Spirit.

Walk

1. Term - *πεπιπατέω* (peh-ree-pah-táy-o)

God desires we live an abundant life. Walking in the Spirit is the only way.

[Romanos 8.5 Andando en el Espíritu (2) 104]

We live in a divided culture and must not let it discourage us.

Culture Divides By:

- √ Poor/rich
- √ Liberal/conservative
- √ Minorities/white
- √ Uneducated/educated
- √ Uncultured/elites.....

The ‘divides’ go on and on, but the ones that are the most important are what Scripture makes:

Bible - unregenerate/regenerate
life by flesh/Spirit

The main goal, after we have trusted in Him, is that we may reach out and bridge that gap between the unregenerate and the regenerate. And, in a real way, we are mediators. We are a kingdom of priests, the book of Revelation tells us, bridging a gap between God those that are alienated from Him. But we have also been noticing that there is a divide within Christianity, within those that *are* regenerate and are believers. This is not so evident in the world, and unfortunately the majority are probably those that live by the flesh rather than by the Spirit. But the Bible makes a definite divide and that is what this passage does; it focuses on those that walk in the flesh laying out characteristics of them.

We are in the section we call Sanctification and we use such words because these are the words that Paul used, so we have to define them. We defined Sanctification as basically dealing with how you live from the Biblical perspective and from Romans. It is that process that God is using in our lives to conform us more and more to His image.

We think of it as to how to respond to different things in our experience or how we live the Christian life. There are different ways of responding, but there is also the way that God has established. We got the Principles for this in chapter 6. I think that Sanctification begins even before salvation in that God calls us to Himself to separate us out.

C. Sanctification	6-8
1. Principles	6
2. Problems	7
3. Power	8
a. Power over Sinful Flesh	8.1-11
1) Freedom from Condemnation	8.1-4

The Principles continue but they are from the negative perspective in chapter 7 where we have the Problems that we encounter in Sanctification. And it lays out what living in the flesh looks like, and it ends, in verse 24, with ‘Wretched man that I am’, anticipating the power for those that walk in the Spirit. Then Paul asks, ‘*Who* will rescue me from this body of death?’ So he is looking at a personal being or person rather than a method or a key or a secret or some philosophy. It is centered in the person of God Himself, via the Holy Spirit who is the means that God gives us *power* or *enablement* to live the Christian life.

Walk

1. Term - πεπιπατέω (per-ee-pah-táy-o)

2. Literal use - walking step-by-step
Matthew 4.18 *Now as Jesus was walking by the Sea of Galilee, ...* 9.5 “Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up, and walk’?”
3. Metaphorical use - live, behave, act
John 12.35 *So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.*
Mark 7.5 *The Pharisees and the scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?”*
Not literally, but not in the sense of a spiritual way.
Referring to the way a person lives in general.
4. Spiritual use - living spiritually
Ephesians 2.2 *in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. ...* 4.1 *Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ...* 4.17 *So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, ...* 5.8 *for you were formerly darkness, but now you are Light in the Lord; walk as children of Light*
Galatians 5.16 *But I say, walk by the Spirit, and you will not carry out the desire of the flesh.*
This is parallel to what we are looking at in Romans 8.
Ephesians 2.1-2 describes how the unbeliever lives his life: walking in deadness, according to the culture.
4.1 After Paul lays out 3 chapters of who we are in Christ, now what does he want us to do? Walk worthy of the *calling*, glorious calling, and he explains how, step by step, we are to live that out. ... 17: the negative aspect: not as the gentiles. A way of ‘walking’ includes your mental activity —‘not in the futility of their mind’, the way you view life, the way you respond to life, the way you think about things.
5.8 Walk as children of Light: live in the Light.

At this point we can develop two more principles already:

Principles for the Christian life - chapter 8

17. Power of HS in us fulfills God’s Will
18. Walking in Spirit is means of Sanctification

There is power to fulfill what God desires. Also, walking in the Spirit is the means of Sanctification. This is how God desires to Sanctify us—contrary to what we read in chapter 7, according to the flesh.

- C. Sanctification 6-8
 - 1. Principles 6
 - 2. Problems 7
 - 3. Power 8
 - a. Power over Sinful Flesh 8.1-11
 - 1) Freedom from Condemnation 8.1-4
 - 2) Contrast of Flesh and Spirit 8.5-8
 - a) Battle of the Mind 8.5

The Battle begins in the Mind, our mindset, our worldview, how we approach life, what we think about. Everything in the culture and a lot of things in our experience are going to bombard us with a lot of negative things all the time. The only way to combat that is to rethink everything Biblically. And that is where Paul starts in verse 5:

8.5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

First the negative: for those who are according to the flesh...we have already seen this word which is so common in the NT. We have seen that Jesus came in the likeness of flesh, with all the nature we have except for sin.

Flesh - σάρξ (sahrks)

- 1. Usage - ~145x in the NT
 - Jesus - John 1.14, 1John 4.2
 - Physical Body - 1Corinthians 5.5, Galatians 2.20
 - Mankind - Acts 2.17
- 2. Sin nature
 - Unbelievers - Ephesians 2.3
 - Believers - Romans 7.5, 18, 25, 8.6-8
Galatians 5.16-17, 6.8

The word is used for the physical body, and in reference to mankind in Acts.

8.5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

When it is used in the book of Romans it is used for the sin nature. That is all the unbelievers have, just the flesh. But the believer also still has this old nature, 7.5, 18, 25, and his re-created, regenerated *new* nature. We have just looked at the key passage, Galatians 5.16.

The only thing that the unbeliever can do is set his mind on the things of the flesh, ie, self-interest. They set their minds on those things that are normal: how am I going to make a living, what am I going to do, how am I going to pay this debt, what am I going to do about these kids, how am I going to handle this...

8.5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

All these things are concerns of ours as believers, but we have a different option. We can look at them differently, with a different mindset.

Here, most of the commentators contrast the *unbeliever* with the believer. But what is the key in interpreting passages? Context, context, context. *I think*, in the context of Sanctification, chapters 6,7 and 8, that he is contrasting *two ways of living the Christian life*. So I would follow consistently with what I said in chapter 7. He is talking about the believer. In fact, statistically believers have the same divorce rate, the same alcohol addiction, the same rate all the other 'bad sins'.

The mindset is contrasted...the focus is what we focus our thinking on and that is closely tied to our hearts and it affects our conscience. The battle is mostly in our minds; 'I've got all these negative thoughts, these pressures are pressing in on me, and how am I going to handle them? My first thought is 'go this way',... the flesh in one way and the Spirit directs us in a different way.

Mental Focus

- 1. Not knowing - 6.3
- 2. Knowing - 6.6, 9
- 3. Consider - 6.11
- 4. Law of mind - 7.23, 25
- 5. Mind set - 8.5, 6-7

This has been the focus of Romans 6-8: *knowing*. How many commands do we have in these chapters? *Four* in almost a hundred verses! There are not very many—and they are all concentrated in chapter 6.

- 1. Look at 6.3: It's all in your mind. *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?*

2. Then 6.6 *knowing this, that our old self was crucified with Him,...*
You need to know this; it is crucial understanding...and continually focus on it. Verse 9: *knowing that Christ, having been raised from the dead, is never to die again.*
3. Verse 11: *Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.* That is the first command that we have. There only three others that follow.
4. And 7.23 *but I see a different law in the members of my body, waging war against the law of my mind* 25 *Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.* The emphasis is on the *mind*.
5. Then 8.5,6, & 7 We respond or act according to what is in our mind, even if it is totally wrong. Our thinking affects our minds. *...but those who are according to the Spirit, the things of the Spirit.*

Here are a few examples of these mindsets:

Mindset

- | | |
|-------------------|--------------------|
| > Career - | ministry |
| > Nice home - | hospitality |
| > Materialism - | eternal treasures |
| > Worldly - | spiritual pursuits |
| > Pleasing self - | other's needs |
| > | |

In the left column are the only real options for the unbeliever. But in the right column we have examples of how the believer can try to put focus also on eternal issues.

- | | |
|---------------------------------|--------|
| C. Sanctification | 6-8 |
| 1. Principles | 6 |
| 2. Problems | 7 |
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| a. Power over Sinful Flesh | 8.1-11 |
| 1) Freedom from Condemnation | 8.1-4 |
| 2) Contrast of Flesh and Spirit | 8.5-8 |
| a) Battle of the Mind | 8.5 |
| b) Results of Mindset | 8.6-8 |

In verses 6-8 we will see the results of the Mindset.

God desires we live an abundant life. Walking in the Spirit is only way!

[Romans 8.6-9 Deadness vs Indwelling Presence of HS 105]

8.6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

Paul, throughout the book, is using the word 'death' in a comprehensive sense. This comes from Genesis 3: death that touches all of who we are:

Death in Genesis 3:

- | | |
|-----------------------|--------------|
| 1. Spiritual (7-9) - | separation |
| 2. Intellectual (7) - | darkened |
| 3. Moral - | shame |
| 4. Emotional (10) - | fear |
| 5. Social (11-12) - | blame |
| 6. Purpose (17-18) - | damaged |
| 7. Physical (19) - | pain & death |

1. After Adam and Eve sin, they are separated from God. Ephesians 1: ...they were dead... I think the focus is *spiritual death*

2. The intellectual aspect is the *darkening of the mind*. In the case of Adam and Eve, how do you escape from an omniscient, omnipresent God. You can't hide from Him. So their minds were already on the wrong thinking path, and death is intellectual as well. The unbeliever has no other option than *dead thoughts*.

3. Shame is in verse 7 as well. They had *moral deadness*. Romans 7 stresses the idea that we can't, there is nothing good in the flesh, there is no resource there to do *real* good things.

4. It is *emotional*, affects the emotions. For the first time they experience fear; their emotions are affected.

5. It even affects the social aspect. The man blames the woman; she blames the serpent. So the relationship between Adam and Eve was broken, a social death.

6. It also has effects on life *purpose*, ie, why are we here? The unbeliever has no clue as to why they are here because they are *dead* to it. They have no idea why God created them. In fact, in their minds they think they come from primates even. So one's purpose is damaged—and we see that in chapter 3, particularly verses 17 and 18, the creation that they were to be sovereign over now is going to rebel against them like they rebelled against God.

7. In the day that you eat of the tree that's in the midst of the garden, you surely shall 'die dead' (the Hebrew absolute infinitive). The moment, the nanosecond, that they sinned, they started to die. Cells began to deteriorate and die. Not only that, *they* also started to experience all the effects of *death*: pain and suffering. Yes, it took another 930 years for Adam to cease breathing, but he was dying from that moment all the way until his heart stopped beating.

But notice Romans 3. It is not just Genesis. Paul is describing what death looks like, and he is describing the *unbeliever*.

Death - Romans 3:

1. Spiritual (10) - none righteous
2. Intellectual (11) - none understands
3. Will (11) - none seeks
4. Decisions (12) - useless
5. Communication (13-14) - putrid
6. Actions (15-17) - destruction
7. Emotions (18) - no fear of God

1. (10) Of all of humanity, there is none righteous. He is developing the idea that we have a *need* for righteousness. That unrighteousness is what Ephesians describes as ‘deadness’. It is *spiritual* death.

2. (11) None who understand—that is *intellectual* deadness. The unbeliever *cannot* see spiritual things. And there is none who seeks for God. Did Adam and Eve seek for God? No, they were hiding from Him. And every descendant after them has been hiding from God.

3. (11) None seeks...their *will* is damaged.

4. (12) *Decisions* become useless. There is none who does good. So the flesh is useless. It describes the *unbeliever* and also the *believer* living in the flesh.

5. (13-14) *Communication*. Their words are putrid: cursing, bitterness, deceit...

6. (15-17) *Actions* are destructive...misery in their path. That is deadness.

7. (18) No *fear* of God, ie, emotions are so depraved they have no fear of God.

The sad thing is that we can go back to all of this if our mind is set on the flesh. The Genesis list is not exhaustive and neither is this one. That is *deadness* in the comprehensive sense.

8.6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

But orienting yourself, the mind set on the Spirit—this is the opposite of death. So you can look at all those same categories and think of what Christ has done to *reverse* all of that. That’s what Christian growth is all about, reversing that deadness. What Paul is saying in Romans 8 reverses all of that.

In Spirit - Romans 8:

1. Spiritual (10) - no condemnation
2. Intellectual (11) - renewing mind
3. Will (11) - God’s will
4. Decisions (12) - faith
5. Communication (13-14) - truth
6. Actions (15-17) - eternal value
7. Emotions (18) - peace

1. Spiritually (10), there is no condemnation because we have been declared *as righteous as Jesus Christ*. That is what we need to focus on; that’s our mindset. Yes, we fail, we do not live up to what God would desire, we go back to that old way of life, but yet no condemnation, 8.1.

2. Intellectually (11), it’s not in chapter 8, but he hints at it; in fact, the different mindset implies that you have to develop it by renewing your mind. But in chapter 12.1-2 he talks about a renewing of the mind as well. So there is an intellectual renewing that needs to come about.

3. Will (11), we have to ask: What is God’s will? What does *He* desire that I do on this day?

4. Decisions (12), now we walk by faith, another phrase that speaks of walking in the Spirit. We trust *Him*, moment by moment, not our own thoughts or our own ideas.

5. Communication (13-14), instead of all the putrid things that come out of our mouths we can speak truth, God’s word, and those words can empower others and heal, encourage and strengthen others. And now we have a *ministry* of proclaiming the truth—and that is by walking in the Spirit.

6. Actions (15-17), our actions now have eternal value. Now the things that we do are going to go on into eternity because they will have eternal effects. That is the mindset or the orientation of the Spirit.

7. Emotions (18). The text tells us life and peace. Walking in the Spirit reverses all of the death. If we stay in the flesh we stay in deadness and we continue to feel the effects of that deadness.

And, he is going to give some reasons here—4 reasons why, if we stay in the flesh, it doesn’t change, because it is deadness.

8.7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

That whole orientation: we are at war with God; we are going against the Creator of the universe. So it’s obvious why we suffer, why we experience all the effects of deadness.

Death Reasons

1. At war with God

So death's reasons—we are war with God. We rebelled. We are fighting Him.

8.7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

Secondly, we are not subjected to the law of God; we are not concerned about what the Word says—in this case the OT Law and Mosaic Covenant.

Death Reasons

1. At war with God

2. In rebellions against God's ways

So we are in rebellion against His ways—the things He has revealed in His word, in His Law. We are going in the opposite direction of what God would direct us.

8.7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

A third reason: for mind of the flesh is not even able to do so. That is a summary of *all* of chapter 7. The flesh *cannot* do anything of eternal value.

Death Reasons

1. At war with God

2. In rebellions against God's ways

3. No capability to doing anything spiritual

No ability to do anything spiritual. What did Paul say? There is nothing good in me (in the flesh). The Law is good; there is nothing wrong with it. It is spiritual. The problem is with the flesh which has no capability to do anything spiritual.

8.8 and those who are in the flesh cannot please God.

Number 4 on the list: Those in the flesh *cannot* please God. This is the bottom line.

Death Reasons

1. At war with God

2. In rebellions against God's ways

3. No capability to doing anything spiritual

4. Cannot please God

It is clear. These are four reasons why we are *dead* in the flesh.

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

However, *you are not in the flesh!* You have a different option. He is not saying that we are not (at all) in the flesh anymore; we are in the Spirit. That would be more in the text than what is here—because of everything he has already said up to chapter 8.8.

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

We are still plagued with the flesh but in reality, from God's perspective, and this is the right mindset: you are not in the flesh but in the Spirit....

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

...if indeed the Spirit of God dwells in you. This is a very important verse. Dispensationally this is very important in terms of sanctification and for us personally. It goes against a common doctrine in some circles: the idea of a 'second blessing'.

Here is the doctrinal statement that says that if anyone is in Christ, or knows Christ, or has trusted in Christ, *the Spirit dwells in him*. There is no waiting for a second blessing. That was a temporary period of time between what God was doing in the early church and what is standard. This is what is standard: every believer has the Spirit of God indwelling them. And every *unbeliever* does not.

This is a first class condition in the Greek. The 'if' clause is assumed to be true. It can be read: *Since* indeed the Spirit of God dwells in you. The *if indeed* gives certainty to it. In the Greek it is as though only the 'indeed' were there: indeed the Spirit...dwells in you.

Indwelling Presence

1. OT - Tabernacle, Temple, kings, prophets, others

2. HS - 8.9, 11, John 14.16-17 "*I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*"

1 Corinthians 6.19 *Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?*

This is *radically* different from the OT. God dwelt in the Tabernacle of the children of Israel after the Exodus. He chose to manifest His presence amongst the nation in the Tabernacle—even in a visible way. And you approached Him with sacrifices, the Holy and separate God. Then, in the Temple, God did the same thing. And then He destroyed it because of the unfaithfulness of the nation of Israel.

It was very selective. Sometimes it was kings—but the Spirit could leave, eg, Saul, and even David prayed that God not take the Spirit from him. That’s dispensational—OT.

Prophets also spoke with the Holy Spirit the words of God. And there were other selective individuals, like judges.

In the NT is very different. We believers *have* the HS in us and if we are trusting in Him we have resurrection power which we will see in verse 11. There are many verses, these being a few, John 14.16-17 and 1Corinthians 6.19.

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

This is the unbeliever who does not have the Spirit of Christ...this is how you define whether a person has salvation, whether he is a true, Biblical Christian:

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

If he does *not* have the Spirit of Christ, he does not belong to Him, ie, is not a child of God, not a believer, not a Christian, not born again.

8.10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness

Indwelling Presence

1. OT - Tabernacle, Temple, kings, prophets, others
2. HS - 8.9, 11, John 14.16-17, 1Corinthians 6.19
3. Christ - 8.10, Colosenses 1.27 *to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.*

Galatians 2.20 *“I have been crucified with Christ; and 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 up for me.*

4. Father - John 14.23 *Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.*

2Corinthians 6.16 *Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.*

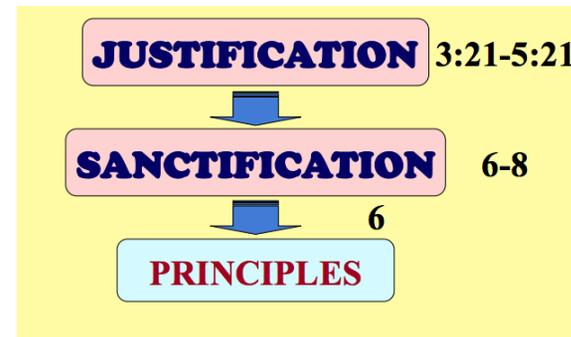
Ephesians 3.19 *and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.*

Power to live the Christian life’s available only by WALKING IN THE SPIRIT!

[Romans 5.20-6.3 & 8.9-11 Indwelling Presence of Holy Spirit 106]

People in the 1st Century struggled with walking in the Spirit instead of the flesh, just as they do today. They had a lot more pressures than we do—many of them died for their faith in the Colosseum in Rome. Stephen is a good example of those that did continue walking the Spirit in spite of opposition.

Having been studying chapters 6-8 for some 30 lessons, I would like to remind you of the some of the basic Principles for Christian living.



5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

5.20: The Law, because of its nature ‘stimulates’ sin—but it is not the Law per se. It arouses within us a rebelliousness that produces transgression. Paul says then, where sin increased, grace abounded all the more. In other words, the more evil a people or culture, the more evident is the grace that is available, because forgiveness is available no matter how depraved we end up to be.

21: ...sin reigned in death—all the way back to Adam (Genesis 3), even so grace would reign through righteousness. That is what Paul has just dealt with: how to enter into a right standing before God.

So, the human heart, as twisted and depraved as it is, is inclined to ask: ‘Well, if the more you sin, since that makes grace more evident, I am going to sin as much as I can just to ‘help God out’, so that His grace is even more evident’. Apparently this was an issue that was raised before Paul because he proceeds to answer it. In essence, he takes these three chapters to answer that issue.

6.1 What shall we say then? Are we to continue in sin so that grace may increase?

What shall we say then? Continue in that old depraved life so that grace may increase?

6.1 What shall we say then? Are we to continue in (the) sin so that grace may increase?

Note that there is an article with the word ‘sin’, ie, he refers to *the* sin—going all the way back to Adam.

6.1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?

Paul answers the question with an emphatic ‘May it never be!’ So now that we have been justified, have come into eternal life, have a relationship with God Himself, ‘How do we continue? With the old way of life, or, because of what happened to us, avail ourselves of the other option?’

Our tendency is to continue in sin, because we still have the sin nature. So he deals with that in three chapters.

His short answer is a Greek sentence that you can paraphrase in various ways.

μη γένοιτο (may guéh-noi-to)

√ ‘away with the thought’

√ ‘perish the idea’

√ ‘banish the thought’

√ ‘be it not so’

√ ‘let not such a thing be considered’

√ ‘impossible’

√ ‘let it not be conceived of’

√ ‘are you crazy’

√ ‘absolutely not’

√ ‘good heavens no’

‘Banish the thought. Do away with it. Perish the idea’, etc. They should not consider just letting the old nature continue as it was before they believed in Christ.

6.1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?

He answers with the question: How shall we who *died* to sin still live in it. He is going to talk about living after the experience of dying to sin and/or continuing to live after we have been declared righteous. That is what these chapters deal with.

This is a common understanding in the Christian realm. This is basic. He asks, verse 3, ‘*or do you not know*’, ie, you should *know* this. Dying to sin is the essence of salvation, a transformation has taken place. In chapter 6 we formed 9 different Principles and the essence of everything we talked about boils down to these two statements:

Principles

*** We are a different, new people

*** We have a new Master

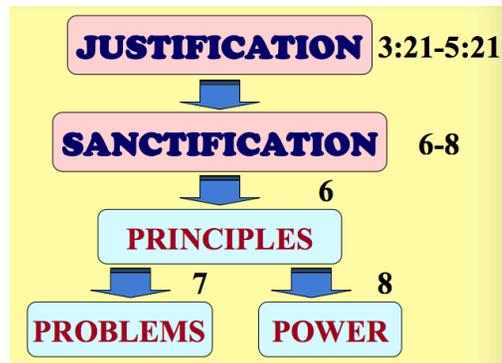
We are comfortable in an old car we have and prefer it to an new one. People fail to make changes in their lives because they are ‘comfortable’ with their old ways. Verse 3 continues: (Or do you not know) *that all of us who have been baptized into Christ Jesus have been baptized into His death?* We died with Him on the cross. God views us as if we were nailed to the cross. He died on our behalf, but it is as if we were crucified. And, he goes on in verse 4: ‘*Therefore we have been buried with Him through baptism [= united with Him] into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.* So we are **new people** in Christ.

And in the last part of chapter 6: we have a **new Master**, now. We were slaves—we don’t get out of that—but now we have the option of being slaves to a benevolent and good, omnipotent, Master. That’s the essence of chapter 6.

Then he gets into 7 explaining how we might try continuing to live the old way, or we might make a list of laws that we try to obey—which

also doesn't work. So, what he does in chapter 8 is *expand* on the newness of life.

So, in ourselves, even though we have a new *nature*, we are plagued with the old nature habitually to the point where it is easier to go back to it rather than avail ourselves of this newness of life that we have available. We need a new *power*, something outside ourselves, and that is available—the power of the Holy Spirit. That's why he is talking, in this passage, about the indwelling Holy Spirit.



There is a 'law of sin and death' which, like the law of gravity, always pulls us down. We need something to counteract that: The law of the spirit of *life*. That is what chapter 8.1-11 is all about, Power over Sinful Flesh.

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|---------------------------------|--------|
| C. Sanctification | 6-8 |
| 1. Principles | 6 |
| 2. Problems | 7 |
| 3. Power | 8 |
| a. Power over Sinful Flesh | 8.1-11 |
| 1) Freedom from Condemnation | 8.1-4 |
| 2) Contrast of Flesh and Spirit | 8.5-8 |
| a) Battle of the Mind | 8.5 |
| b) Results of Mindset | 8.6-8 |
| 3) Indwelling Presence of HS | 8.9-10 |

First, we have Freedom from condemnation, in the context of this new life of Sanctification, 1-4. And it is re-emphasized to reveal in more detail this *battle*, the contrast of the Flesh and the Spirit. And in that, it is the Battle of the Mind, our Mindset,

verse 5: *For those who are according to the flesh...*

Which is that old nature, old way of life...

...set their minds on the things of the flesh

Things that are temporal—even good things, wonderful things like football, can become bad thing if we stop there, ie, if we don't view them with a different Mindset.

...but those who are according to the Spirit, the things of the Spirit.

We have to have a different Mindset—and that is where Bible Study comes in. We need to renew our thinking and see everything from a Biblical perspective. The better we know the Word as we face different situations in life, the more we can react or respond in a different way because we have a resource of understanding God's principles and knowledge of His ways and His words.

Then verse 6 starts the real contrast: *For the mind set on the flesh is death,*

He is using death as in the first verse that I looked at, 5.20, in a comprehensive sense, ie, as it has affected our entire being. In fact that old nature is *dead*, God does not improve it or reform it and we are to let it die because in fact from God's perspective, it is dead.

...but the mind set on the Spirit is life and peace,

Verses 6-8 expand this with the Results of the Mindset.

And now, in 9-10 we are looking at the Indwelling of the Holy Spirit: this takes into account that I have dwelling within me God Himself. It is a resource to overcome the law of sin and death. We have to replace old thoughts with Biblical concepts...knowing this..do you not know this... He is asking, 'Where are you putting your mind, your concentration...what are you taking to replace and renew the intellect?'

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

'However', here is the alternative. 'However' is making a contrast. You are not in the flesh; this is not the most important element of who you are. You are not in the flesh, but in the Spirit, and in the Spirit is the essence of what we are.

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

... 'if indeed the Spirit of God dwells in you'. That's the key: the indwelling presence of the Holy Spirit. The idea: it is capitalized, the Spirit of God, the Holy Spirit *dwells* in you. Let's look at this word 'dwelling': The basic idea: it is a word related to the house. It has the idea of living or taking up residence. The place of comfort, of

relaxation, where you spend a considerable amount of time. It can mean ‘that which takes its shoes off and relaxes within us’. It can be used in the sense of living together.

οἰκέω (oi-kéh-o)

1. Literally - to live together
1Corinthians 7.12 *But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her.*

This context: a mixed marriage. A woman married to an unbelieving man or a man married to an unbelieving woman.

2. God - 1Timothy 6.16 *who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.*

It is used of God. God Himself, comfortable dwelling in a certain realm. In fact it is most often used as here in this passage dealing with Sanctification. God is omnipresent, but we cannot see Him because it is His, a spiritual realm.

3. Sin - Romans 7.17 *So now, no longer am I the one doing it, but sin which dwells in me. 18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not....20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.*

This is a description of what the unbeliever has—it is the only thing he has. But in this context I think it is primarily a reference to the believer and a reference to the believer and his old nature. Unless we decide to walk in the Spirit, this is how we wake up—the default mode. Nothing good dwells in the flesh! ‘Goodness’ is not at home in the flesh.

4. HS - Romans 8.9 *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him....11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*

But we have an alternative: verse 9 of chapter 8 that we just read. It is the Spirit taking residence, residing. Let the Spirit relax, find itself comfortable and *stay* in your home: learn how to walk in the Spirit.

1Corinthians 3.16 *Do you not know that you are a temple of God and that the Spirit of God dwells in you?*

You are a *temple*—better than a mansion. This should be common for the Christian. We are not under the Law; we are in a different dispensation, under grace.

Indwelling Presence

1. OT - Tabernacle, Temple, kings, prophets, others
There was *no* indwelling presence in the OT. And when the Spirit was there, it was selective, and they could lose it—as in Saul’s case. David, when he sinned he prayed, ‘Don’t let your Spirit depart from me.’

2. HS - 8.9, 11, John 14.16-17, 1Corinthians 6.19
Now, since Pentecost every single believer has the HS indwelling. So we have a tremendous advantage to be able to live a life pleasing to God. This includes the disciples during the life of Christ. It wasn’t until after the resurrection that Jesus breathed the Spirit in the Eleven. On the day of Pentecost we have a more universal indwelling amongst all the believers

Verse 9 tells us that it is not a *pattern* where you become a believer and then you have a blessing of the Spirit *later*. We have a transition in the book of Acts. The typical is that the moment you trust in Jesus Christ you are born again. *If anyone does not have the Spirit of Christ, he does not belong to Him.*

You go to doctrinal passages like the letters, to formulate your doctrine. And with that you can interpret what is going on in the historical passages. So we use a verse like this to interpret what is going on on the day of Pentecost and what happened in Cornelius’ household and what happened in Samaria.

In fact you could say there were 3 Pentecosts. Acts 2: believers...Acts 8: The ministry expands to Samaria and they called Peter because salvation is of the Jews and the apostles had to witness it and know that God is working a new work. And remember, the Samaritans received the HS *subsequent* to believing which is not a pattern—it’s a transition of how God is working to move into a new dispensation.

And then Acts 10: the gospel extends to *gentiles*. That’s grace from a Jewish perspective. A gentile Roman officer’s household believes and subsequently receive the HS. And there was speaking in tongues to verify that this is a miraculous event; you can’t see what happens inwardly, but to make it evident God gave a sign so that Peter again would see that this is for *gentiles* too! In fact Peter is prepared in chapter 10—with the unclean animals that come down and the command to eat. He responded, of course with: But I’m Jewish; I can’t eat bacon or pork chops.’ But what God has made *clean*, is *clean*.

8.9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

So here is the doctrinal statement: If you do not have the HS dwelling in you, you are not a believer, verse 9. That is the ongoing doctrinal experience. So since Pentecost we have a whole new era where the HS grants many gifts.

Since Pentecost

- | | |
|--------------------|-----------------------|
| 1. Seals | 7. Intercedes |
| 2. <u>Indwells</u> | 8. Comforts |
| 3. Illuminates | 9. Convicts |
| 4. Fills | 10. Admonishes |
| 5. Fellowships | 11. <u>Sanctifies</u> |
| 6. <u>Empowers</u> | 12. Uses in service |

1. The moment we trust in Christ, we are sealed, Ephesians 1 and 4. Our salvation is guaranteed, sealed. And I believe in the doctrine of eternal security.

2. And here in Romans: the Spirit indwells in the moment of salvation.

3. The HS illuminates us because He is inside of us, working in our minds to help us to understand spiritual concepts. This was not true in the OT.

4. He gives us an ongoing filling; it is what we need day by day. Ephesians 5.

5. He gives us fellowship; that is alluded to in this passage. Fellowship with God Himself. We don't have to go to the temple nor bring an animal to sacrifice.

6. He empowers; that is what chapter 8 is all about. Power to live the Christian life.

7. He intercedes for us.

8. He comforts us, one of the things identified in the Upper Room.

9. Also convicts us of sin...primarily from within.

10. He does direct admonishment. We don't need a prophet; we have the prophecy written and through that and illumination of the Spirit we also are convicted.

11. He sanctifies.

12. He guides, He uses us in service. John 15—in the next verse.

8.10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

Christ is in us too; you can't separate the Trinity. That is the doctrine of simplicity or the unity of the Godhead. If the HS is in you, then Christ is in you.

Indwelling Presence

1. OT - Tabernacle, Temple, kings, prophets, others
2. HS - 8.9, 11, John 14.16-17, 1Corinthians 6.19
3. Christ - 8.10, Colosenses 1.27 *to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.*

Galatians 2.20 *"I have been crucified with Christ; and 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 up for me.*

Christ making His home inside of you as well. And, if that is the case, we can expect the Father to be there as well.

4. Father - John 14.23 *Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.*

2Corinthians 6.16 *Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.*

Ephesians 3.19 *and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.*

8.10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

8.10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

Power is available from the indwelling presence of the Holy Spirit!

[Romans 8.11 Resurrection Power Available 107]

We have seen lots of Principles, and I have been emphasizing that the people who were the recipients of this letter were like any other people in any other time frame. It is inspired and therefore has application to use in the current century as well.

And we are looking at theological concepts. Paul is writing to believers. Some think he writes to the *unbeliever* to tell them how to come into a saving relationship and how to live after that. But I don't

think that is the case because of the words, the grammar and the content; I think it is clear from the introduction that Paul is writing to believers. He gives believers a foundation and a grounding to know the essence of the gospel. In fact he explains what the Bible teaches about how to come into a saving relationship so we will know all the theology and be better equipped. So, He teaches justification and then sanctification—covering the problems that we can encounter as we are trying to live the Christian life in chapter 7 which leads into the Power that we have for this life in chapter 8.

C. Sanctification	6-8
1. Principles	6
2. Problems	7
3. <u>Power</u>	8
a. Power over Sinful Flesh	8.1-11
1) Freedom from Condemnation	8.1-4
2) Contrast of Flesh and Spirit	8.5-8
3) Indwelling Presence of HS	8.9-10
4) Life in Spirit	8.11

In the outline, verses 8.1-11, there is power over the sinful flesh. Chapter 7 is ‘the sinful flesh’ and how that does not sanctify, how that is not the means. So will-power will not do it and the Law is not going to do it.

We need a power, chapter 8, *outside* ourselves. We have seen the Holy Spirit as the key to this.

Verses 1-4: There is freedom from condemnation. ‘Condemnation’ is present tense; it is not eternal and future in Romans 8. It includes that, but he is talking about sanctification. He is dealing with the ‘here and now’. And after chapter 7, if you are frustrated in the Christian life and you do sense guilt and condemnation, he starts not only with eternity but he deals with sin in the present as well—and there in no condemnation.

Then he contrasts the flesh and the Spirit, 5-8, contrasting chapter 7 with the alternative that he is developing in chapter 8.

Here is another chart. All of the book of Romans is done in this

way:



Paul lays out a doctrine which leads to another aspect of this broader doctrine which leads to something else...

Verse 1 starts with ‘No condemnation’. The solution is an alternative to the flesh; he describes it as the Law of Spirit of Life in verse 2-3. This is what we need to counteract the Law of sin and death. Then, when we are living according to the Spirit, in fact, instead of trying to fulfill the Law, the Spirit fulfills the Law in us, verse 4. Then, in 9-10, the Law is fulfilled, victory over sin is accomplished by the indwelling presence of the Holy Spirit. And that flows into a sort of transitional, if not a concluding of the first of the paragraph at least.

8.11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

But ‘if’...it is not an uncertainty; it’s more like ‘since...’ He just discussed that: he said, if you have the indwelling presence of the Spirit, you are a believer. You have the resource to be able to draw upon that to live the Christian life. ...the Spirit...dwells in you. If you do not have Him in you, then you have to go back to chapters 3, 4 & 5 to deal with Justification, but he is just reminding them, saying ‘Since you do...’ making clearer what resources we have because of the indwelling Holy Spirit. He is going to talk here a little about resurrection. If we have the Spirit of Him who raised Jesus from the dead, then that brings into play a power or a *resurrection* power that accomplished the resurrection.

Resurrection is the ultimate answer to the issue that he raised in 7.24: the cry: Who will set me free from this body of death? In 8.11 we have the Trinity: But if the Spirit of Him [God] who raised Jesus from the dead... The same, in 9 and 10: we saw the Trinity dwelling in us.

Resurrection

1. Ultimate answer of 7.24 *Wretched man that I am! Who will set me free from the body of this death?*
2. Father Raised Christ - Acts 2.24 “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power....32 “This Jesus God raised up again, to which we are all witnesses.

3.15 but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.

1 Corinthians 6.14 Now God has not only raised the Lord, but will also raise us up through His power.

There are several passages saying that the Father raised Christ from the dead. Christ also said that He was dying voluntarily; He gave up His Spirit, unique from all other humans. And He also said 'I will take it up', so Jesus had the power to raise Himself. The stress of this passage in 8.11 and many others is that the Father is the one that raises the Son.

3. Christ is 1st fruits - 1 Corinthians 15.20 *But now Christ has been raised from the dead, the first fruits of those who are asleep.*

Another aspect is that Christ's resurrection is the proto-type, the example of many more to come, the forerunner to others.

8.11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

And in this passage he is implying that there is going to be an ultimate resurrection of us as well. The focus is now in terms of the Christian walk, but ultimately we anticipate *total* release from the body of sin, as Paul describes it, or the flesh. Christ was the 1st fruits.

In this context 'your mortal bodies' includes the flesh, the old nature which He will replace with Life. That's the battle: the new Life vs. the old nature. Here the point of the passage is: in order to be able to overcome the law of sin and death, you have the outworking of the law of the Spirit of life, via resurrection power that is available.

Resurrection

1. Ultimate answer of 7.24
2. Father Raised Christ - Acts 2.24, 32, 3.15, 1 Corinthians 6.14
3. Christ is 1st fruits - 1 Corinthians 15.20
4. Our life now and ultimate

When he says 'life' he refers to life that is supernatural, is similar to what happened when God raised Jesus. This is the force that can overcome the law of sin and death—like the force of aerodynamics that can counter act the force of gravity and lift a 330 ton 777 and make it float like a feather above the clouds. The Holy Spirit provides that force through resurrection power.

He is going to the 'ultimate' later in this chapter. He is going to talk about Glorification, which is after resurrection or the product of resurrection. But he is already laying the groundwork. This is the ultimate deliverance. But in the meantime there is power to counteract the law of sin and death.

8.11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

...Through His Spirit...He goes back to the *indwelling*...who indwells you. That's why he gave that foundation of the indwelling presence of the HS. Residing within us is the power that raised Jesus Christ from the dead. 'Us' means those that know Jesus Christ personally. There is a resource available. This is why I emphasize that lots of Christians don't avail themselves of that resurrection power and simply live in the power of the flesh. As a result, they are not able to overcome sin in some areas—in fact, in a lot of areas they are totally oblivious to sin in their lives. That is why there is an emphasis on *walking in the Spirit*.

Resurrection

1. Ultimate answer of 7.24
2. Father Raised Christ - Acts 2.24, 32, 3.15, 1 Corinthians 6.14
3. Christ is 1st fruits - 1 Corinthians 15.20
4. Our life now and ultimate
5. δία (déé-ah) HS is means
6. Trinitarian work

Through: δία (déé-ah) the means or instrumentality, the means by which God works—through the indwelling presence that every believer has. We have access to resurrection power in whatever circumstance we find ourselves...Some Christians find themselves in extreme situations. One of the extreme cases is Stephen in the 1st Century. He was filled with the HS, and was able to endure, not only the persecution but all the way to martyrdom; and the resurrection power gave him that ability. In ourselves, none of us could face that or handle that situation.

So, all the way from the little irritations that we have in our experience to martyrdom, there is resurrection power to respond to them rightly. This is a very important passage in all of Scripture.