

8/22/10

**Life According To The Spirit**  
**Rom. 8:1-11**

We have all heard at one time or another, a preacher or teacher state his proposition or his text at the opening of his sermon, but that was the last that you heard about it.

\* The text was used for a pretext and a launching path for anything and everything but his text.

Paul has not been like this, he has been true to his propositional statement at the beginning, which is the heart of the epistle to the Romans, "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation, to the Jew first and also for the Greek. For in it is the righteousness of God revealed, from faith to faith; as it is written, "The just shall live by faith." Rom. 1:16-17

**1.** The word power "dunamis", means strength, ability, inherent power residing in a thing by virtue of it's nature, or which a person or thing exerts and puts forth.

**2.** The word is used in various ways like miracles, moral power, excellence of soul, influence which belong to riches and wealth, power and resources arising from numbers, for power consisting in or resting upon armies, forces, hosts.

**3.** But the word is also used to identify the power of God for salvation and this is the context of Paul's use in his opening statement.

Paul has clearly taught and demonstrated step by step that God is sufficient to initiate, bring to pass and work out salvation in a person's life with the power of the gospel apart from any human ability or system of learning.

In the seventh chapter we saw a life of defeat as Paul proclaimed his own experience as a Christian attempting to live the life of the Spirit in the energies of the flesh, which resulted in a cry of despair. "O wretched man that I am! Who will deliver me from this body of death?" Rom. 7:24

**1.** As we said the picture is of a man who had a corpse tied to his body for his crime of murder!

**2.** Paul was brought to the point of despair, seeing there was nothing good in him, but only in the person of Christ, through the power of the Spirit.

So what we have in chapter eight is the contrast to a Christian's defeated life, the life of victory over sin nature through the power of Holy Spirit.

**1.** Paul has already pointed out that life in the Spirit does not imply sinless perfection, for sin nature is still residing in the believer until the Lord takes him or her home.

**2.** The key being that believers have a new nature that is efficient to live life in the power of Spirit.

**3. Chapter 8 of Romans is the *climax* to the doctrinal section, chapter 1-8, **The assurance of the believers salvation!****

We want to look at look at life in the Spirit, which is laid out for us in three movement. Rom. 8:1-11

- I.** The explanation of the Spirit life. vs. 1-4
- II.** The exaltation of the Spirit life. vs. 5-8
- III.** The appropriation of the Spirit life. vs. 9-11

**I. The explanation of the Spirit life. vs. 1-4**

**A.** The apostle Paul declared the proclamation of acquittal. vs. 1

\* “There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.”

- 1.** The Greek text begins with the negative, literally, “no condemnation is there”
  - a.** The word condemnation “katakrima”, means an adverse or damnatory sentence.
  - b.** Being at the beginning of the sentence makes it emphatic, a double negative.
    - 1)** All the sins a person has committed against God have been forgiven by believing and trusting the provision of God the Father, through His Son for justification before God. Rom. 1:16-17

**2)** The judgment of sin on Christ has justified me before God by faith, resulting in peace with God. Rom. 5:1, 18

**c.** The word therefore “*ara*”, means “so then”, bringing not just chapter 7 to a conclusion, but chapter 1-7.

**1)** Paul showed the entire world guilty before God, Rom. 1-3

**2)** Paul revealed that the justification of sinners is by faith in Jesus Christ, making peace with God and being sanctified. Rom. 4-6

**3)** Paul recognized that the abilities of the flesh to keep the law and deny sin nature, resulted in his personal experience of willful defeat and bringing him to the end of himself, understanding that with the mind of the new man, he serves the law of God, but with his sin nature the law of sin. Rom. 7:25

**2.** The condition is made very clear, to those in Christ Jesus.

**a.** The position implies salvation.

\* From God’s wrath to come. Rom. 1:18

**b.** The position implies identity.

**1)** United with Him in His death. Rom. 6:4a

- 2) United with Him in newness of life. Rom. 6:4b-c
  - c. The position implies dependency.
    - 1) To not be in bondage to sin nature.
    - 2) To live in the Spirit.
  - 3. The remainder of the sentence is not in the original text.
    - a. “Who do not walk according to the flesh, but according to the Spirit.”
    - b. It is found in verse four and we will deal with it when we get there.
- B.** The apostle Paul declared the liberation from sin nature. vs. 2
- \* “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.”
- 1. The apostle has just given his autobiographical experience.
    - a. Paul declared his utter defeat in attempting to obey the law by his own abilities.
    - b. Paul’s sin nature overcame him, crying out, “O wretched man that I am, who shall deliver me from this body of death.”
  - 2. The apostle now has come to understand that the only power that can overcome his sin nature is the Spirit of God.

- a. The law of the Spirit of life in Christ Jesus has made him free from the law of sin and death.
    - \* Sin nature is ever present, till go are taken to heaven!
  - b. The word law is used as the principle for the Spirit of life “in Christ”.
    - 1) The power is not automatic, but a purposeful decision by the believer to depend on Jesus. Rom. 6:11-13, 7:24-25
    - 2) The power reveals whose slave we are. Rom. 6:16
    - 3) The power of the Spirit of life is in Christ Jesus. Rom. 7:25
      - a) The power is available only in Christ.
      - b) The power is by the person of the Holy Spirit, which appears 21 times in the chapter.
- C.** The apostle Paul declared the limitation upon the law. vs. 3
- \* “For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.”
- 1. The law being holy and the commandment just and good, demanded perfect obedience. vs. 3a

- a. The law commanded obedience, but it could not empower man to obey. Rom. 3:10, 7:10-12
- b. Therefore the law was incapable by virtue of the inability of our sin nature to keep the standards of the law, the law was handicapped.
- 2. The demands of the law were accomplished by the provisions of God the Father. vs. 3b-d
  - a. God sent His own Son in the likeness of sinful flesh. vs. 3b
    - 1) God became man through the Incarnation, in the person of Jesus. Matt. 1:21, Jn. 1:1, 14, Phil. 2:5-8
    - 2) Jesus was conceived by the Holy Spirit, yet without sin nature, the Last Adam. Heb. 4:15
    - 3) Jesus' own testimony was, which of you convicts Me of sin?" Jn. 8:46a
  - b. God on account of sin, condemned sin in the flesh. vs. 3c-d
    - 1) The judgment of sin and for the sins of the world fell on the person of Jesus, as he was the propitiation for our sins. Rom. 3:25, 1Jn. 2:2, 4:10
    - 2) Jesus was the Last Adam, who justified us from the condemnation

- of the First Adam, becoming a curse. Rom. 5:15-16, Gal. 3:13
- 3) Jesus was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2Cor. 5:21
- 3. The judgment that fell on Christ broke the power of sin nature and made it inoperative by His death.
  - a. Sin nature entered into the world by Adam. Rom. 5:12
  - b. Sin nature does not have to be yielded to being in the Last Adam. Rom. 6:1, 6-7, 14
  - c. Sins that result from the root of sin nature also can be withstood by those justified in Christ. Rom. 6:15-16
- D. The apostle Paul declared the satisfaction to the law. vs. 4
  - \* "that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit."
  - 1. The purpose of God in sending His Son was to justify and sanctify us, in order that the righteous requirements of the law be fulfilled in us.
    - a. The first Christians were Jews and like Paul were attempting to obey the Law trusting in their own ability and

- failing, so they needed to walk “peripateo:”, order one’s behavior or conduct, according to the Spirit.
- b. The word that “hina”, indicates a purpose clause.
  - c. The righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets. Rom. 3:21
  - d. Jesus said, “Do not think that I came to destroy the **Law** or the Prophets. I did not come to destroy but to **fulfill**.” Matt. 5:17
  - e. Peter at the First church council said, “Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?” Acts 15:10
  - f. The righteousness is imputed to us by God, through faith in the person of Christ, for justification. Rom. 3:22, 4:23-25
  - g. Paul declared, “For Christ is the end of the **law** for righteousness to everyone who believes.” Rom. 10:4
2. The evidence is by not walking according to the flesh, sin nature, but rather according to the Holy Spirit.
    - a. The tense is the present continuous action of ordering one’s behavior, after the power of the Spirit.

- b. Having crucified the old man, when we repented. Rom. 6:6
- c. Reckoning the Old man dead daily, indeed to sin nature, but alive to Christ Jesus our Lord. Rom. 6:11
- d. Presenting our members as instruments of righteousness. Rom. 6:13b-c
- e. Constantly crying out, “O wretched man, who shall deliver me from this body of death?” Rom. 7:24

### Illustration

A teacher explained to her student that 4 minus 2, is 2, then simply covered up 2 of the 4 wooden blocks. The child’s face lit-up, giving clearly evidence of clear understanding.

\* So Paul has clearly explained how life in the Spirit is possible!

### Application

1. The believer must learn to distinction between condemnation and conviction.
  - a. Conviction is when you are in sin, in the present, and the Holy Spirit convicts you to repent, confess
  - b. Condemnation is you allowing Satan, others or yourself to make you feel guilty about a sin in the past that has been confessed, repented from and forgiven by Jesus.

- 1) Your sins were buried in the deepest ocean. Mic. 7:19
  - 2) Your sins were cast as far as the east from the west. Ps. 103:12
  - 3) Your sins were placed behind His back. Is. 38:17
  - 4) Your sins He remembers no more. Jer. 31:34
  - 5) You are a new creature, old things are passed away and all things are new. 2Cor. 5:17
2. The place of assurance is abiding “in Christ Jesus”, having freed us from sin and death.
- a. Giving us a new heart. Jer. 31:31-34, Ezk. 36:26-27
  - b. Giving us the mind of Christ. 1Cor. 2:16, Phil. 2:5
  - c. Giving us a new nature. 2Pet. 1:3-4
  - d. Delivering us from the power of darkness and transferred us to the kingdom of the Son of His love. Col. 1:13
  - e. Jesus said that apart from Him, we can do nothing, ABIDING is the message. Jn. 15:5
3. The abilities of our flesh can do nothing for us to obey rules, laws, except complete dependency on the Holy Spirit.
- a. Paul exhorts Jew and Gentile warning them, “Therefore, brethren, we are debtors--not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the

- deeds of the body, you will live.” Rom. 8:12-13
- b. Paul points to the evidence of our new position “in Christ”, “For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” Rom. 8:14-15

*The explanation of the Spirit life is unmistakable!*

## **II. The exaltation of the Spirit life. vs. 5-8**

- A. The apostle Paul sets in contrast two categories of people. vs. 5
  1. There are those who live dominated by the flesh. vs. 5a
    - \* “For those who live according to the flesh set their minds on the things of the flesh.”
  - a. These individuals are not born again, living according to the flesh.
    - 1) The phrase living according to the flesh “kata sarx”, refers to their sin nature.
    - 2) They are controlled and mastered by their natural sinful desires of the flesh, the lust of the eye and the pride of life. 1Jn. 2:16

- 3) They deny themselves nothings and they justify and defend everything they do.
- b. These individuals are committed to their passions and lusts, they set their minds on the things of the flesh.
  - 1) The word minds “phroneo” means to deliberately set their faculties of perception and understanding.
  - 2) This includes their thoughts, opinion, judgments and their pursuits on the things that appeal to their sin nature.
- 2. There are those who live dominated by the Spirit. vs. 5b-c
  - \* “but those who live according to the Spirit, the things of the Spirit.”
  - a. These individuals are born again according to the Spirit. vs. 5b
    - 1) The phrase living according to the Spirit “kata pneuma”, refers to their new divine nature, empowered by the Holy Spirit of God.
    - 2) They are dominated by the things of the Spirit, being regenerated.
      - \* The things of the Spirit focus on the word of God, which reveals the will of God.
    - 3) They deny themselves all that is not pleasing to God.

- b. These individuals are committed to the things of God and set their minds on the things of the Spirit. vs. 5c
  - 1) The word minds “phroneo” would also apply here and means their faculties of perception and understanding.
  - 2) This includes their thoughts, opinion, judgments and their pursuits on the things that appeal to their new divine nature.
- B. The apostle Paul declared there are two outcomes, depending on life-style. vs. 6
  - \* “For to be carnally minded is death, but to be spiritually minded is life and peace.”
  - 1. The person who is carnally minded will die eternally. vs. 6a
    - a. The carnally minded person, once again is the person who is a natural man.
      - 1) He or she is dead in trespasses and sins. Eph. 2:1-2
      - 2) They are living in a body with a soul, but their spirit is dead, living for their desires and body need, fueled by their sin nature.
    - b. The natural man, at the end of life will perish eternally.

- 1) Having rejected the provisions of God for salvation, Jesus Christ, they lived as slaves to sin nature.
  - 2) For the wages of sin nature is death.” Rom. 6:23a
  - 3) The White Throne Judgment will cast them into the Lake of Fire, to be eternally separated from God, this is the second death. Rev. 20:14
2. The person who is spiritually minded will have life as God intended it and the peace of God. vs. 6b
- a. The word life indicates eternal life.
    - 1) The primarily meaning of eternal life is to a quality of life, a God-like life, here and now.
    - 2) Then second to life that never ends.
  - b. The peace “eirene”, comes from the verb “to join together”, indicating what has been separated is now reconciled and having been justified have peace with God. Rom. 5:1  
 \* “but the gift of God *is* eternal life in Christ Jesus our Lord.” Rom. 6:23b

C. The apostle Paul declared two truths about the carnal mind. vs. 7-8

- \* “Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.”
1. The first truth is that the carnal mind is an enemy of God. vs. 7  
 \* This is stated as the reason why a life carnally minded is death.
    - a. The carnal minded is an enemy at war against God. vs. 7a
      - 1) The carnal mind is self-will.
      - 2) The carnal mind is rebellious to the authority of God.
    - b. The carnal mind is not subject to the law of God for obedience. vs. 7b
      - 1) The word subject “hupotasso”, is a military word which means to line up under or arrange in order under a superior.
      - 2) The carnal mind does not see itself as inferior to God, but superior.
    - c. The carnal mind can not be subject to the law of God. vs. 7c
      - 1) It has no capacity to do so, due to the weakness of the flesh. Rom. 7:18, 8:3
      - 2) The phrase nor indeed can be “dunamai”, means to not have power whether by virtue of one’s own ability and resources, or anything else.



2. The second truth is that the carnal mind can not please God. vs. 8
  - \* “So then, those who are in the flesh cannot please God.”
  - a. The natural mind can not receive the things of the Spirit, they are foolishness to him. 1Cor. 2:14
  - b. The natural mind concerned with what he is going to eat, drink and wear, Jesus said, Matt. 6:25
  - c. The natural man love himself. Eph. 5:29
  - d. The carnal Christian, also falls in this category of not pleasing God.

### **Illustration**

The superiority of life in the Spirit to life in the flesh, is like two people who go parachuting, the one jumps out of the plane with a parachute, the other with his back-pack!

### **Application**

1. The history of the natural man, including religious people, who insistence that man is naturally good, have a very difficult case to defend, when the majority of evidence refutes it.
  - a. The thousands and millions that have been executed by dictator and tyrants.
  - b. The oppression, terrorism and persecution of nations, religious groups and races.

- c. The brake-down of the home, society and the world at the present time.
- d. The lies, dishonesty, corruption, immorality and plain evil that is practiced by leaders down to the average citizen.
  - \* “Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.”  
Gal. 5:19-21

2. The history of the Christian church, from the apostles on and those who have been born again and lived the Spirit life, have always been a great benefit to the world around them.
  - \* “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit.” Gal. 5:22-25
3. Listen to the sharp contrast of the flesh dominated life and the Spirit dominate life. Eph. 4:17-24
  - \* “This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the

Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.”

*The exaltation of the Spirit life is irrefutable!*

### **III. The appropriation of the Spirit life. vs. 9-11**

- A.** The apostle Paul affirmed the Romans to be living in the Spirit. vs. 9
- 1.** The sharp contrast is made by the word “but you”, making it emphatic.
    - \* “But you are not in the flesh but in the Spirit.”
    - a.** Those in the flesh that are enemies of God, not subject to the law, nor indeed can be, being spiritually dead and rebellious continuously. vs. 7

- b.** They in the Spirit, having been born again and justified by Christ Jesus.
- 2.** The confirmation is their possession of the Spirit of God. vs. 9b
  - \* “If indeed the Spirit of God dwells in you.”
  - a.** The word if “ei per”, is not communicating doubt, but rather affirmation and could be translated “since” or “in view of the fact”.
  - b.** The Holy Spirit was dwelling “oikeo”, from the root, to inhabit a house and dwell at home, their bodies being the temple of the Holy Spirit.
- 3.** The clarification of the importance for having the possession of the Spirit. vs. 9c
  - \* “Now if anyone does not have the Spirit of Christ, he is not His.”
  - a.** Any person not having the Holy Spirit of Christ, does not belong to Him.
  - b.** The Trinity is three persons in one God.
    - 1)** The Spirit refers to the third person of the Trinity, the Holy Spirit.
    - 2)** The Spirit of God refers to the first person of the Trinity, the Father.
    - 3)** The Spirit of Christ refers to the second person of the Trinity, the Son Jesus Christ.
    - 4)** All three persons are God!

**B.** The apostle Paul affirmed Christ was in them, to enable them to live the present life. vs. 10

\* “And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.”

1. Paul again affirms their possession of Jesus, “And if Christ is in you.” vs. 10a
  - a. Jesus makes His abode in every believer. Jn. 14:18
  - b. Every believer has all three persons of the God-head. Jn. 14:18, 23, 16:7
2. Paul says the result is two-fold. vs. 10b-c
  - a. The body is dead because of sin.
    - 1) Sin nature and sin are responsible for physical and eternal death.
    - 2) The body of the believer will still die physically, but not eternally.
  - b. The Spirit is life because of righteousness. vs. 10c
    - 1) The new birth has imparted the newness of life in the Spirit.
    - 2) The Spirit imparts righteousness to live to please God.
    - 3) If Christ is in you the body is no longer a channel for sin nature or acts of sin as a life style, but rather a channel of the Spirit for righteousness.

**C.** The apostle Paul affirmed the transforming power of the Holy Spirit, to walk and live in the Spirit. vs. 11

1. The Spirit of God that raised Jesus from the dead dwells in the believer. vs. 11a

\* “If the Spirit of God who raised Jesus from the dead dwells in you.”

a. The word from “ek”, means out away from death.

1) Jesus was not resuscitated nor merely brought back like Lazarus.

2) Jesus was raised in a glorified body.

3) Jesus was recognizable, but his body was distinctly different able to go through walls and transport itself at will. Jn. 20:19-29

b. The very same power resides in every believer. vs. 11a

1) Jesus and the believer are united.

2) The Spirit of God and the believer are united also.

2. The God who raised Jesus from the dead will empower the believer to live the Spirit life. vs. 11b

\* “He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

a. The reference to “He”, is to God the Father, the First person of the Trinity.

- b. The reference to giving life to our mortal bodies is not speaking of the resurrection, but the power of the resurrection to live life here and now.
- c. The reference to the third person of the Trinity is as the enabler of this new life.

### **Illustration**

An American with an English gentleman was viewing the Niagara whirlpool rapids, when he said to his friend: "Come, and I'll show you the greatest unused power in the world." And taking him to the foot of Niagara falls, "there," he said, "is the greatest unused power in the world!" "Ah, no my brother, not so" was the reply, "The greatest unused power in the world is the Holy Spirit of the living God." #2232 A. J. Gordon

### **Application**

1. Let me give to you some of the impossible things Christians are to be known for and history bears witness to these.
  - a. We are to love our enemies, bless those that curse us, do good to those who hate us, and pray for those who spitefully use us and persecute us. Matt. 5:44
  - b. We are to forgive those who have sinned against us. Mk. 11:25

- c. We are to be willing to lay down our lives for our brethren and the gospel, because Jesus laid down His life for us. 1Jn. 3:16
2. Paul, learned how not to live a self-defeated life, trusting his own abilities by trusting the power of the Holy Spirit, Who enables us for all things pertaining to life and godliness, through the divine nature, having escaped the corruption that is in the world through lust, as Peter says. 2Pet. 1:3-4
    - a. Paul's slogan for life, "I **can do** all things through Christ who strengthens me." Phil. 4:13
    - b. Paul's belief for life, "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen." Eph. 3:20-21
    - c. Paul practice through life, "But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His

sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.” Phil. 3:7-14

\* If I fail to yield to the power of the Spirit, I will live in Romans seven, defeated!

d. Paul ends his letter exhorting the Romans to rely on the power of the Holy Spirit. Rom. 15:13

\* “Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.”

***The appropriation of the Spirit life is indispensable!***

### **Conclusion**

We have looked at look at life in the Spirit, which was laid out for us in three movement:

**I.** The explanation of the Spirit life is unmistakable!

- II.** The exaltation of the Spirit life is irrefutable!
- III.** The appropriation of the Spirit life is indispensable!