

Walking the Walk.

‘Not Just Talking the Talk’

(Livingword Community Fellowship)

15th March – 29th March 2009. 10am.

Introduction.

- **Paul has spent the last chapter describing his battle with the flesh and the Spirit. The Old Man and the New Man concluding that they both exist contemporaneously within, the battle for supremacy being constantly waged but are easily identifiable.**
- **Both the states of each and the enabling to overcome the law of sin and death clearly defined in the last few verse.**

Romans 7:20

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

²¹ *I find then a law, that evil is present with me, the one who wills to do good.*
²² *For I ^qdelight in the law of God according to ^rthe inward man. ²³ But ^sI see another law in ^tmy members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man*

^qPs. 1:2

^r[2 Cor. 4:16; Eph. 3:16; 1 Pet. 3:4]

^sRom. 6:19; [Gal. 5:17]; James 4:1; 1 Pet. 2:11

^tRom. 6:13, 19

that I am! Who will deliver me "from this body of death?"²⁵ "I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

- So we see the problem we all face and the solution being in Christ is clear, but the question is ‘how do we walk in it, appropriate it, and make it work in our lives?’
- The answer is to be found in the following Chapter and we will examine it in part today.

Romans 8:1-15

Free from Indwelling Sin

8 There is therefore now no condemnation to those who are in Christ Jesus, "who¹ do not walk according to the flesh, but according to the Spirit.² For^b the law of^c the Spirit of life in Christ Jesus has made me free from^d the law of sin and death.³ For^e what the law could not do in that it was weak through the flesh,^f God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,⁴ that the righteous requirement of the law might be fulfilled in us who^g do not walk according to the flesh but according to

^u [Rom. 8:11; 1 Cor. 15:51, 52; 1 Thess. 4:14–17]

^v 1 Cor. 15:57

^a Gal. 5:16

¹ NU omits the rest of v. 1.

^b Rom. 6:18, 22

^c [1 Cor. 15:45]

^d Rom. 7:24, 25

^e Acts 13:39; [Heb. 7:18]

^f [2 Cor. 5:21; Gal. 3:13]

^g [Rom. 6:4; 2 Cor. 5:7]; Gal. 5:16, 25; Eph. 4:1; 5:2, 15; [1 John 1:7; 2:6]

the Spirit. ⁵ For ^hthose who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, ⁱthe things of the Spirit. ⁶ For ^jto be ²carnally minded is death, but to be spiritually minded is life and peace. ⁷ Because ^kthe ³carnal mind is enmity against God; for it is not subject to the law of God, ^lnor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. ¹⁰ And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. ¹¹ But if the Spirit of ^mHim who raised Jesus from the dead dwells in you, ⁿHe who raised Christ from the dead will also give life to your mortal bodies ⁴through His Spirit who dwells in you.

Sonship Through the Spirit

¹² ^oTherefore, brethren, we are debtors—not to the flesh, to live according to the flesh. ¹³ For ^pif you live according to the flesh you will die; but if by the Spirit you ^qput to death the deeds of the body, you will live. ¹⁴ For ^ras many as are led

^h John 3:6

ⁱ [Gal. 5:22–25]

^j Gal. 6:8

² fleshly

^k James 4:4

³ fleshly

^l 1 Cor. 2:14

^m Acts 2:24; Rom. 6:4

ⁿ 1 Cor. 6:14

⁴ Or because of

^o [Rom. 6:7, 14]

^p Gal. 6:8

^q Eph. 4:22; [Col. 3:5–10]

^r [Gal. 5:18]

by the Spirit of God, these are sons of God. ¹⁵ For ^syou did not receive the spirit of bondage again ^tto fear, but you received the "Spirit of adoption by whom we cry out, ^v"Abba, ⁵Father."¹⁶ ^wThe Spirit Himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then ^xheirs—heirs of God and joint heirs with Christ, ^yif indeed we suffer with Him, that we may also be glorified together.

- **Firstly we need to understand the difference between ‘condemnation’ and ‘conviction’.**
- **One is a state before penalty (Conviction). The other is the penalty that results from the state (Condemnation).**
- **Because we have been convicted of sin no longer means that we receive the penalty of death that sin brings, which is the condemnation. But as we believe in the sinless and complete sacrifice of Jesus upon the Cross of Calvary and His ultimate resurrection (total substitution) Christ has paid the price for us, so we are freed from that ‘Condemnation’.**

The Holy Spirit as the Power for Holy Living (Chap. 8)

- **In chapter 6 Paul had answered the question, “Does the teaching of the gospel (salvation by faith alone) permit or even encourage sinful living?” In chapter 7 he faced up to the question, “Does the gospel tell**

^s [1 Cor. 2:12]; Heb. 2:15

^t 2 Tim. 1:7

^u [Is. 56:5]

^v Mark 14:36; Gal. 4:6

⁵ Lit., in Aram., *Father*

^w Eph. 1:13

^x Acts 26:18

^y Phil. 1:29

¹*The New King James Version*. 1982 (Ro 8:1-17). Nashville: Thomas Nelson.

Christians to keep the law in order to lead a holy life?” Now the question is: *How is the Christian enabled to live a holy life?*

- We notice right away that the Holy Spirit becomes the dominant Person. This is an important key to understanding the passage. Victory is not in ourselves but in the Holy Spirit, who indwells us. A. J. Gordon lists seven helps of the Spirit: freedom in service (v. 2); strength for service (v. 11); victory over sin (v. 13); guidance in service (v. 14); the witness of sonship (v. 16); assistance in service (v. 26); assistance in prayer (v. 26).
- **8:1** So from the valley of despair and defeat, the apostle now climbs the heights with the triumphant shout; there is therefore now no condemnation to those who are in Christ Jesus! This may be understood in two ways.
- First, there is no divine condemnation as far as our sin is concerned, because we are in Christ. There was condemnation as long as we were in our first federal head, Adam. But now we are in Christ and therefore are as free from condemnation as He is. So we can hurl out the challenge:
Reach my blest Savior first,
Take Him from God’s esteem;
Prove Jesus bears one spot of sin,
Then tell me I’m unclean.
—*W. N. Tomkins*
- But it may also mean that there is no need for the kind of self-condemnation which Paul described in chapter 7. We may pass through a Romans 7 experience, unable to fulfill the law’s requirements by our own effort, but we don’t have to stay there. Verse 2 explains why there is no condemnation.²⁷
- **8:2** The Spirit’s law of life in Christ Jesus has made us free from the law of sin and death. These are two opposite laws or principles. The

²⁷ (8:1) The words “who do not walk according to the flesh, but according to the Spirit” are widely thought to be miscopied from v. 4. However, they do occur in most mss., and may simply give further description of those in Christ.

characteristic principle of the Holy Spirit is to empower believers for holy living. The characteristic principle of indwelling sin is to drag a person down to death. It is like the law of gravity. When you throw a ball into the air, it comes back down because it is heavier than the air it displaces. A living bird is also heavier than the air it displaces, but when you toss it up in the air, it flies away. The law of *life* in the bird overcomes the law of gravity. So the Holy Spirit supplies the risen life of the Lord Jesus, making the believer free from the law of sin and death.

- **8:3** The law could never get people to fulfill its sacred requirements, but grace has succeeded where law failed. Let us see how!
- The law could not produce holy living because it was weak through the flesh. The trouble was not with the law but with fallen human nature. The law spoke to men who were already sinners and who were without strength to obey. But God intervened by sending His own Son in the likeness of sinful flesh. Take careful notice that the Lord Jesus did not come in sinful flesh itself but in “the likeness of” sinful flesh. He did no sin (1 Pet. 2:22), He knew no sin

2 Cor. 5:20-21

²⁰ Now then, we are ^yambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God. ²¹ For ^zHe made Him who knew no sin to be sin for us, that we might become ^athe righteousness of God in Him.

1 Jn. 3:4-9

⁴ Whoever commits sin also commits lawlessness, and ⁱsin is lawlessness. ⁵ And you know ^jthat He was manifested ^kto take away our sins, and ^lin Him there

^y Mal. 2:7; Eph. 6:20

^z Is. 53:6, 9

^a [Rom. 1:17; 3:21]; 1 Cor. 1:30

ⁱ Rom. 4:15; 1 John 5:17

^j 1 John 1:2; 3:8

^k [Is. 53:5, 6]; John 1:29; [2 Cor. 5:21; Heb. 9:26]

is no sin. ⁶ Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

⁷ Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. ⁸ ^mHe who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, ⁿthat He might destroy the works of the devil. ⁹ Whoever has been ^oborn of God does not sin, for ^pHis seed remains in him; and he cannot sin, because he has been born of God.

²

- **But by coming into the world in human form, He resembled sinful humanity. As a sacrifice for sin, Christ condemned sin in the flesh. He died not only for the sins which we commit (1 Pet. 3:18) but also for our sin nature. In other words, He died for what we *are* just as much as for what we have *done*. In so doing, He condemned sin in the flesh. Our sin nature is never said to be forgiven; it is condemned. It is the sins that we have committed that are forgiven.**
- **8:4 Now the righteous requirement of the law is fulfilled in us who do not walk according to the flesh but according to the Spirit. As we turn over the control of our lives to the Holy Spirit, He empowers us to love God and to love our neighbor, and that, after all, is what the law requires.**
- **In these first four verses the apostle has gathered together the threads of his argument from 5:12 to 7:25.**

^l [2 Cor. 5:21]; 1 John 2:29

^m Matt. 13:38; John 8:44; 1 John 3:10

ⁿ Luke 10:18; [Heb. 2:14]

^o John 1:3; 3:3; [1 John 2:29; 4:7; 5:1, 4, 18]; 3 John 11

^p 1 Pet. 1:23

² *The New King James Version*. 1982 (1 Jn 3:4-9). Nashville: Thomas Nelson.

- In 5:12–21 the essence of which we find in Vs’ 18-21

Romans 5:18-21

¹⁸ *Therefore, as through ⁸one man’s offense judgment came to all men, resulting in condemnation, even so through ^xone ⁹Man’s righteous act the free gift came ^yto all men, resulting in justification of life. ¹⁹ For as by one man’s disobedience many were made sinners, so also by ^zone Man’s obedience many will be made righteous.*

²⁰ *Moreover ^athe law entered that the offense might abound. But where sin abounded, grace ^babounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.*

³

- he had discussed the federal headships of Adam and of Christ. Now in 8:1 he shows that the condemnation which we inherited from our identification with Adam is removed by our identification with Christ. In chapters 6 and 7 he discussed the horrendous problem of sin in the nature. Now he announces triumphantly that the Spirit’s law of life in Christ Jesus has made us free from the law of sin and death. In chapter 7 the whole subject of the law was brought up. Now we learn that the law’s requirements are met by the Spirit-controlled life.

⁸ Or *one trespass*

^x [1 Cor. 15:21, 45]

⁹ Or *one righteous act*

^y Matt. 1:21; [John 12:32]

^z Is. 53:11, 12; [Phil. 2:8]

^a John 15:22

^b Luke 7:47; Rom. 6:1; 1 Tim. 1:14

³ *The New King James Version*. 1982 (Ro 5:18-21). Nashville: Thomas Nelson.

- **8:5** Those who live according to the flesh—that is, those who are unconverted—are concerned with the things of the flesh. They obey the impulses of the flesh. They live to gratify the desires of the corrupt nature. They cater to the body, which in a few short years will return to dust.
- **But those who live according to the Spirit—that is, true believers—rise above flesh and blood and live for those things that are eternal. They are occupied with the word of God, prayer, worship, and Christian service.**
- **8:6** To be carnally minded—that is, the mental inclination of the fallen nature—is death. It is death as far as both present enjoyment and ultimate destiny are concerned. It has all the potential of death in it, just like an overdose of poison.
But to be spiritually minded is life and peace. The Spirit of God is the guarantee of life that is life indeed, of peace with God, and of a life of tranquility.
- **8:7** The mind-set of the flesh is death because it is enmity against God. The sinner is a rebel against God and in active hostility to Him. If any proof were needed, it is seen most clearly in the crucifixion of the Lord Jesus Christ. The mind of the flesh is not subject to the law of God. It wants its own will, not God's will. It wants to be its own master, not to bow to His rule. Its nature is such that it cannot be subject to God's law. It is not only the *inclination* that is missing but the *power* as well. The flesh is dead toward God.
- **8:8** It is no surprise, therefore, that those who are in the flesh cannot please God. Think of that! There is nothing an unsaved person can do to please God —no good works, no religious observances, no sacrificial services, absolutely nothing. First he must take the guilty sinner's place and receive Christ by a definite act of faith. Only then can He win God's smile of approval.
- **8:9** When a person is born again, he is no longer in the flesh but in the Spirit. He lives in a different sphere. Just as a fish lives in water and a man lives in the air, so a believer lives in the Spirit. He not only lives in the Spirit, but the Spirit lives in him. In fact, if he is not indwelt by the

Spirit of Christ, he does not belong to Christ. Though there is a question whether the Spirit of Christ here is the same as the Holy Spirit, the assumption that they are the same seems to fit best in the context.

- **8:10 Through the ministry of the Spirit, Christ is actually in the believer. It is amazing to think of the Lord of life and glory dwelling in our bodies, especially when we remember that these bodies are subject to death because of sin. Someone may argue that they are not dead yet, as the verse seems to say. No, but the forces of death are already working in them, and they will inevitably die if the Lord doesn't return in the meantime.**

In contrast to the body, the spirit²⁸ is life because of righteousness. Though once dead toward God, it has been made alive through the righteous work of the Lord Jesus Christ in His death and resurrection, and because the righteousness of God has been credited to our account.

- **8:11 But the reminder that the body is still subject to death need cause no alarm or despair. The fact that the Holy Spirit indwells our bodies is a guarantee that, just as He raised Christ from the dead, so He will also give life to our mortal bodies. This will be the final act of our redemption—when our bodies are glorified like the Savior's body of glory.**
- **8:12 Now when we see the stark contrast between the flesh and the Spirit, what conclusion do we draw? We owe nothing to the flesh, to live according to *its* dictates. The old, evil, corrupt nature has been nothing but a drag. It has never done us a bit of good. If Christ had not saved us, the flesh would have dragged us down to the deepest, darkest, hottest places in hell. Why should we feel obligated to such an enemy?**
- **8:13 Those who live according to the flesh must die, not only physically but eternally. To live according to the flesh is to be unsaved. This is made clear in 8:4, 5. But why does Paul address this to those who were already Christians? Does he imply that some of them might eventually be lost? No, but the apostle often includes words of warning and self-**

²⁸ (8:10) The NKJV translators took *pneuma* to refer to the *Holy Spirit*, hence the capital "S". The original mss. were in all "capitals" (uncials), so it is a matter of interpretation. We take it as referring to the believer's (human) spirit.

examination in his Letters, realizing that in every congregation there may be some people who have never been genuinely born again.

The rest of the verse describes what is characteristically true of genuine believers. By the enablement of the Holy Spirit they put to death the deeds of the body. They enjoy eternal life now, and will enter into life in its fullness when they leave this earth.

- **8:14** Another way of describing true believers is to say that they are led by the Spirit of God. Paul is not referring here to spectacular instances of divine guidance in the lives of eminent Christians. Rather, he is speaking of what is true of all sons of God—namely, that they are led by the Spirit of God. It is not a question of the degree in which they are yielded to the Holy Spirit, but of a relationship which takes place at the time of conversion.

Sonship implies reception into God’s family, with all the privileges and responsibilities of adult sons. A new convert does not have to wait a certain time before he enters into his spiritual inheritance; it is his the moment he is saved, and it applies to all believers, men and women, boys and girls.

- **8:15** Those living under law are like minor children, bossed around as if they were servants, and shadowed by the fear of punishment. But when a person is born again, he is not born into a position of servitude. He is not brought into God’s household as a slave. Rather, he receives the spirit of adoption; that is, he is placed in God’s family as a mature son. By a true spiritual instinct he looks up to God and calls Him “Abba, Father.” Abba is an Aramaic word which suffers in translation. It is an intimate form of the word *father*—such as “papa” or “daddy.” While we may hesitate to use such familiar English words in addressing God, the truth remains that He who is infinitely high is also intimately nigh. The phrase the Spirit ²⁹ of adoption may be a reference to the Holy Spirit as the One who makes the believer aware of his special dignity as a son. Or it may mean the realization or attitude of adoption in contrast to the spirit of bondage.

²⁹ (8:15) See note 28. Here the alternative meaning of Spirit is not the *human* spirit, but an attitude that is the opposite of slavery.

- **Adoption is used in three different ways in Romans. Here it refers to the consciousness of sonship which the Holy Spirit produces in the life of the believer. In 8:23 it *looks forward* to that time when the believer’s body will be redeemed or glorified. In 9:4 it *looks back* to that time when God designated Israel as His son (Ex. 4:22).**
- **In Galatians 4:5 and Ephesians 1:5, the word means “son-placing”—that is, the act of placing all believers as mature, adult sons with all the privileges and responsibilities of sonship. Every believer is a child of God in that he is born into a family of which God is the Father. But every believer is also a son—a special relationship carrying the privileges of one who has reached the maturity of manhood. In the NT adoption *never* means what it means in our society—to take a child of other parents as one’s own.**

4

NT New Testament

⁴MacDonald, W., & Farstad, A. (1997, c1995). *Believer's Bible Commentary : Old and New Testaments* (Ro 8:1). Nashville: Thomas Nelson.