

from the presence of sin (8:23; Phil 3:20-21). Meanwhile, in this life, Paul concluded, “with the mind (*noi*; cf. *noos* in Rom 7:23).

“I myself serve (lit., “am serving as a slave”) the law of God”; but with the flesh (*sarki*, “flesh”; cf. vv. 5, 18, where *sarki*, from *sarx*, is also translated “sinful nature”) a slave to the law of sin (cf. “slave to sin,” v. 14).

While awaiting freedom from the presence of sin, believers still face conflicts between their regenerated minds (or new natures or capacities) and their sin natures or capacities.

*Run, run and do, the Law commands
But gives me neither feet nor hands.
Better news the Gospel brings,
It bids me fly and gives me wings.*

J. Vernon McGee
Thru the Bible Commentary

Next Session

Deliverance in detail: Study Chapter 8. One of the most favorite chapters in the New Testament.

The Book of Romans Session 9 Romans 8: Empowering of the Holy Spirit

The Most *Inexhaustible* Book

One of the most frustrating things about teaching the Bible is its *inexhaustibility*, especially the Book of Romans. For many chapters of the Bible, you can consult a dozen commentaries, do a little further background research, explore a few pivotal exegetical issues, and feel that you have a reasonable grasp of the chapter.

Not so with Romans! It would be easy to lecture over an hour on *each verse!* Romans is, perhaps, probably the most *inexhaustible* book in the entire Bible. But we shall attempt a balance... And we are now about to embark on one of the most *uplifting* chapters in the entire Bible!

Godet: “This is the Holy of Holies of the Word of God.”

Review

| | |
|--------------|--------------------------------------|
| Rom 1 | Intro and background; Pagan Man |
| Rom 2 | Moral Man; Religious Man |
| Rom 3 | God’s Greatest Problem |
| Rom 4 | God’s Greatest Gift (GRACE) |
| Rom 5 | The Sequence to Maturity |
| Rom 6 | Sin “Ain’t gonna reign no more” |
| Rom 7 | Law School |
| Rom 8 | The High Water Mark in Romans |

The Challenge of Romans 7

Paul cried out for outside help: “O wretched man that I am! Who shall deliver me from the body of this death?” (Rom 7:24). Who is going to enable me to live for God?

The Work of the Trinity

| | | |
|----------------------------|-------------------|---------------|
| God the Father | in creation | Rom 1:1–3:20 |
| God the Son | in salvation | Rom 3:21–7:25 |
| God the Holy Spirit | in sanctification | Rom 8:1–39 |

The Holy Spirit is only mentioned twice so far in Romans; in Chapter 8, He is mentioned **19 times!** Sanctification is the work of the Holy Spirit in the regenerated life of a believer, delivering the believer from the power of sin and performing all of God’s will in the life of the believer.

Contrasts

In Chapter 5: A summation of the *saving* work of Jesus Christ;
In Chapter 8: A summation of what Christ did to *provide Victory* in each of our lives.

In Chapter 5, justification (declared righteous) by faith is forever;
In Chapter 8, we learn that a godly life is insured through the power of the Holy Spirit.

In Chapter 5, our performance is based on our understanding of God’s love for us;

In Chapter 8, our performance is based on the power of the Holy Spirit.

In Chapter 5, it reveals our relationship to God;

In Chapter 8, it reveals our relationship to the world, conflict, the flesh, tribulation.

In Chapter 5, the Holy Spirit is mentioned only once (v.5);

In Chapter 8, the power available to us through the Holy Spirit is developed in its fulness to give us assured victory.

Chapter 5 is the capstone on our *salvation* in Christ;

Chapter 8 is the capstone on our *victory* in Christ.

Romans 8: The High Water Mark of Romans

First four verses are a continuation from Chapter 7. These opening verses are a summing up of the truths unfolded from Rom 5:12 through 7:25: The chapter divisions are not “inspired” (they were devised by Stephen Langton, Archbishop of Canterbury in the early 13th century).

- 1] There is therefore now no condemnation to them which are in Christ Jesus.

“Now” in the sense of logic, summarizing and concluding the argument of what has gone before. ***This is one of the greatest assurances a Christian can receive:*** No condemnation from any source, for any reason, at any time (Jn 3:18). No qualifying clause; it does *not* depend upon our walk! It is not how I feel, but it is what God says...

[“Who walk not after the flesh, but after the Spirit.” was added in KJV from v.4. Not in any of the original reliable texts—all the oldest manuscripts agree. It first appears around the 6th century; not in manuscripts in the 3rd and 4th century. Added by either scribal error, or misguided attempt at smoothing the transition to v.2. Yet this would promote a contradiction to all that has gone before.]

- Chapter 8 opens: no possibility of condemnation.
- Chapter 8 closes: no possibility of separation!

How does one become “in” Christ? By the baptism of the Holy Spirit (Rom 6:3-4; 1 Cor 12:13). We are in an *inseparable organic union* with Him! The safest place in the entire universe is on that Cross! That was validated by emptying a tomb. And that’s where we all need to be.

We Are Under a Different “Law”

- 2] For the law of the Spirit of life in Christ Jesus hath made me free [set me free] from the law of sin and death.

Summarizes Romans 7 (cf. 7:23). While the law of sin and death will be with us as long as we are in this body; but it doesn’t necessarily have dominion. The “law” of the Spirit can have dominion.

Example: The law of gravity is upon all of us. However, with a proper air foil, and sufficient velocity through the air, we can enjoy dominion over gravity. We can take advantage of the greater power over the law of gravity.

“The law of the Spirit of life”: genitive case = “The law of the *Life-giving* Spirit.”

Organic Union (Abiding in Him: John 15:1-5)

- Menorah: six + 1 = 7.
- One Body, caught up (Rev 12:5,6). Yet, not all who enter, *inherit* (Rom 8:17).
- Enoch translated before judgment (Gen 5:24).

- 3] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

“For” appears 17 times in this chapter. [Follow Paul’s flawless logic...] Summary of Chapters 7 and 6:3a = Rom 7:15-19: The flesh (our selves) will always fail. 3b = Rom 6. Christ died, not only for my sins, but for the sinner, that is, my sin nature. [The Book of Romans is more about God’s problems than ours; however, if those are solved there aren’t any others!]

“...in the likeness of sinful flesh.” He *was* truly human, yet without sin: the perfect man. The virgin birth, as prophesied in Gen 3:15, Isa 7:14...

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

“That” = purpose clause. All that has been said now converges to this fact: all righteousness of the law might be fulfilled in [not by] us, who walk according to the Spirit and not according to flesh. [that is, not trying by our own efforts]. A statement of fact, not an imperative (Gal 5:16 *is* an imperative).

Indwelling of Holy Spirit

Verses 5-27 develop a wide range of truth regarding the *indwelling of the Holy Spirit*. Verses 5-7 emphasize the impossibility of living by any system of resources *other* than the Holy Spirit: “Positive Thinking;” “Positive Confession;” et al. (AVIS: “We Try Harder.” That’s why they are always second best.)

- 5] For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“Flesh” = human resources. The contrast between two *believers*: the impossibility of trying to live for God by human effort, vs. those that are truly walking by the Spirit.

Which is controlling *you*? The “human” viewpoint [your capability] or God’s viewpoint [His ability through you]?

Sincerity, or the lack thereof, is not the issue; the basis is. Is your mind on the things of the Spirit or on the things of the world?

- 6] For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

The Greek is more blunt: “For the mind of [under the domination of] the flesh is death. The mind [under the domination of] the Spirit is life and peace.” (Genitive case in each.) These are both *believers*: “death” = out of fellowship; separated.

6 Different “Deaths”

1. **Physical Death:** when the soul leaves the body. (When the software leaves the hardware...)

2. **Spiritual Death:** separation of the human spirit from the soul.

Mt 8:22: “Follow me; let the dead bury the dead.” Let those who are spiritually dead bury the dead...

Eph 2:1: “And you hath he quickened, who were dead in trespasses and sins;

Col 2:13: “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

3. Sexual Death:

Rom 4:19: “And being not weak in faith, he considered not his own body [which is] now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb...”

4. Positional Death:

Rom 6:3-5: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection...”

Col 3:3-4: “For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.”

5. Operational Death:

Eph 5:14-18: “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*. And be not drunk with wine, wherein is excess; but be filled with the Spirit...”

Addressed to the believer who is not filled with the Spirit is, thus, *operationally* dead... [Trammled by their grave clothes... Jn 11.] Cf. Rev 3:1; Heb 6:1; Heb 9:14.

6. Second Death:

Rev 20:6, 14: “He that is born once will die twice. He that is born twice will die but once.”

Many uses for the term “death”: Mt 8:22. Eph 2:1; 1 Cor 15:31. Thus, v. 6 refers to operational/temporal death (Gal 5:22: “...peace...”).

The Flesh Cannot Please God

- 7] Because the carnal mind *is* enmity against [hostile toward] God: for it is not subject [continually, present tense] to the law of God, neither indeed can be [for it is not able to do so].

Romans 7 again. The things I hate I keep doing...The flesh will never be improved. We are powerless to *change our nature*; therefore, we cannot—in our own efforts—really please God. He alone is the source of power for holiness.

- 8] So then they that are in the flesh cannot please God.

“In the flesh”: Under the dominion of the flesh; an unbeliever. [vs. “according to the flesh”]: a lapse in a believer. To be proud is to be blind; to be discouraged is unbelief; to be disappointed in yourself means you relied on yourself; to hope to do better is to fail to see yourself in Christ only.

Spirit of God

- 9] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of His [does not belong to Him].

“But” = However... “in” = under *dominion* of... “Spirit of Christ” = Holy Spirit, whose mission is to reveal Christ; (Jn 16:13, 14. et al. cf. Isa 11:1, 2; Rev 1:4; 3:1, et al = the Seven-fold Spirit of God).

Every believer has the Holy Spirit. But is He in control of your life? Do you have the Spirit of Christ in you? Are you in the power of His presence? Do you take advantage of it?

- 10] And if Christ *be* in you, [though] the body *is* dead because of sin; but [yet] the Spirit *is* life because of righteousness.

Cf. Rom 6:6: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. [“Destroyed” = “rendered powerless.”]

“Righteousness” = whose? *His!*

- 11] But if [since] the Spirit of him that raised up Jesus from the dead [continuously] dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit [who] that *indwells* [take residence in] in you.

The Holy Spirit is the One who raised Jesus from the dead: Paul reminds us that we, too, need a resurrection life! And he is speaking *operationally*, right now...

Conditional Classes for the Word “If...” in Greek

- If and it’s so; “since, indeed,”
- If and it’s not so;
- If: maybe it’s so and maybe it’s not;
- If: I wished it was so but probably not;

Greek is the most explicit language ever devised. (Perhaps that is why God chose it for the New Testament.)

- “If”: First class conditional = “Since.”
- “*indwells*” (dwelleth) = take up residence in (present tense, continuous process).
- Paul, ostensibly blameless before the law exclaims (answers Phil 3:6), “O wretched man that I am! who shall deliver me from the body of this death?” (Rom 7:24).

- 12] Therefore, brethren, we are debtors [under obligation], not to the flesh, to live after the flesh.

We owe nothing to the flesh . We are not its debtors to do its service, not since victory is *guaranteed* in Christ (1 Cor 10:13).

- 13] For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Summary of Romans 6, 7 and 8 (so far)

If you keep on living after the flesh ye shall [keep on] dying. “Die” is in the *present* tense! (e.g. operational death; separation from fellowship...)

“Deeds” = *πράξις praxis*, something that it’s a deeply ingrained habit. Re: the commands of Rom 6:12, 13. Empowered by the Spirit. Mortify: Active voice = requires *volition on our part*.

Realization of Sonship

- 14] For as many as are [being continually] led by the Spirit of God, they are the sons of God.

Present tense: continually. Passive voice: subject receives the action. “Son”: *υἱός huios*, adult son.. The Prodigal Son never lost his sonship...cf. Luke 15. No child of God can be happy in living for the things of the flesh.

The prodigal son may get into the pig pen, but he will never be content to stay there. He is bound to say, “I will arise and go to my father.”

- 15] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

In Roman law, adoption was required, even of a legitimate son, to inherit. This ceremony, legally held in the forum, was called the “Adoption.” All born in his family were children, but only those adopted were recognized as sons. After adoption, they could *never* be disowned. [Cf. Lew Wallace, *Ben Hur*: the Roman admiral adopted Judah Ben Hur as his legal son...] But they *can* be *disinherited*. We will be taking this up in Chapter 9 and following.]

Hebrew Language: An Alphabet Lesson

[The Hebrew alphabet consists not only of *phonemes*, but of *sememes*, units of meaning. *Aleph*, א, the first letter, originally written like an ox’s head, means strength, or leader (being first). *Bet*, ב, originally written like a tent or teepee, means house. (*Beth-Lehem*, house of bread; *Beth-El*, house of God, etc.) An *Aleph* + *Bet* = “the leader of the house”; i.e., *Father*. Insert a *Heh*, ה or breath, and you get the essence of the father, *Ahab*, the word for love, which is indeed, the heart or essence of the Father: John 3:16.]

“Abba” is the familiar form of Father; perhaps, “Daddy” comes close; endearment, intimacy. Jesus Himself used the double term in Gethsemane: Mark 14:36.

- 16] The Spirit itself beareth witness with our spirit, that we are the children of God:

“Itself”: The Greek requires a neuter because the word Spirit, πνεῦμα *pneuma*, is a neuter noun. In English, it is correct to use the personal pronoun, He. He communes with our spirits; He illumines, instructs, and guides...

“Children”: τέκνον *teknon*, born one.

- 17] And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that** we suffer with *him*, that we may be also glorified together.

You and I cannot begin to imagine what this really means. This is a *conditional* reward. Many may arrive in heaven *sorely disappointed!*

Rewards

“...if so be that we suffer with Him.” There are conditions to our specific destiny that will be taken up when we explore *inheritance* (in contrast to salvation alone). Will all who enter, inherit?

What is a *Metachoi*? μέτοχος *metochos* {met’-okh-os}: sharing in, partaking; a partner (in a work, office, or dignity); cf. 1 Cor 3:12-15.

Jesus suffered trials; all the apostles suffered. Jesus promised us trials (Jn 16:33). There are two possible errors we can make:

- 1) No trials anticipated;
- 2) Morbid fear of trials (1 Cor 10:13).

Why Do Christians Have Trials?

- | | |
|--|--|
| 1. To glorify God | Dan 3:16-18, 24-25 |
| 2. Discipline for known sin | Heb 12:5-11; James 4:17; Rom 14:23; 1 Jn 1:9 |
| 3. To prevent us from falling into sin | 1 Pet 4:1-2 |
| 4. To keep us from pride—Paul kept from pride by his “thorn in the flesh.” | 2 Cor 12:7-10 |
| His eyes? | Gal 4:15; 6:11 |
| 5. To build faith | 1 Pet 1:6-7 |
| 6. To cause growth | Rom 5:3-5 |
| 7. To teach obedience and discipline | Acts 9:15-16; Phil 4:11-13 |
| 8. To equip us to comfort others | 2 Cor 1:3-4 |
| 9. To prove the reality of Christ in us | 2 Cor 4:7-11 |
| 10. For testimony to the angels | Job 1:8; Eph 3:8-11; 1 Pet 1:12 |

Hal Lindsey, *Combat Faith*
#3, 4, & 6 from *Faith in the Night Seasons*

Thus: James 1:2-4.

Next Session

Savor the rest of Romans 8. Are the Entropy Laws a result of the curse in Genesis 3? What are the three most important words in Romans 8:28? What can separate us from the Love of Christ? God’s Paradigm: Fore-known; Predestinated; Called; Justified; Glorified