

Romans 8:1-17 Answers **Living, Walking, Thinking According to the Spirit**

Introduction: D.L. Moody said he would rather live in the middle of Romans 8 than in the middle of the Garden of Eden because Satan can get to us in the Garden, but not in Romans 8. We really do have victory in Jesus. When a man is born again, he is born to win. We have victory over Satan, sin, self and circumstances.

Review: Those who are in Christ have died to both **sin** (Romans 6) and the **law** (Romans 7:1-6).

Romans 6 states that in Christ we have **died** to sin (6:2, 11), have been **set free** from sin (6:7, 22) and sin no longer has **dominion** over us (6:14) with the result that we can bring forth **fruit** unto sanctification (6:21-22).

Romans 7:1-6 states that in Christ we have **died** to the law (7:4), are **free** from the law (7:3) and the law no longer is **binding** on us (7:1) with the result that we can bring forth **fruit** for God (7:4).

******What is the difference between living according to the flesh and living according to the Spirit (8:1-8)?** To living according to the flesh is to set one's mind on the things of the flesh (8:5) and the mind set on the flesh is death (8:6), hostile to God (8:7), does not and indeed cannot submit to God's law (8:7). Living according to the Spirit is to set one's mind on the things of the Spirit (8:5), which leads to life and peace (8:6).

D.L. Moody: "Pampering the flesh is hampering the Spirit".

What truth did Paul bring out in 8:1? There is no condemnation for those who are in Christ. There are no verbs in the Greek of 8:1. It is like a eruption of truth, a shout, an exclamation.

Word Study: "Condemnation" (8:1) is from *katakrima* (**Joke:** Not to be confused with Krispy Kreama) its composite words are down (*kata*) and judge); it is a legal term meaning penalty, punishment, damnation (Thayer #2631).

There is no condemnation for those who are in Christ (8:1). If a person is not in Christ, then who is he in? See 5:12-21, 1 Corinthians 15:22. Everyone is either in Christ or in Adam.

ESV 1 Corinthians 15:22 . . . as in Adam all die, so also in Christ shall all be made alive.

1. **The word “therefore” (8:1) here flags a conclusion and a summary. To what previous idea does the “therefore” (8:1) refer?** Paul, in 8:1, is continuing the idea temporarily paused back in 7:6. The wretched man explanation of 7:7-25 is parenthetical to the truth of victory in Jesus found in 6:1 to 8:17. The “now” of 8:1 resonates with the “now” of 7:6. Romans 6:1-7:6 is about living under grace, free from the law, and serving God in the new way of the Spirit. The “therefore” refers back to 6:1-7:6 and continues on as if 7:7-25 did not exist.
2. **According to 8:2, why is there no condemnation for those who are in Christ Jesus?**
See 8:2-4. The Spirit set us free from sin and death.
3. **Since law in 8:2 does not refer to the Law of Moses (see also 7:23), what would be a good synonym for law in 8:2?** The word law in 8:2 means principle.

Example: The law of sin is like the law of gravity, pulling us down. The law of the Spirit is like the law of aerodynamics that lets us soar over gravity.

4. **Based on 8:3-4, what is it that the law (of Moses) could not do (since it was weakened by the flesh)? Compare 3:21.** The Law of Moses could not help us fulfill its righteous requirements. The law can no more help us obey than a dog can fly. It is weakened and it could not do much.

Word Studies:

“Weakened” (8:3) is from *astheneo*, (literally no strength) “to be weak, feeble, sick” (Thayer #770).

“Could not do” (8:3) is from *adunatos*; *a* means no and *dunatos* means ability, strong, mighty or powerful. (DNTT, II, p. 601). The law was powerless and impotent with respect to giving us righteousness. This same word was used in Acts 14:16 to describe a lame man.

ESV **Romans 3:21** . . . the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it . . .

5. **According to 8:3, how did God accomplish what the law could not?** God sent his Son to earth in the likeness of sinful flesh (yet He was without sin) “for” sin in order to condemn and deal with sin and through his obedience cause the righteousness requirement of the law to be fulfilled in us. God solved the problem for us.
6. **In what sense did Jesus come to earth in the “likeness” (8:3) of sinful flesh?** Jesus had an actual flesh and blood body, but He never sinned. Jesus did not have sinful flesh, only flesh. Jesus body of flesh got hungry, hot and tired, but Jesus never used his body in committing sin. Thus he came in the likeness of sinful flesh.

Word Study: “Likeness” (8:3) is from *homoioima* (as in homosapien, homogenize) and means that which is made like something else, resemblance, appearance, or form (Thayer #3667).

The opposite of being spiritual is to be carnal. Carnal means flesh (as in chili con carne and Carnival Cruises).

ESV **Hebrews 2:14** Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil . . .

ESV **Hebrews 4:15** . . . we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

In what sense did God send his Son “for sin” (8:3)? The NIV says as a sin offering. The Greek here can be read, “and concerning sin He condemned sin in the flesh”.

ESV **2 Corinthians 5:21** For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

In 8:4, how did Paul describe those who have the righteousness requirement of the law fulfilled in their lives? He describes them as those who walk not according to the flesh but according to the Spirit. (The “wretched man” of Romans 7b seems to have been walking according to the flesh, which indicates he was yet not in Christ.)

7. Here is a fact: We walk not according to the flesh (8:4). In 8:5-6, what verbs are used in parallel with walk? The parallel to walk according to the flesh is to live according to the flesh and even to set one’s mind (a single verb in Greek) on the things of the flesh (8:5).

8. Although the word flesh (8:1-8) can refer to our literal, physical bodies, what secondary meaning does it have here? Here it is used symbolically as the ethical center of sinful desires (Abbott-Smith, p. 403); to the self-centered, self-righteous standards of secular man; to man’s existence apart from God (DN TT, I, p. 671).

According to 8:6, what is already true of those whose minds are set on the flesh? It is death. (Actually there is no verb in the Greek here. It reads: “The mindset of the flesh — death; but the mindset of the Spirit — life and peace.”)

ESV **Ephesians 2:1-2a** . . . you were dead in the trespasses and sins in which you once walked . . .

ESV **John 10:10** . . . I came that they may have life and have it abundantly.

According to 8:7-8, what is true of those whose minds are set on the flesh? The mind set on the flesh **1)** is hostile to God, **2)** does not submit to God’s law and **3)** cannot submit to God’s law and **4)** cannot please God.

Word Study: “Hostile” (8:7) is from *echthros*, and means hatred, enemy, opposing. It is translated as “enemies” in Romans 5:10.

ESV **Colossians 1:21-22** . . . you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him . . .

9. How does 8:7-8 help us understand total depravity? Total depravity is the doctrine that sin has so impacted us that in our natural state we cannot submit to God's law (it is impossible) and cannot please God. Most agree it would please God for a lost person to believe on His Son, but according to 8:7-8 a lost man cannot please God (cannot submit, cannot believe).

Charles Hodge: "No man can free himself from himself."

Two Options: It would seem there are two types of people in the world: those who walk according to the flesh and those who walk according to the Spirit, those who are in Adam and those who are in Christ. **Which describes your life?** (*Rhetorical*).

*****What is true of all who are in Christ (8:9-11)?** 1) We are not in the flesh, but rather 2) we are in the Spirit. The wretched man of Romans 7 said he was "of the flesh".

According to 8:9, what is true of anyone who does not have the Spirit? He does not belong to God.

10. Fact: All who belong to Jesus have the Spirit dwelling inside and those who have the Spirit are not in (en) the flesh (8:9). What does that suggest about the state of the man in 7:14 who was of the flesh?

Note: The word "in" from "in the flesh" (8:9) translates the Greek preposition *en*. However there is no underlying Greek word for "of" in "of the flesh" (7:14). The "of" was supplied by the translators. The word flesh in 7:14 is a nominative adjective. Paul literally wrote, "I am flesh" in 7:14 (no preposition). There is arguably no difference in meaning between these two ways of saying the same thing.

11. What promise is made in 8:10-11? The same Spirit who raised Jesus from the dead will also raise our mortal bodies from the grave at the final resurrection (this is also how Chrysostom and Augustine interpreted 8:11, Cranfield, p. 391).

Note: Flesh is from *sarx* (sarcophagus) and in this passage refers to man in his existence apart from God. In contrast, body is from *soma* (as in psychosomatic) and refers our physical bodies. It is our *soma* (body) that God will resurrect, not our flesh!

12. What did Paul mean when he said the body is dead because of sin (8:10)? This means due to sin our bodies will eventually die even though we have the Spirit dwelling within us. (The only ones who will escape bodily death are those alive at the Second Appearing of Jesus).

13. According to 8:10, the body is dead because of sin (ours and Adam's). In parallel to that the Spirit is life because of whose righteousness? It is the righteousness of Jesus that give us hope of life after death.

What if/then sequence is implied in 8:11? "If" the same Spirit who raised Jesus from the dead dwells in us, then what? Then He will also give life to our bodies!

ESV **John 11:25** . . . I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die . . .

ESV **John 5:28-29** . . . an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

General Introductory Question: What is a debtor?

******14. In what sense are we debtors (8:12-17)?** We are debtors to not to live according to the flesh but rather by the Spirit to put to death the deeds of the body.

Application: 8:12 begins the practical conclusion of 8:1-11.

Review: To live according to the flesh is to set one's mind on the things of the flesh, to follow the dictates of the flesh rather than the Spirit. (Flesh is symbolic of a life dominated by sinful passions, 7:5.

ESV **Romans 7:5** . . . while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.

15. What type of death will those who live according to the flesh experience (8:13)?

Flesh here refers not to one's physical body but to one's sin nature. Thus the death referenced here is spiritual death, eternal death.

Three Types of Death: This passage speaks of three types of death. **1)** Physical death is when our mortal bodies mort (die, 8:11). **2)** Romans 8:6 states the mind set on the flesh is (present tense) death. Those not in Christ are in a present state of spiritual death. **3)** Romans 8:13 states if you live according to the flesh you will die (future tense). What lies ahead is eternal death (in hell).

16. Based on 8:13, where does the power come from to put to death the deeds of the body? The power comes by the Spirit and the life promised is eternal. The wretched man of Romans 7 seemed not have the Spirit's power.

Application: Each of us must put to death the deeds of the flesh. It is in the power of the Spirit that we can do this.

ESV **Galatians 5:16** . . . walk by the Spirit, and you will not gratify the desires of the flesh.

What outcome is promised for putting to death the deeds of the body (8:13)? The promise is life.

17. Is the life promised in 8:13 physical, spiritual or eternal? It is promising all three! Our bodies will be resurrected, we will live in a spiritual plane here on earth and we will have eternal life in heaven.

18. According to 8:14, how can you tell if you are one of the sons of God? The sons of God are led by the Spirit of God and do not live in a spirit of fear.

What is the alternative to being led by the Spirit of God (8:14)? It is to be led by the flesh.

In 8:15, what have we not received? We have not received a spirit of slavery to fall back into fear.

19. In context, what would this be slavery to and what would we fear (8:15)? See back to 6:6, 17-18, 8:1. In context the slavery would be to sin and the fear would be of the wrath of God against sin (that's why 8:1 leads with the truth that there is no condemnation in Christ).

20. What is the significance of being adopted sons who cry out "Abba! Father!" (8:15)? The idea of adoption means we have been brought into God's family. Rather than being his enemies we are his children and we can approach Him as Father.

21. According to 8:16, what is an indicator we are God's children? See also 8:14. One indicator is that we are led by the Spirit, 8:14. Another indicator is that the Spirit Himself bears witness with our spirit that we are children of God, 7:16.

What is this witness of the Spirit with our spirit (8:16)? Our spirit is that part of man that relates to and interacts with the spiritual realm. That we feel we can cry "Abba! Father" rests on the prior assurance that we are God's children (as witnessed to by the Spirit). The Spirit gives our spirits assurance that we are God's children. John Wesley described his heart as strangely warmed.

If we are God's children, what else are we (8:17)? We are also heirs of God and Christ. That we are heirs of both shows certainly (Rienecker, p. 366).

What is an heir (8:17)? Heir is from *kléronomos*; *kléros* means lot, inheritance or portion; *nemo* means to parcel out. Thus, an heir is someone who receives his allotted possession by right of sonship (Thayer #2818).

22. What is the significance of being both heirs of God and fellow heirs with Christ?

The double inheritance speaks of assurance.

What shall we inherit (8:17)? Based on 8:17 we will inherit glory along with Jesus.

What is a prerequisite to glory (8:17)? We must suffer with Jesus.

23. Almost all people experience suffering. What does it mean to suffer “with him”

(Jesus, 8:17)? This may refer to suffering as we struggle against sin even as Jesus resisted temptation.

ESV 1 Peter 2:11 . . . abstain from the passions of the flesh, which wage war against your soul.

So What?

24. List the truths of 8:1-17 that should transform our lives.

Truths That Transform: God formed us; sin deformed us; Christ transforms us.

1. There is no condemnation for those who are in Christ, 8:1.
2. We have been set free from domination by sinful passions, 8:2.
3. The righteous requirement of the law has been fulfilled in us through Christ, 8:4.
4. We walk and live according to the Spirit, not the flesh, and set our minds on the things of the Spirit, 8:4b-6.
5. We are not in the flesh, but in the Spirit, 8:9.
6. In the future our bodies will be resurrected by the Spirit, 8:11.
7. We are adopted as sons of God and fellow heirs with Christ, 8:15-17.

Summary: In baseball, batters are told to keep their eyes on the ball. Similarly, we are to concentrate on the things of the Spirit and not be distracted by the flesh. We are to consciously appropriate the power of the Spirit. (How we factor in the wretched man of Romans 7 matters a lot in how you understand our battle with sin.)

**** = ask this question before reading the text aloud. Doing so will cause focus.

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08/31/14