

Romans 8:1-13

I. Romans 1:1-15 INTRODUCTION which contains information about the design and purpose of the book of Romans.

II. Romans 1:15-5:21 THE FIRST CORNERSTONE - Establishment in the doctrine of our **Justification** by grace through faith. The goal being the complete knowledge of our perfect judicial standing before God having trusted Christ as our Savior, and total assurance in the eternal nature of that judicial standing.

III. Romans 6:1-8:39 THE SECOND CORNERSTONE - Establishment in the doctrine of our **Sanctification** by grace through faith. The goal of this second cornerstone is the complete knowledge of our sanctified standing before God “in Christ” which enables us to live as those who are ***“alive unto God.”***

IV. Romans 9:1-11:36 THE THIRD CORNERSTONE - Establishment in the doctrine of the dispensation of Gentile grace now in effect. The goal of this third cornerstone is to understand and appreciate what God has done with Israel now that His program with them has been temporarily suspended, and that we live in a new and different dispensation formerly kept secret. And not only that, but in proper sonship education and edification it also provides for the son’s basic, initial, orientation to his Heavenly Father’s business now at hand in this dispensation of grace.

V. Romans 12:1-16:20 THE FOURTH CORNERSTONE - Establishment in the doctrine of walking worthy of who we are now as justified, sanctified, members of God’s new creation in this new dispensation of grace.

VI. Romans 16:21-27 CONCLUSION - in which the apostle Paul underscores the design and purpose of this epistle.

- The Ultra-simplistic Breakdown of all that is contained in Romans 6, 7, & 8:
(slide #32)

- These 3 chapters teach us our basic understanding and appreciation of our godly sanctification, and you’ve basically got 4 major sections...

1) **Romans 6:1-13** - which teaches us the most basic and fundamental issue when it comes to beginning the doctrine of our sanctification: the doctrine of our being *“dead to sin”* and *“alive unto God.”*

2) **Romans 6:14 - 7:25** - which teaches us that the effectual working of our sanctified position “in Christ” requires that we be “*not under the law, but under grace.*”

3) **Romans 8:1-13** - which teaches us a detailed analysis of what it means to “*walk after the Spirit*” and not “*after the flesh*” as well as the details of what it means to God to be spiritual or carnal and the mechanical means to deal with sin, the flesh and carnality. It gives you a graphic, and almost line by line description of the actual way in which walking after the Spirit works, so that all your thoughts are consistent with that, the way in which you put it into practice is consistent with that, and the appreciation for this being the way in which the fruit of the Spirit is brought forth is understood properly as well.

4) **Romans 8:14-39** - which begins the appreciation of the capstone of our sanctification as it is Biblically understood, and that is that you are going to be able to live unto God as a *son*. It begins our sonship education in earnest.

- Those are your 4 major doctrinal issues, that when they are all put together in their totality give us the complete and effectual working of our sanctified position “in Christ” so we can actually start to LIVE unto God in the details of our lives.

- II Tim. 3:16-17—Note the pattern Paul gives—and note that he, himself follows that exact pattern in Romans 6, 7, & 8—in our godly edification into our sanctified position in Christ!

- Doctrine: Rom. 6:1-13

- Reproof and Correction: Rom. 6:14-7:25

- Instruction in Righteousness: Rom. 8:1-39

- Before we get into the details of (:1-13), we need to recognize some very important things about, what is one of the most important chapters in all the Bible.

- And as we approach it, we need to do, as we always do, we need to get a general outline to it—we need to get a general scope of what it is intended to do—and we need to have an appreciation for the way the information is going to be presented to us—because that will all have a bearing on setting the context for all that we will study in these verses.

- First of all, we need to recognize that when we get underway here in chapter 8, we have a shift in STYLE of writing. That is, the way the information is being present to us is not quite the same as it has been—really all the way from Romans 6:14 until the last verse of chapter 7.

- And one of the major and most noticeable differences between what we have been dealing with in chapter 7 and what we are going to deal with here in chapter 8 is that **we're no longer dealing with corrective doctrine!**

- In a sense, the corrective doctrine is over. (Yeah!)

- And now it's a matter of—in view of there being no more misunderstanding or erroneous thinking about the law—no more of that kind of stuff creeping in to our thinking—no more objections or misconceptions about it—... by the time you reach the period at the end of chapter 7:25 (“... *sin.*”), by that time the misunderstandings about the law and the misassumptions about it shouldn't rear their ugly heads any more.

- Now it's not that the law isn't going to be talked about any more, because it is—it gets mentioned in (:2, 3, 4, & 7) — but the issue is that it's not going to be described now in a way that you would have to come along and say, “Wow, I never realized that!”

- No. What's going to be said about it is going to be said now in view of all of the corrective doctrine having done its job so that you perceive the law properly—and it's only going to be mentioned now when it comes to fully understanding and appreciating the mechanics of living under grace.

- Because that's really what we've got here now—these first 13 verses of chapter 8 end the doctrine regarding our fundamental sanctified position “in Christ,” by picking up the concept that 6:14 declared when it said, “*For sin shall not have dominion over you: for ye are not under the law, but under grace.*” — and now (8:1) goes on from there to describe the mechanics of putting our position in Christ into practice under grace.

- So it's not really corrective doctrine that we're getting any longer—but that doesn't mean that similar kinds of format and similar kinds of presentation can't be utilized any longer, but since the nature of the doctrine has changed, it would only be natural to expect to find a slightly different style of presentation or format to be used, simply because the kind of doctrine is now different.

- And we need to just recognize that issue for now—we need to recognize that we’re getting different doctrine than we were getting in chapter 7—and we need to have that kind of doctrine (this different doctrine we get in chapter 8) to be in the forefront of our thinking and to be the thing that influences the way we look at all the words that make up this body of doctrine—(such as the words of logic, the English grammatical markings, the packets of information, and the components that go to make the whole thing up).

- You need to appreciate that, any time you’re going through a whole form of doctrine (like what we have here in Romans chapter 6:1-8:13), and you realize that that form of doctrine is composed of different **ways** of presenting the information because different things needed to be said in this entire form of doctrine—especially a section that was just corrective from its beginning to its end—since I know, therefore, that I’m ‘shifting gears’ so to speak, throughout the entire form of doctrine, the thing that influences me the most; from section to section, and from component to component within that form of doctrine, **is the STYLE of doctrine** that I’m dealing with.

- Not so much the nuances of format that may happen to be utilized.

- Because, my understanding is, that the kind of doctrine, itself, governs the way in which the English words of logic and grammar are going to be used.

- And that’s just good and proper communication in written form. (Especially when what’s being communicated isn’t just casual information, but, for example, when you’re reprimanding someone—or chewing them out, you may still use the same words (even the words of logic) as you did in casual conversation, but you’re going to frame them far differently than if you were just talking about the weather: your words are going to have some punch to them and some strength to them that they didn’t necessarily convey in casual conversation. You’re going to change your style.)

- And when we see that information takes on various **styles** throughout a form of doctrine—that is a big deal—because it makes it so that your mind comes along and acknowledges that the various components that make up a form of doctrine can be identified for what they are, and let the style always govern your viewpoint in regard to the sense & sequence of each component that there is to that form of doctrine.

- Well, the upshot of all that is that, since I know, therefore, that beginning in verse 1, here, of chapter 8—that the corrective doctrine in connection with the law is DONE now, and we’re going to now start dealing with putting our sanctified position in Christ into practice UNDER GRACE—I know, therefore, that what I’ve got here is information that pertains to **the mechanics of that**—and that is what is going to govern my thinking regarding the structure that it takes.

- So everything that is going to be said in these 13 verses, is going to be said in the context of presenting the kind of understanding I’m now ABLE to have regarding making my position in Christ a reality in the details of my life.

- I know it’s NOT going to take place by putting myself under the law; it’s only going to take place by putting myself under grace—now, what’s that all amount to?

- And you begin to learn that beginning in (:1).

- Notice in (:1) we have a “*therefore*” - this tells us that this body of information is supposed to connect with previous information.

- Let’s see some things about how that connection is supposed to be made.

- Romans 5:20-21

- Romans 6:1-14

- Once we’ve been reminded of just how what is said here in the first 13 verses of Romans 8 connects properly with what we’ve just been presented with in the doctrine of our godly sanctified position “in Christ” — we should be able to see a little more clearly that in this entire form of doctrine, we really are being given information in these 13 verses in a UNIQUE STYLE.

- And it’s in this unique style because of the nature of the information contained in it that we now need to fully operate upon.

- And you should get that idea (or at least I get that idea) from the phrases and the terminology that God has the apostle Paul utilize.

- Because, even though we’re not interested in any detail right now, if you just read through the passage, you should realize that by the time you get to (:5), (for instance), Paul has said enough in just those first 4 verses —————

— and by the information that he's set forth there—you're supposed to understand that God's providing you with the ability to have a particular MIND-SET now **that really is supposed to govern your whole life from this point on.**

- And you see that, for example, in vss. 6 & 7 when he says, "*For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: ...*"

- By the time you get to the effectual working of verses 5 and following, God is now describing the kind of MIND we're supposed to have.

- We're supposed to have a '**spiritual**' mind—and therefore be, as he said, "*spiritually minded.*" We're not supposed to have a 'carnal' mind.

- Now, all I'm after right now in talking about that is that the unique style of presentation that He's utilizing—(as He teaches us the issue of putting our position in Christ into practice **successfully** in the details of our lives)—the way He goes about and does that is to really utilize expressions and terminology that kind of gathers together everything that we've already been taught that is supposed to be operating in our mind—and all those misunderstandings and misassumptions and blockages and hindrances and everything caused by the improper viewpoint and improper thinking in connection with the law has now been displaced—all this proper understanding and appreciation that was originally set forth in the first 14 verses of the 6th chapter are now being put into place.

- **And you have to recognize that that's what is going on here!** (That's why I'm spending so much time on this issue of style—you have to be able to connect what is said in 8:1-13 with all that has been taught to you from 6:1-14, especially, and really 6:1-7:25!)

- And this information is now going to comprise our MIND—it's now going to comprise our THINKING.

- And, again, you've got to (it's absolutely imperative) that you've got to be able to look at this passage as an overall body of information or doctrine or instruction in righteousness that doesn't just happen in a vacuum—but it can only now be said in light of all that has gone on from 6:1-7:25 that now makes it possible to say what is being said here.

- And I'm intentionally teaching it to you the way that I am—or introducing it the way that I am—so that you realize this, and so that, (because of how hugely important this section of doctrine is to the rest of your life—to you being **successful** in putting your sanctified position in Christ into practice) — I'm introducing it to you this way so that you don't make it just an intellectual exercise; or just an amassing of a category of doctrine; or that it's not just a theological study; or theory, or anything along those lines—but that it's a living thing in you—it lives in you—it becomes you—it becomes your mind—the way you mind your life—it's a living reality in you that has a real, lasting, moment-by-moment effect upon every detail in your life!

- When I talked to you earlier about the corrective doctrine being over and everything—that's perfectly true—and the style of the teaching changes here now, and since corrective doctrine is designed to get rid of false information or erroneous information or information that's got some problems with it—when you're dealing with the kind of doctrine we've got here in the beginning of chapter 8, the issue now is not getting rid of something that shouldn't be there: it's now an issue of establishing something that **SHOULD** be there (in your mind/in your thinking)!

- And now it's an issue of establishing a particular kind of thinking, and putting it in its proper place—it's putting it in its place and allowing it to take up its residence there (so to speak), and make itself at home there, and occupy that place like it is designed to do.

- And all that is why it is important to understand something about the style of writing that does that—and to do that Paul is going to start using expressions and terminology that sometimes (in a sense) almost 'come out of the blue' - because he's never used them before.

- But the truth of the matter is, he **has** used them before, just not by these expressions!

- Because all the information that goes into the expressions he uses here and what all these expressions mean has already been given to us.

- Now it is a matter of taking that information and describing it for what it is when it's properly functioning in our mind—when it becomes out mind—when it becomes our thinking.

- And that's why we went over those first 14 verses of chapter 6.

- And you really have to have that in your mind as you approach chapter 8.

- Because in chapter 6, you have those first 10 verses, and then you get to that exhortation in verses 11-13 to put what you just learned in verses 1-10 into practice **in a very general way**:

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

- And the whole issue in those first 10 verses was the fact that you're taught all about your **new identity**—you're taught what is the new reality in connection with you now that you are justified unto eternal life—you're no longer alive to sin and dead unto God; you're *dead to sin and alive unto God!* (You've been sanctified!)

- And the issue first and foremost (i.e., before you can ever get to the details and the particular mechanics of how to do that) you first had to be confronted with the reality of your new identity being *baptized* into Christ—and most importantly, you have to **RECKON** it to be so—the issue is to first of all acknowledge the reality of: that's who you are, and you're going to operate on that from this point on!

- And that issue of WHO YOU ARE IN CHRIST (who God has made you to be now that you have been justified unto eternal life, and by being *baptized into Jesus Christ*) — that issue that you learned about, and that you have *reckoned* to be the reality of who you are—that is now picked up in chapter 8:1ff and what was given as general information concerning who God has made you to be, now gets detailed information and the analyzed mechanics to make it not just an acknowledged reality, but now it has to become a **WORKING** reality for you!

- And really, it couldn't become a fully working reality for you at the end of (:13) of chapter 6 because we had some improper information sitting in our minds with respect to the *law* and with respect to our *flesh* that got in the way of making that a working reality for us!

- And that improper information was always going to be fighting against that doctrine you learned in those first 10 verses of chapter 6—your flesh in connection with that law was going to fight against the reality of who you now are “in Christ” and it was going to make it so that you wouldn’t be able to successfully put your position in Christ into practice.

- But that’s all been dealt with—that’s all been displaced—and with that being displaced and disposed of, the issue is now for the reality of what those first 13 verses of Romans 6 (that we were taught about ourselves) to take up their proper position in our minds and to rule and reign in our minds: UNCHALLENGED!

- And it’s that very approach that you need to have in order to confront this phraseology and this terminology that you get now in chapter 8, in these first 13 verses—because it’s all terminology and phraseology about our position in Christ AS IT TAKES UP ITS LIVING RESIDENCE WITHIN OUR MINDS, and becomes the governor of our minds with respect to ourselves!

- And you need to understand that in order to understand and appreciate the full power of what’s going on in these first 13 verses.

- That’s why, when you get down to the conclusion in (:12-13), it says, *“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 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.”*

- And that conclusion is not just a ‘logical’ conclusion—no—that’s a conclusion of a confident understanding and appreciation of exactly how we LIVE our sanctified position in Christ in the details of our lives—(the living, working of it).

- And when (8:13) ends what it says, we know exactly what to do when a *lust of the flesh* confronts us. — And we confidently know exactly what to do with that—no if, ands, or buts!

- And the only way that is a reality is when our minds are “full” of what these first 13 verses are talking about—when all that has taken up its proper residence in our minds—when it occupies our minds without a shadow of a doubt of who we are “in Christ” and all that is now governing our thoughts and governing our response in all the details of our lives as they occur.

- Well, that's probably taking it a little farther than we needed to take it, but I just wanted to kind of go over the scope of the passage and draw your attention to this unique style of presenting the doctrine here so that you can get a sense of what it's designed to do in its effectual working.

- Because in a sense, this is the antithesis of what all the misunderstanding was regarding the law and our flesh and what it was doing in us until it got swept out of the way and removed by the effectual working of 6:15-7:25.

- And I know that going over all this issue of the style of the presentation of the information may seem tedious or non-productive—but it really is productive and it really is important.

- I know that you could just pretty much skip what we've been talking about for the last few Bible classes and just jump right in to the passage and start dealing with the outline and the summary statements and then the details of the doctrine—and you could do that and gain some measure of the benefits of the doctrine.

- But what I'm after is an appreciation for the way in which this concluding section to the fundamental form of doctrine for our sanctification—the way it's supposed to do its job—what it's designed to be doing!

- It's not academic information! It's information that forms THE LIFE OF YOUR MIND—is what it really comes down to.

- And that's NOT just a theoretical concept!!!

(Go s-l-o-w-l-y!)

- And that's why it's important to stop and take notice of the style of the passage—of the phrases and terms that Paul is going to utilize—because all the terminology he's going to be utilizing is terminology and phraseology that is descriptive of and manifestations of the reality of our sanctified position in Christ functionally living in our minds—and functionally taking up its residence in our minds—and becoming our governing thoughts about ourselves.

- And that should become increasingly apparent to you as we go down through all the details of the section—because the truth of the matter is, the very words, terms, and phrases God has Paul use actually generates in your thinking the defining/design of those terms.

- And it's those very words that are going to take up their residence in you—it's those words that will effectually work within you—and it's those exact words that will produce the functional life of your mind from now and forever more! That's how important this is!!!

- For example, by the time you get through the first 4 verses and come to what it said in verses 5 & 6 as you start dealing with the details of things—you get that expression “*For to be carnally minded*” and “*but to be spiritually minded*” — you can't go to a dictionary (Greek or otherwise), look up the expression “*carnally minded*” or “*spiritually minded*” — or even look up the individual words “*carnally*” and “*minded*” and “*spiritually*” — and on a dictionary basis, understand what that is!

- Because he's not talking about a theoretical concept—he's talking about the reality of what's supposed to be (at least “*spiritually minded*”) - he's talking about the reality of what's supposed to be THE issue in our thinking about ourselves properly.

- That's why (:5) starts off with “*For they that are after the flesh do mind the things of the flesh;*” — we're not supposed to be thinking about ourselves in connection with our *flesh*—we're not supposed to have a *mind* that is full of or occupied with *the things of the flesh*.

- Rather, we're supposed to have a *mind* that is occupied with *the things of the Spirit*.

- And the issue is, that we're in a position right now—through the effectual working of everything that has taken place up until this point, for *the things of the flesh* to have been removed, (so to speak), from our minds—(to be served an eviction notice, so to speak, and told to ‘get out!’) — you're going to be replaced now, not just with the theory of what chapter 6 taught us about ourselves and the reality of who we are in Christ—but now our minds are going to embrace those things—tell them to take up residence—and tell the to LIVE; and to be the former and shaper of our thoughts from now on!

- And for every thought that gets generated in our minds (from within), that it gets generated on the basis of this living, functional reality of who we are in Christ! And for every thought that enters our mind from without, that it has to get permission to continue on as a thought, based upon who we are in Christ!

- Well, I just wanted to go over this to underscore the measure of the effectual working of what we're being taught here—and what this is designed to do as we go down through it, and as it takes the issue of the knowledge of our sanctified position in Christ and makes it the LIVING reality in us that it was taught to us to be the positional reality of, back there in those first 13 verses of chapter 6.

- And hopefully this will help you realize why you get all this kind of phraseology and terminology—and allow you to see that all those terms are designed to take the knowledge that we've already learned about who we are 'position-in-Christ-wise' as being *dead to sin* and *alive unto God in righteousness*, and that we've *reckoned* to be the reality of who we are, and to make it so that it's at home within us, and it becomes the governor and the former and the shaper and discerner and the permit-er etc., that takes place in connection with our minds—it begins to live there—and have its designed influence there.

- Now, that all may make a measure of sense right now—but as you go down through the details of the passage, it will do even more than that as you get into those details.

- Because the truth of the matter is, that if all you had was the information that was given to you at the end of those first 13 verses of chapter 6, (even though you get all that corrective doctrine contained in 6:15-7:25) — the truth is that if you didn't know anything that is said to you in these 13 verses of chapter 8, you really wouldn't have a CONFIDENT understanding and appreciation for the issue of successfully putting your position in Christ into practice.

- You'd know how NOT to do it—and how it can't be done—but in a sense, you would say, "But how do I do it?"

- Because the truth is, that the effectual working of the information contained in Romans 6:1-13 is not designed to be able to have it so that that **MIGHTILY** lives within you!

- The only way that information can mightily and completely and victoriously and successfully live within you is that, an enemy had to first be conquered—and the enemy is the misunderstanding about the law—and that had to be conquered and displaced and gotten rid of and removed from the territory so that the truth of those first 13 verses of Romans 6 can now take up residence in the mind!

- Not just to be a “concept” that’s there in the mind—but to actually **be the LIFE of the mind!**

- And that’s what these first 13 verses of Romans 8 provides for. **They take that information of Romans 6:1-13, and they INSTALL it in the mind—and the mind becomes SPIRITUAL!**

- And in a similar way in which an installation of something provides for it to now work—in that similar way, that’s what is going on here.

- And having it installed properly is the issue— because when that installation happens you get it fully installed so that it can now fully function in your mind like God designed it to in order to produce the full, functional life it’s been designed to **give** you. (by grace through faith)

- Well, hopefully you have, by now, a pretty good handle on what I have called this ‘unique style’ of all the phraseology and terminology (many new terms) that gets presented to you in the first 13 verses of Romans chapter 8.

- And if you see that—if you see it’s really there, then the next thing we need to do is to begin looking at the structure or outline to these 13 verses.

- And when you look at the terminology, phraseology, and those English words of logic, do you see some places where there are some verses that are naturally grouped together that form a smaller section or component to the overall 13 verses?

- You have to remember that since we have only been given the doctrine of putting our sanctified life in Christ into practice under grace in a general way—a way that taught us of the POSITIONAL Reality of who God has made us to be “in Christ” — and then, before going on, we had to deal with all that improper thinking about the *law* and our *flesh*— ... in a sense, we still have a hanging question: “How do we get that abounding grace that justified us abounding even more in our sanctified life?—how do we get that abounding grace operating in us to restrain sin in our members and empower us to produce *fruit unto holiness*?”

- “How do we *walk in newness of life*?”

- “How does our position in Christ go from a positional reality to a **living reality**?”

- When you examine these 13 verses, I think there are a couple of things that immediately kind of jump out at you.

- First thing is that you notice that just in the first 4 verses you have a phrase that gets repeated word-for-word:

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

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

- So in order to begin answering those hanging questions about how we are to get grace abounding in our sanctified life and get that power of grace to operate in us in order to deal with sin in our members and to restrain it, and then to get us *walking in newness of life*—God makes a very easy-to-grasp **connection** between that and what we are confronted with in just the first 4 verses. (**walking**)

- And the further details (going from our general understanding and appreciation from 6:1-13) - the further details are now picked up and dealt with by that repeated exhortation of “*who walk not after the flesh, but after the Spirit.*”

- And my understanding is that contained within those 2 phrases is the more detailed understanding of being *instructed in righteousness*—that is, being instructed in the advanced details of how we are to **walk in newness of life**—and that advancement on that issue is to take the doctrine we were given in 6:1-13 and now we can begin talking about it as *walking after the Spirit*—and the information contained in verses 2, and 3, and the first half of verse 4 instructs us to now put that information in the proper place in our minds.

- Therefore, my understanding is that the first 4 verses of Romans 8 go together to make up one major component or unit of this section: Romans 8:1-4 forms one unit or one packet of information.

- Romans 8:1-4 is the information that is designed to effectually work within us to produce in our minds that we can ONLY put our sanctified position in Christ into effect (*under grace*) ONLY when we **walk after the Spirit**, and not *after the flesh*! (and that’s the **big thing** that has to now take up residence in you)

- Then as you look at the remainder of the passage, it's apparent from the way (:5) starts out that it begins a section or unit that is going to further explain and further amplify on what those first 4 verses set forth.

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.

- You get that “*For*” of further explanation/amplification; and you get a connection made by Paul picking up the phrase “*after the flesh*” and “*after the Spirit*” which was first set forth in those first 4 verses.

- Therefore since it is a further amplification of those first 4 verses, you would expect to find that contained in this unit or component would be the “meat” of the entire passage—or form the body of information that has the most detail and defined information of all the doctrine you’re going to be getting here in (:1-13).

- And my understanding is, that’s exactly what you do find.

- The way I understand it, the major body of information to this “*instruction in righteousness*” of the mechanics of how we are to live under the abounding power of grace and put our sanctified position in Christ into effect is found in verses 5-11.

- These 7 verses are one big package of information—because what they do is to take what the first 4 verses have declared, and provide for that to become a reality—a living reality with real mightiness to it, and these verses in particular make ‘walking after the Spirit’ the living reality in your life that it is supposed to be.

- So (:5-11) are a whole unit when it comes to producing the full reality that the first 4 verses declared you need to have: ‘walking after the Spirit and not after the flesh.’

- But if you’re a little skeptical of that—because if you’ve been reading this over and over and spending some time with it—you probably see that there could be another component to this.

- And what I mean by that is, when you read (:5-11), it should be apparent to you that there could be a division made in these 7 verses.

- Things seem to change a little in (:9-11).

- And there are a couple of things that ‘tip you off’ to that:

- One is just the subtle shift of style that occurs beginning at (:9) - because verses 9-11 read a little differently than verses 5-8.

- The other thing is the use of the ‘words of logic’ - notice in (:8) - “**So then**.....” - that “**So then**” acts as a kind of mini conclusion—and it is your ending of a first part of information to the main body of information that makes it so that you kind of ‘turn a corner’ (so to speak) in your thinking, and then bring the remaining matter to bear on your mind so that the reality of ‘walking after the Spirit’ becomes the reality in your life.

- And so you have (:5-8) working as a ‘part 1’ or ‘1st Part’ to the core doctrine—and then (:9-11) act as a ‘part 2’ or ‘2nd Part’ - and the effectual working of that 2nd Part makes that 1st Part happen.

- In other words its the information contained in (:9-11) that make ‘mindng the things of the Spirit and not mindng the things of the flesh’ actually happen in your life—(:9-11) make ‘mindng the things of the Spirit’ a **living reality** in your life—and when that happens, you **ARE** ‘walking after the Spirit.’

- And those 7 verses of :5—:11 are all designed to take what is in them and install properly into your mind the mightily living reality that “walking after the Spirit” is achieved **ONLY** by mindng the things of the Spirit, and not mindng the things of the flesh. (And it takes 2 components of information to do that).

- And finally, (and the easiest thing to pick out) is that (:12-13) form the conclusion of the matter. (:12) Begins with a “*Therefore*”.

- 12 *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

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.*

- But the conclusion of (:12-13) is designed to not simply conclude the matter because a conclusion needs to take place—but to conclude it in a way that you have the FULL CONVICTION and the FULL CONFIDENCE of what it says—so that you have the conviction of **knowing** without a shadow of a doubt how to functionally live in the details of your life unto God by putting your position in Christ into practice confidently, assuredly, no ifs ands or but!

(You confidently **know how to do it; when you are doing it; and when you are not doing it!**)

- And so powerful is that conclusion—(especially :13) — that (:13) will become the one verse that will act as the defining verse for a Christian to utilize for living functionally unto God—it is **the** verse you will use for dealing with personal sin in your life—it is the verse that you should be taken to in order to act upon it so as to know that you are functionally alive, that you are walking *after the Spirit*, that you are walking in *newness of life*, that you are *minding the things of the Spirit*—that you are “in fellowship” —

- In other words, it is Romans 8:13 and not I John 1:9 that you are to use to be assured of being “in fellowship” - or of being spiritual, and functionally alive!

- And what you’re left with at the end of (:13) is the fully realized, fully understood, fully appreciated, and fully operational confident certainty that ONLY GRACE (and not the law) has the power to restrain sin in my members and produce functional life unto God!

- So in view of that overall general outline of Romans 8:1-13—you should see that what you’ve got in the totality of these first 13 verses of chapter 8 is the installation of the truth concerning your position in Christ—not just being a part of your thinking as a positional theory (so to speak), but it gets installed in your mind as the reality that it is concerning who you really are, **life-wise**, “in Christ” - and so that it becomes **your mind**, and everything you’re going to do from this point on now, in your Christian life, is going to be governed by the mind of who you are “in Christ.”

IN SUMMARY:

- Everything that has taken place by the corrective doctrine regarding the law has now been uprooted and thrown out, so to speak.

- And it's like your mind has been swept clean, and you don't have any of that garbage hanging around any longer, and you can now do a clean install of the details concerning your position in Christ that you were taught back in those first 13 verses of Romans 6, and they can take up their sole residency in your mind as to what reality is when it comes to you *living unto God* and putting your sanctification into practice *under grace*.

- You're not going to have any of those nagging doubts or possible objections or wonderings and everything, coming up because of some screwy thinking regarding the law! (That's all been taken care of so that it won't bother you any longer.)

- And now that positional concept and reality becomes a functional concept and reality.

- Your whole thinking is going to be governed by it.

- And that's why the phraseology that's employed to get that job done is to be "*spiritually minded*" — because that's what you're going to become—that's what all this is providing for.

- Therefore, this passage has these 3 major sections to it—with the middle section (:5-11), which actually achieves, by what it says, the *spiritually minded* issue of *walking after the Spirit*.

- Verses 5-11 actually achieves that—that's what it's effectual working is designed to do.

- And it has these 2 components to it to accomplish that.

- (:5-8) makes sure you understand exactly what "*walking after the Spirit*" is comprised of, and what it's not comprised of.

- And then once you know what it is comprised of, (:9-11) comes along, and by what it says, it makes sure that you're able to confidently say, "I've got it! I'm doing it!"

- And with that, (:12-13) concludes the whole matter with the **convicting conclusion** that you're able to *live unto God* knowledgably, confidently, without a shadow of a doubt that you are doing it!

- And that's what all of the issues involved in your fundamental understanding and appreciation of your godly sanctification would have you to do—in fact, in light of the abounding of grace involved in your justification, now in your sanctification, that's what you want to be able to do—and the truth of the matter is, as far as being *dead unto sin and alive unto God*, that's what all the information in 8:1-13 is designed to bring you to.

- And then you cap off your sanctification with your sonship status and getting established in your sonship education and edification—so you can now take that sanctified position of being *alive unto God*, with the functional reality of *walking after the Spirit* and *living unto God*, and you can finish the renewing of your mind with the detailed knowledge of the godly thinking that God wants you to have—so that you're not just not fulfilling the lusts of the flesh, but you're fulfilling the will of God in the details of your life.

- At this point we should be able to now begin looking at the details of Romans 8:1-13—and especially the first 4 verses—and do it in view of all the prep work we have been doing over the past several Bible classes.

- And there are at least 3 major areas of prep work that we have done, and that you need to keep in mind and bring to bear on all the verses we are about to cover in these first 13 verses.

(1) All of the information contained in Romans 8:1-13 directly connects with the previous information you were given back in Romans 6:1-13.

- Of all the prep work we did, this is the most important thing of all to keep in mind—because every term and phrase Paul uses here, in some way, goes back to connect with that doctrine you were taught in Romans 6:1-13.

- There it was given as “*doctrine*” — here, after all the “*reproof*” and “*correction*” of 6:14-7:25 have done their job, we now pick up that doctrine of 6:1-13, and by it we are now “*instructed in righteousness*” in 8:1-13.

(2) The unique style of the way this body of information is presented is designed to take the doctrine you were given in

6:1-13 and install it properly into your mind so that it is no longer just a positional reality, but it now becomes a living reality. And the style in which it is set, with all the specific terminology and phraseology is designed to make this doctrine **mightily** live in you—so that it becomes the very life of your mind. (You become *spiritually minded*.)

- You're not getting any new doctrine here—what you're getting is the doctrine you were taught, and after all the corrective doctrine has done its job and cleaned out all the erroneous thinking about the law, these terms and phrases are going to take the doctrine you learned in 6:1-13 and install them in your mind.

(3) The final thing to bear in mind is what these first 4 verses are designed to do—as we noted in our basic outline of 8:1-13—and that is, because we were previously told that in order to get the abounding power of grace that justified us unto eternal life to now abound even more in our functional, sanctified life we are to *reckon* ourselves to be what God has made us to be “in Christ” —

- We are fully identified with our Redeemer and His Redemption by being *baptized into Jesus Christ*.

- And we are *dead indeed unto sin, but alive unto God through Jesus Christ our Lord*.

- And all this work of God sanctifying us unto functional life is put into practice by us now *walking in newness of life*.

- But the ‘hanging question’ is: “Just exactly how do we *walk in newness of life*? What is the mechanics of making it so that we can *Let not sin reign in our mortal body*; and so that we can *yield ourselves unto God and our members as instruments of righteousness* in order to produce *fruit unto holiness???*”

*** VERY IMPORTANT!***

(Read Romans 6:3-4, 11-13)

- Therefore, by giving us the proper positional doctrine that 6:1-13 gave us, and then by clearing out all the erroneous thinking one could have regarding putting your sanctified, functional life in Christ into practice (under the law) - what you're left with is that **there is only one way** in which you possibly can put your functional life into practice:

- And Rom. 8:1-4 is designed to make you understand and appreciate that the ONLY way your sanctified position in Christ is put into practice (the only way possible to *walk in newness of life*) is when you "walk after the Spirit" under grace; and not when you "walk after the flesh" under the law!

(Read Romans 8:1-4)

Romans 8:1

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

- "***There is therefore***"

- Notice that this whole section begins with a "*therefore*" and it ends in a "*therefore*" (:12).

- Also, note that the first 2 words of (:1) have been put in italics by the KJ translators—indicating that they are not in the Greek text, but have been supplied by the translators.

- The first thing to remember is that in the style of the excellency of older English—especially the English of the AV, when you have the word "*therefore*" being inserted into the verse as it is here (it is the 3rd word in) — it usually indicates that a very forceful issue is being dealt with.

- In other words, it's not just being used as a conclusion, but it is being very forcefully used—it makes you 'wake up' and take special notice of what is being said—because the force of what is being said, and the **impact** of what is being said is supposed to make a very powerful, long-lasting impression in your thinking.

- Also, we have what seems to be a rather odd use of "*therefore*" because it seems to be used at the beginning of a body of information. And if you just merely cracked your Bible open to Rom. 8:1, that's how it would seem—kind of out of place—but it's not out of place!

- This “*therefore*” is being used as a conclusion—it is conclusive—but in a sense it is only conclusive because of what has been going on before.

- It is the Greek Inferential Particle **α;ρα** = properly

translated

“*therefore*” = consequently, therefore, then, thus, so, etc.

- And this is a powerful English word of logic. And I say it that way because the power of this word *therefore* makes it so that you can’t merely open up your Bible to Romans 8:1 and expect to take what is written there as an isolated text! (“*Therefore*” won’t permit you to do that!)

- It makes you stop and realize that all that is contained in what these first 13 verses are saying, not only is said in light of what **has** been said and what has gone on before—but it makes you realize that in order to understand what is being said here properly, you MUST be able to connect this information with some previous information—and it’s not just the most recent preceding information in chapter 7, but it connects all the way back to where this body of information all began—which is all the way back to those first 13 verse of Romans chapter 6!

- In other words, this *therefore* acts as a kind of controller: that is, it controls how this is to be understood and appreciated—and it controls the information in such a way that you go back far enough, but also that you don’t make the mistake to go back too far! (i.e., that you don’t make the stupid mistake of taking this back to something that was said about your **justification!** Which is exactly what most Bible teachers do with this verse!)

- “*There is therefore*” is a phrase that is conclusive, but it draws upon everything we’ve gone through from 6:1-7:25—and it is therefore the issue of us ridding our minds of the tendency, based upon erroneous thoughts & misassumptions in connection with the law, to think that the law in some manner or form is necessary or needs to be used by us (or the appropriate thing to be used by us) when it comes to putting our position in Christ into practice.

- And when (:1) starts out in chapter 8, it’s designed to take the inability of the law to do what everybody thought it could do, that’s

obvious proof and clear understanding now that all you get is **CONDEMNATION** from that thing—and you **CANNOT** put your position in Christ into practice on the basis of it—it will **condemn** you as being **unable** to do that.

- And it asserts the reality of that in just a few words—and then it ties it immediately in with 6:14 (which was the conclusion of the first 13 verses of chapter 6) — in which the issue of our sanctified position in Christ was taught to us, was declared, and was stated that, in connection with being now *under grace*, with that sanctified position in Christ, *sin shall not have dominion over us*, and we will be able to **“live”** and put our sanctified position into practice!

- So what (8:1) is doing now is that it is taking all the corrective doctrine (and the effectual working of it) in connection with the misunderstanding and erroneous thinking in connection with the law that would want to have someone utilize it—and take the end result of all that corrective doctrine, (which is to show that the law is going to **condemn** you in your walk and your conduct and behavior as you try to put your sanctified position in Christ into practice underneath it, [and you won't succeed, and you'll fail, and sin will have dominion over you instead of NOT having dominion over you, and it will **condemn** you in connection with that]), and now it's going to present just the opposite—the **VICTORY**, and the **antithesis** of that—which is the declared, promised victory of 6:14—and then on the basis of that it launches into the **methodology or mechanics** of how that's going to be done: *“walking after the Spirit, not after the flesh.”*

- So the *“therefore”* at the beginning of (:1) **is the introduction of the conclusion that needs to be understood now**, based upon all the effectual working of the corrective doctrine regarding the law, **and tying it all back in now** to where things began back in 6:15 when the law had to be addressed and had to be corrected.

- So it's the *“therefore”* of the logical place to which all the corrective doctrine has now brought you, and it's the *“therefore”* of the logical understanding and appreciation you're supposed to have now when it comes to no longer trying to think about putting your position in Christ into practice by that law, but putting it into practice by the **ONLY** thing that would enable it **TO** be put into practice; and that's *under grace* and the operation of **it** in the details of our lives. (according to how it was presented to you in 6:1-13)

- That's why it does not say, "Therefore, there is now no condemnation ..." - but it says, "***There is therefore now no condemnation ...***"

- "*therefore*" is the 3rd word into the verse.

- And sometimes it's not all that critical, but if you think how it is that you would use the word *therefore* with its conclusive power and its conclusive impact, being the word of logic that it is, — if you wanted to FINALLY conclude something, and bring a complete form of doctrine to its end, (like when you get down to :12 "*Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*") then that word *therefore* takes its 1st position in the verse, and it is, then, completely conclusive—and it signals (so to speak) the END of that particular form of doctrine.

- But when you are still within the scope of a form of doctrine, and still within the sense and sequence of it, you will often find that there are a number of things (a number of components or segments) that may need to have a conclusion brought to them—and the force of that conclusion brought to bear on those components—and in those cases you could use a *wherefore* to do that job, but *wherefore* sometimes doesn't have the full impact that you want to have to indicate that you've come to a **climatic point** in the overall argument—and so ***therefore*** gets used.

- And usually when that's the case, you have a couple of words that lead into it, and then the *therefore* is stated to indicate that a kind of sub-total conclusion within the overall progress that's being made in the argument is now in view—and that's what's going on here.

- And those KJ translators, being not only skilled masters of Greek, but just as skilled and just as masterful with the English (with the English in its 'golden age' — in its being in a prime state of readiness for translation) — those KJ translators would naturally add the 2 words just before the word *therefore*— "*There is*" — and because they were HONEST translators, they put them in italics to let you know they have been added and are not found in the Greek!

- So if someone is tracking properly, and everything is effectually working within them—by the time they get to the end of 7:25, they're actually in a position where the logic of what is being said, in a sense, their mind is naturally pointed back to where the whole

corrective doctrine and the reproofs and everything concerning their previous thinking about the law all began, and in a sense, their mind is supposed to go back to 6:14 and you're supposed to be able to say to yourself, "Man, was I ever wrong—wow, how lousy could my thinking have been in connection with that law—obviously what it says there when it says, '*... sin shall not have dominion over you: for ye are not under the law, but under grace.*' - that's got to be right on target, therefore I've got to now understand the issue of being *under grace* and the methodology of putting my position in Christ into practice in connection with that!"

- And with that basic frame of mind—that kind of natural consequence of the effectual working of all the corrective doctrine being produced within the mind—(whether that's consciously thought out, or whether just the essence of that is there) — the issue is that, the natural expectation is that you are going to have a conclusion-type statement made now that concludes that corrective doctrine and says, "You see how wrong you were? Now let's get to the only way your position in Christ **can** be put into practice—let's get to the understanding where there is ***NO condemnation*** in connection with your conduct and behavior!"

- You put yourself under that law, *condemnation* is all you're going to get and sin is going to *have dominion over you*—but now "*There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*"

- That's the kind of impact that is expected there in (:1)— and that's the reason the *therefore* is in the position it is in, in (:1) — and that's why it takes those first 2 added words that the KJ translators rightly recognized had to be put in front of the word *therefore*!

- So (:1) starts you off with a summary-type conclusion that is designed to take all the information you have gone over so far in the doctrine of your sanctification, and now make a **big impact** as to the methodology of how you are supposed to be putting your sanctified position in Christ into practice.

- Heb. 8:1—Notice this same type of thing stated here—and the apostle isn't ending the epistle there! He's saying, Look, I just gave you a whole argument concerning the betterment of the Melchisedecian priesthood over the Levitical priesthood, and understanding Christ as your High Priest, the sum of which is this: (and now that allows you to go on and appreciate the establishment of the New Covenant, etc.) and that's a "***sum***"-mary type conclusion!

- Notice in 7:25 you have a conclusion stated that concludes all the reproofs and the corrective doctrine: “*So then*” — and then that is followed by 8:1 which has a “*There is therefore*” — and that is your conclusion that reaches back, not to just 6:15-7:25, but it takes you all the way back to include the first 13 verses of chapter 6.

Romans 8:1

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

“*now*” (nu/n) = another **very critical detail** that gives you the proper

context in which this entire section of information is to be taken—that is, the *now* tells you that we are talking about you as you now stand in your **SANCTIFIED position** in Christ—the *now* tells you that we are NOT talking about anything whatsoever to do with your justification!

- It’s not, “*now*” that you have been justified unto eternal life, you don’t have any condemnation—as if this is a verse that is to be one to teach us about our eternal security!

- THIS IS NOT A VERSE TO USE TO PROVE THE DOCTRINE OF ETERNAL SECURITY!!!

- The word “*now*” is commonly passed over as if it didn’t even exist—it is either read (or thought about) as if it said, “There is therefore no condemnation to them which are in Christ Jesus, ...” - and the idea is that it is said in a FUTURE sense—that is, there will be no condemnation in the future when we stand at the Judgment Seat of Christ (or GWT), we will not be condemned to the lake of fire!

- It’s a “*now*” that you are sanctified unto functional life!
 - It’s a “*now*” that you are baptized into Christ, and *now* that you understand and appreciate what that baptism means, and “*now*” that you appreciate that you cannot put your sanctified life into practice under that law.

- And it’s a “*now*” that you are *dead to sin* and *alive unto God under grace*: NOW that you are going to *walk in newness of life under grace* and not in *functional death under the law*— “*now*” what does all that mean? How do

- Well, to give you the ‘nut-shell’ encapsulation of that, it’s going to take 3 steps — (which follow the commas of verse 1) — and the first thing to do is to instruct you to appreciate that being *under grace* means that you are free from any of the condemnation that the law served up as a result of you trying to live unto God underneath it— that all ended (every time you tried it, no matter how hard you tried it) it ended in **functional death**: or **condemnation!**

- And the first thing you need to be ‘hit with’ (so to speak) - the first thing you need to be *instructed in righteousness* in (instruction that is now totally compatible with and totally consistent with God’s wisdom and His standards of acceptable **right-ness**) is that in view of all that we have been made to be by being identified with Christ through the baptism into Jesus Christ we got over and above our justification, when we walk consistent with who we are in Christ, “*There is therefore now no condemnation*” — whereas when we walked after the ability, the capacity, and the operation of our flesh under the law “There is therefore now nothing but condemnation!”

- And you first of all need to be instructed that in view of all we’ve just gone through with how putting your position in Christ into practice under the law—that only resulted in greater sin than ever before; in total, miserable failure; in becoming a wretched man in God’s sight; and in becoming **functionally dead** before God!

- And the only thing God can do in the case of a Christian who tries to live his sanctified life under the law is for God to come along and **CONDEMN** the sin, the failure, and the *wretch* that you are in His sight, and condemn it to a functional death status!

- So we have:

1 *There is therefore now no condemnation to them which are in Christ Jesus,*

- “no condemnation”

- “no” (ouvdei,j = made up of 3 words: ouvk [not] de, [even] eivj [one])

- “not even one” - a very, very powerful negative expression!

- It expresses in the most forceful way the absolute impossibility of a thing from ever happening!

- “***condemnation***” (kata,krima = the result of a judgment coming

- *Condemnation* is a legal judgment of guilt and an accompanying order for punishment; a damnatory sentence.

- *Condemn* comes from the “con” prefix = a bringing together of something (and serves as an intensifier)—plus the Latin ‘damno’ = to damage, hurt, — hence, to suffer loss and undergo a penalty.

- Therefore *condemnation* expresses an intensified pronouncement of adverse judgment — and most critical is the concept of the fact that anything that is regarded as *condemned* is that it is an expression of **disapproval** in the **strongest possible way!**

- Of words like blame, reprove, reproach, upbraid, or censure, or even judgment, *condemn* is the strongest and most severe of all like terms.

- And of all synonymous-type terms, *condemnation* is the word most generally used when a person’s conduct and behavior is called into question—in fact it is the appropriate term to use when you are specifically dealing with the issue of **sins** in the life of an individual.

- Now the common (and wrong) way in which this expression of *condemnation* in Rom. 8:1 is dealt with by the majority of Bible teachers, preachers, pastors, theologians, scholars, and commentary writers is to see the word *condemnation*—and because of their inability to think about words in the English language being able to be used in various ways—because their training in Greek has caused them to attempt to standardize words into one meaning—plus the all-to-common shallow understanding of the English language: the prevailing thought among the majority of Bible teachers is that this *condemnation* here is talking about our being condemned as a now justified Christian.

- In other words, they see “*condemnation*” and immediately assume that (:1) is (and can only be) talking about our justification or salvation, and that since we have become Christians, we WILL not be condemned when we are judged sometime in the future—or else as we now stand as Christians, we cannot ever be condemned to hell because this is telling us we are **eternally secure!** WRONG!!!

- Romans 8:1 is NOT a verse that is talking, (anywhere in it), about our eternal security! It is not addressing that issue, none of the terms in it are alluding to that issue, and it is not to even be thought of in terms of having anything whatsoever to do with the issue of eternal security!

- Eternal security is a true and sound Bible doctrine, but that has already been totally addressed and dealt with and fully proven in detail back in Romans chapter 5!

- Only dishonesty of heart and dishonesty of text would cause you to think eternal security is in view here at all!

- *Condemnation* is an appropriate term to talk about what you are as an unjustified person in God's sight—and not being *condemned* is an appropriate expression to use to talk about how we stand as justified believers in Christ with permanent, eternally secure *at-one-ment*!

Romans 5:16-18

*16 And not as it was by one that sinned, so is the gift: for the judgment was by one to **condemnation**, but the free gift is of many offences unto justification.*

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

*18 Therefore as by the offence of one judgment came upon all men to **condemnation**; even so by the righteousness of one the free gift came upon all men unto justification of life.*

- But *condemnation* is also an appropriate term to use to talk about you as a justified Christian with eternal security—but in view of your **sanctified life**, you have the very real possibility of undergoing a *condemnation* in regard to your functional life unto God!

- And the *condemnation* of Romans 5 and the *condemnation* of Romans 8 ARE NOT TALKING ABOUT THE SAME THING!

- And by paying attention to the context, you not only should know that the *condemnation* being spoken about in 8:1 isn't talking about anything whatsoever to do with our justification or eternal security, but by paying attention to the context, you should know exactly what the *condemnation* being spoken about here is—and you should know why the word *condemnation* is the most excellent term to use here and why it should be used this way.

- You should know that the *condemnation* being spoken about here in 8:1 is **the condemnation that the law served up** when you would foolishly try to put your sanctified life in Christ into practice underneath it!
 - And all that terminology from Romans 6:15-7:25 that talked about what your functional life became under the law told you that *under the law* you became functionally *dead*; you became *sinful* (full of sin); you became a *wretched man* in God's sight.
 - The *motions of sins worked in your members to bring forth fruit unto death*; the *law of your mind was brought into captivity to the law of sin and death*, and so forth and so on.
- Therefore *condemnation* is what happens to a justified Christian who tries to sanctify himself under the law.
 - In other words, there is *condemnation* in connection with justification (i.e., when a person rejects the gospel of Christ) and there is *condemnation* in connection with sanctification (when a person rejects grace and tries to sanctify himself under the law).
 - (And it follows precisely that term: *condemnation*):
 - It expresses **in the strongest term possible** God's intense **disapproval** of you trying to sanctify yourself underneath that law.
 - It expresses just what you are in God's sight under the law:
 - You are guilty **in your conduct and behavior**: instead of restraining sin in your life, you became full of it –full of sin (“*sinful*”)!
 - And there is a judgment or damnatory sentence rendered: your functional life now becomes **functional death** in God's sight!
 - Therefore, just as Paul said at the end of it all (7:24) - you are condemned under the law to a **body of functional death!**

- And my understanding is that when you get to the end of 7:25, even though the actual term “*condemnation*” hasn’t been used throughout all the corrective doctrine, you’ve been told things there that are supposed to have generated in your thinking that that’s exactly what you end up being *under the law*: **CONDEMNED!**

- And when you get to 8:1, you’re not supposed to be surprised or shocked or even taken back by this statement; in fact, you should have reached that understanding and appreciation already!

- Under the law system, all I ever end up getting is *condemnation* to my functional life—I end up getting functional death.

- But under that grace system—that grace that would have me understand and appreciate what my Redeemer did to not only redeem me justification-wise, but what He did to redeem me sanctification-wise—under grace “*There is therefore now no condemnation ...*”

- Why? Because *under grace* is the power to put my sanctified position in Christ into practice—and *under grace* I find the power to restrain sin in my life; to refuse to obey it—**and to not have sin be able to overpower that decision!**

- The *condemnation* Paul is talking about is the *condemnation* he just described back in Ch. 7 that comes from the law as the ‘yoke of bondage’ that it is—and as the manifestor of sin that it is—and as the *strength of sin* that it is.

- And when you put yourself under that law system, instead of being **commended** by God (blessed & spoken well of) as one that is living unto Him, the law will **condemn** you as one who is **not** living unto Him!

- And it will condemn you as one who still has sin *reigning* and having *dominion* over you!

- But here you’re not being told you are condemned to functional death; you’re being told you are NOT condemned—but you’re not condemned merely because you are “in Christ” - but because you are “in Christ” **AND** you are walking after the Spirit!

- And here is where you get into a big problem if you follow the scholars corrupted doctrine that comes from the corrupted Greek texts that they used to make up their so-called Bibles.

- We will address this in more detail a little later on, but if you take (:1) and end it like they do—to say, “Therefore there is now no condemnation for those who are in Christ Jesus.” (NASV) - then you’ve got to do one of two things with this verse (both of which are erroneous and dishonest to the context):

1) You’ve got to either say that the condemnation being spoken of here has to do with your justification, and it is a verse to teach that you are eternally secure in your justification because you won’t ever stand condemned because you are “in Christ Jesus.”

2) Or you’ve got to say that since I came to believe in Christ as my Savior, I am now “in Christ” and this says that I never stand condemned in God’s sight by anything I ever think, say or do—which winds up having you think that you just never sin in God’s sight and you’re sinlessly perfect—that you can’t ever be condemned in your sanctified life! (which you were just told is wrong!)

- And I’m bringing this out here because when you properly handle the term *condemnation* (and understand and appreciate it for being the description of what that law served up when you put yourself underneath it) - and when you honestly recognize that the final phrase of (:1) is not only Scripturally valid, but absolutely necessary to be said here (said as a qualifying statement of how it is [what the methodology is; what the mechanics are] that makes it so that “*There is therefore now no condemnation to them which are in Christ Jesus, [how?] who walk not after the flesh, but after the Spirit.*”

- In other words, you already know (from 6:15-7:25) that there **can** be; and there indeed is condemnation for a Christian in his sanctification—and that *condemnation* gets produced when you put yourself under that law and try to produce your own sanctification! (And it gets condemned to functional death!)

- That’s the result of putting yourself under that law system.

- But you also know by now that there is 1, and only 1 way to actually **do** what you were told you could do now that you have been fully identified with Christ your Redeemer when you were *baptized* into Him: you were told you can now “*walk in newness of life.*”

- And so (:1) of Ch. 8 is an encapsulation of God’s grace system for the sanctified, functional life of a Christian!

- So I say all that just to say that it is wholly **natural** and **expected** to hear in (:1) that the grace system has the power to make it so that where your sanctification is concerned, **UNDER GRACE**, “*There is therefore now no condemnation*”

- And the mechanical means that makes that happen is when we “*walk not after the flesh, but after the Spirit.*”

- If you get this properly installed in your thinking, you would never ever think of confessing anything; or asking God to fill you with the Holy Spirit; or anything along those lines!

- So we have:

1 There is therefore now no condemnation — and the rest of the first phrase says — ***to them which are in Christ Jesus***, ...

- And you should know exactly what that is describing—you should be able to go and put your finger on the exact verse that has already had you confront the **reality** of that issue:

- “*them which are in Christ Jesus*” describes the person who has been justified unto eternal life by grace through faith alone in Christ alone, without any works of any kind at any time—and who have at the exact moment of trusting Christ as your Savior, have been baptized into Jesus Christ.

- (Just as Rom. 6:3-4 told you):

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 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.

- “*them which are in Christ Jesus*” is the proper phraseology to describe your IDENTITY with Christ your Redeemer and the specific aspects of His redemption that went far beyond justifying you unto eternal life, but sanctified you unto functional life and saved you from an existence of functional death!

- And the power of that doctrine contained in 6:1-10 especially, was so designed to effectually work to make the reality of your identity with/in Christ a FULLY SETTLED matter in your mind beyond any shadow of a doubt.

- In a sense (and I don’t mean this in any way that is sacrilegious, so to speak) but the truth of the matter is, the degree to which a baptism produces an identification—and in this context the degree to which our baptism into Christ produces our identification with Christ is enough so that in God’s eyes we could be considered to be Christ ourselves!

- And I say it that way just to get the shocking extent and degree of this likeness across!

- We aren’t Christ, ourselves, in person—of course! We aren’t the 2nd member of the godhead—we aren’t the expressive member of the trinity—we aren’t the Word—but in view of what He came to do in functioning as a Redeemer and who put Himself in the place of the one’s needing to be redeemed, the resulting identification that comes out of that provides such closeness of identification that there’s really no distinguishing between the beneficiary of the redemption and the Redeemer Himself, as far as the redemption and the ramifications of it are concerned!

- That’s why you’ve got His Righteousness (you don’t have something that is similar to His Righteousness, you’ve got His actual Righteousness in justification); and that’s why you’ve got His eternal life (you don’t have something that is similar to it, you’ve got His actual eternal life); and now the same thing in connection with sanctification: He came out of dealing with sin and death in His own death, burial and resurrection with a sanctification in God’s eyes and in God’s sight and before God—and you don’t have one that’s similar to that or close to that or one that only resembles that, —No,— you have got that exact same one, exactly like His!

- And therefore that's why God can take all that previous information concerning the reality of your identity in/with Christ that was made possible when the Holy Spirit baptized you into Jesus Christ, and it can now be more **succinctly** (i.e., a clear, precise expression, but in few words) stated as: "*them which are in Christ Jesus*,"

- (That expression: "*in Christ*" should have some real punch in your thinking by now—it should have some real meaning, and some definable, describable components that aren't just 'pie-in-the-sky, by and by' theory!)

- Just a couple of small details at this point:

1) I'm not going to go over this issue, but I just direct your attention to the word "*which*" — and all I'm going to say is that in all the modern English translations, almost without exception, every Bible corrector will change this word to "who" — and this, again, shows their shallow understanding of the English language — and they unwittingly degrade your identity in Christ by doing so!

- They hate verses like Romans 8:26 ("*Spirit itself*") and Phil. 4:13 ("*I can do all things through Christ which strengtheneth me.*")

2) The other small (maybe not the right word) the other detail to bring to your attention is the switching of the positions of the words "*Jesus Christ*" to "*Christ Jesus*". (Cristo,j vlhsou/j)

- Though we today do not often place a person's title, rank, official name, or other designation of dignity, in any other position than immediately preceding his name, (e.g. Queen Elizabeth; President Bush; General Patton, etc.), such designations can be attached to the name in other ways.

- And though at the present time we do not commonly do it in English, (even though it certainly can be done), it is often a very common feature in other languages, including both Hebrew and Greek.

- But since we do not employ this feature very often, (at least not today), this makes it so that when we do come across it we might not readily appreciate why it is being done.

- The most common reason for attaching a person's title, rank, or other designation of dignity, to his name in an 'out of the ordinary' way is to make it stand out; to have attention drawn to it; to have it emphasized for some particular reason or purpose.

- And when it comes to God's use of "*Jesus Christ*" and "*Christ Jesus*," this is much the same reason.

- First of all, we need to appreciate the fact that *Jesus* was the name of our Lord in His humanity, here on this earth, and will be forever more associated with His humanity.

- (Jesus = Jehovah is salvation—a form of Joshua)

- And as far as His surname, He was always named in connection with where He was from: hence, "*Jesus of Nazareth*".

- "*Christ*" is not our Lord's name as much as it is His title, rank, or designation of His dignity.

- (Christ = the Lord's Anointed or The Messiah)

- The word "*Christ*" primarily comes from the Davidic Covenant, (i.e. from the doctrine of the mechanical means by which God would put His Jehovah-ness into effect).

- And as such "*Christ*" is a designation; something like a title—it designates the one who bears it as being the one spoken about in the Davidic Covenant.

- And, of course, this is who Jesus is, being "the Son of God"; being Adonai Jehovah enfleshed in the line of the seed of David as per the dictates of the Davidic Covenant.

- Hence, the designation "*Christ*" is first and foremost attached to Jesus' name to identify Him as being the one of whom the Davidic Covenant speaks.

- Wherefore Jesus is called "*Jesus the Christ*," or "*Jesus Christ*," with this particular combination of His name and designation being the most fundamental one, and conveying

the most fundamental information about Him.

- However, when this fundamental and usual combination of name and designation is reversed, (or also when the title/designation “*Christ*” is used all by itself), this is done in order to lay the emphasis upon the title/designation “*Christ*” for some particular reason.

- Hence it is usually done to bring the issue of Jesus’ “**Christ-ness**,” (so to speak), to the forefront in our minds, so that we do not just think about the word “*Christ*” as a designator that identifies the person of Jesus for who He is; but in order that we think about the things that are involved in ‘the doctrine of the Christ,’ so that we think about Jesus for what He did, or does, as He accomplishes the things that we need to be done as “the Christ.”

- So simply put, “*Jesus Christ*” is most commonly used when there is no reason in the context for specifically drawing our attention to anything more than the issue of Jesus in His person being “*the Christ*.”

- On the other hand, “*Christ Jesus*” is most commonly used when there is reason in the context for specifically drawing our attention to Jesus’ “Christ-ness,” so that the focus of our attention and thinking is upon the issue of His accomplishments as “the Christ.”

- And that’s exactly what’s going on here in Romans 8:1 and ff.

- Everything we are going to be operating on—and everything that is to be effectually working within us to produce the truth and the reality of our godly sanctification to now become the life of our mind—in order to put our sanctified position in Christ into practice — none of it is based upon who we are, and the power and capacity and dignity of our flesh—especially our flesh under the law system!

- No—we, (even in sanctification), could not produce functional life ourselves—we were (and we still are) in a predicament where we have to have someone do for us what we cannot do for ourselves, and not only that, but then to give it to us by grace through faith!

- And by shifting the positions of “*Jesus Christ*” to “*Christ Jesus*” it causes us to appreciate that within this context, there is special reason to, and special emphasis being put upon the “**Christ-ness**” of the Lord Jesus to have accomplished our new and powerful identity that we have “in Christ” through the Spirit baptizing us into Him and His death, burial, and resurrection—so that we fully recognize and properly understand and appreciate that the energy, power, and capacity for our functional life to function unto God is NOT because of our fleshly power, but because of His Jehovah-ness being put into effect for us—and we are full beneficiaries of His work!

- And now we have to have pumped up in our thinking that, being full beneficiaries of His Jehovah-ness and grace in regard to our sanctification and functional life isn’t just merely a retro-active, past, historical issue (even though that is true, and I recognize that), but that it has to now become a present, daily, moment-by-moment reality that goes right down to the smallest detail of our lives!

- So we have:

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

- And when God has the apostle Paul turn those two words around, (from *Jesus Christ* to *Christ Jesus*), it becomes a ‘not-to-be-missed’ marker of God’s grace to put His own Jehovah-ness into effect to do for us what we could not do for ourselves—it is a huge billboard on the pages of His word that calls on us to always be mindful of GRACE—the grace system, not that law system!

- Now we can tackle the final phrase of (:1):

1 ... who walk not after the flesh, but after the Spirit.

- These last 10 words of Romans 8:1 are the basis for a great deal of controversy within the ranks of Bible scholars, teachers, Bible correctors, pastors, professors, and commentary writers.

- And while I could stop here and go into the manuscript evidence, the early church fathers evidence, and the logical evidence—I believe it would be pointless to do so.

- In fact, the greatest evidence there is to solidly confirm these 10 words as valid, and the greatest evidence there is to firmly settle the issue without any shadow of a doubt is really what we’ve been dealing with all along: THE CONTEXTUAL EVIDENCE!

- One major reason we can limit ourselves to dealing with only the contextual evidence, is because we have that evidence right now, right in front of our eyes—all of the other evidence is out of our view and out of most of our frame of references—therefore no matter what it is, it would be weaker than the contextual evidence.

- By the way, I'm not saying that all that external evidence isn't important, because it is. In fact, all the evidence that comes from the manuscripts and all the evidence that comes from the early church fathers actually backs up the KJ!

- Because in the 'majority' of the texts, the last 10 words of Romans 8:1 are found there.

- The argument of those who oppose the last 10 words of Romans 8:1 can be boiled down to one major issue in their minds— "older is better" — that is, they would argue that the last 10 words of (:1) are missing from some (a very few) ancient manuscripts that seem to date back farther than the manuscripts used by the KJ translators.

- But since God never invested the accuracy of His word in older manuscripts, (and certainly not in the original autographs), then it would only be the expected thing to find that there would be few, if any, manuscripts laying around that date back to the original autographs, since they would be of no value as they got older and worn out, and as newer, faithful copies were made. (God is not an antique collector!)

- I realize that I stand in a very small minority of Bible teachers that believe that not only do the last 10 words of 8:1 belong there, but that they are absolutely necessary, needful, and natural to be stated there because of what the context is dealing with.

- And I'm not going to go back over all the contextual setting at this point because we have pretty well covered that in the course of study of the words of Romans 8:1 up to this point.

- Just a couple of things to remember:

- The biggest thing of all—the *condemnation* being spoken of in (:1) hasn't got anything to do with justification or the eternally secure nature of justification.

- Salvation from the debt & penalty of your sins; or justification unto eternal life hasn't been discussed for 48 verses!

- Romans chapter 6 & 7 deal with our godly sanctification and the erroneous thinking that you could ever put your sanctified life in Christ into practice under the Mosaic law.

- And for Paul (rather God through Paul) to suddenly jump back to something that isn't anywhere in sight in the previous context—and to something that isn't anywhere in sight in the following context—and to just kind of blurt out something to do with our being justified and eternally secure in it, long after that whole issue has been fully proven finally put to rest, makes 8:1 as it is dealt with by the majority of Bible teachers and writers so totally out of place that it really is absurdly stupid! (not to mention dishonest)

- The *condemnation* being spoken of in (:1) **is the condemnation served up by the law** when *sin by the commandment became exceeding sinful* and you wound up in the *wretched man* status—which is a condemned status of being **functionally dead** as a justified Christian who is trying to sanctify yourself under the law!

- The other thing to keep in mind is all that work (painful work) we did on those first 4 words: “*There is therefore now*” — because that phraseology will not permit you to go back to the issue of justification — but it does have you make sure you connect this passage with (especially) those first 13 verses of Romans 6!

- And Romans 6 & 7 have taught you that you can, indeed, be *condemned* as a Christian in God's sight—you can be functionally dead, even while at the exact same time you are still “in Christ” — and that is exactly what happens; that is **the carried-out sentence against you** (“*condemnation*”) when you foolishly put yourself under the law system to produce your own functional life, and reject God's J-ness and grace to provide it and then to give it to you!

- By sticking with the context, you will not only see that these 10 words aren't a problem, but you would naturally expect that something like, or exactly like what is said in those words to have to be said!

- By the way, notice that this controversy is not about words that were added by the translators or the copyists—notice that in your KJ Bible they are not in italics—in other words, they really do appear in the majority of manuscripts—and they are just left out of the minority of manuscripts — and I only say that because the issue isn't one of translation, the issue is one of, are they there at all??

- Most reference Bibles or study Bibles have a margin note or notation at the bottom of the page stating that the last 10 words of Rom. 8:1 are a **gloss** (tradesman term, meaning they were inserted between the lines of the text by some sneaky copyist)—or an **interpolation** (more tradesman terms, meaning the words were inserted directly into the text by that same sneaky copyist) - and the stupid KJ translators just missed it with their inferior, newer and worse manuscripts!

- My understanding is that the last 10 words of Romans 8:1 **are the very words of God**—I not only would naturally expect to find them there, but because of the **context** and because of being able to make the proper connections between this '*instruction in righteousness*' to the '*doctrine*' covered in chapter 6, these 10 words **are needed and absolutely critical and necessary!**

- So let's go on and deal with those 10 words.

- The final phrase of (:1) says:

1 ... who walk not after the flesh, but after the Spirit.

- The obvious thing to understand and appreciate here is the fact that we ARE to "**walk**" - but *NOT after the flesh, after the Spirit.*

- And the first most obvious thing to understand & appreciate about the "HOW" do we *live unto God*—the **mechanical means** and the **methodology** of putting our sanctified life in Christ into practice is that **we know that we are doing it when we walk after the Spirit!**

- And we must understand & appreciate that we **know** we are NOT functionally alive and we are NOT putting our sanctified position in Christ into practice when we are *walking after the flesh* under that law system!

- And you have to confront those two things—you have to think of being in or out of "fellowship" first and foremost **in those exact terms**; and God wants you thinking of **those exact words & phrases** so that

they become the defining expressions and terms and words and phrases that are supposed to effectually work within your inner man in order to properly take the doctrine contained in Romans 6:1-7:25 and make all effectually work to produce true, godly, and proper functional life unto God your Heavenly Father!

- Now we should easily be able to make the proper connection God wants us to make here because of the careful use of the term “walk” —because that very word was used back when we were first given the fundamental doctrine concerning our sanctification—for we were told in 6:4 that the end result of, and the designed purpose for our being fully identified with Christ, (by baptism), was to make it possible for us to “walk in newness of life.”

- That expression (though powerful enough) was simply a fundamental expression of describing the **kind** of life we were to be walking in as recipients of and beneficiaries of our godly sanctification.

- In other words, “*walking in newness of life*” doesn’t contain any information as to the actual mechanics or methodology of HOW to do it!

- (which isn’t wrong—you first of all have to get the concept in your thinking, then you can begin talking about mechanics)

- But now, based upon a great deal of *doctrine, reproof, and correction*, we can take all that doctrine and now in view of the correction, we can install the actual mechanics and methodology of how we go about “*walking in newness of life.*”

- And we do it when we walk after the Spirit, not *after the flesh*.

- Let’s first of all take up that term “walk” and make sure we have some appreciation for why that term is the most excellent to use here.

- “walk” (peripate,w) - First of all, as with other rather simple terms

and expressions found in the Bible, the tendency is to make simple terms not so simple when they are expounded on or taught—especially when you make a so-called ‘correction’ to the text—and you wind up making something that is supposed to be simple

- The verbal expression “*walk*” is used by God because it is the appropriate word to use to describe exactly what the issue is to be right now in your thinking!

- Your thinking is: putting your sanctified position in Christ into practice, properly.

- Well, when you do put your position in Christ into practice, you’re going to *walk*—you’re going to engage in an activity that is going to, therefore, have you **successfully MAKING PROGRESS** and **DOING something**. (That’s what *waking* does!)

- And the issue now is, you are going to successfully make progress and put your position in Christ into practice **ONLY ONE WAY**: by *walking after the Spirit*, not *after the flesh*.

- Notice that we have been using a term over and over again when we talk about properly living unto God in our sanctified, functional life: we have used that term “position” - ‘putting our position in Christ into practice’ — and that term “position” is such a good term to use because a **position** is a **STATIC STATUS**—(you’re **standing** in a position) — but when you begin to *walk*, you actually start taking the static position you were in, and putting it into progressive practice.

- So in the first 13 verses of Romans 6, you were taught about your sanctified “position” in Christ—(you’re *dead to sin*, you’re *alive unto God* in righteousness)— and you were given the basic exhortation in verses 11-13 regarding making the truth of that position that you were just taught about, the acknowledged reality that that’s exactly who you really are, now, living on this earth.

- You reckon yourself to be *dead indeed unto sin, but alive unto God* in righteousness, *through* and in our *Lord Jesus Christ* (:11) — and then you’re exhorted to “*Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin:etc., etc.* — — and you were told, therefore, that this position you have in Christ is not supposed to be a static thing; it’s not just an academic thing; it’s not a hypothetical, theoretical thing; it’s not just some theological concept or mere category of doctrine; it’s not a gimmick or anything along those lines—**that static position is designed by God to be put into practice**—and you’re exhorted to your need to put it into practice.

- And then, because when it comes to putting that static position into practice, you've got to be sure that your mind is completely cleared out of any erroneous ideas in connection with a wrong methodology for doing it (like the law), 6:14 makes the statement that it does to provoke that erroneous thinking—that erroneous thinking gets brought up—all that erroneous thinking gets corrected and dismissed—and you're now in the position at the end of Ch. 7 to return to the issue now of understanding and appreciating the methodology *under grace* by which you're going to take that static position and no longer just stand in it; but WALK in it—and therefore put it into practice in the details of your life.

- And since that's the issue, the appropriate terms are now used for taking the static position and putting it into practice: which is "walk."

- Because when you *walk*, you no longer stand in a position—you no longer just have a position and do nothing about it—you start taking the position you've got, and you start implementing it and taking it places! (And you start making an IMPACT with it wherever you're going!)

- Now, I could say even more about the issue of *walking*, but for right now that's enough—it's enough to just get this idea across of taking that static position and begin moving with it; implementing it; putting it into practice—because notice that this exact phrase gets repeated again at the end of (:4) - and God doesn't do that just for repetition's sake.

- The next time He says it, there is all the information contained in verses 2, 3, and the first half of 4 that comes to bear on this phrase the next time it gets mentioned, and that information gives greater depth of understanding of what it means to "*walk not after the flesh, but after the Spirit.*"

- So the issue now is, 'Let's walk.' — But the most important matter of all is, "How are you going to walk?"

- And based upon what you were just told when you went through the *correction* and *reproof* section of 6:15-7:25, there are only 2 possible alternatives for you to *live unto God* in righteousness and produce *fruit unto holiness*: 1) Do it yourself (and that can only be done under God's Law);

2) Do it by God putting His Jehovah-ness into effect and doing it for you (and that can only be done *under grace*).

- Those are the only 2 alternatives you have to “walk” or put your static position in Christ into effect.

- And that’s why you only get 2 phrases given to you of how to do it:

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

- “... *after the flesh*,” = again, the tendency is to see this phrase, (especially that word “*flesh*” [sarx]), and jump right into a sermon or word study, or categorical doctrine study of the *flesh* as being our fallen sinful nature, our natural man that came by way of being born physically “in Adam” — and all that is perfectly true, and I recognize that.

- But when you do that, you **subtly** move out of the context of Romans 8. And when you move out of the context, you’ve just made it impossible (even though it may be truth and correct doctrine) you make it impossible for God’s word to effectually work—and any time a Christian does that, even though he may know a lot of biblical things, and even though he may know a lot of biblical truth and doctrine, he is NOT a properly educated son, he is NOT properly edified, and he is NOT a “mature” believer!

- The truth of the matter is, here in Romans 8:1, “*after the flesh*” isn’t strictly speaking about the issue of our fallen nature of sin (even though that is perfectly true) - the truth is, that since we are being exhorted to put our sanctified position in Christ into practice; and since we’ve just been told that there are only 2 possible ways in which that could ever be accomplished and be acceptable in God’s sight; and since we were also just told that 1 of them is totally and completely **impossible** for us to do; and since the little word “**not**” is used in front of “*after the flesh*” — **then** in this context, “walking after the flesh” is the issue of trying to put your position in Christ into practice under the influence of the law!

- And you should understand/appreciate from all the corrective doctrine in 6:15-7:25 that trying to produce functional life under that law by means of your carnal flesh is what *walking after the flesh* means here!

- And the word “**not**” (“*who walk not after the flesh, ...*”) is the stated reality of what was just proven to you in the previous 35 verses— and if you don’t see that, or if that isn’t understood, then I suggest you go back and get those Bible classes and cover that material!

I There is therefore now (now in your sanctified, functional life) no condemnation (no being condemned under that law to functional death) to them which are in Christ Jesus (being fully identified with Christ our Redeemer putting His J-ness into effect in that 1st mandate of the Davidic Covenant, of which we are beneficiaries—and being in Christ Jesus is our static position we were told about back in ch. 6—the very position you have to have in order to be able to functionally live unto God), who walk (who put their static position in Christ into progressive practice) not after the flesh (not by getting under the law where the weakness of your flesh only produces functional death), but after the Spirit.

- Now for the only way you can put your position in Christ into practice:

“... *but after the Spirit.*”

- “*but*” (**avlla**,) = strong adversative conjunction.

- “*after the Spirit*” (Capital “S”) = Holy Spirit.

- Now this is one of those phrases and terms that I told you about; that, while we are getting nothing new as to new doctrine, we are going to have the doctrine we were previously taught now presented to us in new terms and new phrases. (and this is one of them)

- And this is for several reasons. Not the least of which is that it takes that doctrine we were taught and now it states it more succinctly (= a clear, precise expression, but in few words) - and it states it with the proper emphasis God wants it to have in your thinking from now on!

- And this is a great place to show you an example of how your Heavenly Father takes an issue or concept, develops it and generates it properly—and then states it succinctly so that you realize what is supposed to be emphasized in your thinking and what is supposed to be the big issue now as you move on to even further edification.

- It’s all a magnificently crafted form of doctrine! (it’s art!)

- And this phrase, “*after the Spirit*” isn’t supposed to be something that puzzles us, that causes us to scratch our head and say, “I wonder what that means???”

- In fact, we should be able to put our finger on exactly what that means based upon the effectual working of the doctrine we were taught in those first 10 verses of chapter 6!

- And this isn’t supposed to make us immediately jump to thinking about walking after the 3rd Person of the Godhead: The Holy Ghost—that’s not what this says—it doesn’t say, “after the Ghost” - it says, “*after the Spirit*” - that is, it isn’t directing us to the Person of the Holy Ghost, it is directing us to something the Holy Ghost has done—that’s why it says, “*Spirit*.”

- In other words, this isn’t the proper time or place or context to deal with some kind of an analysis of the Holy Spirit and all His works and **ministries** to us, in us, and through us!

- In fact, (:2) won’t allow that to happen—but if you isolate this verse—or if you just pluck it out of its context as a verse to stick into a string of verses in order to fill out a category of doctrine, then you’re sunk—you’re going to go off into the toolies and never get this effectually working in you!

- “*walking after the Spirit*” is the phrase that is supposed to take you right back to Romans 6:3-4.

- “*after the Spirit*” = walking after all that the Holy Spirit has made you to be in Christ—after all that He has made you to be when He baptized you into Jesus Christ and fully identified you with Christ your Redeemer! And you MUST keep it in that context!

- But someone might ask, “Why weren’t we told earlier that it was the Holy Ghost or the Holy Spirit that did that—that baptized us into Christ, until now?”

- And the answer is that, You were told!

- You were told that back in 6:3—the only member of the Godhead who can baptize you INTO another member of the Godhead is the Spirit of God! (YOU’RE TOLD IT BY DEFAULT!)

- A baptism into God cannot take place but by the Spirit of God.

- In fact, that's found in Israel's program!

- There are some things that you're expected to know already—and if you don't know them then you're expected to find out about them.

- (You learned that back in *the gospel of Christ*). If you didn't know what "*redemption*" was all about, were did you go to find out about it? (Israel's program).

- God doesn't have to waste time telling you something He's already written about.

- And it's the same thing the first time you encountered the word *baptism*—you had to understand what a *baptism* is TO GOD—and you automatically know that this can't be water because you're *baptized* into a member of the Godhead—so there's got to be a *baptism*, therefore, that is performed by God, Himself.

- And there's only one Personage who can *baptize* you into the Godhead, and that is God, Himself.

- And you've only got 2 members of the Godhead left (after Jesus Christ) who could do that—and the member of the Godhead who is in charge of sanctification is the Spirit of God.

- (That's why He's called the "*Holy Ghost*" or the "*Holy Spirit*" — He's a sanctifying Spirit, He's a sanctifying Ghost—He's in charge of sanctification.)

- So you know by default from back there in 6:3 and 4 that you're dealing with the Spirit of God—and then when He's brought up in 8:1 you're NOT surprised by it at all!

- And that's why 8:2 says, "*For the law of the Spirit of life in Christ Jesus ...*" — that is Romans chapter 6:3, 4, and 5!

- Therefore, "*walking after the Spirit*" is to be understood as walking consistent with who the Spirit of God has made you to be when He baptized you and fully identified you with the Redeemer and His Redemption: the Lord Jesus Christ—and you are to understand/appreciate that when you walk consistent with that you are "*walking after the Spirit*"! (You're under grace!)

- So we are given a knowable, definable, and identifiable element of how God expects us to put our sanctified position in Christ into practice under grace:
 - We are to **WALK AFTER THE SPIRIT!**
 - We are to take the position we now have in Christ because of the Holy Spirit's baptizing us into Jesus Christ; and *under grace*, where there is no condemnation of functional death as there was under the law, we who are in Christ Jesus are not condemned to functional death when we walk after all that the Spirit has made us to be in Christ, and not after the flesh under that law where we wound up always being condemned to functional death.
- And the terminology and phraseology that God wants you using, thinking, and operating upon are these exact words: "*walk after the Spirit!*"
 - "Walking after the Spirit" is **God's terms** for living a pleasing, acceptable, fruit-producing, holy, sanctified, functional life unto Him.
 - **Not:** being filled with the Spirit; being in fellowship; being spiritual; not being in some kind of a 'circle'; not post-salvation epistemological rehabilitation; not a divine dynasphere; not experiential sanctification; etc.
 - (I'm not saying that some of those expressions aren't right or Biblically true, for some of them are valid, true Biblical issues. But they are going to be taken out of their proper context, and their proper sense and sequence if you inject them at this point in your proper, godly sanctification and education.)
 - And most of the major problems Christians have with living their Christian lives unto God properly stems from just this kind of thing—not properly following how God—in God's wisdom, formed the doctrine and intended for it to be installed into your thinking! (sense & sequence!)
- Therefore Romans 8:1 gives us the 1st Major Mechanic or Method of how we are to properly put our sanctified position in Christ into practice— but now that major method needs to get a little more defined or details given to it so that we know beyond a shadow of a doubt what that phrase means, and why it **is** the acceptable method of living *under grace* in God's sight.
 - God now gives you the next 3 vs. to make sure you really do think in His terms—according to His wisdom on the matter!

- So now we get a further explanation and further amplification of what it means to “walk after the Spirit.”

Romans 8:2-4

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

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:

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

- First of all take note of the English words of logic that begin each of these 3 verses: “For” — “For” — “That”

- The way in which (:1) is stated really makes it so that you already know what that “For” in (:2) is doing.

- Because when you read (:1), you almost want to read it like this:

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

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

- The nature of what (:1) is saying lets you know, automatically, that the “For” that begins (:2) is an explanatory one.

- And then by the nature of what (:2) says, it lets you know, (just like (:1) did), that (:3) is going to go on and further amplify on what (:2) just said.

- Because at the end of (:2), you could also ask, (or to put it another way—it begs the question): **WHY?**

- So (:2) begins with a “For” that further **explains** (:1); and (:3) begins with a “For” that further **amplifies** (:2).

- And then (:4) begins with a “That” which is a purpose clause used to draw the whole packet of instruction in righteousness to its intended objective: that when we walk after the Spirit the +R of the law is fulfilled in us—we **are** walking in functional life!

- You need to always be sharpening your skills with respect to the use of these English words of logic.
 - For instance, a person doesn't just come along and grab any old word of logic that he wants to use.
 - The word of logic that he chooses is governed by what he has just done previous to its use.
 - Because the word of logic is now going to come along and introduce something that somehow is related to what has just been set forth; and the word of logic is going to, therefore, (by whatever word of logic it is), its going to declare the relationship between what is now going to be said with what has **just been said.**
 - And so it's really what has just been said that is going to determine which word of logic to use, to properly declare the relationship with the information that is now going to follow.
- And (:1) has made it clear that in view of what it is doing, there is a need, — (in view of the fact that everything being said is being tied back, once again, to chapter 6 and those first 13 verses), — there is a need, therefore, to say something that is like an encapsulation of all that doctrine back there concerning the reality of our position in Christ—because the issue now is setting forth the methodology for getting that position in Christ into practice.
- And so all of that has to be brought back in, and that's exactly what verses 2, 3, and 4 set before you—and (:5-8) expand upon and amplify upon, and (:9-11) assert, and (:12-13) conclude with.
- Therefore, (:1) sets forth the first mechanical means (**in the exact terms**) God wants, and God expects to be effectually working in you in order to put your sanctified position in Christ into practice: You are to “*walk after the Spirit*” - you are to walk consistent with all that the Holy Spirit has made you to be in Christ via His baptizing you into Christ — and when you do that you are not under the condemnation of functional death that the law served up when you would try to put your position in Christ into practice by putting yourself under the law system.
 - But that flat-out statement of (:1) ‘BEGS THE QUESTION,’ Why?? (Why is there no condemnation unto functional death when a Christian walks after the Spirit under grace, and not after the flesh under the law?)

- And the answer to why that is so is found in that section of *doctrine* we were given back in chapter 6 — and since it has been 35 verses since we were there, it is necessary, therefore, to encapsulate that *doctrine* of chapter 6 and the first 13 verses in the terminology that gets it from a static position status to an operational, walking status of making progress by putting our position into practice.

- So (:2) begins setting forth the reason for our being not condemned when we *walk after the Spirit* and *not after the flesh*.

2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

- “*the law of the Spirit of life in Christ Jesus*”

- This is not some kind of mysterious thing that now just gets sprung upon us—nor is this some kind of supernatural, salient, spectacular ministry of the Holy Spirit that we haven’t encountered up to this point—in fact, this isn’t anything new at all!

- The truth of the matter is, “*the law of the Spirit of life in Christ Jesus*” **IS** the first 13 verses of Romans chapter 6!

- That phrase, while it hasn’t been used before, is encapsulating doctrine that HAS been encountered before!

- And God has the apostle Paul put it in these exact terms because it not only can be properly spoken of in those terms, and not only because these are the appropriate terms to use when speaking about our being baptized and identified in this new position we have in Christ, but also because these are the terms that will effectually work in your inner man to produce the full measure of power and strength and capacity and energy and so forth that God wants that terminology to have in order to make the proper **impact** in your thinking and have you to gain the most benefit from.

- Let’s briefly look at its details:

- “*the law*” - this is a law in the exact sense in which Paul uses this term back in 7:21 (“*I find then a **law**, that, when I would do good, evil is present with me.*”) — it’s a law in the general sense of the term—such as a scientific law—it’s a bringing together of specific circumstances or conditions or elements that can be duplicated over and over again—it can be tested;

... and every time it is tested, it produces the exact same results.

- And once an experiment can be duplicated exactly every time, and tested over and over again—and if the outcome never varies, then you can call it a “*law*.”

- You can reproduce it 100 times, and you’re going to get the exact same result 100 times, without exception . (And that’s important: there is NO exception to the rule!)

- At that point it is no longer a rule or theorem or hypothesis, or theory—no—it can now be safely considered a **LAW**.

- And again, (and this is very important) nothing like this can be considered a law until it is found to be such only after a proof has been substantiated!

- And that’s exactly what Paul did in 6:1-13!

- “*the law of the Spirit* ” - this is taking and building upon what we were just told in (:1) - the *Spirit* here is just as it was to be taken there—it is all that the Spirit of God has done by that work of His in baptizing me into Jesus Christ, and this *law of the Spirit* is the law of all that the Spirit has made me to be in Christ.

- “*the law of the Spirit of life* ” - this is *life* in the sense of **functional life** that I now have in my sanctified position in Christ—it’s *the law of the Spirit of (functional) life!*

- “ in Christ Jesus ” - which is my stated position I have by the mechanical means of the Spirit’s baptism into Christ.

- And notice the position of “*Christ Jesus*” again, stressing His Jehovahhness being put into effect for me/you by that 1st mandate of the Davidic Covenant.

- And now we are, for the first time, to think of the static status of our position in Christ as we begin to put it into practice or “*walk after the Spirit*” as something that has undergone rigorous testing and stands approved and is to be considered as a **law** . And when you go back and re-examine those first 13 verses of Romans 6, you find out that’s exactly what you do have!

- Back in those 1st 13 vs. of Ch. 6 you were taught about what the Spirit of God did, and how He mechanically accomplished fully identifying you with your Redeemer by baptizing you into Jesus Christ.

- Then you were given the sound doctrine that made the 2 major issues God wanted produced in you in connection with that: you are dead to sin and alive unto God.

- And there were 10 steps or components that were given to you to make that a living reality in your thinking (without a shadow of a doubt).

- And then you were given information in the last 3 verses (:11-13) that caused you to realize that this isn't supposed to be just some retroactive, static position, but you were supposed to realize that your static status is designed to be put into practice—and it has built into it power and energy and capacity to restrain sin in your life, and to motivate you to do good, and to accomplish the production of *fruit unto holiness*—and it all got accomplished by grace through faith; not by the law through works!

- Therefore “*the law of the Spirit of life in Christ Jesus*” expresses succinctly what those first 13 vs. of chapter 6 taught us—it’s the title of God’s grace system, with all its power to control sin in our lives and produce functional life in us.

- And you’re to understand and appreciate that every time you put yourself under grace and live consistent with all that the Spirit of God has made you to be in Christ—every time, without exception, you are functionally alive unto God! ... it’s the law!

2 For the law of the Spirit of life in Christ Jesus **hath made me free** from the law of sin and death.

- “*made me free*” = freedom from just what (6:14) told you—free from the reigning dominion of sin (sin’s dominion) and the death (the functional death) it produces when you’re attempting to put your position in Christ into practice *under the law.*

- AND THIS IS SOMETHING THAT THE LAW COULD NEVER DO! (It could only hold it out as a hopeful prospect!)

- “*the law of sin and (functional) death.*”

- This refers to the Law of Moses and every time I try, and no matter how hard I try to put my position in Christ into practice under that law it always ends up with me under sin’s dominion and results in my functional death (my condemned status, even in Christ, but under the law)!

- So whereas “*the law of the Spirit of life in Christ Jesus*” refers to the first 13 vs. of Romans 6; “*the law of sin and death*” refers to the law system and all the erroneous thinking I had in connection with it; all of which was attacked, corrected and dismissed in Romans 6:14-7:25.

- And the issue of it being a “*law*” is just as it has been all along. Trying to put your sanctified position in Christ into practice under the Mosaic Law was put to the test by the apostle Paul; he failed every time he tried it, no matter how hard he tried it; it wound up producing even greater sin than ever before; and it finally ended in functional death.

- And it was tested, and the proof of it was clearly substantiated—therefore it is just as Paul said: it’s a law.

- I find then a law, that, when I would do good, evil is present with me ... bringing me into captivity to the law of sin which is in my members ... O wretched man that I am!

- Notice again the terminology that God expects you to be thinking and to be speaking and to be utilizing: “*walk after the Spirit*” not walking “*after the flesh*” “*the law of the Spirit of life in Christ Jesus*” vs. “*the law of sin and death.*”

- Those terms are appropriate because they take you back to actual verses in the Bible—they don’t call on you to recall some categorical doctrine or set of class notes that some man (pastor) just made up!

- This is God’s thinking put in God’s words and arranged by God in God’s sense and sequence in order to effectually work in a human spirit God, Himself created to receive those words!

- And at least at this point in our edification, better than saying, “Spirituality and carnality are mutually exclusive.” (a statement with a measure of ambiguity and possible confusion—because it was thought up by a man) - better to say it just as God says it

..... “*the law of the Spirit of life in Christ Jesus*” and “*the law of sin and death*” are mutually exclusive! (That’s saying it without any measure of ambiguity or possible confusion!)

- Or the grace system and the law system are mutually exclusive!

- So we are exhorted in (:1) to the fact that there is *no condemnation* (no being condemned to functional death as you are under the law) in our sanctified, functional life when we *walk after the Spirit* (after all that the Spirit of God has made you to be in Christ) - and why is that?

- (:2) Because *the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death*—that is:

- *The law of the Spirit of life in Christ Jesus* (everything that the Spirit of God has made me to be in Christ has made it so that when I walk consistent with who I really am in Christ, the absolute, certain, and proven law is that without exception, I am *dead to sin*, I am functionally *alive unto God*, I am not condemned to functional death as I am under the law of Moses.)

- And I am not condemned to functional death when I *walk after the Spirit* because I walk under *the law of the Spirit of (functional) life in Christ Jesus*, and **it** has *made me free* (mutually excluded) *from the law of sin and death* (which is the absolute, certain, and proven law that without exception, I am condemned to functional death whenever I try to sanctify myself by putting myself under God’s law that He gave to Moses)—and the proven reality of that is that without exception every time I try, no matter how hard I try to produce my own sanctified, functional life under it, I always wind up producing even greater sin than ever before, with the result being I am condemned to functional death in God’s sight. (That’s why it’s called *the law of sin and death*.)

- And with that said, (:2) now ‘begs the question,’ “Why?” Why does the law of the Spirit of life in Christ Jesus make me free from the law of sin and death? (which makes it so I’m not condemned but I have functional life)

- We’ve already been told it, but now we’re going to get an encapsulation of that doctrine to fully install it in our thinking just as God wants it installed.

Romans 8:3-4

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:*

- (And since :3 ends with a colon, it is only the 1st of 2 clauses that forms the entire sentence—so what is contained in :4 is supposed to go with :3 and the two thoughts or clauses are linked together).

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

- So (:3) tells us exactly why it is that *the law of the Spirit of life in Christ Jesus* frees us from *the law of sin and death*.

- And, just as we were taught back in chapter 6, the provision for all of our sanctification—(the provision for our sanctified position in Christ)—is all rooted in Christ as our Redeemer and the redemption He performed in our stead, as our substitute, and in our behalf.

- And especially that part of His redemption that had to do with sanctification.

- And by the accomplishment of what the Lord Jesus Christ did, **sin got condemned in your flesh** when you got your sanctified position in Christ. (it was accomplished by grace, not by the law!)

- Therefore, the very thing you were hoping the law was going to do for you—which, in your erroneous thinking, was making you think that you needed to put yourself underneath that law—you've GOT in your position in Christ by grace!

- You've got sin condemned in the flesh! And therefore, if you'll operate upon that, the *righteousness of the law* will be *fulfilled* in you!

- Let's look at (:3) a little closer and we'll see it's saying just that very thing:

- "*For (amplification of :2) what the law could not do,*"

- What the law (the law of Moses) could not do is the very thing you wanted it to, and the very thing you erroneously thought that it could do: the law could not condemn sin in the flesh—it could not put sin in your flesh to death—it could not squelch sin, reduce sin, prevent sin, restrain sin, etc. in your life—the law could not put sin to death and give you functional life! (make you dead to sin & alive unto God)

- By saying “*For what the law **could not do***” — in a sense, by saying it that way Paul is bringing back into your thinking everything he’s just gone over, corrective-doctrine-wise, with respect to the misunderstanding and misassumptions we would normally have and the natural tendency we have in connection with the law.

- And when you think about it as an encapsulation of all those things—the whole reason why you got all that corrective doctrine, was because when Paul came along back in 6:14 and said, “*For sin shall not have dominion over you: for ye are not under the law, but under grace.*” — you OBJECTED to all that because the summary of all your thinking about the law could be distilled down to, “If I put myself under the law, I can restrain sin; it will be condemned in my flesh, and it won’t be able to operate, and it won’t be able to have dominion over me!”

- But Paul came along and showed you the erroneousness of all that thinking, and that THE EXACT OPPOSITE would be true: all it could do is ...**make you dead to God & alive unto sin!**

- To put it as Paul did:

... *But sin, that it might appear sin, working (functional) death in me by that which is good (the law); that sin by the commandment might become exceeding sinful.*

Romans 7:13

- So the issue here is: the reason why *the law of the Spirit of life in Christ Jesus* makes you *free from the law of sin and death*—is because what that law could not do (make you free from sin and functional death; and condemn sin in the flesh and make you able to live unto God) — the reason why that is so is first of all:

- “*it was weak through the flesh*” (8:3) =

- “*it*” = (the law)

- “*was weak*” (avsqene,w = not strong, infirm, powerless, weak—see 6:19 [*infirmity your flesh*])

- “*through the flesh*” = your flesh is **weak** and incapable by nature to produce functional life!

(avsqe,neia) of

- And while nothing was inherently wrong with the law, it appealed to your flesh to provide the capacity to make it function; and your flesh, by nature, is too weak to ever produce FL under that law!

- So we have:

3 For what the law could not do (the law could not condemn sin in my flesh, it could not control sin in my life, it could not make me dead to sin and alive unto God—it could not make you *free from sin and death*), **in that it was weak through the flesh** (that law appealing to my flesh to provide the power, strength, and capacity to condemn [put to death] sin in my life made it so that the law was ‘hamstrung’ [= crippled; it hindered and frustrated the law’s usefulness and made it useless], and instead of sin getting condemned in my life under the law, sin got commended!)

- That’s the first reason why *the law of the Spirit of life in Christ Jesus* makes you *free from the law of sin and death*, and the second reason is what follows:

... God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:

- God provided for the capacity for the very thing you wanted to have happen under the law TO take place—God provided for sin to get condemned in the flesh—through the provision that was made by and through the Lord Jesus Christ to produce your sanctified position in Christ—and He did, actually produce it!

- When you got baptized into Jesus Christ, at that very moment, because you got fully identified with the Redeemer and His redemption, sin got condemned in your flesh by that baptism.

- “***God sending his own Son in the likeness of sinful flesh,***” = God the Father sent God the Son via the 1st mandate of the Davidic Covenant—He enfleshed Himself into the human race as a real human being (true humanity), capable of having sin ‘*laid on him*’ and function as our substitute/kinsman Redeemer.
(In other words, He was fully qualified to do it—to do the redeeming.)

- “... ***and for sin,***” = He did it—He not only was qualified to Redeem, but He actually did it—He took on sin and death, a power that up to that time had gone unchecked in the world, but *where sin abounded, grace did much more abound*.

- “... ***condemned sin in the flesh:***” = He was qualified to do it; He did it; and this is the result of what He did—a result that is the very one we’re after: having sin condemned in our flesh!

- And that's exactly what the Cross-work of the Lord Jesus Christ did—it *condemned* (it put to death) *sin in the flesh*.

- The redemption of Christ produced not only a dealing with sin as to its debt and penalty, but Christ's redemptive work on the cross provided for a dealing with the life of sin in the flesh—and in connection with His burial and resurrection He provided for sin in the flesh to be condemned (to be put to death) with regard to your sanctified life!

- And you should know exactly where to go in our fundamental doctrine for our godly sanctification and put your finger on the very verses that taught you that!

- (Romans 6:5-10)!!!

- And so, again, by the accomplishment of what the Lord Jesus Christ did, sin got condemned in your flesh when you got your sanctified position in Christ—therefore, the very thing you were hoping the law was going to do for you (which in your erroneous thinking, you thought could only be done under the law) is the very thing you've got in your position in Christ!

- In your sanctified position in Christ (which you got the very moment you were justified unto eternal life) you've got sin condemned in the flesh—and IF you will only operate upon that, you will have the result you were after in the first place—you'll have *the righteousness of the law fulfilled* in you!

- And you will be putting into practice your sanctified position in Christ, and you will be doing it by grace through faith, and you will be doing it in functional life with no condemnation of that functional death that the law served up!

- So the explanation of why is it that we are not condemned to functional death when we *walk after the Spirit* under grace and *not after the flesh* under the law is that *the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death*.

- And the amplification of why is it that *the Spirit of life in Christ Jesus has made us free from the law of sin and death* is because *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:*

- By the work of Jesus Christ, our Redeemer, He *condemned sin in the flesh* (sin couldn't operate in Him or even on His body as it lay in the tomb—His body never saw corruption)—and by the work of the Spirit of God baptizing us and fully identifying us in every way with our Redeemer and His redemption (with all that Christ accomplished in His death, burial and resurrection) - and **not** by our flesh trying to produce the condemnation of sin in our lives by our works under the law—we share the condemnation of sin in the flesh that He produced and when I walk consistent with what He produced, **sin is condemned in my flesh**, it is controlled and restrained, and it won't be able to operate when I *walk after the Spirit* (after all the Spirit of God has made me to be in Christ), and it won't be able to have dominion over me, just like 6:14 said!

- And that IS *the law of the Spirit of life in Christ Jesus* (amplified)!

- And then we have the 2nd clause of the whole thought concerning why it is that there is *now no condemnation* of functional death when we *walk after the Spirit* in (:4)

Romans 8:4

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

- And this is the objective of it all—just as in Justification we had to have the righteousness of God produced in us to have eternal life—and we couldn't produce it ourselves under the law—God, in His J-ness and grace had to produce it for us and then give it to us by His grace—and He did it in Justification by imputing it to us when we believed the gospel of Christ—so too in Sanctification we have to the righteousness of God produced in us (by His J-ness & grace) in order to have functional life—and *the righteousness of the law* is equal to the very righteousness of God Himself.

- Therefore there is *no condemnation* of functional death to us which are in Christ Jesus when we walk after all that the Spirit has made us to be in Christ because when we do, *the righteousness of the law is fulfilled in us!*

- And notice that by the time you get here to 8:4, you not only realize that you are not to ever to even attempt to keep the law and go under it; because you know that keeping the law was only a means to an end—it was the means to the self-production of the righteousness of God—and so it's important the way (:4) is worded, because it tells you that it's not the law that's fulfilled in you; it's *the righteousness of the law* that is fulfilled in you! (under grace!)

Romans 8:4

- “*That* (*i[na* = purpose clause, ‘in order that’) *the righteousness* (*dikai,wma*) *of the law might be* (not a *might* of maybe it will or maybe it won’t—but a *might of intent and purpose*—such as, ‘I did this so that this other thing might happen.’) *fulfilled* (*plhro,w* = to render full; to fill to the brim; to make full; to fill up; to full measure, nothing wanting) *in us, who walk not after the flesh, but after the Spirit.*”

- So the whole reason for you being baptized into Christ and because of that sin getting condemned in your flesh by your being identified with Him and His condemnation of sin in the flesh—the whole reason for that is so that *the righteousness of the law can be fulfilled in us*, not by walking after the flesh under the law, but by walking after the Spirit under grace.

- And the upshot of it is—that if we will *walk after the Spirit*, our position in Christ will get put into practice properly; sin will not have dominion over us (just like 6:14 said) because sin has been condemned (put to death) in my flesh by my position in Christ—and I won’t be giving sin any power (for if I put myself under that law, I’ll be giving sin functional life) - but *without the law, sin is dead*, just like Paul said (7:8)!

- So by the time you get here to the end of (:4), it is an unequivocal issue in your mind (no doubt; no misunderstanding) by the effectual working of all the corrective doctrine of 6:15-7:25 and this declaratory affirmation (so to speak) of the first 4 verses of chapter 8, that by the time you get to the end of (:4), the issue is, walking after Spirit is the ONLY way; and walking after the Spirit is exactly what I want to do; and it’s the **only** thing I want to do!

- So now, explain it to me so that I understand it completely and don’t misunderstand it!

- (And verses 5 and following go on to do that.)

- Now, before we go on to what verses 5-11 are going to teach us, is there any questions on anything we’ve covered in (:1-4)?

- (This **MUST** be clear in your thinking—the issue of condemnation in the context of sanctification [even to those who are “in Christ”] — the issue of **why** there is *no condemnation to them which are in Christ Jesus who walk after the Spirit and not after the flesh.*)???

- You understand what *walking after the Spirit* is?
- You understand/appreciate what *the law of the Spirit of life in Christ Jesus* is?
- You u/a what *the law of sin and death* is?
- You u/a how *sin got condemned in your flesh*?
- You u/a that when you *walk after the Spirit* the *righteousness of the law* is *fulfilled* in you?

- By the way, notice that the *righteousness of the law* is *fulfilled* in you when you *walk after the Spirit*—notice the term “**righteousness**” — that’s why I often say that you walk after the Spirit in righteousness or you put your position in Christ into practice in righteousness.

- Because the *righteousness of the law* is an exact equivalent to the righteousness of God.

- And in order to have perfect Justification, you have to have the righteousness of God—and it was imputed to you.

- But also in order to be **fit** to be utilized by God you not only have to have perfect Justification, but you also have to have perfect Sanctification.

- (see Colossians 1:9-12 [:12]) - they not only had perfect Justification, but perfect Sanctification!

- And in perfect Sanctification, you must also have the righteousness of God functionally working in you—you have to walk or put your position in Christ into practice, and when you do, it must be functional life in righteousness!

- And “*righteousness*” — as we noted way back in 7:14 when we were dealing with the word “*carnal*” in its most basic, radical-root form — *righteousness* in its radical-root form (though it does have a basic meaning of “right-ness”) when someone, (even today) uses that term in an expression like, “Man, that was righteous!” - they are using it in its radical-root concept.

- And the radical-root concept of righteous, when used of a thing being right to them, is used in the sense that it was “agreeable” to them—that’s what they’re expressing.

- And that is what *righteousness* is in its radical-root concept to God, Himself—when He calls something righteous, that's what it is to Him—it is **agreeable** to every aspect of His character and essence—no part of His essence is offended, and it has the status of complete **agreeability** to Him.

- And it's in that sense that *righteousness* is being used when (:4) says *that the righteousness of the law is fulfilled* in us when we *walk after the Spirit*.

- God's law that He handed down to Moses at Mt. Sinai was the verbal expression of His perfect norms and standards that are in complete agreement with His character and essence. And it's His perfect norms & standards put in such a way for a person to produce God's perfect standards by that person's own works.

- But the flesh, being the weak thing that it is, is totally unable to ever accomplish that!

- But under grace God has provided a way based upon His J-ness going into effect to produce it for us, and then giving it to us by His grace—that is, under the grace system, Christ performed the redemption to the full satisfaction of God, then the Spirit of God fully identified us with the Redeemer, and as full beneficiaries of His redemption, sanctification-wise, instead of *walking after the flesh under the law*, trying to produce sanctification-righteousness on our own (which is not only impossible, but nuts) — when we walk after who the Spirit of God has made us to be in Christ under grace, the very righteousness (or being completely compatible with and **agreeable** to God's righteous standards), the very +R of the law (which is to say, God's very righteousness, itself) is *fulfilled in us* when we *walk after the Spirit*.

- And notice it's *fulfilled*—(that is, while it does, indeed, get produced in us, that's not the way it's stated) — it says that *the righteousness of the law is fulfilled in us*—the idea being that under the grace system of walking consistent with who the Spirit of God has made us to be in Christ, our conduct, our behavior, our functional life is completely satisfactory with and compatible with the +R of the law that God accepts.

- And *fulfilled* is the most excellent word here because of a shade of meaning that *fulfill* has over other similar words like *observe* or *keep*.

- And that has to do with something being satisfactorily complied with—or with something that has met all of the requirements—and the words *observe* and *keep* are both terms used to express the issue of holding to legal requirements—but the shade of meaning that fulfill has is that (while it also embraces all that observe and keep do in connection with legal requirements), fulfill expresses the complete and total filling up of the intent of a thing, but as to its moral requirements as well.

- And that's what sanctification-type-righteousness produced under the grace system deals with: it deals with our conduct and behavior in functional life unto God—and it is functional life that God will accept because it is *the righteousness* of His law *fulfilled in us*. (The exact intended outcome of being under the law [functional life that equals the righteousness of God] by works—the exact intended outcome of that happens in us when we walk after the Spirit by faith through grace!)

- And *the righteousness of the law* being fulfilled in us, who walk after the Spirit under grace and *not after the flesh* under the law—validates our functional life as perfectly acceptable and agreeable with God, or Heavenly Father!
(a confidence builder!)

- Now, if that is understood and appreciated—that we are to put our sanctified position in Christ into effect when we *walk after the Spirit*—now, Paul, explain that to me so that I understand it completely, and don't misunderstand it! — and that's what vs. 5-11 go on and do.

- And this gets done in 2 Parts—and as we go through this section, you will see the need for having it given to us in 2 Parts.

- (:5-8) - Makes sure you understand and appreciate what “*walking after the Spirit*” is composed of, and what it's not composed of. And once you know what it is composed of;

- (:9-11) - comes along and by what it says, makes sure you are able to confidently say, “I've got it, I'm doing it!”

- We're going to see that *walking after the Spirit* is achieved by *minding the things of the Spirit*, and not by *minding the things of the flesh*.

- Notice, that this section of *instruction in righteousness* that properly installs into our thinking what it means to *walk after the Spirit*—how that walking *after the Spirit* is only achieved when we *mind the things of the Spirit* and not when we *mind the things of the flesh*—notice that in the first part of it (in verses 5-8) — that along with (:1-4) we get this term “after” used quite often.

- We get it 4x in (:1 & 4)

- We get it 2x in (:5)

- Then it gets shifted to being “*in*” *the flesh/Spirit* (:8, 9)

- And finally it gets returned to in the conclusion (:12-13) - 2x

- A total of 8x the word “*after*” is used in these 13 verses.

- And the bulk of them are in connection with “*walking*.”

- In the first 4 verses, when you've got the concept of *walking* coming up for the first time—the issue, of course, is that you've got that position that you were taught about back in chapter 6—and after that position was taught to you, and you've got the basic issue of the fact that the static position now needs to begin to be put into practice in the details of your life—and you've got the gist of what that involves (back in 6:12-13) - and then you were told in (6:14) that in connection with being *under grace* and *not under the law*, that success is exactly what you're going to have (sin's not going to have dominion over you), and your position in Christ will be able to be put into practice—and then that brought out all the objections and misunderstandings that needed to be uprooted and dismissed and jettisoned so that nothing would stand in the way of you actually living unto God under grace and putting your position in Christ into practice—but once that's all out of the way, then the issue now is to take that position and actually implement the success that has been described to you—that is yours *under grace*.

- And that's where *walking* comes into the picture. And it becomes the dominant term in these verses. Because the issue now is the methodology of putting our position in Christ into practice. And *walking* is the issue of taking a static position and making it dynamic and actually doing something with it—and going about, therefore, and having it become the issue in your life so that you actually live consistent with who you are status-wise and position-wise.

- Well, when it comes to “*walking*” there has to be, therefore, something going on in the mind that is actually propelling the walk.
- And when it talks about *walking after* something, that’s what you’re doing. The words that occur after the word *after*, are the words that describe the mechanical means by which the thinking process actually ends up producing the *walk*.
- And you’ve only got 2 alternatives: you’re either going to be *walking after the Spirit*, or you’re going to be *walking after the flesh*.
- And the issue is by now, you shouldn’t be walking after the flesh under the law, (and you know why and so forth), but the issue now is to be walking after the Spirit—and therefore all that pertains to having the things of the Spirit becoming your motivation, becoming the controlling and the governing of your thoughts so that you ARE putting your position in Christ into practice, and it is the issue of your *walk* (the actual details of your conduct and behavior in the details of your life) - that’s what now becomes the focus and the description of things throughout these first 13 verses of Romans 8.
- Therefore when you walk AFTER something its describing the methodology by which you are walking—it’s describing what it is that’s working within you to make it so that you’re walking the way in which you’re walking!
- And that’s what everything is coming down to now. It’s the issue of taking the doctrine of your position in Christ and not just having it be an academic exercise—not just having it be something that only describes a static status or position—not just having it as a nice, neat 2-dimensional chart—but actually having it be the issue that becomes the control and the governorship of the details of your life so that everything you think and say and do is based upon it.
- And that’s what happens whenever you’re walking after something. (Granted, there are more ways the word *after* can be used—but the issue right now is the issue of getting a position and a status put into motion—and getting it from the point of being a status/position into practice.)
- It’s not so much a *following after* at this point as much as it is an overcoming of inertia! (And getting it going).
- And that’s what all these “*afters*” in (:1, 4, & 5, especially) are doing!

- And I say all this because it's critical that, as you begin to understand your sanctified position in Christ properly, and as you then begin to put that position into practice—that you do it just as God has prescribed it to be done, and just as God describes it to be done.

- And that means to take what you have here and use this doctrine and no other, and use this phraseology and no other, and use this terminology and no other, **in this context** and no other!

- Because the truth of the matter is, careful attention to the doctrine, the terms and the phrases & the context God has written to us, in the order God has presented it to us, is the exact opposite of what most Christians do when they try to live the so-called “Christian way of life.”

-The truth is, for most Christians and most Bible teachers, these words aren't good enough. They make up their own words, their own phrases, and in most cases their own doctrine and the sequence of how it all gets done.

- And what you end up with is many competing “systems” of thoughts and ideas of how to function as a Christian.

- And you end up with terms that have meanings imposed on them that God's word and God's context in which He uses His words simply do not support.

- Such as, Well, now you have to be to erect the edification complex of the soul! (followed by a man-made system of how that's all done) - or Now you have to live inside the 'divine dynasphere'! (followed by a man-made system of how that's done— or Now you have to be 'Spirit-filled' (and that's done by a verse here and a verse there) - or What you have to do now is 'be occupied with Christ' (and more often than not, followed by little information as to how that's done).

- In fact, taking it straight out of our old “Simplified Glossary of Terms” — “Occupied with Christ = any stage of spiritual advancement in which the Believer is characterized by the aggressive pursuit of learning Bible Doctrine and loyalty to the norms and standards conveyed by that Doctrine.”

(But that's NOT what you're taught here!!!)

- You're told that in order to put your sanctification into practice, the first thing you're to understand is the doctrine that your sanctified life is rooted in your Redeemer and His redemption He provided at Calvary—then you're taught that you were fully identified with the Lord your Redeemer and all that He is by means of being baptized into Him—then you're taught that because of that, you are *dead to sin* and *alive unto God* (and you given the exact steps and information that makes that a living reality in you).

- Then you're told that you have to “*reckon*” that to be so, and that the static status or position you've been given by grace isn't supposed to just be static, but that it's supposed to be put into practice.

- And after the ‘lumber room’ of your mind is swept clean so that there is no furniture left in it (not even a speck of sawdust), then you're left with the begging question of “How do it do it?”

- And then when Romans 8:1 tells you for the first time that the way that gets done is by “*walking after the Spirit*” - and when that comes up for the first time in (:1) it does it in a context that harkens back to all that is contained in those first 13 verses of chapter 6.

- And the context is so powerful so as to make it so that the only thing that expression **can** mean is what 6:1-13 taught you—that you are to walk after all that the Spirit of God has made you to be, now that you have been baptized into Christ.

- And if you're honest with it you can't impose (like has been imposed on it) theological definitions that don't fit! Because that can only be done if you're going to ignore the context! (if you're going to do something in a systematic, categorical-type way in which you ignore context and gather concepts together and you concoct a doctrine!)

- But if you don't do that, this expression—as well as the expressions we are about to encounter in verses 5 and following—has meaning to it that comes right from its context.

- And so by the time you get to 8:1, since your mind has been swept clean, and since you've been told that you can't do anything by any works you could ever do, the truth of the matter is, by the time you get here, you WANT to know, “What am I suppose to be THINKING, therefore, to get my position in Christ into practice?” — and you want to now put something in there (in your mind): you want to know what that newness of spirit is supposed to be—and what is supposed to come back to your mind is that, since I was told in 6:14 that

... *sin shall not have dominion over me because I'm not under the law, but under grace.* So there must be something to being *under grace* that can do all this that I just found out the law can't do!

- And so you realize that *there is no condemnation* of being functionally dead when I *walk after the Spirit* and *not after the flesh*—and more than that, the very hope that I had under that law (that always got dashed), that hope of living unto God in righteousness gets realized *under grace* because *the righteousness of that law is fulfilled in me when I walk after the Spirit and not after the flesh.*

- And so when you hear that expression “*walk after the Spirit*” (you already know what *walking after the flesh* is, because you just got a demonstration of that in chapter 7) - so when you hear that expression “*walk after the Spirit,*” the only thing left for you is to take the knowledge of those first 13 verses of chapter 6 and realize that it's THAT information that has to be taken from a status-only or position-only concept—but it's the very means by which I *walk* and put that position into practice.

- And that's where the transition into verses 5 and following takes place—because now the question is “How is that done?” - and it's done by thinking in a particular way—it's done by thinking of, and being mindful of who the Spirit of God has made me to be in Christ.

- And that determines the steps I take, what I say, where I go, and how I **respond** to situations and circumstances when I end up in them, based upon my walk.

- And that's the issue. That's what *walking after the Spirit* is all about. And that's what the rest of these verses go on to confirm and solidify in your thinking—and give you the conviction you need to have at the end of it so that you have confidence when you're doing it—and you know, therefore, that you are living unto God in righteousness when you're doing it!

- And there's no theological concoction in connection with that. That's just letting the verses do what they're supposed to do. And the verses are telling you what to do with the information you've been previously taught! You don't have to go running all over the Bible to gather things together and pick seeds and all that kind of business—you just simply deal with the form of doctrine that you're dealing with here and now the issue is to take that information you were taught at the beginning of that form of doctrine and now make it the means by which you take the steps you take in the details of your life.

- And you intelligently take a step based upon the knowledge of who you are in Christ—or you intelligently avoid taking a particular step based upon the knowledge of who you are in Christ.

- And that's the whole issue of making the position of who you are in Christ to be **YOUR MINDFUL REALITY** that that's me! And I'm going to *walk* consistent with who I am.

- And the bottom line is that the issue of our “*walk*” in Romans 8 is the issue of our consistent response to who we are in Christ.

- And now as (:5) gets underway, we begin the 2nd major component to putting our sanctified position in Christ into practice: **WALKING AFTER THE SPIRIT IS ACHIEVED BY MINDING THE THINGS OF THE SPIRIT, AND NOT BY MINDING THE THINGS OF THE FLESH.**

- If you notice (and I'm sure you have), I have spent a huge amount of time with the issue of following the proper sense and sequence to this entire form of doctrine—beginning from 6:1 all the way to here.

- And, in fact, I've gone over it repeatedly and approached it from every angle I could—and it's been done to make sure that all of you have got this straight.

- And my trying to make sure all of you get it has come at the expense of some in the assembly having to put up with a great amount of repetition just so all you at least had the chance to get this properly taught to you so that it gets installed properly in your human spirit.

- But there comes a point when you just can't say any more about it and you have to move on—and that's the case now. I've done all I can do to make sure you all come along at the same pace and at the same time –with no one left behind. And if you do get left behind, it's not because I tried—it's simply because you weren't here over a prolonged period of time.

- So now we're moving on.

- We now come to the end of (:4) where we are told the specific methodology or mechanic of how we are to properly put our static, sanctified position in Christ into practice—and the way that gets done is by us **walking after the Spirit**—walking after all that the Spirit of God has made us to be in Christ when He fully identified us with Christ by baptizing us into Him.

- And as you get to the end of (:4) - if you were reading along line by line with a 3x5 card covering up the verses that follow so that you didn't know what was coming up—if you hadn't read on, and you didn't have a frame of reference for what was coming up in (:5) — what might you expect Paul would have to begin to deal with in view of what he said in the first 4 verses?

- (This little exercise will test you to see if your understanding of verses 1-4 is as complete as it needs to be.)

- Because the truth is, you ought to recognize that, “I need to be told something at this point.” The doctrine of my sanctification couldn't end here—because I'd still be left hanging in a particular way.

- And the general issue that you should recognize that you now need to be told is, ok, I know that I'm supposed to put my position in Christ into practice by *walking after the Spirit*, but now that I've been told that, just exactly **how do I do that?**

- And that's what you should be thinking.

- The expression, whether it's *walk after the flesh* or *walk after the Spirit*, in and of themselves, they give you the general concept of what's going on.

- But there's a natural need to make sure you've got that clear—that there's no ambiguity in your mind about that. Because we're talking about doing the very thing that the first 4 verses describe—we're talking about taking the position in Christ that we have, free from the law of sin and death (functional death under that law) and making it a practical reality in the details of our lives.

- And it's all going to take place on the basis of **HOW WE THINK!**

- Therefore, we can't leave to chance any possible misunderstanding regarding what it is that is supposed to be in our minds.

- We've been told twice already that the issue is that we need *newness of spirit*—we need something new in our mind—and therefore we're told now WHAT we need in our mind as we walk: we're going to be *walking after the Spirit* in view of who He's made us to be in Christ—but we need to have a clear definition of exactly what that is so that there's no misunderstanding of it or so that there's no haziness to it whatsoever, and we need to have clear statements made concerning the fact that it will effectually do exactly what we're

being told it's designed to do. — That we will, therefore, **not** end up in the exact same boat we were in by trying to put our position in Christ into practice *under the law*, but we'll have NONE of that—and we'll have, therefore, the things that are consistent with what our position in Christ is being *dead to sin* and *alive unto God*.

- And verses 5-8 do that!

- The first thing (:5) does is to come along and give you a clear definition of what you are doing when you are either *walking after the flesh* or *walking after the Spirit*.

- And you know it has to do with your **mind**—with the way you think—and the issue now is to tell you and make sure you clearly understand and appreciate just exactly what it is that you are MIND-ING, whether you're *walking after the flesh* or *walking after the Spirit*.

- And, of course, the one you're concerned with is *walking after the Spirit*.

- So by the time you get to the end of (:5), you know, therefore, what *walking after the Spirit* is, definition-wise.

- And then (:6) and (:7) and (:8) with its "*So then*" sub-total type conclusion; you're given to understand that the very things you possess when you're *walking after the Spirit* and *minding the things of the Spirit* are the EXACT OPPOSITE of what you have if you are *walking after the flesh* and trying to put your position in Christ into practice under that law.

- And therefore you're not going to be possessing anything that is inconsistent with your position in Christ—you're going to be possessing the things that are right in line with your position in Christ.

- So that by the time you get to the end of (:8) you know and understand and appreciate that it's by me *walking after the Spirit* which is achieved by *minding the things of the Spirit*, and that means that it's when I'm *in the Spirit* that I'm going to be able to please God—no doubt about it whatsoever!

- And then (:9, 10, & 11) come along to add a final **punch** to that and take you back (so to speak) to the details of your position in Christ and more or less come along and say, When you're *in the Spirit*, and therefore *minding the things of the Spirit*, the very practice you were exhorted to possess back there in 6:12-13, with your *members* yielded as *instruments of righteousness unto God*—that's exactly what you get—and the Spirit, Himself produces it!

- Your body *is dead because of sin*; but He's life because of *righteousness*.

- And God has designed it so that the very Spirit *that raised up Jesus from the dead dwells in you*, and He will also *quicken your mortal body by his Spirit that dwelleth in you*—and your mortal body, therefore, will be functionally alive unto God and those members of your body will be instruments of righteousness unto God.

- Therefore your position in Christ **will** be put into practice successfully and in totality!

- And THAT'S what you needed to know.

- And that's what you needed to know beyond a shadow of a doubt—and that's what you needed to have **full** confidence **would** take place, and that it **does** take place when you **do** *walk after the Spirit*, and *not after the flesh*.

- You see, at the end of (:4) you're put in a position of NEED, (a particular need), and you need to know exactly what *walking after the Spirit* means; you need to know that it does not duplicate in any manner or form what walking after the flesh does under that law; that, therefore, you will please God; and that every aspect of your position in Christ that you were told about back in chapter 6 will be activated by the Spirit of God doing it.

- And that's what you've got in this 2nd major component of the mechanical means or methodology of how you are to put your position in Christ into practice.

- And it builds, one component upon another—to a final **punch** that drives the living reality of this home so that you won't ever be shaken in your thinking that you're really living unto God in righteousness—that you're really functionally alive unto God, and producing fruit in the details of your life unto a quality of holiness that God eternally wants around Him!

- And each one of these packets of doctrine or *instruction in righteousness* has its own impact to make in your inner man, and each one opens up the way for another packet to make another important impact in your thinking so that by the time you get to the end of it, it has produced an unshakable understanding and appreciation that functional life is what you do have under grace.

- So since, at the end of (:4), we're left in a position of needing to have *walking after the Spirit* explained to us so that we understand what it is and what it is not, and how it is achieved successfully—(:5) therefore begins just as we would expect an explanation to begin:

Romans 8:5

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.

- “*For*” = a for of further explanation.

- And notice we have (:5) broken down into 2 clauses—(divided by that semicolon where we are to pause long enough so that the first clause makes the proper impact upon us, and that we gain the full benefits of that information before moving on to the 2nd clause.)

- “*For they that are after the flesh do mind the things of the flesh;*”

- We know, because of the context we have been careful to pay attention to all along, we know exactly what that phrase “*after the flesh*” is talking about.

- It's talking about you *walking after the flesh* as you did under the law—with all of its failures and even greater sin than ever before, and with its resulting in your functional death in God's sight. (Do you see that?)

- Now, while I realize that we have 2 clauses, and we're supposed to fully grasp the first before we continue on to the second—but because of the kind of unique feature of the style or construction of this verse, I want to kind of look at, or address both clauses together (at least for the moment).

- And the style-feature or construction-feature that I'm after here is that the word “*mind*” - while it is used in the first clause, it is also intended or understood by the reader that it is to be used in the second clause, too, even though the actual word, “*mind*,” doesn't appear in the second clause—and the construction makes that just naturally happen in your thinking.

- And by saying it the way God says it in (:5), what it does is to draw all the attention to the main issue at hand in what it means to *walk after the Spirit* or *walk after the flesh*—the issue of *mind*.

- And the issue of what you “*mind*” or what you are mindful of is the issue of **how you think**—what is now going to be operating in your thinking—and what has to be operating in your thinking or in your human spirit (which is where the thinking is done) - what has to be operating there is something new, something about **grace** operating there and not the law which would make you *mind the things of the flesh*.

- And notice that word “*things*” - *they that are after the flesh do mind the things of the flesh*; — and the *things* here are the things of the law and your fleshly performance under it, and not the things of grace and your responding by faith to it—this verse presents the system or methodology of works vs. the system or methodology of grace!

- Because the truth of the matter is, this first clause of (:5) is telling you that you are not supposed to have a mind that is occupied with the flesh—because *mind the things of the flesh* is what a person does when they are *walking after the flesh* underneath the law!

- And you are *walking after the flesh* when you try to sanctify yourself by getting underneath the law and trying to put your position in Christ into effect by your own works under that law!

- (We’ll get to the “*things*” of the *Spirit* in the 2nd clause.)

- For now, I just want to focus on the issue that in both clauses the main thing being told to you now is that the critical issue of walking or putting your position in Christ into practice (or not) is the issue of what you think!

- And that’s the critical issue in functional life—or being “in fellowship” - it’s not an issue of anything you confess or don’t confess—it’s not an issue of being filled with the Spirit or not being filled with the Spirit—and it’s not the issue of grieving or quenching the Spirit or not—it’s the issue of how you think, of what you are mindful of! (And there are only 2 options: *mind the things of the flesh* or *mind the things of the Spirit*!)

- So since both clauses of (:5) make the big issue we’re suppose to have effectually working in us as it pertains to just how we are *to walk after the Spirit* or *walk after the flesh*—and the way that all gets accomplished is by what you are mind—let’s look at that issue of what we are doing when we “*mind*” something—what does that mean, and why is that the most excellent term to use to describe the accomplishment of *walking after the Spirit/flesh*?

- “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.”
- “*mind*” (Pres. Act. Ind. **frone,w** = to think; to have in mind; to attend or pay attention to; to have a mind set; to be minded or mindful)
- And in (:6) we have “*minded*” - “*For to be carnally minded is death; but to be spiritually minded is life and peace.*”
 - “*minded*” (Nom. Sing. Neut. **fro,nhma** = from the root [phron], meaning, to think—plus the [ma] suffix—hence, the result of thinking; the bend, tendency or inclination of the mind; hence to have a mind-set)
- So you can see that these are very similar words.
- And this is one great example of a place in the Bible where theologians attempt to circumvent these words and come up with what they think is better terminology or phrases to describe what is going on here—mostly because they think that words like *mind* and *minded* are too simplistic or too vague.
- But, as always, the exact opposite is the truth—*mind* and *minded* are the most excellent terms to use—and that’s because of a shade of meaning that they carry that other terms don’t necessarily carry.
- For example, when it came to the way we used to describe being *mindful* of who we are in Christ—we came up with the phrase: “occupied with Christ” - and we gave it a whole different meaning than anything God ever had in mind (no pun intended)!!!!
- When you are *mind*ing something you are engaging the will or volition in order to follow the bend or inclination of the mind. That is, the will or volition follows or obeys the dominate interest of the mind. If it is the flesh, then it will follow the law with the result that functional death follows; if it is the Spirit, then functional life and peace follows.
- The idea of being *mindful* is to have your mind full of your identity in Christ and have that operating in all of your thinking; or having your mind full of your own fleshly capacity to try and produce your own functional life under the law.

- Therefore, to put it simply—**to mind signifies the never-to-be-forgotten attention to a thing with the intent to heed to a particular course of action.** (see chart)

- But here is where the excellency of the terms “*mind*” and “*mind*ed” make it so that all other words fall short of being effectual to work properly in our inner man:

- While other terms are indeed similar—like occupied, attend to, regard, heed, notice, and so forth—only the word *mind* keeps you centered and focused upon what is supposed to be effectually working in your inner man that is in keeping with the context, and all that God wants working in you at this point.

- Notice that what we have here in (:5) [*mind*] is the exact same term we use in a noun form to describe where all our thinking is done—it’s done in our *mind*.

- But what we have here is the verbal expression of what that noun does—we either *mind the things of the flesh* or we *mind the things of the Spirit*.

- And by using the same word to verbalize what the noun signifies, it constantly and consistently draws our attention to what we **think** as the big issue.

- And, yes, when you’re *mind*ing the things of the flesh/Spirit, you are, indeed occupied with it—but it is possible to be occupied with something and at the same time, not be actually practicing it.

- For example, it is possible to be working at a machine making wigs, but at the same time you can be occupied with a girl you just met—or with a baseball game—or with a sick child, or some other issue.

- But when you *mind* something, we use that term in a sense that we normally wouldn’t use occupied or some other term.

- And that’s because we use *mind*ing when we not only want to talk about what is going on in our thinking, but also it is used when we want to express what is in our thinking AND what we are actually doing—in fact, the OED defines *mind* in this context as to practice diligently (and quotes Rom.8:5)!

- But the beauty and excellency of using the same term in verbal form for having something in our thinking AND putting what we are thinking into actual practice; and the noun word being the place in us where the thinking takes place is that:

- when we talk about our mind—or the mind as the whole rational faculty in us—(and some then go overboard with charts and diagrams of how thoughts go through the lobes of the brain—and parse out all that—and then that gets us in to psychology and brain science and a whole bunch of stuff that we have no business getting into)—the beauty of talking about our mind as *mind*ing something is that it always takes us to the issue of our **thinking mind**.

- And while you can talk about the mind in a whole bunch of ways and doing a whole bunch of things—but the common root reality or radical root concept of the mind is that it is the mind where rests **all the POWER OF JUDGMENT!**

- And that's the critical issue in the mind: it is the place where all judgments are made—and THAT is in perfect keeping with how what you are *mind*ing is put into practice!

- And being *mindful* of what your sanctified position in Christ is in connection with where you are supposed to be making critical judgments as to your walk, your conduct and your behavior as it pertains to your functional life in Christ as it gets put into practice **IN THE DETAILS** of your life!

- So we have:

5 *For they that are after the flesh do mind the things of the flesh;*

- And now you're supposed to pause and have that make the impact it is supposed to make on your inner man.

- And the big issue is that the way in which *walking* is to be understood, and the way that gets accomplished properly is by what you **mind**—by *mind*ing the things of the flesh/Spirit.

- It's what you **think** to the point of putting what you're thinking into practice in the details of your life—details that require you to make proper judgments in connection with your position in Christ—**judgments of a thought or word or deed being either consistent with or inconsistent with your sanctified position in Christ!**

- Remember that when you are dealing with every one of these terms and phrases in all of these 13 verses of chapter 8—every one of them is governed and controlled by the context of all that has gone on before it—they are all governed and controlled by this major contextual issue of sanctification and how we are supposed to be putting our sanctified position in Christ into practice—either by our own works producing sanctification-type righteousness that will then make it so the fruit of our conduct and behavior will be agreeable to and acceptable to God; producing our own functional life; and the only way that can be done is by going underneath the law to do it—OR by God’s Jehovah-ness producing a sanctification-type righteousness that will make it so that the fruit of our conduct and behavior will be agreeable and acceptable to Him; producing functional life for us; and the only way that can be done is by going under His system of grace: and that means Someone had to stand in for you, to be your substitute, to Redeem you in a sanctification sense—and that’s what Christ did as your Redeemer in the redemption He performed for you—and now God can then give you functional life when you respond to it properly—and that proper response is faith—belief in the sanctification work of Christ on the Cross, belief in the sanctification work of Christ in His burial, and belief in the sanctification work of Christ in His resurrection—as well as belief in the work of the Spirit of God (being in charge of sanctification) to have fully identified you with all that sanctification work of Christ when the Spirit of God baptized you into Jesus Christ—and that means to believe or reckon yourself to be in all reality what you really are in Christ: reckoning yourself to be dead to sin and alive unto God—and now in order to get all that put into practice so that you are now progressively making progress successfully in living unto God in righteousness with full, acceptable, agreeable functional life in His sight, (to successfully begin making progress in your functional life), you do it by walking after all that the Spirit of God has made you to be in Christ, you walk after the Spirit under grace, not after the flesh under the law.

- And the way you do that (the way you walk after the Spirit) is first of all by what you “mind” - that is, what is going on in your thinking, the way you think.

- And when you would try to sanctify yourself under the law, you are walking after the flesh—and the way that’s done is by minding or being mindful of the things of the flesh = and that’s what a person does when he’s under the law; he’s mindful of all the law’s hopeful prospect of restraining sin and motivation to do good by the energy and capacity and function of his flesh. And there’s a whole bunch of things under the law that he has to mind and be mindful of—but there’s two (2) issues involved: what he’s thinking and how that affects his members (his body), because you’ve got to get fruit unto

holiness going or being produced, not just in your thinking, but through your members as well—which is why you were told what you were back in 6:12 & 13!

- And even though your intentions and your sincerity and the strength and power of your desire is to think and live in righteousness with sin restrained in your life, and then produce fruit unto holiness that is acceptable and agreeable to God—the fatal flaw in it all is that your flesh is so inherently weak and functionally dead by nature that when the law comes along and demands and appeals to it for its energy and strength and capacity to be put into effect, the result is your flesh is always making the law weak and it ends in sin and functional death—and it does it every time—so much so that it is considered a law itself—it will end in functional death every time you try it, no matter how hard you try it—sin will always exceed your desire and power.

- But under grace, sin is condemned in my flesh—under grace the righteousness of the law is fulfilled in me—my hope isn't dashed, it's confirmed beyond any shadow of a doubt when I *walk after the Spirit*—when I walk consistent to and respond consistently with who the Spirit of God has made me to be in Christ.

- And since there are these two (2) issues involved: the way I think and the way I live and function in my body (all the details of my life)—the first of these has to be the way I think, and that's what gets addressed first!

- Therefore, to properly and successfully put my sanctified position in Christ into practice first of all means I have to have something operating in my mind; my mind has to be full of something other than that law and my flesh; my mind has to be mindful of the things of the Spirit.

- Hence: *“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.”* (:5)

- And we should have paused long enough and said enough about the first clause of (:5) so that we've gotten the full benefit of it, and so that it has made the proper impact on us that it is supposed to make.

- *“For they that are after the flesh do mind the things of the flesh;”*

- Now we have that final clause of (:5) that we are also supposed to pause and gain the benefits from and its effectual working:

- *“... but they that are after the Spirit the things of the Spirit.”*

- “*but*” (adversative conjunction **de**.) - indicating that this second clause is **directly opposite** to or adverse to the first.
- “*they that are after the Spirit*” = “*they*” in both cases are believers, justified, saved believers in Christ— “*after the Spirit*” = just as it was with “*they that are after the flesh*” is in perfect keeping with the context of **walking after the flesh** and **walking after the Spirit** from the first 4 verses, “*after the Spirit*” describes those who are **walking after the Spirit** (walking after and consistent with all that the Spirit of God has made you to be in Christ.)
- And because of the excellency of older English style or construction that I brought up before—I want you to take special notice of it again here.
- The excellency of older English style and sentence construction make is to that in this verse you, the reader, just naturally do in your mind what you’re supposed to do—in a way it kind of forces you to do—and that is that because of the way this sentence is constructed you almost naturally understand and appreciate that the word “*mind*” (even though it is not used in the 2nd Clause), you u/a that it is intended to be in your thinking when you read that 2nd Clause—and that just naturally happens in your thinking—and by doing that it forces the main issue at hand to be uppermost in your thinking!
- So you naturally know that when that phrase is stated: “*but they that are after the Spirit* (followed by the last 5 words) *the things of the Spirit*” - you know full well that what it is after is: “*but they that are after the Spirit* (**do mind**) *the things of the Spirit.*”
 - And it’s not a mistake, it’s not a weakness of older English, it’s not sloppy, or anything along those line—because it is a technique of older English style (even used today) that takes into consideration a very important issue in English grammar, which is the issue of PROSODY = a system or structure of meter and cadence that impacts upon your ear and your thinking in order to highlight an issue and imbed it in your memory.
 - And just as in music, there is sometimes a place where a note is purposefully left out (such as a musical pause, called a rest), & makes an impact on the ear as much as a note/chord,

... so, too in English grammar, a place where a word can be purposefully left out can make the meter or cadence of the passage draw attention to something said earlier—and by doing it that way it forces YOU to provide the word instead of the writer—and in that way, makes that left out word become the big issue in your thinking—it’s really a beautiful thing!

- So we have: “... *but they that are (walking) after the Spirit (do mind) the things of the Spirit.*”
- And this is exactly Paul’s one-sentence, condensed definition of how walking after the Spirit is achieved—it’s achieved by what is going on in your **thinking**; it’s achieved when you are not trying to put your position in Christ into practice under God’s law, but it is achieved when you are thinking in accordance with and in keeping with God’s **grace system**—it’s achieved when you are **minding the things of the Spirit!**
- And you should know exactly what the “things of the Spirit” are in this context!
- Beware! This is a passage that is taken way out of anything that the context has to do with—it is a very abused and misused verse in most of the Christian world today!!!
- Because when you don’t pay attention to the context and allow that to govern the way words and phrases are used, you open yourself up to any spin that any spin-doctor-preacher-pastor-teacher wants to put on it—usually whatever will serve him best and his interests best and his own personal pet doctrines!
- Such as minding the things of the Spirit is that idea of following the Spirit like a divining rod! (which is where a lot of goofy things come in like tongues [ecstatic speech], and “movings” of the Spirit, and sensitive to the Spirit’s leading....
- But the context won’t let you do that—it won’t allow that to happen!
- And just as with the word *flesh*, and what it means in this particular context to be *minding the things of the flesh*—so, too do you have to bear in mind that “*the things of the Spirit*” isn’t just talking about any old thing of the Spirit!

- For example, *mind*ing the things of the Spirit isn't saying that you have to mind **all** the things of the Spirit—not in this context—such as in Genesis 1, for example:

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (Genesis 1:1-2)

- Well, that's a "*thing of the Spirit*" - but that's not what is supposed to be making it so that when we *mind* it we are *walking after the Spirit* so that we get our position in Christ put into practice!!!

- And there's a whole bunch of things that can be considered the "*things of the Spirit*" - many of which have nothing to do with our position in Christ being put into practice properly!

- But there are some "*things of the Spirit*" that you do know about that particularly have to do with your sanctified position in Christ!

- And it's those specific *things of the Spirit* that are now to flood and be the life of your mind—your thinking.

- And there are more than just a few.

- And you can go back and find them all throughout the first 13 verses of chapter 6, especially.

- And it's those things you were told about back there in Romans 6:1-13 that you now know were the work of the Spirit of God as the agent of sanctification!

- And when you combine that specific doctrine with all the *reproof* and *corrective doctrine* from 6:15-7:25, you've got something—in fact, a lot of things of the Spirit in which you can set your mind—can fill your mind—that you can be mindful of— so that when you are mindful of those things, a breaking of the inertia of your static position begins to happen, and movement and progress begins to take place; and take place successfully—with sin restrained & fruit unto holi. produced!

- So once again, the first thing (or first part) of what you are to understand and appreciate as to what it means to “*walk after the Spirit*” and how that gets accomplished—is that you are walking after the Spirit when you are *minding the things of the Spirit* and not *minding the things of the flesh*.

- And so you’re told that the exact way *walking after the Spirit* is accomplished is by what you are **thinking**—what is going on in your **mind**—and what has to be going on in your mind is your careful attention to the things of the Spirit (i.e., the specific things that the Spirit has made you to be in Christ) with the intent to follow that grace system that not only provided you with the *things of the Spirit*, but that grace system that has been fully proven to be abounding in greater power to control sin and motivation to produce *fruit unto holiness*—more so than the law system could ever do!

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.

- And now we’re going to have to have that concept of *minding the things of the flesh* or *minding the things of the Spirit* not merely explained to us—but explained to us so that at the same exact time we get it installed into our thinking in the proper way and in the proper place that it needs to be installed—we then begin moving through the information by means of precise terminology and phraseology that God has chosen, **that He has carefully chosen** to generate in your thinking the power and the without-a-shadow-of-a-doubt capacity and **confidence** to become the life of your mind; to govern every thought; and to successfully produce the progress of putting your position in Christ into practice under grace—*to walk after the Spirit*.

- And as God has the apostle Paul do it, you notice that there is a “shift” in the terminology from (:5) to (:6 & :7), and then back again in (:8).

- Up to this point in chapter 8, the terminology that sets the two ‘operating systems’ of your sanctification apart has been:

- “*the flesh*” and “*the Spirit*”

- And the major issue at hand in the first part (Part 1) that forms the two-part body of information of how we are to properly put our position in Christ into practice—is the issue of what we are **minding**—what is filling our minds—what is the life of our minds.

- But now notice carefully this shift in the terms from (:5) to (:6 & 7):

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.*

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

7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

- Do you see the shift in terms?

- Notice we don't have "**flesh**" or "*fleshly minded*" or "*fleshly mind*" but we have "**carnal**" — "*carnally minded*" and "*carnal mind*".

- Granted, in the Greek we have for all of the terms *flesh*, *carnally* and *carnal* the same Greek word σα,ρξ [sarx].

- But there is a discriminating difference that takes place in our Authorized English Version of the King James Bible.

- The other most popular modern English translations don't use the word *carnal* or *carnally* at all—they instead standardize the uses of the Greek to say "**flesh**" - except in such as the NIV where it says, "The mind of sinful man" and "**the sinful mind**" - which really strays from the Greek as well as the context! (sin = a`marti,a)

- And if you're not careful, you'll come along and treat the terms *flesh* and *carnal* as nothing more than equal expressions (equonyms); but they're not equal—they are synonyms, but they don't mean the same thing!

- And it's not the Greek words that demand a change in terms; it's the CONTEXT that demands it—and we have the advantage of having more than one word in the English that can handle the subtle shift in the context to express with precision and excellency and flawless accuracy all that the context demands!

- So we can talk about *the flesh* in (:5) and then we can talk about it in a slightly different way in verses 6 and 7 by the use of the words *carnally* and *carnal*.

- But you need to know why! Why there is a need to shift the terms, and why that is necessary to accomplish the installation of this doctrine properly into our human spirit.

- Well, when you move through the information that's contained in verses 5 and down through verse 8—we start out with the “*flesh*” in (:5) and then we move to the “*carnal*” concept in verses 6 & 7, but we go right back to the “*flesh*” again in verse 8.

- That tells you, therefore, that the reason for the shift in terminology has to have something to do with the way in which the progress of the argument is going. (Not that by *argument*, I mean to be argumentative—but just in the sense of the logical presentation of some information that is designed to confidently convince you of something.)

- And we do have a logical presentation of information that is designed to convince you of something.

- And because of that, it should be recognized that it is perfectly natural for this to happen—that is, it naturally takes place because of what is happening in the argument.

- And often times, in other occasions, when we are presenting information that, by the presentation of it, we get involved in technicalities about it, and describing in detail certain mechanics of it, and things along those lines—well, quite often in a situation like that, you can start off with the GENERAL concept—but then, someplace within the ‘meat’ of what the argument is all about, there's a need to shift the terminology a bit—just to more or less ‘fine tune’ it a little bit more because there's another word that is a little more precise or comprehensive that encompasses some of the more finer elements or concepts that are going on within the argument—and therefore you shift to that terminology—and then once the point has been made or the argument is over (so to speak) and you're down to the issue of the end result of the convincement that you're trying to produce, you don't necessarily need that other, finer, terminology any longer and you can go back to the original terminology because the shift in terminology has done its job.

- And that's what's going on here.

- “*Flesh*” and “*Carnal*” (substance-wise), are both dealing with the exact same thing.

- They're both dealing with your natural capacity—what you are by nature—your weakness—your being functionally dead by nature.

- But in the English language we have the word *carnal* to be able to utilize when we want to talk about the *flesh* itself or something about the *flesh* or a response to the *flesh* or an influence by the *flesh*.

- Whenever we want to deal with something that pertains to the *flesh* that gets away from the very essence of the flesh itself, and more or less deals with the things that pertain to an application of it or a response to it or an influence of it—generally, that’s when we shift to the word *carnal*.

- Because that’s what the word *carnal* expresses.

- *Carnal* expresses the issue of the influence of and the effects of the flesh.

- And that’s also why the word *carnal* can be used in a good sense. (*carnal* isn’t always used in a bad sense)

Romans 15

25 *But now I go unto Jerusalem to minister unto the saint.*

26 *For it hath pleased them of Macedonia and Achaia to make certain contribution for the poor saints which are at Jerusalem.*

27 *It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.*

- *Carnal* isn’t being used in a bad or wrong sense—it’s being used in a sense of practical things that help them out in a physical way—like money and food and clothing and all kinds of support along those lines. That offering was comprised of *carnal things* because it pertained to the physical flesh and their physical, fleshly needs.

- But even that use makes you understand and appreciate that the word *carnal* pertains to the flesh.

- And it’s the things, therefore, that are either influenced or responsive to the flesh.

- And we have something like that taking place here in Romans 8:5-8.

- The *flesh* has been spoken about and is understood and appreciated for what it is—and then the issue in (:5) brings up definition-wise what *walking after the flesh* is all about—and that’s the issue of what is going on in your thinking—what you are *mind*ing and *mind*ful of—giving attention to that *flesh* and its capacity in order to follow a particular course of action (under that law).

- But as soon as someone is *walking after the flesh*, they're UNDER THE INFLUENCE of it! (a power holding sway over the course of events)
- And therefore, when the argument goes on—especially in (:6 & 7), it doesn't just go on and simply describe the definition of *walking after the flesh* any more, they describe some further features and characteristics about it.
- And so, argument-wise, the appropriate term to shift to in the English language is to shift to the term "*carnal*."
- Because now you're talking about what is **influencing** the mind FROM the fleshly realm—and therefore the mind is "*carnally minded*" — it's now being influenced and FOLLOWING the dictates of the flesh.
- And when that happens, the mind, therefore, becomes a *carnal mind*—and as such it is *enmity against God*, etc., etc.
- And that's the general reason for why the shift in terminology is there.
 - Because our English word *carnal* takes the concept of the *flesh*, and any time it's being used, it's not simply describing the *flesh* for what the *flesh* is—it's not simply describing something about the *flesh*—it's describing something that is being somehow influenced or affected by the *flesh*.
 - And it's very critical that you understand and appreciate that **the *flesh*, itself, is NOT the mind.**
 - But if the *flesh* is walked after, then the mind begins to be influenced by it — and the word *carnal* is the word in our English language that refers to fleshly influence or fleshly affectation (assumed behavior) and fleshly motivation, and things along those lines.
- And if you're thinking carefully—and you're following precisely what is going on in this argument from (:5) and down through (:8), that's what God is having Paul do.
 - He's taking the issue of *walking after the flesh* and *walking after the Spirit* that he just described in those first 4 verses, and has just been described as the **only** means by which our position in Christ is going to be put into practice if we're *walking after the Spirit* and not *after the flesh*—and then at the end of (:4) you have a need—you need to have that issue (of especially *walking after the Spirit*, but since it has to be

put in contrast to *walking after the flesh*) - you have a need, therefore, for **both** those things to be described in detail.

- And to first of all be defined, and then described.

- And the definition of what those 2 things mean is (:5).

- And the description of them, and the impotence of *walking after the flesh*, and the power and capacity of *walking after the Spirit* are described in (:6 & :7 & :8).

- And in connection with the description—when it comes to *walking after the flesh*, our English word **carnal** gets to be used— because when you're describing *walking after the flesh* (or even *walking after the Spirit*) you're going to be talking about the **mind** either being influenced by the *flesh* or the *Spirit*—and when you're talking about the mind being influenced by the *flesh*, our English word *carnal* is the appropriate word to use to describe the *flesh* having an influence on something.

- We don't have a special word on the spiritual side of things for that. We just take the word *spirit* and put the '-ually' ending on it. And therefore that describes the quality and the characteristics and features that would come about by the Spirit being in "control" (so to speak) or fully influencing our minds rather than the *flesh*.

- Therefore the subtle shift in terminology (from *flesh* to *carnal*) takes place (and must take place—and you have to, [if possible—if your language can accommodate it], you have to have a shift of terminology or at least in some way recognize that what is going on in (:6 & 7) isn't just repeating something about the *flesh* and translate [sarx] "flesh" every time it's used here [standardizing the term]) - but if you're properly following the **context** you **must** shift the terminology because (:6 & 7) isn't talking about the exact same thing (:5) is talking about—the context makes a slight shift in (:6 & 7), and because of that—because it is now talking about **defining** what is becoming of the mind when you are either *walking after the flesh* or *walking after the Spirit*—and then what the mind becomes when it is *minding the things* of either *the flesh* or *minding the things of the Spirit*—the context now shifts to the influence that the flesh and Spirit has on the mind—and because of that you need to shift the term *flesh* to the term *carnal*!

- And when you *walk after the flesh* by *minding the things of the flesh* your mind becomes a *carnal mind*—influenced by the things of the flesh.

- And that's exactly what the shift in terminology and context is doing—it's what (:6 &7) are designed to do—that is, they are designed to clearly define what it means to God to be *walking after the flesh*—and that is that *walking after the flesh* is achieved when you are *minding the things of the flesh*—and in this context it has primarily to do with you attempting to put your position in Christ into practice by putting yourself under the law to do it—and that law calls upon your *flesh* to supply its *energy* and *power* and *capacity* to go into operation—and so the total emphasis of your “walk” is now **your** flesh and **its** capacity (which is weak and a failure to be successful).

- And to clearly define what happens when you are *minding the things of the flesh*, you have to be told what happens to your mind in slightly different terms—and what happens is that *your mind comes under the influence of the flesh*—that is, when your mind is filled with what you are by nature (naturally unrighteous, naturally unholy, and functionally dead by nature), ***your mind becomes affected***—and all the events and direction and details of your life are affected by those things—and the proper way to describe a mind coming under the influence of the flesh is to describe it as a ***carnal mind!***

- Therefore (:6) not only provides us with flawless accuracy in its shift of terminology from *flesh* to *carnal*—but in the first clause it goes on to describe the result of what happens when the mind becomes *carnal* due to *minding the things of the flesh*.

6 *For to be carnally minded **is death**;*

- Notice the honesty of the KJ translators to put the word “is” in italics—it's not in the Greek text. In fact, this is an example of what is known as an ellipsis—a leaving out of a word usually due to the writer being in some kind of emotional or emphatic state—so he tends to leave verbs out, but at the same time the reader knows what is to be supplied—hence, “*For to be carnally minded is death;*”

- “*death*” = contextually, functional death, sanctification-wise.

- When you *walk after the flesh* by *minding the things of the flesh*, your mind becomes *carnal* and you are functionally dead to God!

- Notice that you're functionally dead even before you ever actually do anything at all! (before you “walk” after the flesh)

- So the first clause of (:6) is:

6 *For to be carnally minded is (functional) death; ...*

- And once you've pause to allow that to effectually work within you, you can then move on to the final clause of the verse.

... *but to be spiritually minded is life and peace.*

- “**but**” = the adversative conjunction, in this case, tells you that being *spiritually minded* is the exact opposite (it's opposed to, and adverse to the issue) of being *carnally minded*.

- “**to be spiritually minded**” - (Notice the small-case “s”)

- As I said before, whenever you are talking about *walking after the flesh* or *walking after the Spirit*, you're going to be talking about the mind being either influenced by the *flesh* or influenced by the *Spirit*.

- Or you could say the mind is either influenced by the things of the *flesh* or the things of the *Spirit*.

- But whereas we have an entirely different English word to describe the mind being under the influence of the flesh—(the word “*carnal*”) — we don't have a special word on the spiritual side of things for that.

- But we can handle it, and the English can indicate it by doing a couple of things to the word “*Spirit*” — first, as we noted before we can put the ‘-ually’ ending on it—but we can also indicate the context slightly shifting from talking about *mind the things of the Spirit* to what happens to the mind with it comes under that influence by simply changing the large-case “S” to a small-case “s”.

- And that's what's being done here—just as you were being told in the first clause what happens to the mind when it comes under the influence of the *flesh* (it becomes a *carnal mind* that is functionally dead to God), now you're told what happens to the mind when it is *mind the things of the Spirit* and therefore being influenced by those particular things of the Spirit (the things that the Spirit of God has made you to be in Christ).

- Under the influence of the things of the Spirit, your mind becomes **spiritual** (*spiritually minded*) - influenced by the things of the Spirit.

- And the result of being *spiritually minded* is the realizing of what the law could only extend as a hopeful prospect but failed to do, over against what God's grace system and the methodology of being *under grace* and not under that law has the power to do, **and do successfully!**

“... *but to be spiritually minded **is life and peace.***”

- Being *spiritually minded* and *walking after the Spirit* results in **LIFE** = functional life—you're 'in fellowship'! You're functionally alive unto God *under grace!*

- You don't have functional life by nature (even some fraction or 'kernel' or 'glowing ember' of it) - and more than that, you can't produce it by nature!

- God has to produce it by His J-ness & grace (and He did that by means of a Substitute Redeemer and His redemption), and then He has to give it to you by your proper response to it: FAITH!

- “**peace**” = (an additional benefit by grace) = the *peace* that is being spoken about here isn't just any old peace—nor is it something like the peace of God, the peace with God, or the peace that passes understanding—no—this is a *peace* that has to do with something you've already been confronted with in the context of your godly sanctification.

- And this additional issue has to be brought up because of what you were just previously dealing with back in chapter 7.

- Because there was an issue mentioned there that has to be addressed and has to be resolved *under grace*.

- And that issue that you were confronted with occurred when the apostle Paul was presenting his proof that when he tried to utilize the law to control sin in his life, sin always exceeds his power to control it—(Romans 7:18-23) (:23)

*23 But I see another law in my members, **warring** against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

- And it's that warfare that is now at ***peace*** when you're **spiritually minded!** (the best mental health you can get!)

- It's a sanctification-type or sanctification-style *peace*—a real peace of mind—a cessation of war—a freedom from hostilities that rage in your inner man under the law, and a complete victory over an enemy that would otherwise be holding you in *captivity* to sin and functional death (as a POW).

- **Victory** over that *wretched man* status of a Christian trying to sanctify himself under the law!

- This is your first taste of sharing in the victory of Christ, Himself (**sanctification-wise**) in His victory over sin and death in His work of redemption (His death, burial, and resurrection) and your identity with Him!

- So here is the installation process of properly and Biblically understanding and appreciating the details of how *walking after the Spirit* and not *after the flesh* is accomplished: (so far)

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.

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

- Therefore, *walking after the flesh* is achieved by *mind the things of the flesh*—and when you mind the things of the flesh your mind becomes *carnal* because that's what happens to the mind when it is influenced by the things of the flesh— and when you're *carnally minded* you are functionally dead!

- But *walking after the Spirit* is achieved by *mind the things of the Spirit* (all that the Spirit of God has made you to be in Christ) — and when you mind the things of the Spirit your mind becomes *spiritual* because that's what happens to the mind when it is influenced by the things of the Spirit—and when you're *spiritually minded* you are functionally alive and at peace in your inner man!

- The issue of being *spiritually minded* (small case “s”) is the issue of having all the proper, sound doctrine from Ch. 6:1-7:25 that taught you who the Spirit of God has made you to be in Christ operating where it is supposed to operate: in your human (small case “s”) spirit!

- And almost without you knowing it, God has just taught you something that runs counter to most of theology when it comes to the doc. of sanctification:

- And what I'm talking about is the issue of what is commonly called being under the influence of the Holy Spirit—or some such type of phraseology.

- You're now being taught (properly taught) about what it means to be influenced by the Spirit—or being influenced by the flesh.

- The result being either *spiritually minded* or *carnally minded*.

- You're being taught what that means TO GOD—what it is Biblically, NOT what it is to theologians (which is to say, men) or what it is to the science (*falsely so called*) of theology.

- That is, being under the influence of the Spirit isn't some kind of supernatural force-field that just somehow makes it so you kind of deflect away from or bounce off of or are repelled away from trouble or sin or wrongdoing — nor is it a supernatural, irresistible impulse that acts like some kind of a tractor-beam or diving rod that just somehow draws you to good things and good thoughts and good actions.

- No. What the issue of being under the influence of the Spirit of God is to God (Biblically understood) is that you are influenced in your thinking about something very specific that is clearly stated and clearly spelled out in God's word—and it is being influenced by what those EXACT words tell you—especially in connection with what the Spirit of God has made you to be “in Christ.”

- And it's when those things spelled out clearly in God's word about who He has made you to be in Christ, that, when those specific things are filling your mind and are the life of your mind, that it becomes a POWER of your mind, whereby the events and direction and details of your life are affected by those things— and at that point is when you can be said to be under the influence of the Spirit—or to put it the Bible way: you are *spiritually minded!*

- And that is radically different from how most Christians ever come to understand or appreciate what being *spiritually minded* or being influenced by the Spirit—or being controlled by the Spirit—even being *filled with the Spirit* is all about!

- But if you pay attention to how you're taught about being *spiritually minded* from the 'get-go' you'd never make such a stupid mistake!

- Now, I want to make sure that you really **do** understand and appreciate why the shift in terminology takes place — and more importantly how and why that it needs to be recognized that it does indeed take place, that the KJ is flawless and accurate and right to make the needed shift in terminology (that it wasn't just being done for no reason—or to just show that the translators could flex their vocabulary muscles) — it's not misleading or inaccurate or weak — but every word is being chosen very carefully because the context is being followed very carefully—and there is a slight shift in the context from (:5) to (:6 & 7).

- And the shift in context and the shift in terms is there because (:5) gives you the GENERAL issue of how walking after the flesh and walking after the Spirit is mechanically achieved—and then (:6 & 7) don't just merely give you the results of minding the things of the flesh and minding the things of the Spirit (they do that), but (:6 & 7) are designed to give you **more precise** and **more finer elements** and **concepts** that are going on when you are minding either the things of the flesh or the things of the Spirit.

- And you **need** to have this finer, more precise concept brought into your thinking because of the fact that this body of information is designed to fully and confidently convince you of something. (Of what it means to *walk after the Spirit* and *not after the flesh*.)

- So it's because of what's going on contextually (within the argument) that the terminology shifts.

- And, again, we can follow or track with the shift of terminology very easily where walking after the flesh is concerned.

- You *walk after the flesh* by *minding the things of the flesh* (and there are some particular things of the flesh that are in view here: especially in connection with the *things of the flesh* as your flesh is being utilized by the law when you put yourself under it in order to put your position in Christ into practice) — but the finer detail that fully convinces you of that (of the fact that when you *mind the things of the flesh* you are *walking after the flesh*) - the finer detail that convinces you of that is that when you *mind the things of the flesh*, **your mind becomes carnal**—carnally minded—and that's what your mind becomes when it is **influenced** by the flesh.

- Your mind becomes carnal when it is influenced by the things of the flesh.

- And the reason that's important is because what we're really after in all this is to establish in our thinking that some kind of POWER must come into play here—a power that will hold sway in our thinking—and hold sway with such force that the events and the direction and the details of your life are affected by the things that are filling your mind!

- And by definition, that's what influence an is—it is something (in this case either *the things of the flesh* or *the things of the Spirit*) that exerts itself upon the mind (or acts upon the mind) that causes it to be affected by it which, in turn, affects the events, direction, and details of your life.

- If something can influence you it has, by nature, latent power (that is a power that is present, but not necessarily active) to hold sway over you.

- Therefore when you fill your mind—or become mindful of your flesh, latent in your flesh is a power to hold sway in your mind—and the way to describe a mind that is having the flesh hold sway over it, thereby influencing it is to say that it is a *carnal mind*.

- And a *carnal mind* means functional *death*!

- But on the Spirit side of sanctification, when we would want to describe the things of the Spirit holding sway in our mind—when we want to describe the things of the Spirit having a latent power (and because it is *under grace* and not under the law, it's a greater power) to affect our mind, which in turn, affects the events, direction, and details of our lives, when we would want to indicate all that plus the proper place where that all is supposed to be operating (which is in your human spirit) - then we can come along and simply say that you are “*spiritually* (small s) *minded*.”

- The issue of being *spiritually minded* in this context is the issue of the particular things OF the Spirit of God that are supposed to be IN your human spirit.

- (see Slide #44)

- The issue of being *spiritually minded* is the issue of having all the proper sound doctrine from Romans 6:1-7:25 that taught you who the Spirit of God has made you to be in Christ operating where it is supposed to operate: *in your human spirit*!

- And (:5) gave you that understanding, definition-wise.

- But just a definition (such as “minding the things of the *Spirit*”) isn’t good enough to provide you with a full measure of conviction and confidence that when you do *mind the things of the Spirit* you’re at that time walking after the Spirit in righteousness and your sanctified position in Christ is being successfully put into practice.

- So in order to dispel any doubt that that does indeed happen, God comes along and provides you with some finer details that settles the issue in your mind and establishes it firmly in your mind so that it becomes an unshakable reality to you from now on.

- And that’s what (:6 and :7) provide for.

- And that is indicated by the change to the small case “s” — “*but to be spiritually minded is life and peace.*”

- Because you’re dealing now with the issue that IS influencing and holding sway in your mind.

- If the flesh is influencing you and holding sway in your mind, then you’re *carnally minded* — if the Spirit is influencing you and holding sway in your mind, then you’re *spiritually minded*.

- Granted, in a sense, carnal means fleshly minded—but it means it in a sense that, by definition, *carnal* contains the concept of being influenced by the flesh (**it** holding sway—**it** dominating, so to speak, **it** being what you listen to, **it** being what you want to listen to).

- And, granted, that is what happens when you put yourself under the law—but you also have to remember that what is going here is that the members of the church, the body of Christ, when they come to this point in their education in their sanctified position in Christ, they are being given information to underscore for them that the choice that they need to make is that they are going to walk after the Spirit and *not after the flesh*. And they’re going to make that choice because it’s the only way (as they’ve had it proven to them, without a shadow of a doubt, preceding this) that it’s the **only** way their position in Christ is ever going to be put into practice successfully. And therefore part of their newness of mind, right now, or newness of spirit, right now, is the issue of making that intelligent choice to *walk after the Spirit, not after the flesh*, and to understand and appreciate that by so doing, when they get to the end of verse 8, that they’re going to be able to please God therefore, and their position in Christ is going to be properly and successfully put into practice. (And they have full conviction of it, and full confidence of it.)

- So, in a sense, :6, :7, & :8 is not a re-cap of Romans 7.

- It's based upon what's set forth back in Romans 7 when the carnal mind is spoken about being "*enmity against God*" (in 8:7) for sure; but it's not simply a re-cap of that.

- It's the issue of taking that information and putting it before us to the point that we make the confident decision (based upon what we have learned), that since that's true, the ONLY way I'm going to please God and put my position in Christ into practice is by walking after the Spirit, not after the flesh.

- So now once we've got these finer elements of what it means to mind the things of the flesh and mind the things of the Spirit—a question that would naturally pop up in your mind now has to get nailed down and answered.

- And again, this is all carefully done in order to keep on building the conviction and building the confidence you need to have in order to get this matter of how your position in Christ is to be put into practice fully settled in you thinking — unshakable!

- And the question is, "Why—why does minding the things of the flesh—or why is it that being carnally minded bring about functional death?"

- And the reason for this can only be really understood and fully appreciated in light of all this subtle shift in terminology that we have been dealing with for the last few Bible classes.

- Because when you're dealing with a mind being influenced, you're dealing with an issue of having respect for the exercise of power!

- So in light of all that the Spirit of God has made you to be in Christ (6:1-13), and in view of all the corrective doctrine that dealt with all the misunderstandings and misconceptions of putting your position in Christ into practice under the law (6:14-7:25)—the **only** way to put your position in Christ into practice successfully is when you *walk after the Spirit, not after the flesh*—and that is accomplished by *minding the things of the Spirit, not by minding the things of the flesh*—and once your mind comes under the influence of the flesh, you become *carnally minded* which results in your functional *death* in God's sight—now why is that?

(Verse 7 tells us—and it's important that you know why).

7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

- Again, we've got a sentence that has 2 clauses to it—separated by a slightly stronger pause than in (:5 and 6) - a colon.

- 1st Clause: *Because the carnal mind is enmity against God:*

- 2nd Clause: *for it is not subject to the law of God, neither indeed can be.*

- Notice that as the information gets presented to you in the body of the argument (in the meat portion of it) - each major element down to the sub-conclusion of (:8) is presented so that it begs the question, “Why?” - much like a child’s “why?” (which is really a good thing because by doing that it really checks you out as to if you really know what you’re talking about or not!)

- And so this ‘meat’ portion of this *instruction in righteousness* of how we are to properly and successfully put our position in Christ into practice ingeniously incorporates, (as it instructs us in righteousness and installs this body of information in the proper place it needs to be in our minds), it also incorporates a kind of check list or check point-type of instruction!

- And by doing it this way you get “checked out!” And you need to pass these little check points in order to be properly prepared and qualified to go on to the next big thing in your sanctification—which is sonship!

- And when you can say, or can answer all the “why’s” with all the “for’s” and “because’s”, then you can check yourself out and that, in turn, provides you with the conviction and confidence to have all this doctrine firmly and unshakably settled in your mind!

- This is what I often call your attention to when I talk about not just paying attention to **what** is being said to you, but **HOW** it is being said or how it is being presented to you. (Style of presentation.)

- And by the way, each time one of these “why’s” gets answered, it is answered by taking a packet of doctrine you just learned previously in 6:1-7:25, and then stating it succinctly and in new terminology and new phraseology.

- And the reason that is so is that it is by the new terminology or new phraseology that is supposed to be what gets installed in your mind so that **it** effectually works and operates there in your mind!