

What Was Accomplished by Jesus' Death

Rom. 7:21 – 8:11

1. It Demonstrated the Reality of Our Human Nature

²¹ I find then a law, that evil is present with me, the one who wills to do good. ²² For I delight in the law of God according to the inward man. 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. (Romans 7:21–23)

A. Finding a New Thing

- It is interesting that Paul, the great scholar and once, the Pharisee, speaks of something that he has now “found”
 - The Pharisees (and the Sadducees, every Herodian, etc.) had almost dialectically the opposite view point...
 - They didn’t believe that there was such a thing as evil, let alone that it was “present within” a man, especially within them!
- Notice that he specifies that this evil is present in “the one who wills (or wants, desires to do good...).
- I also want to think for a moment about what Paul says about that he “found a law”.
 - “To find” points to come across a thing that one was seeking for.
 - I don’t think that Paul thought of himself as an angel, at least not after his conversion to Christ.
 - I think, like most believers, he was aware of the general nature of his failings.
 - And, again, like most believers, he began to think his way through his condition and the issues in his life.

- Remember that he was, and had been for a while, one who knew the OT very, very well.
 - Because of that he would have been aware of what the OT has to say about the need of man for redemption.
 - He would also have been aware of what the OT had to say about the “How” of redemption as well.
- Because of this, when he became a NT (read New Covenant) believer all of that OT knowledge would have come to fruit in his mind.
 - It is perfectly justified to conclude that Paul had been searching for the Lord for quite some time and that this had when fruit was borne in his life.
- And so, he came to see that he had a “law” that evil resided within him.
 - “Law” is the generic word that speaks of everything from a rule, to the Pentateuch.
 - He develops this idea later on.

B. Evil Was Present

1. It Dwelt Within

- The Law that he mentions now is in the definition that there is “evil” dwelling within him.
 - Evil, BTW, has a broader definition that just “sin” though it certainly takes that in.
 - In the NT *kakos* and *ponēros* mean respectively the quality of evil in its essential character, and its hurtful effects or influence.

2. It Dwelt In Spite of Good

- I think that Paul saw some “extra” contrast there.
 - He says that this “evil” was “present with me, the one who wills to do good”.
 - “Good” underscores the idea I’ve already mentioned.
 - It refers to the kind of good that speaks of satisfying something that is good to the senses.
 - Hence, if, as we said, Paul was one who had solid OT education and, as we know, had come to Christ and

seen that OT knowledge bear good fruit, then we could say that he was one who, now, desired to do what he now saw as good.

C. Evil in Him Functioned as a Law

²¹ I find then a law, that evil is present with me, the one who wills to do good. ²² For I delight in the law of God according to the inward man.

1. It Functions By Its' Set of Own Rules

- “Law” is that which functions as a set of rules and in the Scripture has been (or is) formalized.
 - Hence The principle of evil that was in him functioned, would not cease functioning and essentially did what it did in spite of all restraint.

2. In Functioned In Spite of Any Desire To Do or In the Face of Good.

- It also would not even acknowledge and presence of good that was in Paul. He got no relief from it.
 - It did not even matter that he knew what was good, or that he'd really rather do what was good.

D. Paul had a genuine delight in the Law of God in his inward man.

²² For I delight in the law of God according to the inward man. 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. (Romans 7:21–23)

1. He took joy and Appreciation Concerning the Law of God.

- A sense of joy and pleasure, experienced especially through achievements or relationships.
 - This word is used in two basic ways in the Bible:
 - God as the source of delight

- Delight in the person of God

¹⁰ *I will **greatly rejoice in the LORD**,
My soul shall be joyful in my God;
For He has clothed me with the garments of salvation,
He has covered me with the robe of righteousness,
As a bridegroom decks himself with ornaments,
And as a bride adorns herself with her jewels. (Isaiah
61:10)*

- See also Ne 1:11; Job 22:26; Ps 22:8; 37:4; 43:3-4; Isa 58:13-14
- **Delight in the word of God**

¹⁶ *I will delight myself in Your statutes;
I will not forget Your word. (Psalm 119:16)*

- **Delight in the works of God**

2 *And Hannah prayed and said:
“My heart rejoices in the LORD;
My horn is exalted in the LORD.
I smile at my enemies,
Because I rejoice in Your salvation. (1 Samuel 2:1)*

- There are actually quite a number of different way that “delight” is used in the Bible.

2. *It seems that Paul is Speaking of Delighting in the Revelation of the Mind of God in the Word.*

²² *For I delight in the law of God according to the inward man.* 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. (Romans 7:21–23)*

- For is another instance of “because” from the prior section
- What he will now say is “because” of what he had said in vv1ff

- Salvation frees one from the Binding grasp of the Law (which he cannot & would not fulfill)
 - Believers are now (post redemption) free from the demand of the Law.
 - That death regards the accountability that all men have toward the righteousness of God that was defined by the Law in the OT.
- Paul says earlier that sin takes a great effect, advantage in the demand of the law.
 - That is a non-negotiable advantage
 - It is not one we can fulfill, nor would we if we could. That is the nature of the flesh.
 - Further, it is the Law and the offerings, rules and regs it demanded that defined what sin really was.
 - God intended to bring life (as it was observed).
 - The “I” that was alive before the Law came refers to mere knowledge of the facts of the Law with no real understanding.
- The contrast between the “inward” and “outward” men is referring to the split between the spirit/mind and the flesh/mind.
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2. It Showed Us the Proper Reaction to the Effect of Adam’s Inheritance

²⁴ O wretched man that I am! Who will deliver me from this body of death? ²⁵ I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin. (Romans 7:24–25)

- Wretched is the perfect word to choose to describe the result someone who knows the Lord and understands the effect of the remaining of some portion of the drive of the old nature present and seeking to affect us in our new striving to walk with the Lord.

- It is the Greek word “talaipōros” and it has only 2 occurrences in the NT.
- It speaks of being in wretched state, either mentally or physically; and implies being pathetic.
- In some contexts it can speak of the idea of being unable to accomplish that which one truly desires to accomplish and the state it puts the mind and emotions into - sad, full of lament in an ongoing way.

²⁴ *O wretched man that I am! Who will deliver me from this body of death?* ²⁵ *I thank God—through Jesus Christ our Lord!*

So then, with the mind I myself serve the law of God, but with the flesh the law of sin. (Romans 7:24–25)

- The question that he asks is one that is asked in genuine emotion.
 - The “oh” implies that he is virtually weeping in sadness and the desperate desire that his situation was different.
 - Hence the “Who will deliver me...” that follows.
- “Who will deliver me” is a pronoun followed by a verb that is in what is called the “future middle indicative.”
 - This isn’t to imply that Paul doesn’t know who will deliver him.
 - He surely does know.
 - What he is “asking” is similar to what we see in Genesis 2:24:

²⁴ *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.*

- He is speaking of that which he not only desires but of a future thing that must and will come to pass.
 - You can tell that I like original languages!
- He knows that he must be delivered from the debilitating matter
 - And he knows who can do the delivering
 - And he knows that he will indeed be delivered, he just hopes and longs for it to come soon!

- Notice his evaluation of just what he thinks about his “body”.
 - His body is, of course the “flesh” that he has already mentioned.
 - The word that he uses is a word that lies at the root of an English word that we use to mean “asleep” or “sleeping”.
 - “Somatic” is an old word that talks of being sleepy or asleep.
 - From that word actually arose our modern word “coma” meaning completely unresponsive
- Further it is an unresponsive body because it is a body of death...
 - That it is that body of death in two ways:
 - **First**, it has the remnants of spiritual death remaining in it.
 - **Second**, apart from Paul being a redeemed man, it is still that which, in other men, is that which is unredeemed and hates God.
- The body, as opposed to the mind or spirit, is the part of man that is alive and interacts with others including God).
 - The implication then, when it is in this form, is that the effect of sin is that the body is “asleep” - that is, unable to interact with our Lord and Master.
 - We should also note that “death” is a natural thing, an occurrence that, handed down from Adam to all of us, has visited us with both physical AND spiritual death.
 - Paul’s mourning show us the proper response, in believers, for the continuing presence of sin in our lives.

3. The Work of the Spirit in the Life of the Believer (8:1-11)

- First, in this part, we need to note that it was the death and resurrection of our Lord Jesus that made the indwelling of the Spirit not just possible, but is a needful and tremendously beneficial part of the Christian experience.
 - In the OT, men were filled with the Spirit, but not permanently indwelt.

- For many of the OT Prophets, they had a good and long experience of being filled with the Spirit to enable them to both hear from God and to perform the marvelous and powerful acts we see throughout the OT.
- But in the NT we see a far different picture - we see God's children indwelt with the Spirit.
- One has to ask why believers can be indwelt now and they were not then?
 - Believers are believers.
 - How is it that men like Joshua and David, like Job and Moses were not indwelt with the Spirit, even though they were filled?
- There can be only one answer...Jesus had not come to die and to make men acceptable to God so that they could survive being in the very presence of God for any length of time.
 - Remember the reaction of men when, before the death and resurrection of Christ to away the stain and stink of sin for those who embraced His work?
 - Without any long-winded explanation, we simply want to point-out that in the OT when anyone was confronted with the presence and glory of God their reaction was that of fear and often they fell down on their faces.
 - After the Resurrection, God's indwelling did not elicit that reaction.
 - Why, because there is no reason to be filled with fear.
 - Our sin debt and the offense that our sin was to God was fully satisfied on the cross and the resurrection demonstrated that this sacrifice satisfied God entirely.
 - Thus, Believers are worthy vessels in which for God to dwell.
 - That's very different than before the Lord's died and rose.
- We've kind of talked about this already but we need to talk about the truths contained in the idea that there are some freedoms communicated to us because of the finished work of Christ.
 - These are talked about in the early verses of Chapter 8

- First:

A. The Spirit Frees Us from Sin and Death and Enables Us to Fulfill the Law (8:1-3)

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ² For the law of the Spirit of life in Christ Jesus has 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 did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh

- There is no condemnation for a couple reasons:
 - **First**, there was the matter of sin nature inherited from Adam via our descent from him.
 - **Second**, there is the matter of the offenses we committed before God as we lived our lives.
 - **Third**, there was the matter of our violation of the Law of God, the sacrifices, etc. We were accountable to God and knew of that accountability...Romans 1:20–23:
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²⁰ For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, ²¹ because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

- Christ satisfied all of these, and likely a number more...
 - Thus we, because of His death and resurrection, satisfied the just requirements of God on the soul of men.
 - He is thus freed from those requirements and enables us to fulfill the requirements of the Law of God

- It also makes us more willing to do so.
- This is not to say that we must obey the Law in order to “stay” saved.
 - But we cannot toss the Law in the rubbish bin either.
 - It is neither that we MUST obey or lose the benefits of Christ’s work.
 - Nor is it that we are entirely free for any consideration from it.
 - What we must do is study to show ourselves approved unto God, *a workman that needeth not to be ashamed*.
 - That will enable us to understand those difficult passages in the OT that seem to require things that seem to be contradictory.
- Just close up this section, because and ONLY because of the Work of our Lord, His life, death, and resurrection - He was a sacrifice, holy and acceptable to God,
 - A perfect lamb of God ready, willing and able to give Himself to please God and enable those for whom He sacrificed Himself to be rightly and fully related to Him.

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

- This all is why Paul says there is “no condemnation” for those in Christ.
 - “Condemnation” is a word that refers to the judicial declaration of a person as guilty and worthy of judgment and punishment for the crime.
- We’ve talked before about the truth of Justification by faith
 - Condemnation is judicial opposite of the truth of justification.
 - Because of the death and resurrection of our Lord, there IS NO condemnation (but there was!)
 - We are now justified - fully accepted and able to stand before God in the innocence and righteous imputed to us from Christ.

- This is the second reality of the freedom that comes as a part of what Christ does...

B. The Reality of Freedom – No Condemnation (8:1a, 9)

There is therefore now no condemnation to those who are in Christ Jesus...

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

- Again, there is no “criminal” declaration of God against us, and thus no need for the punishment due the sinner.
 - Note that conditional statements here:
 - First - one must be “in Christ” for it to apply
 - “In Christ” speaks of being one of those for whom Christ died.
 - This is by no means everyone...though the matter of redemption and Justification can be appropriated by all in the world - for that the group for whom Christ came.
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¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (John 3:16)

- We’ll not talk about the matter of how salvation is apprehended at this point,
 - That’s for another time.
- Suffice it to say that it MUST indeed BE apprehended - it doesn’t just automatically save.
 - Many are extremely confused about the idea.
 - Some think that only the one’s ordained from eternity past can be saved
 - Others think anyone, regardless of their response will be saved

- Some think that all are already destined for heaven and that destiny will come to be no matter what the individual does in this life.
- Some say that after death, the ones still having sin on their “soul” must serve time in purgatory until their debt is done.
- Others say that the saints and angels can do what is needful after death to rescue those still under condemnation.

There is therefore now no condemnation to those who are in Christ Jesus...

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

- We want to note the two ways the “condition” is put in the two verses put it (1b and 9)
 - As we said, one MUST be IN Christ Jesus for it to apply.
 - Also, v9 it puts it this negative way:
 - “...if anyone does not have the Spirit of Christ, he is not His”
 - Namely, he is not “in Christ”, ie NOT Judtified.
 - Also, note that the reference is not to the subjective idea of having received Christ
 - It is a reference to having, namely being indwelt by God’s Spirit.
 - Also, not the absolute and definite way v9 puts it...there is a if...then thing going on there.
 - BTW, there is also the first part of v9 - “*There is therefore now no condemnation to those who are in Christ Jesus...*”
 - There is no confusing what that part is saying...
 - This section says no condemnation if “in Christ”
 - Condemnation coming if not “in Christ”.
 - Leads us to another result of what Christ’s work did.
 - We’ve already mentioned it, so this will just “re-mention” it.
 - Another Benefit of Christ’s work gives us another reason we are free:

C. The Reason for Freedom - Justification (8:1b-2)

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

- Note that the ones who are in Christ Jesus are those who do not “walk” after the manners and habits of the flesh.
 - We talked fairly in depth about what “according to the flesh” means earlier.
 - They don’t walk that way, but, rather, according to the Spirit.
 - The interesting thing here is that both phrases use the word “according to”.
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*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk **according to** the flesh, but **according to** the Spirit. ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*

- The word refers to that which arises or comes down from a thing.
- Here, that thing is the flesh first and the Spirit second.
- But the general idea is the same. It is behavior arise from the object, flesh in one and the Spirit in the other.
- The reason for this truth?
 - They have been justified (as we have discussed)
 - They are “in Christ” and enjoy the results of what He has done “according to” His death and resurrection.

D. The Route to Freedom – Substitution (8:3)

³ For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of

sinful flesh, on account of sin: He condemned sin in the flesh.

- Just note a couple things:
 - The Law “could not”, that is it was not able...
 - It too is an interesting word
 - It was used to make “polite” requests
 - The doing that is in view here is such that it couldn’t do it even if you asked it in the polite, required way!
 - This is the REASON was that it was “weak through the flesh”
- “in that” speaks of the because of this idea
 - It could not “Because”
- Weakness speaks of complete inability, either physical or Scriptural
 - Scripture attributes weakness to human sin and foolishness
 - and urges believers to find their true strength in God alone.
- This is why this idea is here
 - What man, in his strength could not do...
 - Jesus, in His strength COULD do
 - By means of His perfect life
 - His death utterly satisfied God’s righteous Judgment leaving man with “no condemnation”
 - His resurrection demonstrated that God was pleased with accepted that sacrifice for what it was intended.
- Because of all of that, there is a real and wonderful result that, freedom, we enjoy...
 - Paul tells us that

E. The Result of Freedom Sanctification (4)

⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit

- We are all familiar, at least generally with the concept of Sanctification
 - But is sanctification and what does it do?

- The first general idea that Paul wants to communicate to us is:

4. The Spirit Changes Our Nature and Empowers Us For Victory (5-13)

⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to 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, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

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

¹² Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. (Romans 8:5–13)

- Just a word here - Victory as defined in the Scripture is not victory as they see in sports.
 - Rather, It is the presence of the indwelling Spirit working to reverse and solve all of the effects of our prior lost condition.
 - So we'll need to define just what it is we're talking about in some detail:

A. Freedom From the Domineering Effect of Sin in the Nature (5-6)

⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. ⁶ For to be carnally minded is death, but to be spiritually minded is life and peace.

- We said before that the unredeemed man is dominated by the power of his flesh.
 - Let's remember what is as that we head Paul say earlier that we thought about:
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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. (Romans 7:23)

- Paul says that the law of his mind is at war with what he wants to do that is good.
 - That dominating effect that was in control in his unredeemed state still strives to exercise control now.
 - It doesn't go away...
 - It doesn't ever fully disappear
 - God just, by His Spirit, enable a growing, slowly growing victory over the tyranny of sin in our lives.
 - We grow in righteousness and the love of and desire for greater holiness
 - God's Spirit purifies us and causes us to desire to remain in and fully exploit that purity.
 - Verse 6 puts it fairly clearly:
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⁶ For to be carnally minded is death, but to be spiritually minded is life and peace.

- This doesn't only mean that being carnal mind BRINGS death
 - It can be viewed as a simple spiritual equation.

- One does not bring the other, but rather demonstrates the former.
- Nor does it totally mean that to be SPIRITUALLY minded causes life.
 - Rather it is saying that carnal mindedness demonstrates that one is dead or unredeemed...
 - It is saying that to be spiritually minded shows that one is one of God's children and so will enjoy life and peace.
- We could argue a causal relationship here as well.
 - Carnal mindedness kills any ability to be spiritual.
 - On the other hand, spiritual mindedness allows us to walk in life and peace.
- Admittedly, this is one of those verses in the Bible that are kind of hard to be clear about...
 - But I think we can conclude that this is why we NEED our natures changed.
 - You can't make a living thing out of a dead thing.
 - You can't cause the dead to walk
 - The dead cannot do "non-dead" things.
 - Only God can do such
- There is another matter to consider that is a part of the Freedom that comes as a result of the Death and Resurrection of Jesus.
- It is related, but kind of a "flip-side" to some of what we have already said.

B. Freedom From Being At Enmity With and Unable To Please God (7-8)

⁷ Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

- One of the serious, Biblical truths about the unredeemed is that they are unable to please the Lord under any circumstances.
 - This is a terrible and serious failings of human culture (not to mention his nature)

- Men just seem to think that because they think well or meant well than God is happy with them.
- Religious men think that if they are earnest in their intention about God, that God will think well of them even if they do not do anything consistent with what He has commanded or don't do things that He has said we ought to do in the way it ought to be done.
- Just as what will be a rather obvious example, we could think of Cain and Abel
 - God respected Abel's worship, but ejected Cain's because it was not according to what He had commanded worship to be...
 - Aaron's Sons who worshipped wrongly
 - Uzzah touched the Ark and died
 - Israel, really through most of the OT
- All of that demonstrated that men were at enmity with God and that there was only one way to regain (or gain) rightness.
 - In the OT era (from Adam and Eve through the birth of Jesus - God was hard (if not impossible) to please and very easy to make angry.
 - This because of the nature of man as an unredeemed man given to sin in nature and action.
- The death and resurrection of Christ forever provided a solution of the matter of man being at Enmity With and Unable To Please God (7-8)

7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. 8 So then, those who are in the flesh cannot please God.

- Another matter describes the solution that was provided:
 - It gave us a freedom that is:

C. Freedom to be “Alive” in Christ and Not Dead Because of Sin (9)

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

- The unsaved can be described as dead because of sin.
 - Those saved can be spoken of as being alive.
 - The difference is, Paul says, “...the Spirit of God dwells in you...”
 - He goes on and further explains “...if anyone does not have the Spirit of Christ, he is not His.”
- We have already said, and I want to emphasize again, that the state of being unredeemed is a matter that we cannot, of ourselves, change that status.
 - Given our own strength, we would not want to, not to mention not be able to effect salvation.
- The idea here could be spoken of as having our freedom from our old nature to grasp salvation; a freedom that was not present before the Spirit descended and worked in his life.
 - The question of “why does God’s Spirit descend and make this enablement on every single person is, admittedly, a very difficult one.
 - We will discuss it, perhaps, at some later time.
 - But it is obvious and must be admitted to be so.
- We know that the Bible says at least these things are true:
 1. No one comes to Christ except that the Spirit of God draws him.
 2. Not every man receives that drawing in a positive fashion. Some reject Him. They hear the Gospel and refuse it.
 3. God loved the entire world and sent Jesus to come and save all men. So all men were summoned and the message of Jesus is available to all.
 4. The flesh is neither able nor willing to receive the Gospel.
 5. The Gospel itself refuses NO ONE
 6. All of that together demonstrates that the Death and Resurrection of our Lord makes it possible to have freedom

in salvation in the Lord Jesus and to not remain dead in not knowing Him.

- Yet another item builds on what we have just now said:
 - Christ's death and resurrection gives us, as believers a:

D. Freedom to Live in a Pleasing Way in our Bodies (10-11)

¹⁰ And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. ¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

1. The Holy Spirit Empowers Us for Victory Over The Flesh (12-13)

- It is the Spirit's power, that, as believers, we are able to realize a few things:

a. We Are Not Debtors to the Flesh (12a)

¹² Therefore, brethren, we are debtors—not to the flesh,

- Anytime you see, in the Bible, a “therefore” always ask yourself and investigate what it's “There for”
- We're not debtors, any longer, to the flesh, the deadness of the unredeemed body.
 - You remember that, when we were unsaved, it exercised a power over us.
 - That was true, as we said, in a number of ways.
 - One of which was the drive to sin.
 - Another was in what we saw as valuable
 - Another was in what price we would eventually pay and unredeemed people before God.
- Notice that we ARE debtors, just not in the way we were before Redemption.

- Now, we are debtors to the new nature - it wields over us the same kind of influence that our sin nature did before.
 - This is why the Bible says that believers WILL show good works
 - There is no such thing as a believer who fails to that which pleases God
 - It is not that believers don't struggle with sin - they surely do!
 - But the cannot be dominated by sin.
- This is also why we hold to the Biblical doctrine of the security of the believer
- It is interesting to think about the ways in which it wields that power
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b. We No Longer Have to Live According to the Flesh (12b)

...to the flesh, to live according to the flesh.

- Before salvation we “had” to live according to the flesh.
 - Now we don't have to
 - The way that it is said is fascinating
 - Paul uses the word “debtor” - referring, as we know, to one who owes a debt.
 - We are not “debtor” to the flesh.
 - The implication is not strictly that of being compelled, but of owing and having to pay, wanting to or ot!
 - It is almost that we borrowed and have to pay, and want to satisfy the debt.
 - Re; the flesh it refers to the idea that the flesh has done a lot for us and we have to pay it back.
 - It is not quite that - but the general idea is that of obligation and satisfying that obligation.
- After redemption - that obligation being satisfied by the Lord Jesus at Calvary and the Banker - the Father has been utterly satisfied
 - The accumulated truth of the matter then?

c. We Are Able To Put To Death the Deeds of the Flesh (13)

¹³ For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

- We were not able before...
 - Now we are!
 - Remember that “death” refers to a word that get our word “sleep” from.
 - It speaks, then, of our now being able to gain victory over those things that plague the body.
 - It is not that they disappear, but they are put to death - or put to sleep so that they no longer plague and torture us.

2. We Demonstrate Our Spiritual “Aliveness” By Submitting to the Spirit’s Leading (14)

¹⁴ For as many as are led by the Spirit of God, these are sons of God.

- Because we are no alive, we can show that by being ABLE to do as God tells us to do.
 - Before, we not only didn’t want to submit, but we couldn’t
- Just another note - this follows in line with being able to discern the guidance (leading) of the Spirit.
 - Before not only could we not obey or submit, we couldn’t even hear it!

3. We Demonstrate That God Is Our Father and do Live in Fear of Judgment (15)

¹⁵ For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

- The OT Law drove people to obey because they feared the consequences
 - Believers in the NT do not obey due to fear.

- I believe this is the chief reason why the Bible teaches that we are secure in our redemption - we cannot lose our salvation
- We do NOT live in fear...at least a genuine believer and the true church ought to speak of fearing the Lord in the sense of inflicted penalty due to disobedience.
- Most other religions, Christian religions, embrace fear as a motivator.
 - RC speaks of the great penalties for disobedience and of penance for any failing.
 - Mormonism speaks of much the same idea.
 - Islam is very harsh in this regard - there is no security and great penalties for the very slightest of offense.
- But note that there is a form of fear that we do live in - fear of God
 - This is the awe that a person ought to have before God (Prov. 5:7; Eccles. 12:13).
 - As such it can be said to constitute 'true religion' (Ps. 34:11).
 - This 'fear of the Lord' is represented by the 'fear and trembling' with which Paul exhorts the Philippians to work out their salvation (Phil. 2:12).
 - It describes the piety of the growing church in Acts 9:31.
 - However, it may also carry overtones of judgment (2 Cor. 5:11; 1 Pet. 1:17).
 - But by and large it emphasizes the great esteem that one holds for God because they have come to know Him.
- And so, Christ's death and Resurrection shows us to demonstrate that God is our Father and enables us to live in righteousness and fear, not horror of God.