

Studies in Romans

Chapter 8:1-4 Review

Chapter 8:5-17 "Sanctification is the Evidence of Being Justified" – John Brown

Review:

Romans 1-3:20 defines fully our sinfulness and need of a Saviour.

3:21-31 states the glorious gospel of our Lord Jesus and the humility that should come to those so blessed.

4:1-25 amplifies and defines further the doctrine of justification by faith using the faith and justification of David and Abraham as an examples.

5:1-11 declares the benefits of our justification.

5:12-21 teaches that through Adam's disobedience, we all died. Through the obedience of Christ, all His people are made righteous. This passage reviews the surpassing blessings of Christ.

6:1-23 states the theology of why sin does not have dominion over us and strong exhortations for us to give our whole selves to righteousness living.

7:1-25 We are dead to the law and married to Christ; the law clearly shows us our sin; Paul declares warring of flesh and spirit in himself.

8:1-4 Those who are justified walk in the Spirit

This Lesson:

- I. What are the chief differences in those living according to the flesh and those living according to the Spirit? v5-11
- II. What duty is required of those being sanctified? V12-13
- III. What are some unique privileges of those who are justified and therefore being sanctified? V14-17

Reference	Notations
<p>Rom 8:5-17 NKJV (5) For those who live according to the flesh set their minds on the things of the flesh, but those <i>who live</i> according to the Spirit, the things of the Spirit. (6) For to be carnally minded <i>is</i> death, but to be spiritually minded <i>is</i> life and peace. (7) Because the carnal mind <i>is</i> 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.</p> <p>(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 <i>is</i> in you, the body <i>is</i> dead because of sin, but the Spirit <i>is</i> 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</p>	<p>Psa 119:165; John 14:27</p> <p>I Cor 2:14</p> <p>Note the capital S in "Spirit"</p>

<p>through His Spirit who dwells in you.</p> <p>(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. (14) For as many as are led by the Spirit of God, these are sons of God. (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." (16) The Spirit Himself bears witness with our spirit that we are children of God, (17) and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with <i>Him</i>, that we may also be glorified together.</p>	<p>Col 3:5 (nekroo is a synonym to thanatoo, long o in pronunciation); Titus 2:11-14;</p> <p>Gal 4:6</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------

"in my flesh" (Paul) Rom 7	Those in the flesh Rom 8	Those in the spirit Rom 8
	Under condemnation v1	No condemnation v1
	Not in Christ Jesus v1	In Christ Jesus v1
"with the mind I serve the law of God, but with the flesh the law of sin" v25	These "walk according to the flesh" v1 v4	These walk "according to the spirit" v1 v4
Delighting in the law of God, but finding another law in his flesh v22,23	Bound by "the law of sin and death" v2	Freed by "the law of the Spirit of life in Christ Jesus" v2
	Impotent by what the law cannot do v3	Their sin condemned in the flesh by the Son v3
	<i>The righteous requirement of the law has to be paid for by them who walk according to the flesh. v4 (implied)</i>	The righteous requirement of the law is fulfilled in them who walk according to the Spirit v4.
Paul lives with flesh, but strives against it (the warring) v14-25	They live according to the flesh v5	They live according to the Spirit v5
Paul sets His mind on the law – "I delight in the law of God according to the inward man" v22	They set their minds on the things of the flesh v5	They set their minds on the things of the Spirit v5
Paul recognizes that he has "flesh" v14, v18	Carnally minded bringing to death v6	Spiritually minded bringing life and peace v6
Paul mind is very cognizant of the fact that God has a law to be delighted in, but that his flesh does not submit itself to what His mind knows is the will of God. Paul's mind is subject to the law of God and he delights in that law and his mind is wholly submitted to it.	Their carnal mind is enmity against God v7	<i>Their spiritual mind is loved by God v7 (implied)</i>
	Their mind is not subject to the law of God v7	<i>Their mind serves the law of God Chap 7:24 (implied)</i>
	Their mind cannot be subject to the law of God v7	<i>Their mind submits to the law of God Chap 7:24 (implied)</i>
	They cannot please God v8	<i>They please Him by faith and obedience through our Lord Jesus Christ Heb 11:6; 1 Thess 4:1</i>
<i>The Spirit is not mentioned in v14-25, but He has given Paul the understanding he has.</i>	<i>They have not the indwelling Spirit v9 (implied)</i>	The Spirit of God indwells them v9

<i>Paul recognizes that Christ is His and therefore He is Christ v24</i>	They have not the Spirit of Christ and are not His v9	<i>They have the Spirit of Christ and are His v9 (implied)</i>
	<i>Their body is alive to sin v10 (implied)</i>	The body is dead because of sin, but the Spirit is life because of righteousness v10
	<i>They have not the Spirit dwelling in them and do not receive life from Him v11 (implied)</i>	The Indwelling Spirit gives their mortal bodies life v11
<i>Paul is wars in his minds against the deeds of the flesh v23-25</i>	Those living according to the flesh will die v13	These by the Spirit put to death the deeds of the flesh and they will live v13
	<i>Those led by the flesh are not sons of God v14 implied</i>	Those led by the Spirit of God are the Sons of God v14
	These have the spirit of bondage to fear v15	These have received the Spirit of adoption whereby they cry, "Abba Father." V15
	<i>These have no true witness of the Spirit v16 (implied)</i>	The Spirit Himself bears witness with our spirit that we are children of God v16
	<i>These have no inheritance in Christ v17(implied)</i>	These are joint heirs with Christ v17
	<i>These suffer for their own sins and not because they are united to Christ v17 (implied)</i>	They suffer with Him v17
<i>Paul looks to the future deliverance he will have when Christ will completely eliminate the presence of sin in his members.</i>	<i>These will not know the blessing of glorification, but only the curses of condemnation v17 (implied)</i>	They will be glorified together by Him v17

"First, justification is necessary to and secures sanctification; and second, sanctification is the evidence of being justified. An unjustified man cannot be holy – an unsanctified man is not justified. The first of these heads of argument occupies the apostle from the beginning of the sixth chapter to the 4th verse of the eighth. The discussion of the second begins at the 5th verse, and ends, I rather think, in the middle of the 17th verse of that chapter." *Analytical Exposition of the Epistle of Paul, the Apostle to the Romans*, John Brown

"...a man's state is known by the power that bears rule in him." – *Calvin's Commentaries*, vol 19.

"We cannot say but that *the body is dead*; it is a frail, mortal, dying body, and it will be dead shortly; it is a house of clay, whose foundation is in the dust. The life purchased and promised does not immortalize the body in its present state. It is dead, that is, it is appointed to die, it is under a sentence of death: as we say one that is condemned is a dead man. In the midst of life we are in death: be our bodies ever so strong, and healthful, and handsome, they are as good as dead ([Heb 11:12](#)), and this *because of sin*. It is sin that kills the body. This effect the first threatening has ([Gen 3:19](#)): *Dust thou art*. Methinks, were there no other argument, love to our bodies should make us hate sin, because it is such an enemy to our bodies. The death even of the bodies of the saints is a remaining token of God's displeasure against sin." - Matthew Henry's Commentary on Rom 8:10a

John Owen says that mortification of sin is to life as a means is to an end. He says this is NOT a cause and effect as if we had earned life for "the gift of God *is* eternal life through Jesus Christ our Lord." "...be killing sin or it will be killing you." p.9

Outline of John Owen's *On the Mortification of Sin*, p. 1-86 Vol 6

"In the words peculiarly designed for the foundation of the ensuing discourse, there is, -- FIRST, a *duty* prescribed: "Mortify the deeds of the body." SECONDLY, The persons are denoted to *whom* it is prescribed: "Ye,"—"if ye mortify." THIRDLY, There is in them a *promise* annexed to that duty: "Ye shall live." FOURTHLY, The *cause* or means of the performance of this duty, -- the Spirit: "If ye through the Spirit." FIFTHLY, The *conditionality* of the whole proposition, wherein this duty, means, and the promise are contained: "If ye," etc.

(OUTLINE OF PRELIMINARY CONSIDERATIONS)

- I. That the choicest believers, who are assuredly freed from the condemning power of sin, ought yet to make it their business all their days to mortify the indwelling power of sin. [Sin will not only be striving, acting, rebelling, troubling, disquieting, but if let alone, if not continually mortified, it will bring forth great, cursed scandalous, soul-destroying sins.] See II Cor 7:1
- II. He only (*the Spirit of God*) is sufficient for this work; all ways and means without him are as a thing of nought; and He is the great efficient of it, -- He works in us as He pleases. [*He uses*) praying, fasting, watching, meditation, and the like.]
- III. That the life, vigour, and comfort of our spiritual life depend much on our mortification of sin. {Every unmortified sin will certainly do two things: -- [1.] It will weaken the soul, and deprive it of its vigour. [2.] It will darken the soul, and deprive it of its comfort and peace. P22}

(MAIN OUTLINE)

- I. Show what it is to mortify any sin, and that both negatively and positively, that we be not mistaken in the foundation.
- II. Give general directions of such things as without which it will be utterly impossible for any on to get any sin truly and spiritually mortified.
- III. Draw out the particulars whereby this is to be done.

Questions:

1. What are the chief differences in those living according to the flesh and those living according to the Spirit? v5-11
2. What duty is required of those being sanctified? V12-13
3. What should our minds be set upon according to Phil 4:8,9?
- 4.. Compare the works of the flesh and the fruit of the Spirit in Gal 5:19-23?
5. What is the figure that Paul uses in Gal 5:24 to indicate mortification of sin?
6. What does Col 3:5 (see 3:1-17 for the context) have to say about mortification of sin?
7. What are some unique privileges of those who are justified and therefore being sanctified? V14-17

