

Heart Of Romans

"Yield yourselves unto God, as those that are alive from the dead"
([Rom. 6:13](#)).

Deliverance from the reign of sin, and liberty in the life of Christ, are set forth as a doctrinal unit in Romans Six, Seven and Eight.

This area of truth has but one key-**the Cross**. This is the great master key to spiritual life and liberty.

- When we begin to comprehend **Romans Six**, we know that our death in Christ unto sin was completed at Calvary.
- When we have been in **Romans Seven** for a time, we come to realize that we have been struggling to produce that which God has already accomplished for us in Christ.
- When we thereby come to **Romans Eight**, we know at last that the *Holy Spirit will produce in our experience* what God completed for us on the Cross and in Christ our life.

- "In **Romans Six** we see the foundation of our deliverance-the fact that **we died with Christ**; and also, the conditions of our deliverance-that **we reckon ourselves dead unto sin and yield to God as those that are alive from the dead.**
- **Romans Eight** tells us the means and the method of our deliverance-that it is **through the blessed Holy Spirit alone that we are actually delivered in everyday life**, from sin's reign; the moment we cease from all our own efforts and let Him do all the work, He will begin delivering us from the power of sin.
- How long it takes some of us to come to the end of our own efforts can be seen in Romans Seven!" -W.R.N.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" ([Rom. 8:4](#)).

We learned last week that the thing, sin in the flesh, was condemned. ***"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."*** Romans 8:3.

Our old man with his sin nature was condemned and has entirely lost his control over us in judgment.

Most of us are aware how slow the heart is to receive this truth, but until we do receive it, we are not going to progress. We must take possession of the facts:

- ❑ We are free of the man by which we were a slave to.
- ❑ That man is positionally gone in the death of Jesus who bore the judgment, and we are free in Christ's life who cleared me.
- ❑ So, the Scripture is, "*Reckon ye yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus*"
Romans 6:11.
- ❑ Now we are on new ground.
- ❑ Our crucifixion brought us to the end of our slavery to SIN, and our liberty is in His life.
- ❑ We are out of death, and in life. We come out in a new life literally; outside of everything where we once were.

We might ask what is the actual state (condition) of the one who has accepted the death and resurrection of our Lord Jesus Christ?

- He is not only justified from the guilt, but
- He is actually freed from the old man. ***"He that is dead is justified (freed) from sin"*** ([Romans 6:7](#)); that is clearance.
- The man who enjoys the result of Christ's work of salvation, knows that he is clear of everything, and that he has the life of the Christ who cleared him; **in that life there is no condemnation**, there could not be, there is nothing to condemn. ***"The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."*** [Romans 8:2](#).

He is now like a bird out of a cage, He enters on new ground altogether, he is in a new region. The old is set aside; the new is introduced; He is in the life of Christ.

Newell



Throughout the Old Testament Saints' experiences, we find that there is under the Law, an almost constant striving and groaning to acquire a righteous state, —seen, but not experienced, because the Law consisted of outer enactments, to be fulfilled by man. The problem was the Law furnished no power.

In Romans 8:4 we saw three things:

- **First**, this righteous state or result.
- **Second**, the fact that it was **not** fulfilled by us—we have no more power in ourselves than had the Old Testament saints: but it **is** fulfilled in us—it is in the passive voice: be fulfilled.
- **Third**, it is fulfilled in us as we consent to reject the flesh and choose by belief to walk according to the Spirit. In the Spirit lies all the power. With us, the responsibility of choice—a blessed, solemn one! **Newell**

Romans 8:5-6 (NASB)

⁵ For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

We see in verse 5 what are the two classes of human beings?

First, those according to flesh.

This includes all those not born of God, who are still in a state of nature, in which class Ephesians 2:3 shows believers once to have been: *(NASB)* ³ ***Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind,***

Second, those according to the Spirit.

These are God's true children, the Holy Spirit, of whom they were born, indwelling all of them.



The distinction between these two classes is as real as the description.

- **Between** the sheep and goat nations at Christ's coming, or
- **Between** those written in the Book of Life and those not written in the Book of Life, at the last judgment.

The fact that after these centuries upon centuries of Divine dealing with man, and especially since the gospel has been preached, as Paul declares, "*in all creation under heaven*" (Col. 1:23),

there are yet those like Cain, Esau, Balaam, Saul, Judas, that are according to flesh.

⁵ For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

All those according to flesh cherish, desire, are occupied with, and absorbed in, talk of, think of, follow after, the things of flesh.

All those according to Spirit, likewise cherish, desire, are occupied with, discern, value, love, are absorbed in, the things of Spirit.

“Man earthy, of the earth, an hungered feeds On
earth’s dark poison tree— Wild gourds, and deadly
roots, and bitter weeds; And as his food is he. And
hungry souls there are, that find and eat God’s
manna day by day; And glad they are, their life is
fresh and sweet, For as their food are they! —

Ter Steegen

Those according to flesh “mind” the flesh’s things:

its physical desires,—gluttony, uncleanness, slothfulness; its soulical desires,—mental delights, pleasures of the imagination, artistic indulgences, or “tastes”—whether art, music, sculpture, politics, sports or what not; its spiritual desires,—of pride, envy, malice, avarice: in a word, every unclean thing.

Every good thing used by unclean persons,—that is, persons not cleansed by the blood of Christ, not new creatures in Him.

Then, too, there is the “religion” of the flesh, which includes all not of and in the Holy Spirit. Newell

The Greek has it,

*"For those who are habitually **dominated** by the **flesh** put their **mind** on the things of the flesh."*

"Dominated" is from *Kata*, "down."

The present participle is used, the state being continuous.

This is an unsaved person, habitually dominated or held down by the indwelling sinful nature.

The word *phronousin*, "**mind**," is not here has reference to intellect or understanding, but to the attention or occupation of the being, caused by its natural disposition. Newell

The **flesh** here is the evil sin nature.

"**Mind**" is *phroneō*, "to direct the mind to something, to seek or strive for."

- The word speaks of a deliberate setting of one's mind upon a certain thing.
- The unsaved person is dominated by the evil nature habitually and habitually puts his mind on those things that the sinful nature has always welling up within itself, the things of sin.

Wuest

The **mind** is possessed by, thus controlled or dominated by the evil nature, a description of the unsaved person. That person is dead in trespasses and sins, dead in the sense that he is separated from God and His life, death is separation, and is on his way to a final and everlasting state of death in eternity.

Newell

And there are those who are according to Spirit, who “mind” the Spirit’s things:

They pay attention to salvation, the person of Christ, the fellowship of the saints, the Word of God, prayer, praise prophecy, the blessed hope of Christ’s coming, walking as He walked before men.

True, many of these fall woefully short (as we well know); but they mind the things of Spirit, the things of God, to some degree, while others will have nothing to do with them.

*⁵ For those who are according to the flesh set their minds on the **things** of the flesh, but those who are according to the Spirit, the **things of the Spirit**.*

*Colossians 3:3 (NASB) ¹ Therefore if you have been raised up with Christ, keep seeking the **things** above, where Christ is, seated at the right hand of God.*

*² Set your mind on the **things** above, not on the **things** that are on earth.*

³ For you have died and your life is hidden with Christ in God.

*Hebrews 11:1 (NASB) ¹ Now faith is the assurance of **things** hoped for, the conviction of **things** not seen.*

*1 Corinthians 2:12 (NASB) ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the **things** freely given to us by God.*

6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.

What is the reason that “those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit?”

The mind (phronēma) Vv. 6 is the noun form of the verb of verse 5 what it is-of the flesh-is death; but the mind of the Spirit, life and peace.

How constructive is it to contemplate a mind, disposition, purpose, so set on death (which is its end) that it can be said to be death?

The King James rendering in this verse is hopelessly obscure. **Romans 8:5-6 (KJV)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.**

- God's word does not say that "*to be carnally minded*" is death, but that the *mind of the flesh, in which they are, is death.*
- Further, He does not say, "*to be spiritually minded is life and peace,*" as if it were a state into which the believer came;
- but He does say, *the mind of the Spirit is life and peace.*

In neither case does God speak of people, but of the flesh and of the Spirit.

Wuest

The words

"spiritually minded"

are *to phronēma tou pneumatos*, literally,

"the mind

possessed by the

Spirit," thus a

mind controlled or

dominated by the

Holy Spirit.

That person possesses the **life** that God is,

Peace, the Greek word for peace in its verb form meaning "**to bind together that which has been separated,**"

Therefore, the sinner who believes is bound together with God and His life after having been separated by sin.

God the Holy Spirit is the Comforter, whose whole mind, disposition, and manner of being and ruling within you, is life and peace.

This “**life**” (zoe) is the life of the Risen Christ, which the Spirit, as “the Spirit of grace,” supplies (Heb. 10:29, Gal. 3:5); and

This “**peace**” (eirene) is that of Christ as spoken of in Isaiah: “***Of the increase of His government and peace there shall be no end.***”

We find the definite article “**the**” in the Greek before the word **Spirit**, where the **Holy Spirit’s person or personal action is emphasized.**

But where His power, or nature as a sphere of being, and not His person, **is before us, the article generally disappears.**

To translate:

- The Holy Spirit is introduced in verse 2 as “***the Spirit of life in Christ Jesus.***”
- In verse 4, it is “*who walk not according to flesh but according to **Spirit.***”
- In verse 5, “*they that are according to **Spirit**, the things of **the Spirit.***” In this verse “according to Spirit” is a matter of characterizing,

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A Christian is formed by the place in which God has set him; the grace of God has set him in the love of God which is shed abroad in his heart by the Holy Spirit, and he is formed by the place he is in.

What Christ was in human life among men here was the outcome of the place in which He was with the Father.

J.B.Stoney



