

**“Real Change”
Romans 8:1-13
Dr. Jerry Nelson**

The story of the book of Romans, like the story of the human race from very early on, is the story of a sin and death’s problem and God’s remedy.

Paul delivers a sustained and convincing case that everyone (without exception) is both sinful (chapter 5) and sins (chapters 1-3) and stands liable to the wrath of God.

1:18 “The wrath of God is being revealed from heaven against all the godlessness and wickedness of men...”

It doesn’t take an historian, a sociologist or a psychologist to be familiar with the devastating personal, relational, international and even ecological consequences of that sin in our lives and our world.

It looks like life but it is death.

Whether it is mind-altering alcohol or other drugs, whether it is sensuality and lust, whether it is pride and greed, whether it is anger and hostility, whether it is fear and despair or a host of other alluring or driving passions, it leads to destruction and death.

Proverbs 14:12 “There is a way that seems right to a man, but in the end it leads to death.”

Every day I see it in myself.

And nearly every day I see it in the lives of others.

I see the effects of it as it moves to destroy marriages, families, and the very souls of those who refuse to put it to death, who refuse to check it early, to nip it in the bud.

Romans 6:23 “For the wages of sin is death,

Romans 8:6 “The mind of sinful man is death,

The good news, the gospel, is the story of God’s remedy for our sin problem.

But God’s goal is not just to free us from the eternal consequences of sin; his goal is a people who live differently.

God's objective is not only justification but also reclamation – reclaiming what is rightfully his, and restoring us to the true life he intended when he created us – a life in relationship with him and each other.

Listen to God describe it:

- 1 Peter 2:9 “you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light
- Ephesians 1:4, God “chose us in (Christ) before the creation of the world to be holy and blameless in his sight.
- Ephesians 5:25 “Christ loved the church and gave himself up for her to make her holy...”
- Matthew 1:21 Jesus came “because he will save his people from their sins.”
- Colossians 1:28 “We proclaim (Jesus), admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.
- Galatians 4:19 “I am again in the pains of childbirth until Christ is formed in you,

But “how?” we ask.

“How can I live the way the way Jesus wants me to live?”

“I know myself, and I know the struggle with sin that I fight so often.

And it seems that too often, I fail.

I'm speaking today to the person who wants to follow Jesus; the person who is a Christian.

Some of you may call yourselves Christians but if there is no desire to follow Jesus, no heart for God, no concern about sin, then it is a different sermon you need; it is the sermon from chapter 2 or from the last half of chapter 6.

Step by step in Romans, Paul has been leading up to this 8th chapter.

In the first 2 ½ chapters he makes the case that everyone is sinful and separated from a righteous God

In chapters 3 and 4 he demonstrates that a relationship with a holy God is by grace alone through faith alone in the person and cross-work of God's Son, Jesus.

In Christ alone, the righteousness of God, that righteousness which we must have, is credited to us.

In chapter 5 Paul begins to describe the new life that is ours in Christ.

Then in chapters 6, 7 & 8, among other issues, Paul will describe the "why" and the "how" of living out that new life in Christ.

You do not have to be a Christian very long before you realize that becoming a Christian doesn't end the struggle with sin.

As we saw last week from Romans 7, even the Apostle Paul struggled with sin.

Romans 7:15 "I do not understand what I do. For what I want to do I do not do, but what I hate I do."

Whether it is doing what we ought not to do or not doing what we ought to do, every Christian has struggled, as did Paul.

In that chapter Paul went on to give us insight into this struggle: Romans 7:22-23 "For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind..."

Two "laws," two powerful influences are at work in us.

First is the new life given to us by Christ wherein we desire to love and serve God.

Second is our old sinful nature inherited from Adam that still desires to serve ourselves.

Chapter 7 provides a big dose of realism to our thinking.

As I said, becoming a Christian doesn't end the struggle with sin.

And we all know it.

And the truth is that even on our best days as Christians any goodness we think or do is tainted.

But chapter 7 isn't describing hopelessness; it is describing a reality we must never forget.

Until the day you die, sin will never give up trying to destroy you.

But understand that Paul's realism is not meant to discourage.

Chapter 7 is sandwiched between chapters 6 and 8.

All three chapters must be understood together.

And together they describe a great expectancy, an expectancy tempered by realism, to be sure, but expectancy nonetheless. (Packer, *Keep in Step with the Spirit*, 130-131)

And so now we go back to the original question, "If sin is still so powerful around me and even in me, how can I live the way Jesus wants me to?"

Chapter 8 will pull the pieces together to show us the way.

READ 8:1-13

"Therefore, there is now no condemnation for those who are in Christ Jesus, ² because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. ³ For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, ⁴ in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. ⁵ Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. ⁶ The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; ⁷ the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. ⁸ Those controlled by the sinful nature cannot please God. ⁹ You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. ¹⁰ But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. ¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who

lives in you. ¹² Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. ¹³ For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live...”

I believe it is the 13th verse that summarizes the thesis of this section of Paul’s letter: **“If you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live...”**

As I have already said, this issue of Christian living is no incidental matter.

Just as elsewhere in the Bible, so here Paul shows the great and eternal consequences of two ways of life.

One leads to death, the other to life.

Listen to God through Moses, centuries earlier: Deuteronomy 30:15-18 “See, I set before you today life and prosperity, death and destruction. ¹⁶ For I command you today to love the LORD your God, to walk in his ways, and to keep his commands, decrees and laws; then you will live... But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, ¹⁸ I declare to you this day that you will certainly be destroyed.”

Or as the New Testament puts it in Hebrews 12:14, “Without holiness, no one will see the Lord.”

In Romans 6, among other important points, Paul has made a clear declaration that if there is no fruit there is no root.

You fatally deceive yourself if you think you are a Christian and there is no evidence of it.

But I won’t cover that ground again.

Listen to Dr. Mean’s sermon from two weeks ago and also see my notes on that passage at SoundLiving.org.

What Romans 8 is describing is “sanctification.”

According to the Westminster Shorter Catechism (Q.35):

“Sanctification is the work of God’s free grace, whereby we are renewed in the whole (person) after the image of God, and are

enabled more and more to die unto sin, and live unto righteousness."

Consistent with the rest of the Bible, Romans 8 teaches that sanctification, growth in holiness, is just that, it is growth, it is progressive.

Yes, we have our ups and downs, as Paul described in Romans 7 but over time God works his gracious sanctifying influence in us so that we grow to be more like Jesus.

To understand how that happens, I want you to consider 5 ideas with me:

The basis,
the motivation,
the power,
the responsibility and
the result of holy living.

1. First, the basis of holy living is justification:

It is no accident that chapter 8 begins with the words "Therefore, there is now no condemnation for those who are in Christ Jesus..."

I thought we left that idea back in chapter 3:

- 3:24 "Justified freely by his grace through the redemption that came by Christ Jesus.
- 3:26 "Justifies those who have faith in Jesus.
- 3:28 "Justified by faith apart from observing the law

But here in the context of living the Christian life, Paul brings it back.

Why? Because before I take one step in trying to be obedient to Jesus, I must remember that I never could and never will be able to earn my relationship to him by my efforts.

I remember that I am saved by grace not by my efforts.

I did not gain God's favor by my goodness and I will not retain his favor by my goodness.

He loves me and frees me from sin's condemnation solely because of his choice and grace.

Holiness is not the source of my relationship with God; it is the result.

I am no longer under condemnation.

I must always remember that!

But there is another way in which justification is the basis of our sanctification, our holy living.

We read in Romans 8:2 “because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.”

That’s what the early part of chapter 6 was about.

Romans 6:3,5-6 “Don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? ...⁵ If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. ⁶ For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin...”

When Jesus died, those who would belong to him, were IN him.

When he died, we died.

When he conquered sin and death on the cross and resurrection, we conquered it because we were connected to him.

As surely as Jesus is freed from sin’s ultimate power, I am freed from sin’s power to completely dominate me so that I can, not “may” but “can,” live an increasingly holy life.

Or as Paul says it in Romans 8:4 “In order that the righteous requirements of the law might be fully met in us...”

Now Paul says in Romans 8:9 “You, however, are controlled **not** by the sinful nature **but by** the Spirit...”

When I died in Christ, something changed: Before I became a Christian, I could not, not sin. Anything I did, even my best efforts, my most generous deeds, were not for God’s glory.

Now, by God’s grace, I can, not sin; I can serve God.

Not yet perfectly, but I can.

“In Jesus” that is now possible.

One man wrote, When God draws us to himself, he “implants desires that were not there before: desire for God, for holiness, and for the hallowing and glorifying of God's name in this world; desire to pray,

worship, love, serve, honor, and please God; desire to show love and bring benefit to others.” J.I. Packer from article on “Sanctification” in *Concise Theology: A Guide to Historic Christian Beliefs*

Those desires weren’t there before.

Charles Wesley helps us sing this truth with these words:

“He breaks the power of cancelled sin;
He sets the prisoner free.”

Mark it down Christian, you are no longer under condemnation and the power that your old sinful nature had to utterly control you has been broken.

Those aren’t just possibilities; they are facts!

The basis of holy living is justification in Christ.

2. But let’s see next, the motivation for holy living.

Romans 8:5 “Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

Holy living comes from a mind set on what the Spirit of God desires.

The motivation for holy living is God’s love: I am motivated by the love of God and love for God

Holy living is not about sin-management.

It is not about keeping myself from doing what I really most want to do.

No, when I stop long enough to think, I realize this thing, that is so tempting me, is NOT what I most want to do.

God has placed within me a new set of desires – a mind set on the Spirit.

Jeremiah 31:33 “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

I have a new nature, a new predisposition, a heart that wants to love and serve God.

What I now most want to do is love and serve God.

When you are sorely tempted to sin against your own child, or you **do** sin against them, what often comes to mind?

I love this child; I want the best for them.

What motivates you to stop and to do what is right is not just some abstract idea of right and wrong but your heart – you love them.

This is, to me, a powerful factor.

When sin tempts, whether from within or without, whether from the world, the flesh or the devil (and I often can't discern the difference), I have the opportunity to ask myself how this will make my God and others feel.

I love him.

Holiness is not merely the absence of sin but is positively a devotion to God and negatively it is a resistance movement against any sin that wars against my love for God and others.

I need to be constantly reminded of two truths:

I am no longer under condemnation: I have been set free from the absolute controlling power of sin.

AND I am loved by God and desire more than anything else to love him in return.

Over 200 years ago Thomas Chalmers of the Free Church of Scotland wrote a book which title is instructive in itself: ***Expulsive** Power of a New Affection.*

In further explanation he wrote, "THERE are two ways in which a practical moralist may attempt to displace from the human heart its love of (some sin) - either by (proudly prevailing upon the heart to) simply... withdraw its regards from an object that is not worthy of it; **or**, by setting forth another object, even God, as more worthy of its attachment, so as that the heart shall be prevailed upon not to resign an old affection, which shall have nothing to succeed it, but to exchange an old affection for a new one... The former method is

altogether incompetent and ineffectual and that the latter method will alone suffice for the rescue and recovery of the heart from the wrong affection that domineers over it.

Thomas Chalmers "The expulsive power of a new Affection" (19th C. Free Church of Scotland preacher)
http://www.monergism.com/directory/link_category/Sanctification/

Only a new heart for God will truly make us able to change.

When I think of many of our attempts at changing our behavior, it seems that too often it is simply a sin-management issue, a behavior modification program.

What if instead of pulling ourselves up by our own bootstraps we were to consider the love of God and our love for God and allow the "expulsive power of a new affection" to motivate us to truly desire to change.

The **basis** of holy living is justification.

The **motivation** for holy living is the love of God and for God.

3. Now the power for holy living is the Holy Spirit.

At least 10 times in these 13 verses Paul refers to the Holy Spirit of God.

He anchors his teaching about holy living in the person and power of the Spirit.

In verses 7-8 Paul spoke of those who are not Christians.

He wrote, "the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. ⁸ Those controlled by the sinful nature cannot please God.

And he adds in the latter part of verse 9: "And if anyone does not have the Spirit of Christ, he does not belong to Christ.

Now Paul's point is that **you are not like that!**

Romans 8:9 "You, however, are controlled not by the sinful nature but by the Spirit..."

Back in Romans 3, 4, and 5 Paul has made it clear that a relationship with God is by grace through faith not works.

By trusting Jesus to do what he says will do, his righteousness is credited to us.

In Romans 5 Paul then describes some of the benefits of this new relationship with God.

We have peace with God, we have access to the full grace of God **and God grants to us his Holy Spirit.**

Romans 5:5 “God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

So here in Romans 8:9 Paul is not challenging you to question whether you are a Christian – that is by faith.

He is asserting that one who is a Christian has the Holy Spirit and conversely one who does not have the Holy Spirit doesn't belong to Christ and by inference in this context, doesn't have the powerful influence of the Holy Spirit to live for Christ.

But you do have the Spirit AND THUS you do not have to live any longer under the absolute control of sin because you have the powerful influence of the Spirit.

The Holy Spirit of God dwells within me, predisposing me to holiness.

Romans 8:4 “in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

Galatians 6:22-25 “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,²³ gentleness and self-control. Against such things there is no law.²⁴ Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.²⁵ Since we live by the Spirit, let us keep in step with the Spirit.

Here is the truth you may claim: The same power that raised Jesus from the dead is the power that is now available and working in you.

Again, this isn't just a possibility; it is a fact.

The next time we face temptation, we are asked to realize that we are not being asked to take the temptation on in our own

strength but we are asked to believe, to place our faith in the Spirit of God, to trust that he will enable us.

4. Having said that the power belongs to the Holy Spirit, I must quickly add that the responsibility for holy living is ours:

Romans 8:12-13 “Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it.¹³ For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live...”

Does this sound like a contradiction to what I said about the power belonging to the Holy Spirit?

It's not. The same dependent action is being called for here that is being called for when you initially trust in Christ for salvation.

The Spirit of God grants us faith to believe but we must believe.

So here the Spirit plants within us new desires, a mind set on the Spirit, and the Spirit empowers us, but we must respond, we must act.

This is so consistent with the rest of Scripture:

Hebrews 12:1 “Let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.”

Ephesians 4:22-24 “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; ²³ to be made new in the attitude of your minds; ²⁴ and to put on the new self, created to be like God in true righteousness and holiness. ²³ to be made new in the attitude of your minds; ²⁴ and to put on the new self, created to be like God in true righteousness and holiness.

What we see is that the Spirit works but he works through means.

- We want the Spirit to take away any desire to sin.
- We want the Spirit to remove all temptation.
- We want the Spirit to pick us up and turn us around when we are tempted.

But according to the Bible, the Spirit of God works through means and he calls on us to respond to the means by the ability he gives us.

Earlier and at other times I have called it “dependent action.”

Listen to the Bible describe the means that God uses to enable us.

Jesus gives us his Spirit

1 Corinthians 10:13 “No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.”

When temptation first strikes, God’s Spirit is there to remind us of his provision and call us to obedience.

Yes, it is true that at that point we have a decision to make – do we want his help or do we want **more** what is tempting us.

He will provide a way out, but we must take it.

Jesus gives us prayer.

He taught us to pray: Matthew 6:13 “And lead us not into temptation, but deliver us from the evil one.’

Do we realize each day the danger we are in and do we call out to the Lord to protect and deliver us?

Jesus gives us his Word.

King David declared, Psalm 119:11 “I have hidden your word in my heart that I might not sin against you.”

Hear God’s promise in Isaiah 55:11 “My word that goes out from my mouth... will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”

In God’s description of our warfare against temptation, the only offensive weapons he mentions are prayer and the Word of God, which he calls “The Sword of the Spirit.”

And lastly I mention that Jesus gives us his church.

Colossians 3:16 “Let the word of Christ dwell in you richly as you teach and admonish **one another** with all wisdom...”

God never expected us to make it on our own.

We must have Christian friends (true friends) who come alongside to talk, pray, ask questions, expecting success and challenging failure.

We all need people who are fighting for our souls.

Holiness does not come automatically or by praying a prayer to receive a “second work of grace” in the baptism of the Spirit, or even by praying to be filled with the Holy Spirit.

Holiness comes through dependent action – a choice to use the means of grace that God has given us as we depend on the Spirit to build our resistance to sin and our love for holiness.

A critical activity in this “dependent action” is to “put to death the misdeeds of the body.”

Old John Owen summed it up accurately and pointedly: “Be killing sin or it will be killing you.”

We cannot be passive about sin in our lives.

When it rears its ugly head we must act early and ruthlessly.

John Piper has done his usual good job at describing this activity of “killing sin.”

I refer you to the notes online with my sermon.

J.I. Packer wrote, “Holiness teaching that skips over disciplined persistence in the well-doing that forms holy habits is thus weak; habit forming is the Spirit’s ordinary way of leading us on to holiness.” (Packer, *Keep in Step with the Spirit*, 109)

5. I mention 5th and last that the result of holy living is conflict, increasing Christlikeness and eventual glory.

First of all, as we saw last week, living the Christian life will bring conflict.

That old sinful nature inherited from Adam will be with us until we die.

According to Romans 8:

8:5 “Their minds (are) set on what that nature desires...”

8:6 “The mind of sinful man is death...”

8:7 “The sinful mind is hostile to God. It does not submit to God’s law...”

Be realistic about it, The Christian life is a life-long battle.

But secondly, at the same time realize that by the power of the Spirit, we can increasingly become like Christ.

- Romans 8:5 “Those who live in accordance with the Spirit have their minds set on what the Spirit desires.
- Romans 8:6 “The mind controlled by the Spirit is life and peace;
- Romans 8:13 “If by the Spirit you put to death the misdeeds of the body, you will live
- Galatians 6:22-23 “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control...”

That’s Gods promise to you.

You may struggle deeply with some particular sin but know that God is at work in you.

I offer this tentatively: Don’t let defeat in one area keep you from attending to the means of grace that may build the very resistance you need in that troubling area.

Certainly do not allow the enemy of your soul to convince you that you are under condemnation when you are not, that you are hopeless when you are not, and that you are powerless when you are not.

Now thirdly realize that the result of holy living is eventual glory.

Romans 8:10-11 “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.”

There is coming a day when the battle with sin will be over, victory will be complete – that day is when Jesus comes again and with resurrected bodies we will live with him and his people forever.

Revelation 21:4 “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The old sin nature, the world, and the devil that caused those centuries of devastation in humanity and the rest of the world will together be finished.

The following notes contain:

1. Comments on Romans 8:1-17
2. Sinclair Ferguson on *Christian Spirituality...*
3. J.I. Packer on “Sanctification - *The Christian Grows in Grace* from *Concise Theology*)
4. Robert Brinsmead on “Justification by Faith and the Current Religious Scene
5. Three views of how we grow in holiness.
6. **From John Piper Three sermons on “How to Kill Sin”**

Comments on **Romans 8:1-17**

¹ Therefore, there is now no condemnation for those who are in Christ Jesus,

Paul will explain that in verses 2-4.

See Romans 8:1 sermon from Spurgeon – the basis of all of Christian living is my confidence in Jesus – I am no longer under condemnation.

² because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

The “law of the Spirit of life” is that powerful influence the Spirit now exerts in the life of the Christian.

The “law of sin and death” is that powerful influence that the sinful nature still wields (Romans 7:14-25).

But notice which power is greater! God!!

7:25 ended with “So then, I myself in my mind am a slave to God’s law, but **in the sinful nature a slave to the law of sin.**”

How can Paul say both 7:25 and 8:2?

How can I be both slave and free at the same time?

In this life, before the resurrection, we still have a powerful sinful influence (we call it the sin nature) that is sold out to sin – a slave to sin. But when we are regenerated by the Holy Spirit, God gives to us another even more powerful influence. It is so powerful that Paul can use such strong language as we are set free. While as an unbeliever Paul had no power to resist sin effectively, now as a believer he has the power of the Spirit of God. As we have said in reference to Romans 6, before we had no power to not sin. Now we have the power to not sin. It doesn’t mean that we won’t sin, but now we have the power to not sin. That is radically different than before. The believer can now revolt against the controlling power of sin. He can now fight back. (Cranfield, 175).

“Though the hold of his old master (the sinful nature we inherited from Adam) is not yet destroyed, his new, his rightful, Master has a firm hold upon him, and has claimed him for Himself and will not let go His claim... And we know that, powerful though sin still is over us and in us and capable of worsting us again and again, the power of the Spirit is far stronger and must triumph at the end...” (Cranfield, 175-6)

Paul says in verse 2 that it is something that Christ has done which made the enormous change. **What** he did is explained in verses 3 and 4.

³ For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, ⁴ in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

The Law of God (Mosaic Law) was unable to, in fact was never intended to, free us from condemnation. One of it’s purpose, among others, as we have seen earlier, was to show us how desperately sinful and helpless we are.

But what the Law could not do, God did by sending his son to “condemn sin in sinful man. “

“Condemn” both the divine disapproval of and the punishment for sin. In verse 3 we see that Christ became sin (1 Cor 5:21) or a sin offering (the sacrifice) for us.

“in sinful man” translates the word “flesh.”

So is the “flesh” Christ’s flesh so that it means Christ bore the sinfulness and punishment of sin in his own body? 1 Peter 2:24 “He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. OR does “flesh” mean “sinful man” in that Christ’s death satisfied the divine demands against “sinful man’s” sins? Romans 5:8 “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.”

Either way Christ fully satisfied divine disapproval and punishment against us. No longer will we face condemnation because Christ faced it for us.

But Paul goes on to say that not only did Christ’s death deal with the demands of divine justice but God/Christ did this ⁴ **in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.**

Yes, I believe that Christ perfectly obeyed and fulfilled the law so that in him we can be said to be perfect already – a positional sanctification BUT I don’t think that’s what this verse is describing. Here I believe Paul is saying the result of Christ’s cross-work is that we might meet the requirements of the law.

We have been saved so that we may be saved from the controlling power of sin in our lives.

Or to say it differently, that we might live increasingly holy lives.

Christ’s death for us was never meant to only give us a ticket to heaven, but was always meant to sanctify us.

God saves us to make us holy. And although it will only be completed in our resurrected bodies, when Jesus comes again, God has begun that process now.

How this increasing righteous living takes place is by living according to the Spirit rather than according to the sinful nature.

It is a matter of whose voice you respond to – your Savior’s or your old sinful nature.

In the language of chapter 6 it is the question of who you yield to, sin or God.

⁵ Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

This is a matter of whose side you are choosing to take – the Spirit’s side or your sinful nature’s side.

⁶ The mind of sinful man is death, but the mind controlled by the Spirit is life and peace;

We must remember that a mind set on responding to the powerful influence of the sinful nature within us is death.

And a mind set on responding to the more powerful influence of the Spirit is life and peace.

⁷ the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so.

⁸ Those controlled by the sinful nature cannot please God.

Why does setting our minds to do sinful behaviors lead to death?

Because it demonstrates a hostility to God, it refuses God’s authority and cannot please God.

⁹ You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

Now the crucial fact, the determining factor, or the essential truth: you are not like verses 7-8 describe, you are

Back in Romans 3, 4, and 5 Paul has made it clear that a relationship with God is by grace through faith not works.

By trusting Jesus to do what he says will do, his righteousness is credited to us.

In Romans 5 Paul then describes some of the benefits of this new relationship with God. We have peace with God, we have access to the full grace of God and God grants to us his Holy Spirit. Romans 5:5 “God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

So here in 8:9 Paul is not challenging you to question whether you are a Christian – that is by faith.

He is asserting that one who is a Christian has the Holy Spirit and conversely one who does not have the Holy Spirit doesn't belong to Christ and by inference in this context, doesn't have the powerful influence of the Holy Spirit to live for Christ.

But you do have the Spirit AND THUS you do not have to live any longer under the control of sin because you have the powerful influence of the Spirit.

I see 8:10-11 as something of an explanation out of the main flow of the discussion. Paul will digress to speak to how it is that the believer still has a mortal body and what will happen in the future.

¹⁰ But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.

You are a Christian, and Christ is in you in the person of his Spirit. It is true that your body is dead because of sin, you will suffer physical death (unless Jesus comes before then) but your spirit is alive or the Spirit is life to you because of righteousness (the righteousness you have in Christ).

¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

And furthermore, speaking of your body's death, you know that since the Spirit lives in you, even your body will be resurrected when Jesus comes again.

Now back to the main point:

¹² Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. ¹³ For if you live according

to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live,

Paul starts this thought I saying you aren't indebted or obligated to your old sinful nature to live that way – in fact, knowing where that leads (verse 13a) you owe it nothing but to kill it.

Instead, implied from verse 12 is that our obligation is to the Spirit to live according to the Spirit.

But instead of saying that, Paul again shows the great and eternal consequences of two ways of life: **“if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live...”**

Deuteronomy 30:15-18 “See, I set before you today life and prosperity, death and destruction. ¹⁶ For I command you today to love the LORD your God, to walk in his ways, and to keep his commands, decrees and laws; then you will live and increase, and the LORD your God will bless you in the land you are entering to possess. ¹⁷ But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, ¹⁸ I declare to you this day that you will certainly be destroyed.”

Among other important points, Romans 6 has made a clear declaration that if there is no fruit there is no root. I won't cover that ground again. Listen to Dr. Mean's sermon from two weeks ago and also see my notes on that passage at SoundLiving.org.

I want to focus on the last part of 8:13 **“if by the Spirit you put to death the misdeeds of the body, you will live,**

This is our part in the sanctification process that God is doing:

Here is the synergy.

“It is a clear-sighted recognition of evil as evil, leading to such a decisive and radical repudiation of it that no imagery can do it justice except putting it to death.” (Stott, 229) Jesus said we must deny ourselves and take up our cross (an instrument that deals out death) and follow him. We must act. We have to “pull it out, look at it, denounce it, hate it for what it is; then you have really dealt with it.” (D.M. Lloyd-Jones in Stott, 229)

The result of this transformed and transforming way of acting is “you will live.”

SinClair Ferguson

from *Christian Spirituality: Five Views of Sanctification*

Union with Christ in his death and resurrection is the element of union which Paul most extensively expounds...if we are united to Christ, then we are united to him at all points of his activity on our behalf. We share in his death (we were baptized into his death), in his resurrection (we are resurrected with Christ), in his ascension (we have been raised with him), in his heavenly session (we sit with him in heavenly places, so that our life is hidden with Christ in God), and we will share in his promised return (when Christ, who is our life, appears, we also will appear with him in glory) (Rom. 6:14; Col. 2:11-12; 3:1-3).

This, then, is the foundation of sanctification in Reformed theology. It is rooted, not in humanity and their achievement of holiness or sanctification, but in what God has done in Christ, and for us in union with him. Rather than view Christians first and foremost in the microcosmic context of their own progress, the Reformed doctrine first of all sets them in the macrocosm of God's activity in redemptive history. It is seeing oneself in this context that enables the individual Christian to grow in true holiness.

Sanctification - *The Christian Grows in Grace*

J.I. Packer (from [*Concise Theology*](#))

"Do you not know that the wicked will not inherit the kingdom of God?...And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (1 Cor. 6:9, 11).

Sanctification, says the Westminster Shorter Catechism (Q.35), is "the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." The concept is not of sin being totally eradicated (that is to claim too much) or merely counteracted (that is to say too little), but of a divinely wrought character change freeing us from sinful habits and forming in us Christlike affections, dispositions, and virtues.

Sanctification is an ongoing transformation within a maintained consecration, and it engenders real righteousness within the frame of

relational holiness. Relational sanctification, the state of being permanently set apart for God, flows from the cross, where God through Christ purchased and claimed us for himself (Acts 20:28; 26:18; Heb. 10:10). Moral renovation, whereby we are increasingly changed from what we once were, flows from the agency of the indwelling Holy Spirit (Rom. 8:13; 12:1-2; 1 Cor. 6:11, 19-20; 2 Cor. 3:18; Eph. 4:22-24; 1 Thess. 5:23; 2 Thess. 2:13; Heb. 13:20-21). God calls his children to sanctity and graciously gives what he commands (1 Thess. 4:4; 5:23).

Regeneration is birth; sanctification is growth. In regeneration, God implants desires that were not there before: desire for God, for holiness, and for the hallowing and glorifying of God's name in this world; desire to pray, worship, love, serve, honor, and please God; desire to show love and bring benefit to others. In sanctification, the Holy Spirit "works in you to will and to act" according to God's purpose; what he does is prompt you to "work out your salvation" (i.e., express it in action) by fulfilling these new desires (Phil. 2:12-13). Christians become increasingly Christlike as the moral profile of Jesus (the "fruit of the Spirit") is progressively formed in them (2 Cor. 3:18; Gal. 4:19; 5:22-25). Paul's use of glory in 2 Corinthians 3:18 shows that for him sanctification of character is glorification begun. Then the physical transformation that gives us a body like Christ's, one that will match our totally transformed character and be a perfect means of expressing it, will be glorification completed (Phil. 3:20-21; 1 Cor. 15:49-53).

Regeneration was a momentary monergistic act of quickening the spiritually dead. As such, it was God's work alone. Sanctification, however, is in one sense synergistic - it is an ongoing cooperative process in which regenerate persons, alive to God and freed from sin's dominion (Rom. 6:11, 14-18), are required to exert themselves in sustained obedience. God's method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but God-dependent effort (2 Cor. 7:1; Phil. 3:10-14; Heb. 12:14). Knowing that without Christ's enabling we can do nothing, morally speaking, as we should, and that he is ready to strengthen us for all that we have to do (Phil. 4:13), we "stay put" (remain, abide) in Christ, asking for his help constantly - and we receive it (Col. 1:11; 1 Tim. 1:12; 2 Tim. 1:7; 2:1).

The standard to which God's work of sanctifying his saints is directed is his own revealed moral law, as expounded and

modeled by Christ himself. Christ's love, humility, and patience under pressure are to be consciously imitated (Eph. 5:2; Phil. 2:5-11; 1 Pet. 2:21), for a Christlike spirit and attitude are part of what law-keeping involves.

Believers find within themselves contrary urgings. The Spirit sustains their regenerate desires and purposes; their fallen, Adamic instincts (the "flesh") which, though dethroned, are not yet destroyed, constantly distract them from doing God's will and allure them along paths that lead to death (Gal. 5:16-17; James 1:14-15). To clarify the relationship between the law and sin, Paul analyzes in a personal and dramatic way the sense of impotence for complete law-keeping, and the enslavement to behavior one dislikes, that the Spirit-flesh tension produces (Rom. 7:14-25). This conflict and frustration will be with Christians as long as they are in the body. Yet by watching and praying against temptation, and cultivating opposite virtues, they may through the Spirit's help "mortify" (i.e., drain the life out of, weaken as a means of killing) particular bad habits, and in that sense more and more die unto sin (Rom. 8:13; Col. 3:5). They will experience many particular deliverances and victories in their unending battle with sin, while never being exposed to temptations that are impossible to resist (1 Cor. 10:13).

The role of Justification in Sanctification from Robert Brinsmead:

"It can be seen that Luther did not think that the doctrine of imputed righteousness was only something to be preached to mere Christian beginners or that it could be forgotten as a mastered accomplishment. He not only stressed that this truth cannot be learned too well but that it must occupy the central position in the teaching and thinking of the church.... Not by any stretch of the imagination is Christ's imputed righteousness central in present-day thinking or witness. Some will make cursory mention of it, and even most who do mention it relegate it to something which is required at the time of Christian initiation. Apparently it is thought that more mature Christians can get past it and go on to higher things... Most evangelical witness tends to lack a central theology of justification. Its overwhelming focus is on the internal experience of being born again and saved. There is much truth in it. The need for the new birth ought

to be taught. But when it is not seen in the setting of the pre-eminence of justification by an imputed righteousness, there is grave danger that people come to think that salvation is based on an internal change within their own hearts. Then the focus is inward instead of outward, on Christian experience instead of Christ's experience, on a subjective happening instead of a historical reality... In the popular evangelical message, people are urged to get saved by inviting Christ to come into their hearts. Being saved is then identified with having that internal experience of being born again by the presence of the indwelling Christ... The apostles did not begin by proclaiming that their hearers could be saved by having Christ come into their hearts to produce an internal experience. Their focus was not an internal happening but an external happening. Christ lived, died and rose again for the sinner's justification. The apostles proclaimed an objective, historical reality. Here was Paul's *kerygma*: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again. . . Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:32, 33, 38, 39.

Salvation was said to be in something which God had already done outside the sinner in the person of Jesus Christ. As men listened, the Holy Spirit was present to give them faith. Now the hearers were exhorted to accept this salvation by faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9... Faith does not bring the person of Christ down out of heaven to come into the believer's heart,² for "the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)" (Rom. 10:6). Rather, faith lifts the believer up to heaven and places him "in Christ." Then and then alone is the scripture fulfilled, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17... Rather than the new birth being the result of focusing on the inner change itself, the very opposite is true. We see this illustrated in Jesus' lesson to Nicodemus. After telling the proud ruler about his need of a new birth, Jesus did not lead the convicted sinner to dwell on his internal

experience. He directed Nicodemus' eyes to that great external event which guaranteed his salvation. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14,15... Sanctification has often been separated from justification. When the renewing power of the Holy Spirit is separated from the doctrine of justification, all that is left is a cold, legal, intellectualized concept. Then there is only a fictitious "justification" which brings neither the Holy Ghost nor His transforming power into the life of the church. People profess salvation while their lives are a positive denial of it.

Then what happens? The preacher looks at the church and thinks, "These people have been 'saved,' but they certainly need something else to lift them out of their low spiritual [carnal?] state." Along comes a "second blessing" or "renewal" expert who proceeds to say, "What these people need now is to learn the secret of the deeper life. They have been taught justification [?], but now they need to be taught the secret of sanctification."

This program is quite palatable to proud human hearts—especially to responsible people in the church who are supposed to have been "saved" for years. It would be altogether too humbling to admit that what is needed is a true, Bible experience of accepting the gospel, being justified by faith and being truly born again in consequence of it. It is too hard to confess being among those **thieves and robbers** who have really tried to climb over the wall rather than to get into the fold by the one true door (John 10:1). So instead of submitting to going back and entering the real door of salvation, men think it much better to get a second blessing, some baptism of power that will correct their carnal condition. Being outside of Christ, they expose themselves to a false spirit and delude themselves that they are filled with the Holy Spirit because they can do fantastic things like speak in an unknown tongue—unknown to God as well as to man.

Certainly justification must be distinguished from sanctification.³ We must not transfer the property of one benefit to the other. But it is just as certain that they can never be separated. Union with Christ by saving faith results in justification as a judicial benefit, but it also results in sanctification as a moral benefit. One blessing cannot be

enjoyed without the other. They are as related as light and heat. Where there is light, there will be heat.

Sanctification of the Spirit through a life of active obedience, is not optional. God does not justify the sinner in such a way that obedience to the Ten Commandments is optional. Submission to the Lordship of Jesus Christ is not optional. Faith that is unto justification means that the whole life turns from disobedience and submits to the sanctifying authority of Heaven's government. It is impossible to be justified and not have the renewing, transforming gift of the Holy Spirit...

Justification means that the righteousness of Christ is imputed to the believer and that he stands before God as if he were perfect. God must, therefore, treat him as a righteous man; and He does this by giving the believer the gift and infilling of the Spirit. What is needed, therefore, is not a "second blessing" doctrine to add to justification but a true justification which will bring every blessing in its train.

Justification by Faith and the Current Religious Scene
By Robert Brinsmead of Present Truth Magazine
<http://www.presenttruthmag.com/archive/IX/9-4p3.htm>

Views of holiness (for a summary see Chapter 4 of J.I. Packer's *Keep in Step with the Spirit*):

**Augustine, The Reformers, Piper (in the sermons below):
Progressive Sanctification to which I hold and teach in this and other sermons (Augustine, Reformers)**

Wesley, et al: "Total love" perfectionism through a "second work of grace" which is usually associated with holiness denominations such as Free Methodist, Wesleyan, Nazarene, etc.

Keswick, Higher Life, Campus Crusade for Christ's "How to be filled with the Spirit" and "How to Walk in the Spirit" – a view held by many evangelicals This view avoids the "perfectionism" of Wesley's view but, though subtle, it still holds to a "second (or third, fourth, or nearly infinite number) work of grace" and is far too passive; it is a "let go and let God" approach.

From Bill Bright's Transferable Concepts:

"How to be filled with the Spirit:

Though you are filled with the Holy Spirit by faith and faith alone, it is important to recognize that several factors contribute to preparing your heart for the filling of the Spirit. First, you must desire to live a life that will please the Lord. You have the promise of our Savior, "Blessed are those who hunger and thirst for righteousness, for they will be filled."

Second, be willing to surrender your life totally and irrevocably to our Lord Jesus Christ. Paul admonishes in Romans 12:1,2: "I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will."

Third, confess every known sin which the Holy Spirit calls to your remembrance and experience the cleansing and forgiveness which God promises in 1 John 1:9: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." ...

Have you met God's conditions? Do you hunger and thirst after righteousness? Do you sincerely desire to be controlled and empowered by the Holy Spirit? If so, I invite you to bow your head and pray this prayer of faith right now. Expect God to fill you. Without begging or pleading, just say:

"Dear Father, I need You. I hunger and thirst for a more vital relationship with You. I admit that I have been in control of my life. As a result, I have sinned against You.

"Thank You for forgiving my sins through Christ's death on the cross for me. I now confess and turn from my sins and surrender the control of my life to the Lord Jesus. By faith I invite You to fill me with the Holy Spirit as You *commanded* me to be filled. You *promised* to fill me if I ask according to Your will. I pray this in the authority of the name of Jesus Christ.

"To demonstrate my faith, I now thank You for filling me with Your Holy Spirit and for taking control of my life. Amen."

Now, if you sincerely prayed that prayer, you are filled with the Holy Spirit. You will begin to experience a greater love for God. You will want to spend time with Him in studying His Word and in prayer. You will want to trust and obey God and His Word. You will want to share your love for Christ with others who do not know Him.

From Bill Bright's Transferable Concept "How You Can Walk in the Spirit"

"What greater promise could Christ offer to the Christian than the assurance that he can walk daily in the power of the Holy Spirit, the Spirit of Jesus Christ, and experience an abundant and fruitful life of purpose and adventure? Here is His promise:

I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

As you walk in the Spirit by faith, practicing Spiritual Breathing, you need never again live in spiritual defeat. Spiritual Breathing, like physical breathing, is a process of exhaling the impure and inhaling the pure, an exercise in faith that enables you to experience God's love and forgiveness and walk in the Spirit as a way of life.

If you sin by committing a deliberate act of disobedience, breathe spiritually. *Exhale by confession*... If this is your experience, Spiritual Breathing will enable you to get off this emotional roller coaster and enjoy the Christian life that the Lord Jesus promised to you when He said, "I came that they might have life and

might have it abundantly." As an exercise in faith, Spiritual Breathing will make it possible for you to continue to experience God's love, forgiveness, and the power and control of the Holy Spirit as a way of

First, you acknowledge that your sin or sins - which should be named to God specifically - are wrong and are therefore grievous to Him.

Second, you acknowledge that God has already forgiven you through Christ's death on the cross for your sins.

Third, you repent, which means that you change your attitude toward your sin. The power of the Holy Spirit will enable you to change both your attitude and conduct. Instead of doing what your old sinful nature - your flesh - wants to do, you can do what God wants you to do.

Now *inhale* by appropriating the fullness of God's Spirit by faith. Trust him to control and empower you according to his command to "be filled with the Spirit" which actually means to be constantly and continually controlled and empowered with the Holy Spirit.

According to His *promise*, God hears you and grants your request because you pray according to His will. I encourage you to continue to claim his love, forgiveness and power by faith and continue to have fellowship with Him moment by moment.

You can get off your spiritual roller coaster, cease to be a worldly or carnal Christian, and become a Spirit-filled believer by practicing Spiritual Breathing. If you are breathing and inhaling by appropriating the fullness of the holy Spirit by faith - you are a Spirit-filled Christian.

From John Piper Three sermons on "How to Kill Sin" Part One

Now this morning we have returned to Romans 8 to pick up where we left off on December 16. But I am still trumpeting Planting a Passion, and I am still working to build "justice-pursuing" churches, and I am still pleading for God to create coronary Christians, because that is what verses 12-13 help me do. If you are going to be the kind of person who gets up when you get knocked down and instead of planning revenge, plans fresh strategies of love; and instead of questioning God, submits to his wise and good sovereignty; and instead of whining, rejoices in tribulation and is refined like steel, then you will have to learn to kill the sins of self-pity and pride and grudge-holding and loving the praise of man. In other words, coronary Christians who joyfully press on in some great Cause of love and justice don't come out of nowhere. They come out of the fiery furnace of warfare with sin – fought mainly in their own souls.

Let's look at verses 12-13, "So then, brethren, we are under obligation, not to the flesh [literally: we are debtors not to the flesh], to live according to the flesh—(13) for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live." If you are going to be a coronary, justice-pursuing, Passion-planting Christian – or, for that matter, any

kind of Christian who inherits life and not death – Paul says you must not be the debt-paying slave of the flesh – that old rebellious, insubordinate, self-sufficient nature we all have (Romans 8:7).

"Brethren, we are debtors *not* to the flesh, to live according to the flesh" – we owe the flesh nothing but enmity and war. Don't dally with your destroyer. Don't be a debtor to your destroyer. Get out debt to the flesh, don't pay for your own destruction.

How? we ask. That's what verse 13 describes. If you are going to be a coronary, justice-pursuing, Passion-planting, free-from-debt-to-fatal-flesh Christian, you must be skilled at killing your own sins. This is dangerous language here, so be careful. Don't think about other people's sins. Don't think about how people wrong you. Think about your own sins. That's what Paul is talking about. Verse 13b: "But if by the Spirit you are putting to death the deeds of [your!] body, you will live."

John Owen on Mortification of Sin

The great teacher of the church on this doctrine is John Owen. Nobody has probed it more deeply, probably. He wrote a little 86-page book called *Mortification of Sin in Believers*. "Mortify" means "kill" in 17th century English. Today it just means "embarrass" or "shame." But Owen was talking about this verse – in fact, his whole book is an exposition of this verse, Romans 8:13. He put it like this: "Be killing sin or it will be killing you."

My mother wrote in my Bible when I was 15 years old – I still have the Bible – "This book will keep you from sin, or sin will keep you from this book." Now Owen says, based on Romans 8:13, "Be killing sin or [sin] will be killing you." We will see that these two mottos are very closely connected, because Romans 8:13 says that we are to put be putting sin to death *by the Spirit* – "If *by the Spirit* you are putting to death the deeds of the body, you will live" – and what is the instrument of death wielded by the Spirit? The answer is given in Ephesians 6:17 – "the sword of the Spirit, the word of God." This book will keep you from sin – this book will kill sin. We'll come back to this in two weeks.

But for now I just want you to see how everything in these recent weeks is connected. We thought we were taking a detour from Romans since December 16, but it turns out that we were really simply giving application of what happens when Christians put to death the deeds of the body. They become coronary, marathon, God-

centered, Christ-exalting, justice-pursuing, passion-planting Christians.

So now, what would be helpful to know in order to experience what Romans 8:13 is calling for? Well, I see four questions that would be helpful to answer so that we can be about this crucial duty of killing sin.

What are "the deeds of the body" when Paul says, "If by the Spirit you kill the deeds of the body, you will live"? Surely not all the deeds of the body are to be killed. The body is supposed to be an instrument of righteousness. So what are the deeds of the body that are to be killed?

What does killing them mean? Do they have life that we should take away? What will killing them involve?

What does "by the Spirit" mean? The Spirit is himself God. He is not a lifeless instrument in our hands to wield as we wish. The very thought of having the Spirit in my hand gives me the shivers of disrespect. I am in *his* hand, aren't I? Not he in mine. *He* is the power, not me. How am I to understand this killing of sin "by the Spirit"? Does this threat of death mean that I can lose my salvation? Verse 13a: "If you are living according to the flesh, you must die." This is spoken to the whole church at Rome. And death here is eternal death and judgment. We know that, because *everyone* – whether you live according to the flesh or not – dies a physical death. So the death this verse warns about is something more, something that happens only to *some* and not to others. So the question remains: can we die eternally if we have justified by faith? If so what becomes of our assurance, and if not why does Paul threaten us all with death if we live according to the flesh and tell us to be about the business of killing sin?

So let's start here with this last question and then take up the others in two weeks. What we should take away this morning is a general sense of how justification relates to sin-killing; and how crucial it is that we do it.

Does the Threat of Death Imply We Can Lose Our Salvation?

You know my answer: No, someone who is justified by faith alone apart from works of the law cannot die in this sense of eternal death. One of my main reasons for believing this is found in this chapter in verse 30. In this verse Paul argues that salvation from beginning to end is a work of God with every part linked to the other

in an unbreakable chain. Romans 8:30, "And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified." Here the link between justification and glorification is certain. If you have been justified by faith you will be glorified. That is, you will be brought to eternal life and glory. The chain will not be broken: Predestination, calling, justification, glorification.

Killing Sin Is the Result and Evidence of Justification

So the question then is why does Paul say to the church in Rome – and to Bethlehem – (verse 13) "If you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live"? The reason is this: Putting to death the deeds of the body by the Spirit – the daily practice of killing sin in your life – is the result of being justified and the evidence that you are justified by faith alone apart from works of the law. If you are making war on your sin, and walking by the Spirit, then you know that you have been united with Christ by faith alone. And if you have been united to Christ, then his blood and righteousness provide the unshakable ground of your justification.

On the other hand, if you are living according to the flesh – if you are not making war on the flesh, and not making a practice out of killing sin in your life, then there is no compelling reason for thinking that you are united to Christ by faith or that you are therefore justified. In other words, putting to death the deeds of the body is not the way we get justified, it's one of the ways God shows that we are justified. And so Paul commands us to do it – be killing sin – because if we don't – if we don't make war on the flesh and put to death the deeds of the body by the Spirit – if growth in grace and holiness mean nothing to us – then we show that we are probably false in our profession of faith, and that our church membership is a sham and our baptism is a fraud, and we are probably not Christians after all and never were.

Killing Sin Is the Effect, not the Cause, of Our Justification

This is a good place to review and reestablish the great foundation for our call for coronary, justice-pursuing Christians. Are we calling for you to live this way so that you will get justified, or are we calling for you to live this way because this is the way justified

sinner live? Is the pursuit of justice and love "by the Spirit" with life-long perseverance the cause or the effect of being set right with God? Let Wilberforce answer. Here was a man who had a passion for holiness and righteousness and justice greater than anyone in his day perhaps. When he wrote his book, *A Practical View of Christianity*, to trumpet this passion for justice and for political engagement in the cause of righteousness, here is what he said, Christianity is a scheme "for justifying *the ungodly*" [Romans 4:5], by Christ's dying for them "*when yet sinners*" [Romans 5:6-8], a scheme "for reconciling us to God" – *when enemies* [Romans 5:10]; and for making the fruits of holiness *the effects, not the cause*, of our being justified and reconciled.

We have spent almost four years laying the foundation for understanding Romans 8. The first five chapters of Romans demonstrate that the only way for us sinners to be declared righteous in God's sight is by having righteousness reckoned to us – credited to us, imputed to us – by grace, through faith, on the basis of Christ's perfect life and death, and not on the basis of our own works. God is just and justifies the ungodly who have faith in Jesus (Romans 3:26). With that stunning and unspeakably wonderful foundation laid, Paul has to ask in chapter 6, two times: Verse 1, "What shall we say then? Are we to continue in sin so that grace may increase?" Verse 15, "What then? Are we to sin because we are not under law but under grace?" And all of chapters 6 and 7 is written to show that justification by faith alone apart from works *does not* and *cannot* lead a person to make peace with sin.

Paul answers his own question in Romans 6:1, "How can we who died to sin still live in it?" We can't. If we died to sin by being united with Jesus in his death, we can't stay married to sin. The faith that unites us to Christ disunites from his competitors. The faith that makes peace with God makes war on our sin. If you are not at odds with sin, you are not at home with Jesus, *not* because being at odds with sin makes you at home with Jesus, but because being at home with Jesus makes you at odds with sin.

Therefore, I call you and urge you, for the sake of being God-centered, Christ-exalting, soul-winning, justice-pursuing, passion-planting, coronary Christians, don't live according to the flesh but "by the Spirit put to death the deeds of the body." Be killing sin, or sin will be killing you. From Piper, "How to Kill Sin, Part 1 February 2, 2002

Part 2

Ed Welch, in preparation for his book called *A Banquet in the Grave* (Presbyterian & Reformed Publishing, 2001), said: . . . there is a mean streak to authentic self-control. . . Self-control is not for the timid. When we want to grow in it, not only do we nurture an exuberance for Jesus Christ, we also demand of ourselves a hatred for sin. . . . The only possible attitude toward out-of-control desire is a declaration of all-out war. . . . There is something about war that sharpens the senses . . . You hear a twig snap or the rustling of leaves and you are in attack mode. Someone coughs and you are ready to pull the trigger. Even after days of little or no sleep, war keeps us vigilant.

There is a mean, violent streak in the true Christian life! But violence against whom, or what? Not other people. It's a violence against all the impulses in us that would be violent to other people. It's a violence against all the impulses in our own selves that would make peace with our own sin and settle in with a peacetime mentality. It's a violence against all lust in ourselves, and enslaving desires for food or caffeine or sugar or chocolate or alcohol or pornography or money or the praise of men and the approval of others or power or fame. It's violence against the impulses in our own soul toward racism and sluggish indifference to injustice and poverty and abortion.

Christianity is not a settle-in-and-live-at-peace-with-this-world-the-way-it-is kind of religion. If by the Spirit you kill the deeds of your own body, you will live. Christianity is war. On our own sinful impulses.

1. What Are "The Deeds of the Body" that We Are to Kill?

Paul is picking up here on what he had said already in Romans 6. So go back there with me and let's remind ourselves of a few things. Take three verses to shed light on Romans 8:13.

First, Romans 6:13, "Do not present your members [=your bodies] to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness." What then are "the deeds of the body" that we are to kill? They are those deeds that we are about to do (you kill them before they happen) when our bodies are "instruments or unrighteousness."

Second, Romans 6:12, "Do not let sin reign in your mortal body so that you obey its lusts." When the mortal body is taken captive by sin and made to obey lusts, then and there we see "deeds of the body" that should be put to death.

Third, Romans 6:6, "Our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin." I cite this verse to remind you of the all-important distinctively Christian truth about killing the sinful actions of the body, namely, in union with Jesus Christ by faith alone, you are already dead to sin and alive to God, and what you are doing when you put to death the deeds of the body is becoming in practice what you are in Christ. "Our old self was crucified, in order that our body of sin might be done away with!" When Christ died, we died in him if we are united to him by faith. And we died with him so that we might demonstrate this death by putting to death the sinful deeds of the body. Because we already have the victory we can succeed in our violence against sin! He breaks the power of *cancelled* sin. We can only kill the sin that has already been killed when we were killed in Christ. This is Christianity, not moral self improvement.

So the answer to the first question, "What are the deeds of the body in Romans 8:13?" is the deeds that we are about to do prompted by sin or lust or unrighteousness. Sin is deeper than deeds. The deeds are the instrument of the sin. And when that is what our bodies are about to do – go over to the side of the enemy – we put that action to death. In this war with ourselves, traitors are put to death.

2. What Is This Putting to Death?

The answer is that you suffocate the sinful deeds of the body. You cut off the life-line, the blood flow. Deeds of the body come from somewhere. Jesus said, "The things that proceed out of the mouth come from the heart, and those defile the man. (19) For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. (20) These are the things which defile the man; but to eat with unwashed hands does not defile the man" (Matthew 15:18-20). Sinful deeds have a life line that must be cut. In other words, there is a condition of the heart that gives rise to the "deeds of the body." It's a heart issue. We must cut off the hands and gouge out the eyes, not literally – that would do no good – but with

that kind of violent heart-work. You kill the bad fruit by severing the bad root.

What's the bad root of "the deeds of the body"? You can see it in Romans 8:7. "The mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so." The root of "the deeds of the body" that have to be killed is the flesh that is hostile to God and unwilling and unable to submit to him. Verse 12: "If you live according to the *flesh* you will die." Flesh is the great enemy here. And it's an enemy because it is insubordinate and hostile to God. It doesn't like God and does not want to be told by him what to do.

So to kill "the deeds of the body" that this enmity produces, you have to cut the life-line. Pinch the air pipe. Stop the blood flow. Deeds must be killed before they happen by severing the root of hostility and insubordination that rejects God.

3. How Do You Do This "By the Spirit"?

Let's get at answer by following three steps, each with a different text.

Step One: Set Your Mind on the Things of the Spirit

Step #1. Notice Romans 8:5-6 and how Paul speaks there of the flesh and the Spirit (the same pair he contrasts here in verse 13): "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, [set their minds on] the *things of the Spirit*. (6) For the mind set on the flesh is death (as verse 13a says!), but the mind set on the Spirit is life and peace (as verse 13b says)." So the first step in the answer is this: putting to death the deeds of the body by the Spirit involves "setting the mind on the things of the Spirit." You don't just look at the temptation and say NO. You do that! But if you are going to put it to death *by the Spirit*, you have to do more: you direct your mind, your heart, your spiritual focus another way, namely to the "things of the Spirit."

Step Two: Set Your Mind on the Words of God and the Realities They Stand For

Step #2. What are "the things of the Spirit"? If we are going to rivet our minds and hearts on them in the hour of temptation so as to kill sin, what are we looking at? Here the key text is 1 Corinthians

2:13-14 where Paul talks about his own teaching as God-inspired words. This is the only other place in the New Testament where the very phrase "things of the Spirit" is used. He speaks of his revelations like this: ". . .which things we also speak, not in *words* taught by human wisdom, but in those taught by the Spirit. . . . (14) But a natural man does not accept the *things of the Spirit* of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised."

So here "the things of the Spirit" are the words of God spoken by the apostles. From this I infer that when Romans 8:6 says that "those who are according to the Spirit set their minds on the things of the Spirit" he means that they set their minds on the words of God and the realities they stand for. These are the "things of the Spirit" that the natural person rejects and the spiritual person embraces. So to put to death the deeds of the body "by the Spirit" is to "set your mind on the things of the Spirit," which we now see means embracing the words of God (and the reality they point to) spoken by his inspired spokesmen.

This is especially significant because the "word of God" is called "the sword of the Spirit" in Ephesians 6:17. And swords are used for killing. And that is what we are to do "by the Spirit" in Romans 8:13. Kill the deeds of the body by the Spirit, that is by fixing your mind on "the things of the Spirit," that is, by welcoming and embracing the "word of God" in your mind and heart, that is, by taking the Sword of the Spirit which is the deadly sword for sin-killing.

Step Three: By Hearing with Faith, not Works of the Law

Step #3. Very practically what do you do to bring the power of the Spirit by the word of God into vigorous, sin-killing action? The answer is clear in Galatians 3:5, "So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?" The answer is that the Spirit is supplied to us for the miraculously mighty killing of sin not by works of the law but by "hearing with faith."

Why does he say "by *hearing* with faith" instead of just "by faith"? To emphasize that what faith hears and receives and embraces is something heard, namely, "the word of God," which is the sword of the Spirit, which kills sin.

How does it do that? Well, let's save that for a whole sermon when I come back. But we are not left helpless this morning. What we

are saying is that when temptation comes, alongside a very powerful and resolute NO!, you look to a word from God, especially a word that promises he will *be* more for us and *do* more for us than what this sin promises. And if you believe him – there is the main battle – you will sever the root of sin.

So immerse your mind and heart in the fountain of truth and life and power – the promises of God, and when the temptation comes, take this all-satisfying word, this sword of the Spirit, and believe it, and by it sever the root of sin. Kill it. Piper How to Kill Sin part 2, Feb 17, 2002

Part Three

Three weeks ago I promised a third message on verse 13 about how to kill sin. "If you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live." I get the words "kill sin" from this verse: "If you put to death (=kill) the deeds of the body. . . ." So this verse says, If you want to live, you must kill. Be killing sin, or it will be killing you.

A Violence against Our Flesh

There is a mean streak in the Christian life. There is a violence. There is a militancy. But it is exactly the opposite of selfish violence against people. It is a violence against the "flesh" or against "the deeds of the body" – *our* flesh and *our* body. The Christian is not mean to others. He is mean to his own sinfulness – his own flesh.

We saw the meaning of "flesh" in Romans 8:7, "The mind that is set on the *flesh* is hostile to God, for it does not submit to God's law; indeed, it cannot." The flesh is what we are when rebellion against God and insubordination and hostility to God rule our bodies and our minds. So the way you put to death "the deeds of the body" is to strangle the air that sinful deeds breathe. Strangle the flesh. Cut the lifeline. Pinch the air pipe. Stop the blood flow. Sinful deeds must be killed before they happen – by severing the root of distrust and hostility and insubordination toward God.

"By the Spirit" and through the "Things of the Spirit"
So we asked, How do you do that? Paul says it is "by the Spirit."
Verse 13b: "If *by the Spirit* you are putting to death the deeds of the body, you will live." Now what does that mean? This is a key to the Christian life. Putting to death the deeds of the body "by the Spirit."
Killing sin "by the Spirit."

Now what is that? We argued that putting sin to death "by the Spirit" is probably related to what Romans 8:5 says about "setting the mind on the things of the Spirit." "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." In other words, one way to kill sin "by the Spirit" is to "set your mind on the things of the Spirit."

So we asked, What are the "things of the Spirit." We answered from 1 Corinthians 2:13-14 which says this: "We speak, not in words taught by human wisdom, but in those taught by the Spirit. . . . But a natural man does not accept the *things of the Spirit* of God, for they are foolishness to him." Here we have the very phrase of Romans 8:5, "things of the Spirit." What are they? The words of God, spoken by the apostles, taught by the Spirit, not human wisdom.

So to put to death the deeds of the body (as Romans 8:13 says) "by the Spirit" we must set our minds on "the things of the Spirit," which we now see means: set your mind on the word of God in scripture. What makes this ring so true is the connection with Ephesians 6:17 where Paul says in our battle against evil we must "take the helmet of salvation, and *the sword of the Spirit*, which is *the word of God*."

Among all the spiritual armor that we are to "put on" in our warfare there is only one offensive weapon that is used for killing. The sword. And what is it? It is described in two ways that link it with Romans 8:13. 1) It's the sword "*of the Spirit*." So if we are to kill the deeds of the body "by the Spirit," and the one killing weapon in our armor is the sword and it is called "*the sword of the Spirit*," we have good reason to think that the agent for killing sin "by the Spirit" is this sword. 2) And second, what is this "sword of the Spirit"? Ephesians 6:17 says it is "the word of God," which confirms our connection with 1 Corinthians 2:14. The sword that kills sin is the word of God. And the way we kill sin "by the Spirit" is to set our minds on "the things of the Spirit," that is, the word of God in Scripture, which becomes then the sword of the Spirit.

The Paradox of Who Is Doing the Work

So the question we are asking and trying to answer is: What can I do tonight to bring the power of the Holy Spirit into vigorous, sin-killing action in my life? Because you see the paradox in Romans 8:13, don't you? On the one hand, killing sin is something Paul says

you must do. *You*, must do it. "[*You*] put to death the deeds of the body." But on the other hand, it says, you do it "by the Spirit." Now the Spirit is not a tool or a weapon. He is a person. He is God. Put to death the deeds of the body by means of God, the Spirit. So, evidently, the Spirit is the decisive killer. That's the paradox: you do it; but you do it in such a way that it is he who does it. That is the difference between the Christian life and a moral self-help program. This is what Paul was saying in Romans 15:18, "I will not venture to speak of anything except what *Christ has accomplished through me.*" And what he was saying in 1 Corinthians 15:10b, "I labored even more than all of them, yet not I, but the grace of God with me." I labored, but it was not I, but God's grace – God's Spirit – in me and with me.

So it is absolutely right that we are asking, What can I do tonight to bring the power of the Spirit into vigorous, sin-killing action? If we are going to live the Christian life – not just an imitation of it – we must experience Romans 8:13: We must put sin to death in a way that it is decisively the Spirit which puts it to death. The glory of God is at stake here. Because the ultimate sin-killer will get the greatest badge of honor. You or God.

By Works of Law or by Hearing with Faith?

So we ended last time by looking at the key text in Galatians 3:5. Here Paul answers the question, How do you bring the Spirit into vigorous sin-killing action? He asks, "Does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?" In other words, he is asking, How does the Holy Spirit flow with miracle-working power in our lives? How does He come into vigorous, sin-killing acting in our lives? He mentions two options: by works of law, or by hearing with faith. And the answer he expects is clearly: not by works of law, but by hearing with faith. Now why does he say "by *hearing* with faith" instead of just "by faith"? The Spirit comes and works mightily in our lives, killing sin, not just "by faith" but by "*hearing* with faith." Why does he say it that way? The answer is that the sword of the Spirit is the word of God, and it's the word that you hear and believe. When the word of God – the Sword of the Spirit – is heard and believed, the Spirit is moving with vigorous, sin-killing action.

In other words, the connection between the Holy Spirit and you is the word of God and faith. They are like socket and plug. When the

plug of your faith goes in the socket of God's Word, the Spirit is flowing. And when he flows, he kills sin.

Before I give you some practical illustrations how this works there are two important things to say.

We Kill Sin the Same Way We Get Saved

One is that you can see that we kill sin the same way we get saved. Ephesians 2:8-9 says, "By grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast." Faith, not works, is the way we are made right with God; and faith, not works, is the way we engage the Holy Spirit to kill sin. So if you are here this morning and you are not a Christian, what you are hearing in this sermon is not some remote advanced form of Christian living way down the line of Christian maturity. This is how you become a Christian. And this is how you grow as a Christian.

To become a Christian you believe the promises of God: like, "Everyone who calls on the name of the Lord will be saved" (Romans 10:12). And to fight sin as a Christian, you believe the promises of God: like, "I will never leave you nor forsake you" (Hebrews 13:5). When Christ died for us, he bought with his blood both justification and sanctification. And both are obtained by faith. That's one thing that needs to be said. You never outgrow your need to live by faith. We begin and end by trusting the gift of imputed righteousness and the power of God's grace to kill sin and impart practical righteousness.

The Glory of Christ Is at Stake in Living This Way

The second thing that needs to be said is that the glory of Christ is at stake in living this way. All of life is meant to make much of Jesus Christ. Everything we do should magnify his greatness. Now ask yourself: Why isn't the way to bring the power of the Spirit into vigorous, sin-killing action simply to pray for it to happen? Why not just ask God to kill the sin in your life? "Ask and you will receive" (Luke 11:9, 13).

Well, we should indeed ask. Prayer is crucial. But that is *not* the sum total of what "put to death the deeds of the body by the Spirit" means. Paul says, the one who supplies the Spirit to you and works miracles among you does so by hearing with faith. Not just asking,

but hearing. And not just hearing, but hearing with faith. Now, why does God design his triumphs in this way?

For this reason: if God simply killed sin when we ask him to without making our hearing and believing a part of the process, Jesus Christ would not get the glory for our holiness. Jesus said, "When the Spirit of Truth comes . . . he will glorify me" (John 16:13-14). The work of the Spirit, in killing our sin, is to do it in a way that gives glory to Jesus Christ. Now how can that happen? It happens because the Spirit only flows through "hearing with faith." And what we *hear* is, at root, the gospel of Jesus Christ.

Yes it includes all the promises of God. Because, as 2 Corinthians 1:20 says, "All the promises of God find their Yes in him." In other words, Jesus paid for every promise for those who trust him. So every promise that you hear and believe, gives glory to Jesus Christ. If we merely pray and ask God to kill our sin, without hearing the gospel of Christ or any of its promises, Christ would not be honored by our holiness. And God means for his Son to be magnified in justification and in sanctification. So he does not design sanctification to happen by prayer alone, but by hearing the Christ-exalting, blood-bought promises of God and believing them as we ask God to kill our sin.

That's the second thing that needs to be said. Killing sin in our lives must glorify Jesus. And Jesus is glorified when we kill sin by the Spirit, that is, by hearing and believing the promises that he bought and secured by his own blood.

Illustrations of How This Is Done

Now let me close with some illustrations. Right now three of our missionary families are being forced out of Tanzania within 30 days. One of the missionary wives compared their situation to the disciples after the death of Jesus and before the resurrection: "They are sitting quietly and numbly at someone's house . . . and they don't know about the resurrection that is to come. That's what this time feels like to us in many ways: darkness, and an unknown future. Out of the blue, we're packing up and leaving the country, our home for the last 7 years, the only home our children have known."

Now what are the dangers of sin here? What are the sins that need to be killed before they get the upper hand? Anger. Despair. Self-pity. Fear. Impatience and irritability. So how do you put to death those sins and the deeds of the body that might come from them?

Here is the answer from that same email from the missionary wife: We are clinging to these truths: God is good, He is in control, He loves us more than we can comprehend, and He has plans to give us hope and future, plans to prosper us (Jeremiah 29:11). Our spirits are understandably low, we are emotionally and physically exhausted. BUT . . . "because of the Lord's great love, we are not consumed, for his compassions never fail. They are new every morning" (Lamentations 3:22-23).

In other words, they are putting to death the deeds of the body – they are killing sin – by the Spirit. They are hearing the promises of God and believing them. And by that means the Holy Spirit is flowing and sustaining and sanctifying.

Here's another illustration. A missionary couple was with us ministering among refugees here in the Cities until last year. Now they are headed with three small children to a country in Africa which is so sensitive they can't name it. Their February prayer letter was one of the clearest examples of how to put sin to death by the Spirit that I have ever seen.

They listed the sins that were threatening them and then gave the promises of God that they were using to put the sins to death. "Whereas the Constitution of [this country] may state one thing, the Word of God says, "the one who is in you is greater than the one who is in the world" (1 John 4:4).

Where fear says, "what if . . . happens?" faith says, "So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand" (Isaiah 41:10).

When worry surfaces, faith responds, "Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 14:27). When doubt and frustration scoff, "They'll never change, this is a waste of time!" Jesus looks us in the eye and responds, "With man this is impossible, but not with God; all things are possible with God." (Mark 10:27).

Learn from our missionaries. Learn from the apostle Paul. Put to death the deeds of the body *by the Spirit*. Not by the works of the law. Kill sin *by the Spirit*. Not by works of the law. Glorify Jesus Christ by taking the sword of the Spirit, the promises of God, purchased by his blood, and set your mind on them. Bank on them. Be satisfied by

them. The power of sin will be broken. Sin will not have dominion over you. Jesus Christ will be magnified in your body! Amen.

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