

THE WAY OF LIFE AND PEACE
Romans 8:1-8

INTRODUCTION:

- A. The way of sin is the way of death
- 1) Sin before salvation is death
 - 2) Sin after salvation is death

- B. The way of law is strife
- 1) The law stirs-up sin
 - 2) The law does not bring peace

I. The Way of Life and Peace is in Christ vs. 1

- A. "There is therefore now no condemnation to them which are in Christ Jesus." vs. 1a

- 1) "condemnation" = katakrima = "the sentence pronounced against"
- 2) "So there is no doom now for those who are in Christ Jesus"
- 3) Paul, though still struggling in warfare with the flesh, knew that in Christ he would never be doomed to hell.

- B. "who walk not after the flesh, but after the Spirit." vs. 1b

- 1) "walk" = peripateo = "to tread about"
- 2) "flesh" = sarx = "outward side", "lower-mind"
- 3) "who do not pattern their life-style after that which satisfies the flesh"

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

- 1) "law" = nomos = "law as prescribed by law"
- 2) "for through your union with Christ Jesus, the law of the life-giving Spirit, has set you free from the law of sin and death."
- 3) "free" = eleutheros = "one who can go where he will", "at liberty"

II. Jesus Cam to Fulfill the Law vs. 3 - 4

- A. "For what the law could not do, in that it was weak through the flesh."

- 1) "could not do" = to adunatos = "the thing impossible", "the thing that is without power"
- 2) tou nomou = "by the law"
- 3) "weak" = astheneo = "to be weak or ill"

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

- 1) "sending" = pempo = "to send", "to let go"
- 2) "likeness" = omoioma = "something made like"
- 3) "what law could not do, in so far as our earthly nature weakened its action, God did, by sending his own son, with a nature resembling our sinful nature, to atone for sin." TENT.

C. "That the righteousness of the law might be fulfilled in us," vs. 4

- 1) "righteousness" = dikaioma = "righteous demand"
- 2) "fulfilled" = pleroo = "to fill", "to fulfill"
- 3) "to the end that the decrees of the law might be totally fulfilled in us."

D. "who walk not after the flesh, but after the Spirit"

- 1) "walk" = peripateo = "to walk about"
- 2) "flesh" = sarka = "corporeity"

III. We Become What We Admire

vs. 5

A. "For they that are after the flesh do mind the things of the flesh:"

- 1) "after" = "down towards", "according to"
- 2) "mind" = phroneo = "to have intellect", "to think about", "to regard", "care for"
- 3) "If men listen to and comply with their flesh nature they will care for fleshly things"

B. "but they that are after the Spirit the things of the Spirit"

- 1) "after", [same as above]
- 2) "but those who listen to the Spirit have their interests in the Spirit"

IV. The Way to Life and Peace

vs. 6

A. "For to be carnally minded is death;"

- 1) "carnally" = sarx = "of flesh, fleshly"
- 2) "minded" = phronema = "to think", "to set one's mind or heart on something. It denotes the whole action of the affections and will as well as of the reason."
- 3) "But to set the mind on flesh brings death"

B. "but to be spiritually minded is life and peace"

- 1) "spiritually" = pneuma = "of the spirit"
- 2) "minded" = [same as above]
- 3) "life" = zoe = "life in all of its ramifications"
- 4) "peace" = eirene = "peace", "rest", "in contrast with strife, and denoting the end or absence of strife"

- 5) "For the mind of the flesh is death, but the mind of the spirit, life and peace."

C. Why is this true? vs. 7

- 1) "Because the carnal mind is enmity against God:"
 - a> "carnal mind" = [same as above]
 - b> "enmity" = echthra = "enemy", "hated", "odious", "hating another and adverse to him"
 - c> "for the interests of the flesh are hostile to God"
- 2) "for it is not subject to the law of God, neither indeed can be"
 - a> "subject" = upotasso = "to be in subjection", "to place one's self under"
 - b> "for it does not subject itself to the law of God, indeed it can never be made to be submissive to God"

V. The Truth About Flesh vs. 8

A. "so then they that are in the flesh cannot please God"

- 1) "please" = aresko = "to be pleasing and acceptable", also - "to seek to please or to gratify"
- 2) "those who think according to the flesh are not pleasing and acceptable to God"

B. This is not speaking of salvation only

- 1) The lost are "in the flesh"
- 2) Saved people may be controlled by the flesh. Peter denying Jesus.