

W450C_Romans_8_3.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour meeting on the Wednesday and is number three, I think, friends of the studies in Romans. The eighth chapter you will realize I have what they call a mind like a sieve. And I remember some things and conveniently forget a lot more. Romans The eighth chapter. Now the essential feature, if I may be permitted to get down to Essence in this brief analysis, the essential feature of the first section, which occupies the first four verses, is summed up in the words in Christ. In Christ unless we start there. We haven't started at all. There are two spheres in which every one of us, or all of us might have been or still are. Or may be. We are in, Adam. And by mercy we may be translated and become in Christ. And until we reach that point. All the rest of it is a wonderful dream, can never have any application to us, but it's never ours. Outside of Christ, as in Adam. They die. Whoever did, Adam will die. Whoever, whoever is in Christ will be made alive. Now that making alive is is the ultimate the day of glorious resurrection. But in its essence and in its spirit and its anticipation. It starts now. So if I lift out the words in Christ for the first four verses, I now come to the words Christ in you. In these next verses that are occupying our attention, you will notice it says.

[00:01:49] Verse 20. Verse ten. And if Christ be in you. So there's the two. That's the next step. First of all, you're in Christ. Now what you're going to do about that? Is the way in which you appreciate his work and lay hold of the helps that God gives. By the way. Now, first of all, we shall have to be careful as we look at this to distinguish between the automated flesh and spirit, which you see is here, the fleshly mind and so on, and the body. There's a great deal of mischief being perpetuated by people and teachers who have failed to distinguish between the moral character of flesh, which is contrasted with spirit and the fact that we in this present life still occupy the self-same body that we did before we were converted. The color of our hair doesn't suddenly change. We look just the same, except we may have a little smile where once we look glam or whatnot, I don't know. But it's still the same body. And I think for the time we've looked at that for a little bit, we should have done all we can in our limited time. So will you notice here? First of all, we will read from verse five till we reach that verse we just quoted. For they that are after the flesh do mind the things of the flesh. But they that are after the spirit, the things of the spirit. So now we're dividing up these two. For to be carnally or fleshly minded is death, but to be spiritually minded is life and peace.

[00:03:32] Because the fleshly mind I'm still keeping the word flesh is enmity against God. For it is not subject to the law of God. Neither indeed can be. So then they that are in the flesh cannot please God. But you see, it's the mind of the flesh and those who are in the flesh. It's not referring to the literal fabric, flesh and blood. It's the fleshly element which is contrasted with spirit. So then they that are in the flesh cannot please God. But you are not in the flesh, but you are still in the body, are we are mixing up flesh and body. You are not in the flesh, but in the spirit. It's the new sphere. You see, the flesh is the sphere of the man who's unsaved. He's got no other. The spirit is the sphere of the man who is saved. He's got a new sphere, so he's translated from one to the other. If so, be that the Spirit of God dwell in you. Now, you may remember in I think it's an earlier chapter, it says in this same epistle to the Romans that it says it's sin that dwells in me. The man who was aggravated and worried because when he would do good, evil was present with him. He said, I see a law in my members warring against the law of my mind. I want to do this, and I find I'm under a dominion.

[00:04:48] That's the indwelling sin. Now, what's God done? He says, I've taken that away and I've given you an indwelling spirit. So you see, once we were under the dominion of sin and death. But now if we stand where God has placed us, you look just back to get that quotation Romans six chapter, verse nine, knowing that Christ being raised from the dead dies no more. Death hath no more dominion over him. For in that he died. He died unto sin once. But in that he lives. He lives unto God. Would you say? Well, that's about Christ. What about me? Well, he says likewise. Don't you know what the word likewise means? You put yourself in the same position relatively just as Christ. When he died, he died to sin once. But in the delivereth he lives unto the God, and sin has no more dominion over him. So likewise, reckon ye also yourselves to be dead, indeed unto sin, but alive unto God. Let not sin, therefore reign in your mortal body that you should obey it. Don't let it reign. It's dominion has been cancelled. Now that's a negative, isn't it? Don't let it reign. Will you come now to Romans? The eighth chapter, verse ten and 11. And if Christ be in you is the try, is the change. If Christ be in you, the body is dead because of sin. But the spirit is life because of righteousness. Well, what am I going to do with a body that's dead? Oh, he says the Lord's going to make a provision for that.

[00:06:23] 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 dwelleth in you. So there's the mortal body, you see, which is a failure in the one chapter. But the mortal body can be used by the Lord if you belong to him. He'll quicken. It doesn't mean to say you'll be in resurrection. Glory. You remember the Apostle Paul didn't hesitate to say the life. I now live in the flesh. I live by the faith of the Son of God who loved me and gave himself for me. So the quickening of the mortal body. Do you remember in Romans the 12th chapter, After all this is over and all that is said about the flesh? He says, I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies. A living sacrifice. Holy things to that word. Your body's acceptable unto God. Which is your logical service. Logical. It says, if Christ has died for you and you have been trounced to Christ. Now, if Christ is in you and he is the risen one, you mean to say that's going to have no effect, no difference? Well, it couldn't possibly be. So here it is. We're back again in Romans eight. Shall also quicken your mortal bodies by his spirit that dwelleth in you. Therefore, brethren, we are debtors debtors, not to the flesh, to live after the flesh, but we are debtors to live now in newness of life and serve in newness of spirit.

[00:08:14] But if ye live after the flesh, ye shall die. But if ye through the spirit, do mortify. And this word can be misunderstood. This is the expression that we get in Romans. The ninth chapter. Fourth chapter. It speaks about Abraham, who had been promised by God to be the father of many nations. It says in verse 18, who against hope, believed in hope that he might become the father of many nations. According to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead. That's the expression, mortify. He didn't do something against himself. He didn't wear a hair shirt. He didn't make himself miserable. But he just faced the fact that he was as good as dead. And his wife, too, when he was about a hundred years old, neither yet the deadness of Sarah's womb. If you'll read in the revised version, you see there's another point of view. It says there. And being not weak in faith, he did consider his own body as good as dead. He looked it up and down and said, So what? See is the big writing, invigorating power of the indwelling Christ laying hold of the very body. Take, for instance, the apostle. He says to the Ephesians. Now he that stole let him steal no more but labor with his hands.

[00:09:34] Well, which hands, friends? What of any hands that did the stealing? As far as I know. I hope I haven't descended to be a practice thief, but I imagine that most stealing is done by your hands. Anybody could contradict me. Well, he says now labor with your hands. Which ones? Well, the same ones that stole. Or if you've been a blasphemer, as the Apostle Paul accuses himself, he says all that am I open my mouth boldly and speak for him now? The same mouth. The same teeth, as far as I know, the same town. Don't you see, friends, we got to differentiate between the carnal mind, the fleshly mind and the body we've got. Do we not read in one Corinthians? Know ye not that you are not your own. You are bought with a price. Therefore glorify God in your body. The revised text leaves out and in your spirit which are his just in your body. And that was a reference to what was actually law in the days of the Apostle. For there is still in existence what I call the manumission of slaves. When a person was bought with a price of any words are still in existence of a slave who was bought with a price and should no longer serve any master, but was perfectly free. Bought with a price. And when it says the the the slave was born. Do you know what that word slave is in the Greek in that very inscription, which is still in existence.

[00:10:55] It's the word sober, the very word body, the very word body. Now that's getting to the point. Will you go back now to the sixth chapter of Romans once more and read these words? Verse 16. Know ye not that to whom ye yield yourselves servants to obey his servants, ye are to whom ye obey. Whether of sin unto death or of obedience unto righteousness. But God be thanked. Ye were the servants of sin, But ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, he became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh, for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity. Even so, now yield your members servants to righteousness unto holiness. Yield your members the 12th Chapter. Yield your bodies a living sacrifice. You yielded once to the domination of evil that was in you. You now to the domination of the Spirit of Christ, which has taken His place and is now should be the ruling factor in your life. So there's a tremendous emphasis there upon the fact that when it says in Christ, that is what Christ has done for you, you are bought with a price. Now the transfer is Christ in you. Our time is almost up. But I remind you the way in which this is pursued. In another of Paul's epistles, the epistle to the Ephesians says that those who he addressed were blessed with all spiritual blessings in heavenly places.

[00:12:37] But that's not all in Christ Jesus. It then says that they were chosen before the foundation of the world. But that's not all. They were chosen in Christ. It goes on to say they're accepted, but only accepted in the beloved. And then he falls over himself. He can't repeat. Is it in whom we have redemption. It's in Christ. You see, look at the stress in that first few verses. In, in, in. Then with that over and accepted, he comes to the great central prayer that Christ may dwell in your hearts by faith. First of all, in Him. And then he in you. That's all I've been saying all this time. I've been speaking to you. I've tried to sum it up. I've touched upon a few. I commend now this section to you. And it ends up, as you see by the structure it stresses. You are now sons, not slaves. You once were slaves and God wants sons to serve him. And that's a subject all to itself. As I said at one of the meetings recently, there is a son in this country whose occupies perhaps the highest position that any son in this country can occupy, and that's the Prince of Wales. And you know what his motto is? If did I serve that? Summing up tremendous lot of doctrine. Not that they meant it. A son that serves not a mere grovelling slave.