

The Futility of the Flesh and True Life in the Spirit. Romans 8:1–11 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. ³ For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, ⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. ⁵ For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. ⁶ For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. ⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not

His. ¹⁰ And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. ¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Introduction

We have been away from our verse by verse Study of Romans since March 11. We did pick it up in a topical way, when I taught on the Total Depravity of Man as referred to in

Romans 8:7–8 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

So now we return to our study in a verse by verse manner.

There is a common statement that you have heard when someone can't focus on the big picture.

The statement is

“You cannot see the forest for the trees.”

Sometimes we did a little deeper than most in a study like this. My intent is to see the Forest but also to see the individual trees and in some cases to see the bark on the trees.

Romans is one of the most profound and richly theological books in all the Bible. I do not know of a doctrine that is not at least referred to, if not explicitly taught.

And we don't want to miss the forest as we work our way thru it examining the trees and in some cases the bark.

So just incase you may have forgotten as we resume our study.

The Book of Romans is an exposition of the Gospel

Romans 1:16–17 (NKJV)

¹⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, *“The just shall live by faith.”*

From that point, Paul begins to expound on the doctrine and nature of the Gospel.

Our Study in Romans 8 is built upon the last 7 chapters

Romans 1-3 The Condemnation of man

Romans 4-5 The Justification of Man

Romans 6-7 The Sanctification of Man

Romans 8— The Glorification of Man

Romans takes us from,death to life

.....Lost to Saved

.....Law to Grace

condemnation to Justification

slave to sin to slave to righteousness

Life in the flesh to Life in the Spirit

The Great work of Salvation, is a process of taking a lost, God hating sinner, who has no desire to please God,

to

a saved person who now is in love with Christ and His Word.

It is a process that guarantees that you and I will be conformed to Christ.

Romans 8:28–30 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Also

Woven thru the Book of Romans is the teaching on the Law and Grace

Paul makes clear to us that the law was never given to save a man or to make a man righteous, but rather to show man that he cannot be righteous and that he is in need of Grace

Romans 3:19–20 (NKJV)

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Romans 5:19–21 (NKJV)

¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

In these verses, Paul reminds us that the law only condemns and cannot save.

But on the other hand, Grace is the favor of God not based on merit or law keeping but rather on His pleasure to save you

So he shows that God's Grace is bigger than the disobedience to the law.

And because of Paul's emphasis on Grace, some might conclude that the law plays no role anymore in the life of the believer.

Then comes Romans 6-8

This is the exposition of the role of law and grace in the believer's life.

We are saved from the penalty and punishment of the law.

We are delivered from the guilt and condemnation of the law

We are set free from the bondage of the law that brings death.

and by Grace we are now free to obey the law with a new heart.

Before the law condemns us by Christ,

Now the law conforms us to Christ.

Before

The law shows we are on the path to death

Now

The law shows we are on the path to life.

The law is not set aside buy salvation, rather it is fulfilled in the Believer.

We are saved not to be free from keeping the law, but rather we are saved to keep the law.

Far from the law not having a place in the believers life.

Rather its shows us the will of God for our lives and now we have the power of God thru his Spirit in us to fulfill the law.

This is where we find ourselves in Romans 8.

Life in the Spirit.

Romans 8 mentions the Spirit 20 times.

Its not a cold legalism that we are saved to but rather a new life, desirous of fulfilling the law of God to the Glory of God.

Review.

Working backwards from the conclusion

We have been delivered from Condemnation

Romans 8:1 (NKJV)

There is therefore now no condemnation to those who are in Christ Jesus,

We have set free through Justification

Romans 8:2 (NKJV)

² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

This was accomplished through

Substitution, Imputation.

Romans 8:3 (NKJV)

³ For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

The is Applied by Regeneration

Romans 8:4 (NKJV)

⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

The Result or Fruit of this is seen in the Contrast between the lost and the saved.

1. **The lost** = those who live according to the Flesh
2. **The Saved** = those who live according to the the Spirit.

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

Romans 8:6–8 (NKJV)

6 For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

8 So then, those who are in the flesh cannot please God.

⁵ For those who live according to the **flesh** set their minds on the things of the flesh,

Οι γαρ κατα **σαρκα** οντες τα της σαρκος
φρονουσιν οι δε κατα πνευμα τα του
πνευματος

sarx: flesh

Original Word: σάρξ, σαρκός, ἡ

Part of Speech: Noun, Feminine

Transliteration: sarx

Phonetic Spelling: (sarx)

Definition: flesh

Usage: flesh, body, human nature, materiality; kindred.
4561 sárks properly, flesh ("carnal"), merely of human
origin or empowerment.

Flesh uses

1. one flesh, union husband and wife in marriage
2. the physical body of Jesus Christ
3. The physical bodies of people
4. The effort of humans to work for salvation
5. The deposition or bent of the sinful inclinations of
the heart.
6. The unregenerate man.
7. The foundation of all sin

Romans 8:7–9 (NKJV)

⁷ Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

⁸ So then, those who are in the flesh cannot please God.

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

Romans 8:12–13 (NKJV)

¹² Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

John 3:3–6 (NKJV)

⁵ Jesus answered, “**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.** ⁶ **That which is born of the flesh is flesh,** and that which is born of the Spirit is spirit.

2 Peter 2:9–10 (NKJV)

⁹ then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, ¹⁰ and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries,

Galatians 5:16–25 (NKJV)

¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸ But if you are led by the Spirit, you are not under the law.

¹⁹ Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰ idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹ envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

²³ gentleness, self-control. Against such there is no law. ²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires. ²⁵ If we live in the Spirit, let us also walk in the Spirit.

Ephesians 2:2–3 (NKJV)

² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

There are only 2 types of people in the world

1. those who live according the the flesh
2. Those who live according to the Spirit.

Or as John put it

1 John 3:7–10 (NKJV)

⁷ Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. ⁸ He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the

Son of God was manifested, that He might destroy the works of the devil. ⁹ Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

So now we pick up our text in Romans

Romans 8:8–11 (NKJV)

⁸ So then, those who are in the flesh cannot please God.

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. ¹⁰ And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. ¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Lesson

1. The Perimeters Defined

2. The Promise Delivered

I. The Perimeters Defined

1. Axiom
2. Absolute

1. The Axiom

9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.

Ἑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἴκει ἐν ὑμῖν.

9 **But** you are not in the flesh but in the Spirit

But ἀλλὰ
 allá (typically a strong adversative conjunction) –
 but (but instead), nevertheless, on the contrary.

Paul now speaks directly to the Christians at Rome.

These believers are not in the flesh, they have been saved and delivered from the power of the flesh by the power of the Spirit.

Romans 1:6–7 (NKJV)

⁶ among whom you also are the called of Jesus Christ;

⁷ To all who are in Rome, beloved of God, called *to be* saints:...

not being

“in the flesh” means not lost.

but more specifically ...not unable to please God.

or not unable to be subject to the law of God.

Romans 8:7–8 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

⁸ So then, those who are in the flesh cannot please God.

But Believers are not in the flesh, but in the Spirit.

they can please God, they can be subject to the law of God

The Reason, is because they have the Spirit of God living within them.

9 But you are not in the flesh but in the Spirit, **if indeed** the Spirit of God **dwells in** you.

Ἕμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.

This is not called in question by the following clause; for **εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν** is not to be understood as making the assertion of the main clause conditional, as a discreet warning of the possibility that some of them may not be indwelt by the Spirit after all, but as an appeal to a fact acknowledged by them in confirmation of that assertion. **It indicates a fulfilled condition.**

For the use of **οἰκεῖν ἐν**³ to denote ‘a settled permanent penetrative influence

Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans* (p. 388). London; New York: T&T Clark International.

οἰκεό: to inhabit, to dwell Pres.A.I

Original Word: οἰκέω

Part of Speech: Verb

Transliteration: oikeó

Phonetic Spelling: (oy-keh'-o)

Definition: to inhabit, to dwell

Usage: I inhabit, dwell, indwell.

3611 oikéō (from 3624 /oikos, "a house, dwelling, habitation") – properly, to make a home; living "at home" (i.e. comfortably) because it is one's residence; "to be at home."

Lives is important. The Spirit is not an occasional visitor; he takes up residence in God's people.

Morris, L. (1988). *The Epistle to the Romans* (p. 308). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

This is what makes you different. The presence of the Spirit of God.

He changes you, but he also dwells in you.

Romans 8:2 (NKJV)

² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

Ezekiel 11:19–21 (NKJV)

¹⁹ Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out

of their flesh, and give them a heart of flesh, ²⁰ that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God. ²¹ But *as for those* whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads,” says the Lord God.

Ezekiel 36:24–31 (NKJV)

²⁴ For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵ Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*. ²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. ²⁹ I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. ³⁰ And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations. ³¹ Then you

will remember your evil ways and your deeds that *were* not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations.

I. The Perimeters Defined

1. Axiom

2. Absolute

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. **Now if** anyone does not have the Spirit of Christ, he is not His

ει **δε** τις πνευμα Χριστου ουκ
εχει ουτος ουκ εστιν αυτου

de: but, and, now, (a connective or adversative particle)

Original Word: δέ

Part of Speech: Conjunction

Transliteration: de

Phonetic Spelling: (deh)

Definition: but, and, now, (a connective or adversative particle)

Usage: a weak adversative particle, generally placed second in its clause; but, on the other hand, and.

Now if

1st Class conditional assumed as true. = since

Now if anyone does
not have the Spirit of Christ, he is
not His

anyone

Notice the “characteristic delicacy of expression” (SH); Paul used “you” when speaking of those who are not in the flesh, but now “anyone” as he refers to those who do not have the Spirit.

Morris, L. (1988). [The Epistle to the Romans](#) (p. 308). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

This is universal, not exceptional. Not that some have the spirit and others do not.

Also, not that some have more of the Spirit than others either.

If you are a Christian, you have the Spirit of God
 NO ONE can be a Christian and not have the Spirit of God.

The person who gives no evidence of the presence, power, and fruit of God’s Spirit in his life has no legitimate claim to Christ as Savior and Lord. The person who demonstrates no desire for the things of God and has no inclination to avoid

sin or passion to please God is not indwelt by the Holy Spirit and thus does not belong to Christ.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 420). Chicago: Moody Press.

9b Now if anyone does
not have the Spirit of Christ, he is
not His

The Spirit of God is call the Spirit of Christ in this text.

Philippians 1:19 (NKJV)

¹⁹ For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,

1 Peter 1:10–11 (NKJV)

¹⁰ Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, ¹¹ searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

The Spirit of Christ is another way of referring to *the Spirit of God*. The doctrine of the Trinity had not yet been formulated, but it is this kind of expression that led Christians in due time to speak of God as triune. Paul sees the Spirit as integrally related to Christ as well as to the Father.

Morris, L. (1988). *The Epistle to the Romans* (p. 308). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

9b Now if anyone **does**
not **have** the Spirit of Christ, he is
not His εἰ δε τις πνευμα Χριστου ουκ
ΕΧΕΙ ΟΥΤΟΣ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΥ

ΕΧΕΙ

echó: to have, hold **Pres Act Ind**

Original Word: ἔχω

Part of Speech: Verb

Transliteration: echó

Phonetic Spelling: (ekh'-o)

Definition: to have, hold

Usage: I have, hold, possess.

The presence of the Spirit in believers is not an interesting extra to be seen in a few unusual people (as in the case of the “pneumatic” men of some

ancient religions). It is the normal and necessary feature of being a Christian at all.

Morris, L. (1988). [*The Epistle to the Romans*](#) (p. 308). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Romans 8:11 (NKJV)

¹¹ But if (since) the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

1 Corinthians 3:16 (NKJV)

¹⁶ Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?

1 Corinthians 6:19 (NKJV)

¹⁹ Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

2 Corinthians 6:16 (NKJV)

¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

*“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”*

Galatians 4:6 (NKJV)

⁶ And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”

Ephesians 1:13–14 (NKJV)

¹³ In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Ephesians 2:22 (NKJV)

²² in whom you also are being built together for a dwelling place of God in the Spirit.

2 Timothy 1:14 (NKJV)

¹⁴ That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

John 14:16–17 (NKJV)

¹⁶ **And I will pray the Father, and He will give you another Helper, that He may abide with you forever —¹⁷ the Spirit of truth, whom the world cannot**

receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

1 John 3:24 (NKJV)

²⁴ Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

Jude 17–19 (NKJV)

¹⁷ But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: ¹⁸ how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. ¹⁹ These are sensual persons, who cause divisions, not having the Spirit.

Romans 8:10 (NKJV)

10 And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

ει δε Χριστος εν υμιν το μεν
σωμα νεκρον δι αμαρτιαν το

δε πνευμα ζωη δια
δικαιοσυνην

And if Christ *is* in you
ει δε Χριστος εν υμιν

Notice the use fo Christ in you is the same as The Spirit of God in you or as in other places, God in you.

To have the Spirit is to have Christ, to have Christ is to have God...

The next part of the is absolute is

The Body = Death

The Spirit = Life

First notice the word

Body

10 And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

v11 clearly indicates he is talking about the literal physical body

Romans 8:11 (NKJV)

¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead

will also give life to your mortal bodies through His Spirit who dwells in you.

Romans 8:13 (NKJV)

¹³ For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

Romans 8:23 (NKJV)

²³ Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

In Paul's mind, the Body is the locality of Sin, it is the Fountain head, the springboard, The source of all sin.

The Flesh is the Body, but the Flesh is also the sin that resides in the Body.

He talks about this almost interchangeable.

It will not be until

... we rid ourselves of the Body, we rid ourselves of the sin issue.

Notice Pauls reference to the Body

Romans 6:5–6 (NKJV)

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection, ⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

Romans 6:12–13 (NKJV)

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. ¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

Romans 7:23–24 (NKJV)

²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am! Who will deliver me from this body of death?

Romans 7:25 (NKJV)

²⁵ I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

The Body = Death

The Spirit = Life

10 And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

Next what does Paul mean when he says the body is dead.

1. We can rule out that he is not talking about physical death,

We are not spirits sin a dead body. The body will die, but it is not dead right now.

2. We learn more by the rest of the phrase and context.

10 And if Christ *is* in you, the body *is* dead because of sin,

is— is not in the original greek text. it is implied.

Dead

ekros: dead

Original Word: νεκρός, ἄ, ὄν

Part of Speech: Adjective

Transliteration: nekros

Phonetic Spelling: (nek-ros')

Definition: dead

Usage: (a) adj: dead, lifeless, subject to death, mortal,
(b) noun: a dead body, a corpse.

3498 nekρός (an adjective, derived from nekys, "a corpse, a dead body") – dead; literally, "what lacks life"; dead; (figuratively) not able to respond to impulses, or perform functions ("unable, ineffective, dead, powerless," L & N, 1, 74.28); unresponsive to life-giving influences (opportunities); inoperative to the things of God.

3498 /nekrós ("corpse-like") is used as a noun in certain contexts ("the dead"), especially when accompanied by the Greek definite article. The phrase, ek nekron ("from the dead"), lacks the Greek article to give the sense "from what is of death."

The body has been characterized as the body of sin (6:6), the body in which sin reigns (6:12), this body of death from which Paul longs to be delivered (7:24), and he will go on to speak of it as the body whose deeds are to be mortified by the Spirit (v. 13)

Morris, L. (1988). *The Epistle to the Romans* (p. 309). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

10 And if Christ *is* in you, the body is
dead because of sin,

because of sin,

dia: through, on account of, because of

Original Word: διά

Part of Speech: Preposition

Transliteration: dia

Phonetic Spelling: (dee-ah')

Definition: through, on account of, because of

Usage: (a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.

1223 diá (a preposition) – properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). 1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side).

Ephesians 2:1 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins,

Paul refers to death here, but not the body, this is a reference to more of spiritual death.

In Romans 8 he is talking of the Body as dead because of sin.

it might be important to note he uses sin in the singular sense, not sins plural
He could be referring to the presence of sin
or the principle of sin

It think it is best not try to over think this but to simply understand Paul as saying
The body, because of sin, through the curse of an power of sin is dead.
it is as good as dead, useless to give life, useless because of its corruption and presence of sin.

Also,
The body is heading to death because of sin.

James 1:14–15 (NKJV)

¹⁴ But each one is tempted when he is drawn away by his own desires and enticed. ¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

The body cannot produce life and righteousness.
Only sin, corruption and death.

The opposite in this absolute is

The Body = Death

The Spirit = Life

10 And if Christ *is* in you, the body *is*
dead because of sin, but the Spirit *is*
life because of righteousness.

The interpretive challenge is

___Is Paul referring the other Holy Spirit or the
human Spirit.

In favor of the Holy Spirit is the immediate context
of reference to the Holy Spirit.

But in favor of the human spirit is the immediate
and broader context of contrast with the body.

However, It seems best to me to take this to refer
to the Holy Spirit.

He is Life, because of the Righteousness of Christ applied to us

The Body is death because of sin of Adam applied to us.

1. The Perimeters Defined

2. The Promise Delivered

I. The Perimeters Defined

1. Axiom
2. Absolute

2. The Promise Delivered

Romans 8:11 (NKJV)

¹¹ But **if** the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also **give life** to your **mortal** bodies through His Spirit who dwells in you.

ΕΙ δε το Πνευμα του εγειραντος Ιησουν εκ νεκρων οικει εν υμιν ο εγειρας τον

Χριστον εκ νεκρων **ζωοποιησει** και τα **θνητα** σωματα υμων δια το ενοικουν αυτου πνευμα εν υμιν

give life

Original Word: ζῳοποιέω

Part of Speech: Verb

Transliteration: zōopoieó

Phonetic Spelling: (dzo-op-oy-eh'-o)

Definition: to make alive

Usage: I make that which was dead to live, cause to live, quicken.

2227 zōopoieō (from 2221 /zōgréō, "alive" and 4160 /poieō, "make") – properly, make alive (zōos); i.e.

"quicken," vivify ("animate"); (figuratively) cause what is dead (inoperative) to have life; empower with divine life.

2227 /zōopoieō ("make alive, enliven") is particularly used of God infusing His life in the believer. The Lord infuses eternal life (zōē) into us each time we receive (obey) faith from Him. This enables living with God – not just for Him (cf. Gal 2:20; Ro 8:28-30; 1 Jn 5:4). His self-existent, all-powerful life overcomes all the deadly effects of sin.

mortal

thnétos: subject to death**Original Word:** θνητός, ή, όν**Part of Speech:** Adjective**Transliteration:** thnétos**Phonetic Spelling:** (thnay-tos')**Definition:** subject to death**Usage:** mortal, subject to death.

2349 thnḗtos – properly, subject to dying (death), mortality; the inevitability of physical death.

Romans 6:4–5 (NKJV)

⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection,

1 Corinthians 6:14 (NKJV)

¹⁴ And God both raised up the Lord and will also raise us up by His power.

2 Corinthians 4:14 (NKJV)

¹⁴ knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you.

1 Corinthians 15:20–23 (NKJV)

²⁰ But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. ²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

Philippians 3:20–21 (NKJV)

²⁰ For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

1 Thessalonians 4:14–18 (NKJV)

¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

The Completion of Salvation, is not just spiritual, but rather spiritual and physical.

Not only are our spirits made alive, but our bodies will be transformed and resurrected.

Job 19:25–26 (NKJV)

²⁵ For I know *that* my Redeemer lives,

And He shall stand at last on the earth;

²⁶ And after my skin is destroyed, this *I know*,

That in my flesh I shall see God,