

Secret of How/How-Not to Live the Christian Life (First Secret)

Water of Life: Dr. John Niemelä | Guide to Zane Hodges, *Six Secrets of the Christian Life* | 12 Feb 2015

Review: Eph 6:10-20: Put on God's panoply, because we battle spiritual forces, not flesh & blood

Introduction: Jimmy, the _____ < and Tom, the _____

Outline focused on Romans 7–8 (adapted from Zane Hodges, *Romans: Deliverance from Wrath*, 18-20)

- I. Introduction: Paul Connects with the Roman Christians (1:1-15)
- II. Thematic Statement: The Gospel Contains God's Power for Deliverance (1:16-17)
- III. **Epistle's Body: Spiritual Deliverance Arises from the Righteousness God Grants to Faith (1:18–15:13)**
 - A. God's Displeasure with Humanity Is Manifest (1:18–3:20)
 - B. Humanity Faces God's Impartial Judgment (3:21–5:11)
 - C. **Those Who Are Righteous-by-Faith Can Live Victoriously (5:12–8:39)**
 1. The Sin Problem and Its Solution (5:12-21)
 2. Our Freedom from Sin [as an absolute master] through Union with Christ (6:1-23)
 3. **Our Means of Victory over Sin (7:1–8:39)**
 - a. **The Inadequacy of the Law for Spiritual Victory (7:1-25)**
 - i. **Our relationship to the law has ended (7:1-6)**
 - ii. **Our efforts to live under the law fail (7:7-25)**
 - b. **The Adequacy of the Spirit for Spiritual Victory (8:1-39)**
 - i. **The spiritual resurrection of our mortal body (8:1-13)**
 - ii. Our spiritual triumph over suffering through God's love (8:14-39)
 - D. Parenthesis: God's Faithfulness Will Bring Deliverance to Israel (9:1–11:36)
 - E. God's Will Worked Out in the Lives of the Delivered (12:1–15:13)
- IV. Conclusion: Final Remarks to the Roman Christians (15:14–16:20)

THE LAW'S INADEQUACY FOR SPIRITUAL VICTORY (1): Our Relationship to the Law Has Ended (7:1-6)

For those who were under the Law, only death released them from obligation to it (7:1-3)

The Law was only given to Israel; not to the Church (Romans 6:14-15)

Church-Age believers have union with Christ, who was raised [and will never die again] (7:4)

Before believing, the Law served to tempt people toward sin, bearing fruit for death (7:5)

Even those who were under Law have been discharged from it by dying to it, so we might serve [God] in newness of the Spirit, not in oldness of a written code (7:6)

**THE LAW'S INADEQUACY FOR SPIRITUAL VICTORY (2): Our efforts to live under the law fail (7:7-25)
[Despite prompting lust] the Law is not sin, [but is good]; labeling (e.g.) lust as sin (7:7)**

Sin exploits the Law's labeling of sin, prompting lusts—for w/o law, sin is a non-issue (7:8)

With sin enlivened within him, Paul experienced a penal-servitude type-of-death (7:9)

52/333 (1/6) words in Rom 7:9-25 is 1 sing (I, my, me). In the NT the ratio is 1/35.

Only 10 (ten) of 333 words would be expected to be first-person singular.

It most certainly is autobiographical: Paul speaks concerning himself.

Paul here speaks of himself as a believer (cf. 7:22-25).

With the mind I slave God's law, but with the flesh [I slave] sin's law (7:25b)

The commandment intended for life deceived and killed Paul [in penal servitude] (7:10-11)

The law & commandments are holy, but (in showing sin to be sin) produced death (7:12-13)

The law is spiritual, but Paul (being fleshly) was sold under death (7:14)

**Paul did exactly the opposite of what he wanted to do, because (despite the law being good),
indwelling sin was in the driver's seat (7:15-17)**

**Nothing good dwells in the flesh, precluding the believer from doing the intended good, so
indwelling sin is in the driver's seat, ready to do evil (7:18-21)**

Paul delights in God's law in his mind, but the law of sin controls him [his body] (7:22-23)

**Paul cries out for God to deliver him from this penal-servitude death, in which his mind is
slave to God, but his body is slave to sin (7:24-25)**

THE SPIRIT'S ADEQUACY FOR SPIRITUAL VICTORY (1): Spiritual resurrection of our mortal body (8:1-13)
Believers who walk according to the Spirit have no penal-servitude [kata-krima] to sin (8:1)

Issue 1: Many Bibles omit the last portion of the verse.

Issue 2: Largely as a result of omitting part of the verse, English Bibles mistranslate a word.

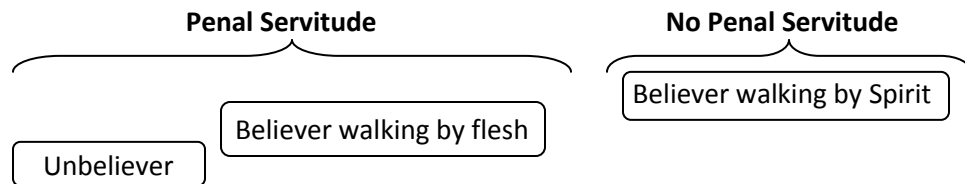
Issue 1: The Omission:

Unfortunately, many Bibles omit the last portion of this verse, but context shows that the idea is integral to the context—even though most interpreters miss this. The Greek *Majority Text* rightly includes what appears as the second line in the translation:

Issues 1 and 2: The Correct translation in light of including the whole text:

*Therefore there is now no servitude [to sin] for **those** [A] **who** are in Christ Jesus, [B] **who** do not walk in relation to the flesh but in relation to the Spirit.*

Escaping penal servitude is a two-step process:



Katakrima should not be translated “condemnation,” but as penal[ty]-servitude.

A defendant received a *judgment* (*krima*) of guilt.

Then he received a *sentence* (*katakrima*) to serve (as a penalty): penal servitude.

Romans 5:16 and *Krima* (judgment) and *katakrima* (sentencing):

And the free gift [is] not like [what happened] through one [man] who sinned.

*For the **judgment** [came] for one offense unto **servitude** [to sin]. But the free gift [brings release] from many offenses to produce righteous action [*dikaiōma*].*

Gen 2:17 predicts *krima*: Dying Adam & Eve would die when they ate of the tree.

Gen 3:16-19 pronounces *katakrima*, which followed them dying the moment they ate.

Thus, Romans 5:16 states the distinct truths of Gen 2:17 and of Gen 3:16-19.

How does one escape Gen 2:17 *krima*? By _____

How do believers escape Gen 3:16-19 *katakrima*? By _____

Issue 3: What does *walking in relation to the flesh* mean here?

Trying to be bad?

or

Trying to be good?

The law of the Spirit of life frees _____ who _____ from the law of sin & death (8:2)

Explanation: The Law is incapable (through the weakness of flesh) of producing righteousness, so God did so by sending Jesus Christ (in the likeness of sinful flesh) as a sacrifice for sin so He might pronounce a sentence in the flesh upon sin (8:3) [Remember that here the flesh is trying to be good]

The purpose [of Jesus sentencing sin in His flesh] is so the righteous action [*dikaiōma*] might have fulfillment in us [that is, Paul means by us: *in believers who walk by the Spirit*] (8:4)

Dikaiōma focuses on righteous behavior, rather than a righteous standing. Now, remember that we (as with Paul) are not capable of achieving the goal of living righteously through the flesh.

Those [believers] who are related to the flesh set their minds upon things of flesh; those related to the Spirit set their minds upon things of the Spirit (8:5)

The mindset of the flesh [functions within the realm of death]; the mindset of the Spirit [functions within the realm of life and peace (8:6)

The mindset of the flesh is hostile toward God, because it does not and cannot submit to Him (8:7)

Only believers have the [indwelling] Spirit, but flesh-focused believers cannot please God (8:8-9)

Christ indwells believers, so our bodies are lifeless [under the death experience of 7:25], but the Spirit is life [that is, He delivers us to a living walk with Him] (8:10)

The indwelling Spirit gives [believers who walk by the Spirit] life [a living walk with Him] within our dead bodies (8:11)

We have no obligation to live in relation to the flesh, for that leads to the experience of death [under *katakrima*], but walking by the Spirit puts the deeds of the body to death; resulting in a living walk with the Lord (8:12-13)

Six Secrets, Chapter 1

Believers are alive to God, but our dead body (flesh) cannot be willed into pleasing God (pp. 10-13)

The Spirit of resurrection: Living by God's power of resurrection (pp. 13-16)