

Title: Life Because of Righteousness

Text: Romans 8: 9-11

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Our text will be repetition for some. I preached on this subject last Sunday. We even referenced Romans 8. This week, I have written on it in the daily readings several times. Here I am preaching on it again tonight. But this is that vitally important. We need to make sure we understand what is being taught here. It is the difference between law and works. This also will help us with our message this coming Sunday as we see what it is that grieves the Holy Spirit.

Our subject is: Life Because of Righteousness

True believers do not live after the flesh, that is, in fear, with our minds on the letter of the law, with our minds on our sinful flesh and with our minds on others. The very fact that we have been made spiritually alive teaches us, that before God, we are now in the Spirit and have been made the righteousness of God in Christ Jesus.

Our divisions we will be three things by which the Holy Spirit shows us this:

One, if the Spirit of God dwell in us, we are no longer in the flesh, but in the Spirit—**Romans 8: 9: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.** He said in verse 7-8, “the carnal mind is enmity against God...So then they that are in the flesh cannot please God.” But here he answers that, saying, “But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you.”

Two, if Christ be in us, our body is dead to the law and the body of the law is dead to us—**Romans 8: 10: And if Christ *be* in you, the body is dead because of sin.** He said, in verse 7, the carnal mind “is not subject to the law of God, neither indeed can be.” But here he answers that, saying, “And if Christ be in you, the body of the law is dead to you and you are dead to the law because Christ has dealt with our sin.

Three, the very reason we have spiritual life is because we are righteousness in Christ—**Romans 8: 10:...but the Spirit is life because of righteousness.** So these will be the three things we will focus on. Then we will hear God’s application to every true believer.

## **NOT IN THE FLESH, BUT IN THE SPIRIT**

First, if the Spirit of God dwell in us, we are no longer in the flesh, but in the Spirit—**Romans 8: 9: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.**

He shows us how this came to be in verses 1-2: **Romans 8: 1: *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* 2: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**

The law of the Spirit of life in Christ Jesus is the gospel, spoken into our new hearts by Christ our Head, through the Holy Spirit. When the Gospel has been spoken into our hearts by Christ our Head through the Holy Spirit then we are delivered from the law of sin and death.

John 6: 63: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64: But there are some of you that believe not.

Those who believed not, walked after the flesh, serving in oldness of the letter, married to the law, constrained by law, so they walked away from Christ. But Peter and the disciples walked after the Spirit, minding the things of the Spirit, married to Christ, because Christ had spoken the gospel into their hearts. They said, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” (Jn 6: 68-69)

## **THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS**

When the gospel is spoken into the heart by Christ, through the Holy Spirit, sinners are given the Spirit of Life. We are regenerated.

In our inward man, Christ writes the law of sin and death, teaching us what we are in our flesh under the law: in our flesh dwells no good thing; the flesh profits nothing; with the flesh we will always serve the law of sin. That is when the commandment comes, sin revives and we die. (Rom 7: 18, 25, 9)

In the inward man, Christ writes the law of righteousness. Christ reveals the law is spiritual, requires perfect righteousness, no sin but we are carnal, sold under sin. (Rom 7: 14) But Christ reveals that he has delivered us from the law entirely, because Christ has made us the righteousness of the law, the righteousness of God, in him.

In our inward man, Christ writes the law of faith, revealing that his righteousness is ours freely by trusting him, instead of through the law of works.

Romans 3:27: Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28: Therefore we conclude that a man is justified by faith without the deeds of the law.

Inwardly, Christ writes the law of love. He constrains us by his love for us, makes us willing to believe him in the day of his power. So through faith in Christ, there is therefore now no condemnation.

In the inward man, Christ writes the law of liberty—freeing us from the law of sin and death.

Free from the law, oh happy condition  
Jesus hath bled, and there is remission;  
Cursed by the law and bruised by the fall,  
Grace hath redeemed us once for all.

That is how we are freed from the law of sin and death, from bondage and fear, from minding the things of the flesh, from being constrained by the law. We walk from that day forward constrained by Christ’s love for us. “The Spirit of life in Christ” is called a law, not because it is a law of works with a curse attached to it for disobedience, but because it is a law of life and peace, of grace and faith, which frees us from the law of works, from the law of sin and death, which we could never fulfill. It is the everlasting covenant of grace.

Hebrews 10: 14: For by one offering he hath perfected for ever them that are sanctified. 15: *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, 16: This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17: And their sins and iniquities will I remember no more. 18: Now where remission of these *is*, *there is* no more offering for sin.

Then we have boldness and acceptance with God in very presence of God by the blood of Christ. Then worship becomes a true joy.

Hebrews 10: 19: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20: By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21: And *having* an high priest over the house of God; 22: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23: Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) 24: And let us consider one another to provoke unto love and to good works: 25: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

## WALKING AFTER THE FLESH

The Holy Spirit shows us a contrast—**Romans 8: 5: 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.**

In the context, both are religious folks. Those who are “after the flesh” are religious but spiritually dead. Therefore, they “mind the things of the flesh.” They glory in appearance, not in heart. Their minds are set on carnal distinctions: Jew and Gentile, circumcision and uncircumcision, male and female, educated and uneducated, bond and free. They mind the flesh using the law to curb themselves and others: always minding the letter of the law, minding the works of the flesh, minding the actions of others and minding themselves. Paul used himself when he was dead in religion as an example. He “minded the things of the flesh.”

Philippians 3: 4: Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6: Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7: But what things were gain to me, those I counted loss for Christ. 8: Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Roman 7:5: For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death....

While in the flesh, what Paul thought was fruit, constrained and produced by the law, was really the motions of sin. It was all fruit unto death.

Romans 7: 9: For I was alive without the law once: but when the commandment came, sin revived, and I died. 10: And the commandment, which was ordained to life, I found to be unto death.

## WALKING AFTER THE SPIRIT

But those who are born of the Spirit are in the spirit so we mind spiritual things.

1 Corinthians 2: 12: Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13: Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

These things are Christ and in Christ. The law of the gospel is called the Spirit of life “in Christ or by Christ” because it was worked by Christ, it comes from Christ, and Christ himself is the sum, substance, and subject matter of these things, of the gospel.

So that is why he says, **Romans 8: 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, neither indeed can be. 8: So then they that are in the flesh cannot please God.**

The lusts of the flesh are indeed wrong. But to be constrained from those things, by the constraint of law, rather than by the constraint of Christ’s love in the new man, is to be just as lawless. It is enmity against God. It is not subjection to the law of God.

But watch this: believer, you do not have to worry about the carnal mind—because **Romans 8: 9: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.** True believers mind the things of the Spirit: we mind Christ the Way of life, righteousness by Christ, salvation by Christ and in our inward man we understand that our flesh will always be sinful.

### **THE BODY IS DEAD**

Secondly, what about the believer being in subjection to the law? He not only said that the carnal mind is enmity against God, he said, Romans 8: 7:…it is not subject to the law of God, neither indeed can be?

So what about the law? The Holy Spirit answers in **Romans 8: 10: And if Christ *be* in you, the body is dead because of sin;** If Christ be in us, our body is dead to the law and the body of the law is dead to us because our sin has been dealt with by Christ himself.

This is the second reason the Holy Spirit gives for us being free from the law of sin and death—**Romans 8: 3: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

When Christ took the sin of his people on himself and died under the justice of the law for all his people, then, before God, were all his people dead to the law.

Romans 7: 4: Wherefore, my brethren, ye also are become dead to the law by the body of Christ;

Also, when Christ died for all his people, then, before God, all the law died to all his people.

Romans 7: 6: But now we are delivered from the law, that being dead wherein we were held;

This is what is meant in our text: **Romans 8: 10: And if Christ *be* in you, the body is dead.** The believer’s body is dead to the law and the body of the law is dead to the believer.

Colossians 2: 8: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9: For in him dwelleth all the fulness of the Godhead bodily.10: And ye are complete in Christ, which is the head of all principality and power. 11: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13: And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14: Blotting out the handwriting of

ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;...

It was not the ceremonial law that was against us, it was the moral law that was against. But Christ blotted out the law which was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Now listen to verse 20,

Colossians 2: 20: Wherefore if ye be dead with Christ from the rudiments of the world,...

Wherefore, if ye be dead with Christ from the law...

Colossians 2: 20:...why, as though living in the world, are ye subject to ordinances, 21: (Touch not; taste not; handle not; 22: Which all are to perish with the using;) after the commandments and doctrines of men?

It is the Holy Spirit of God declaring to us that Christ has redeemed us from the body of the law. But it is the commandments and doctrines of men that teach that believers are yet under the law. Now, watch what he says about those who teach such things and attempt to live constrained by the law,

Colossians 2: 23: Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

He says that it puts on a good show. If you want to glory in appearance, then living constrained by the law will put on a good show. But it is will worship, it is false humility and it is fleshly abasement of the body. It does not mortify the deeds of the flesh at all. In fact, it is the very lust of the flesh.

## **BECAUSE OF SIN**

Our text says, Christ did this for us, **Romans 8: 10:...because of sin.** Christ had to do this for his people because of sin—our sin. We could not do it for ourselves.

Romans 7: 5: For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Romans 8: 3: For what the law could not do, in that it was weak through the flesh,

Let me repeat what I said on Sunday: Because of the sin of his people, because of the weakness of our flesh, God sent his Son in the likeness of sinful flesh, to condemn sin and fulfill all righteousness for us. As the Representative Head of all his people, Christ gave the law: holiness of nature, which is the saints' sanctification in Christ; Christ gave the law obedience of life, which is the saint's righteousness; and Christ gave the law sufferings of death, which is the saint's justification from the penalty of the law. Christ's people owe the law nothing.

So if Christ be in you, before God, ye are not in the flesh but in the Spirit, and if Christ be in you the body of the law is dead to us and our body is dead to the law. But preacher, how can I be sure?

## **LIFE BECAUSE OF RIGHTEOUSNESS**

Lastly, the very fact that we have spiritual life teaches us that we are righteousness in Christ—**Romans 8: 10:...but the Spirit is life because of righteousness.**

The very reason God's elect are given spiritual life in the inner man is because each one for whom Christ died has been made the righteousness of God in Christ Jesus. So if you are alive spiritually, it is because Christ has fulfilled all righteousness for you.

Since Christ fulfilled all righteousness for his people and since Christ made us righteousness before God—therefore the law demands nothing else of Christ's people. Therefore, all for whom Christ died, must be born of God, because They must be made alive by the Spirit and brought brought to faith in Christ. That is exactly why the Holy Spirit says that Christ redeemed us from the curse of the law.

Galatians 3: 5: He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6: Even as Abraham believed God, and it was accounted to him for righteousness. 7: Know ye therefore that they which are of faith, the same are the children of Abraham. 8: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

That is the promise of God made to Abraham and to Christ in the everlasting covenant of grace. In Christ, when Christ finished the work of redeeming his people from the curse of the law, God promised to give them Christ's righteousness through faith, even as God did unto Abraham.

Galatians 3: 9: So then they which be of faith are blessed with faithful Abraham. 10: For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11: But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12: And the law is not of faith: but, The man that doeth them shall live in them. 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

To be redeemed from the curse of the law, is to be purchased from the law completely. Here is the reason Christ redeemed us from the curse of the law.

Galatians 3: 14: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Christ's redeemed people, each, must be given the promise of righteousness by the Spirit through faith. It is because God promised it to Christ in the covenant of grace and because Christ redeemed us from the curse of the law for that purpose. The law could not and did not disannul God's promise to Christ and to Abraham. He declares that very thing in further detail in the next few verses.

Galatians 3: 15: Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17: And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18: For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

What was the purpose of the law then?

Galatians 3: 19: Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20: Now a mediator is not a mediator of one, but God is one.

The law was given to show us our sins until Christ should come to whom the promise was made. Moses, a man, was one. And God is one. So where was the mediator between the two? Christ is the GodMan—the Mediator.

Galatians 3: 21: Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Every person is under sin but this applies to God's elect. God concluded all his elect under sin so that the promise of righteousness might be given by the faithfulness of Jesus Christ fulfilling the law and that it might be given to us through faith in Christ.

Galatians 3 23: But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith

The law was a strict schoolmaster, driving us to Christ, that we might be justified by faith in Christ. But once faith is come we are no longer under the law. Then we know no man after the flesh, because the old things are passed away. Now we worship God in Spirit through faith in Christ, led of the Spirit of God. We are now children of God and heirs according to God's promise.

Galatians 3: 25: But after that faith is come, we are no longer under a schoolmaster. 26: For ye are all the children of God by faith in Christ Jesus. 27: For as many of you as have been baptized into Christ have put on Christ. 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29: And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

In our text, we are told the same thing.

**Romans 8: 14: For as many as are led by the Spirit of God, they are the sons of God. 15: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16: The Spirit itself beareth witness with our spirit, that we are the children of God: 17: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.**

So if Christ be in you: you are not in the flesh but in the Spirit; your body is dead to the law and the body of the law is dead to you because Christ condemned sin in the flesh and the Spirit is life because of the righteousness of Christ.

## **GOD'S APPLICATION TO HIS CHILD**

First, God tells us the Spirit will quicken our mortal bodies—**Romans 8: 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 dwelleth in you.**

It is true the Spirit shall raise our mortal bodies in the resurrection as he has quickened us to life in our inner man.

Romans 8: 23: And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

But in context, he teaches us that our mortal bodies will not be made useful by the constraint of law or the precepts of men or by us minding the things of the flesh but only by the Holy Spirit through the hearing of the faithfulness of Christ. Our flesh profits nothing.

John 6: 63: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

**Romans 8: 12: Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.**

Of course we are not to live after the flesh in immoral sin. But just as sinful, we are not to live after the flesh by using the constraint of law or the deeds of the flesh to attempt to mortify the deeds of our flesh. Both are living after the flesh and both shall result in eternal death.

**Romans 8: 13: For if ye live after the flesh, ye shall die but if ye through the Spirit do mortify the deeds of the body, ye shall live.**

When born of the Holy Spirit, instead of minding our flesh and minding the law, we walk after the Spirit, minding the things of the Spirit. The flesh is mortified, when we treat our flesh and the flesh of our brethren, as dead, crucified with Christ. That means when we do something good or when we do something sinful, we regard not the flesh. It is crucified, it is dead, mortified. We should treat it as such, even as God says it is.

## **MORTIFYING THE FLESH THROUGH THE SPIRIT**

So what does it mean to mortify the deeds of the flesh through the Spirit?

First, we just read in Galatians that we began in the Spirit, not through “the hearing of works, but through the hearing of the faithfulness of Christ.” So to grow in grace, we need to continue to mind the things of the Spirit—continually hearing of the faithfulness of Christ in this gospel of Christ and him crucified.

Two, our first husband, the law, is dead, so it is lawful “that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” (Rom 7: 4) Therefore, live not unto the flesh but unto Christ. (2 cor 5: 15) Call upon Christ. Ask grace from Christ. All spiritual fruit is from Christ our Husband.

Philippians 1: 9: And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; 10: That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

**Illustration:** A bride living to her first husband who is dead.

Three, we have been delivered from the letter of the law, “that we should serve in newness of spirit, and not in the oldness of the letter.” (Rom 7: 6) Paul tells us what that is in Galatians 5 & 6.

Galatians 5: 5: For we through the Spirit wait for the hope of righteousness by faith. 6: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7: Ye did run well; who did hinder you that ye should not obey the truth? 8: This persuasion cometh not of him that calleth you. 9: A little leaven leaveneth the whole lump. 10: I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. 11: And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12: I would they were even cut off which trouble



you.13: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14: For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15: But if ye bite and devour one another, take heed that ye be not consumed one of another. 16: This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17: For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18: But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20: Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21: Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22: But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23: Meekness, temperance: against such there is no law. 24: And they that are Christ's have crucified the flesh with the affections and lusts.

The body of sin is crucified with Christ, the body is dead to the law, the body of the law dead to us—our flesh is mortified, crucified, of no help or hurt; but the Spirit is life because of righteousness. We are not in the flesh but in the Spirit.

Galatians 5: 25: If we live in the Spirit, let us also walk in the Spirit. 26: Let us not be desirous of vain glory, provoking one another, envying one another.

Galatians 6: 1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2: Bear ye one another's burdens, and so fulfil the law of Christ. 3: For if a man think himself to be something, when he is nothing, he deceiveth himself. 4: But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5: For every man shall bear his own burden.

The last two verses mean let each of us live unto Christ ourselves rather than trying to make the other live unto Christ.

Galatians 6: 7: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8: For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9: And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10: As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

**Amen!**