

**Carnal Mind Not Subject**

Romans 8:6-8

INTRODUCTION - This presentation at once pertains to authority, recognizing and submitting to God's authority as opposed to the flesh, the lower and baser nature of man, that part of man that rebels at God's authority. Strong antithetical terms are used: "Carnally minded" and "Spiritually minded."

Attached to each mind-set, there are consequences.

- A. Paul is emphasizing the value of being in Christ as opposed to the Law of Moses (vs. 1- 4).
- B. The Law had manifest weaknesses pertaining to the flesh (vs. 3).
- C. Having introduced the "flesh," Paul expands (vs. 5, 6).
- D. Hence, the statement in our study verse (vs. 7).
- E. Those under the spirit's influence are not in the flesh (vs. 9). "Carnal" is derived from the Greek, sarkikos, the "flesh." It means to be governed by the desires of the flesh and not the teaching of God (cp. I CO 3: 1-3).

## DISCUSSION

## I. FALSE VIEWS.

- A. Inherited Adamic corrupt nature.
- B. Special direct working of the Holy Spirit.
- C. "Not subject" means that they will not be judged by God's law.

## II. BEING SUBJECT TO THE LAW OF GOD IS A REQUISITE.

- A. God does have law today.
- B. 1 CO 9: 21; JA 1:25, GA 6: 2, cp. MT 7: 21-23.

## III. WHY ARE THOSE IN THE FLESH NOT SUBJECT TO GOD'S LAW.

- A. No interest (Acts 17: 21, 32).
- B. Self-worship (PH 3: 19).
- C. Enjoy the flesh (2 PE 2: 10, 14).
- D. Hate authority (2 PE 2: 10).

## IV. THOSE SUBJECT TO GOD'S LAW.

- A. "Mind things of spirit" (vs. 5).
- B. They are debtors to God (vs. 12).

Paul's discussion of the struggle between the flesh and spirit can be summarized by saying: Either the human spirit wins and lives or the human spirit loses and dies. This struggle is discussed in a number of passages – MT 26:40-41; MK 14:37-38. The proper disposition is related to the word of Christ – JN 6:63. "Flesh and spirit" are set in contrast also in RO 8:1, 4, 6, 9, 13. In verses 9, 11, and 14 Paul plainly articulates that he is referring the Holy Spirit – by using the adjuncts "of God" – vs 9, 14 – and "of him raised up Jesus" – v. 11. Why not here? He is not referring to the Holy Spirit, but to the spirit of man. Paul used similar language in CO 3:5-10; 1 CO 9:27. This is basically speaking of the new birth of JN 3:1-12 that leads to a spirit or disposition of sonship.

- C. They have mortified deeds of the body (vs. 13, cp. CO 3: 1-5).
- D. Led by the Spirit (vs. 14).

Paul has led into this point by calling them brethren, which emphasizes their relationship with one another when one is "born again." Both Jew and Gentile have the same relationship to God and to each other "uios with the genitive of the thing, to denote one who shares in this thing or who is worthy of it, or who stands in some other relation to it, often made clear by the context; this construction is probably a Hebraism in the main." (BAG, p. 842). We share in the nature (or character) of God by being led by the Spirit of God. This is evident by the anathrous construction of this passage – which

emphasizes character. (D & M p. 140). This is how the human spirit puts to death the deeds of the body – cf. 12. The human spirit submits to the law of God – RO 8:6-8. The human spirit submits to the system of righteousness – RO 8:10 – this is how one becomes a “son of God.” Jesus said that we become “sons of God” by becoming peacemakers – MT 5:9. Paul said that we become “sons of God” through the faith system – GA 3:26-27. The creation awaits the revealing of the “sons of God” – RO 8:19. We are born into the family of God by means of the new birth – JN 3:1-12.

#### CONCLUSION

- A. Matters that can cause us to be subject to God’s law:
  - 1. Realizing God’s great love - John 3:16, 2 CO 5: 14, 15).
  - 2. Need of forgiveness - MT 26: 28; Acts 2: 38).
  - 3. Believing in heaven/hell - MT 25:46
- B. Obey the Gospel of The Christ.