

## From Sin to Faith – Part 6

**Romans 8:3** For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

**Romans 8:4** so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Throughout the New Testament there is an emphasis on faith. As in Hebrews 4:1-2: promises plus faith.

**Hebrews 4:1** Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

**Hebrews 4:2** For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

Throughout Romans chapters 6 and 7 there is a call to not sin. Up to this point we have been following L. S. Chafer in parts of his *He That is Spiritual*<sup>1</sup>.

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<sup>1</sup> <https://lewissperrychafer.org/Spirituality.pdf>, This is in the public domain according to the website.

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Let us review points from the last lesson and add a fifth point to emphasize that the transition from sin to Spirit is based upon reliance on the Holy Spirit. Again, I will use many quotes from L. S. Chafer.

1. What is sin?

Sin is a violation of God's standard, righteousness. When defining the word "sin" we found that it can mean "missing the mark" as not achieving God's standard. In extremes, we refer to sin as "evil." This is anti-God activity. We encounter this in the book of Judges.

**Judges 1:11 Then the sons of Israel did evil in the sight of the LORD and served the Baals,**

**Judges 1:12 and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from *among* the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger.**

According to David, his sin was against God. Yes, we injure others when we sin. But, the primary violation is against God.

**Psalm 51:4 Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.**

We also know that God's righteousness is absolute. You either have it or you do not. God lives in a binary digital world. God is righteousness. This is expressed very succinctly by the apostle John.

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He uses “light” as an expression of God’s perfection to include His righteousness.

**1 John 1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.**

The book of Romans constantly refers to the righteousness of God. And this righteousness of God is absolute.

2. How do I know if I sinned?

What constitutes sin and how do I know what thoughts and behaviors are sinful? The Bible provides various lists. So we learn from the Bible what violates God’s righteousness. As I will say repeatedly, do not make up your own lists. Whatever is not of faith is sin.

**Proverbs 6:16 There are six things which the LORD hates, Yes, seven which are an abomination to Him:**

**Proverbs 6:17 Haughty eyes, a lying tongue,  
And hands that shed innocent blood,**

**Proverbs 6:18 A heart that devises wicked plans,  
Feet that run rapidly to evil,**

**Proverbs 6:19 A false witness *who* utters lies,  
And one who spreads strife among brothers.**

**Galatians 5:19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,**

Deeds of the flesh in verse 19 is contrasted with the fruit of the Spirit in verses 22-23 which is by reliance on the Holy Spirit.

**Galatians 5:20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,**

**Galatians 5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.**

The list is in part a warning to those who say these things are not sin. There are people who are surprised that what you think can be sin. Paul says “such things.” What is that? Production of sin comes from the sin nature while we are not walking by faith in the Holy Spirit.

**1 Corinthians 6:9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,**

**1 Corinthians 6:10 nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.**

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This is not talking about loss of salvation. This is about loss of rewards.

**Romans 14:22** The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves.

**Romans 14:23** But he who doubts is condemned if he eats, because *his eating is not from faith*; and whatever is not from faith is sin.

There several other Bible passages that indicate specific sins. But a warning. Do not make up your own lists of worst sins. Stick to the Bible. And remember that “...whatever is not from faith is sin” (Romans 14:23). All sin, any sin, breaks fellowship with God.

We also know that even behaviors that are OK in themselves but which cause other believers to fall into sin can be bad as well. 1 Corinthians chapter 8.

### 3. Acknowledge sin

We read L. S. Chafer on the acknowledgment of sin.

**1 John 1:9** If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

**1 Corinthians 11:31** But if we judged ourselves rightly, we would not be judged.

**1 Corinthians 11:32** But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

**2 Samuel 12:13** Then David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD also has taken away your sin; you shall not die.

**Psalm 51:3** For I know my transgressions, And my sin is ever before me.

**Psalm 51:4** Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.

4. Failure to Acknowledge sin.

For those who refuse to acknowledge their sins to God, there is discipline.

**Hebrews 12:4** You have not yet resisted to the point of shedding blood in your striving against sin;

**Hebrews 12:5** and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; (Quote from Proverbs 3)

**Hebrews 12:6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”**

For those who refuse to pay attention to God’s discipline, there is the sin unto death. This is not the loss of salvation. It is a loss of potential rewards.

5. Faith is the only way

We have up until this point been dealing with sin. This point takes us to the important step of faith dependence on the Holy Spirit. Let us go to chapter 6 of *He That is Spiritual*. I am only quoting selected passages rather than duplicate all of chapters 5 & 6.

In everything we do as Christians, the only path forward is a path of faith dependence on the Holy Spirit. Confession of sin is not spirituality. It is a necessity to recognize a status quo in sin. You must acknowledge sin. But the spiritual life is based on the Holy Spirit. Our part is to just continue in faith dependence upon the Holy Spirit. Let us listen to Dr. Chafer. In the following quotes, Dr. Chafer often uses the word “reliance.” From Webster’s<sup>2</sup>, this means:

dependency

trust

faith

Reliance, to me, is more than a momentary faith. It is a continuous faith, now and into 5 minutes from now and continuing. This continuous faith is a dependence. Like Mary Magdalene “clinging” to Jesus in the garden. We should cling to the Holy Spirit. Also,

<sup>2</sup> <https://www.merriam-webster.com/thesaurus/reliance>

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when reading Chafer, in most places you might substitute the word “faith” for “reliance,” remembering the continuous and intense nature of the dependence.

“True spirituality also depends upon a positive attitude of *reliance* upon the presence and power of the indwelling Spirit. The two previously mentioned conditions have been negative in character. [Do not grieve the Spirit & Quench not the Spirit] They represent things the believer, to be spiritual, must *not* do. He must not grieve the Spirit by retaining unconfessed any known sin. He must *not* quench the Spirit by saying “no” to God. The third, and last, condition is positive in character. It is something the believer, to be spiritual, must *do*.

“There are several passages of Scripture in which this vital issue appears; but it is, perhaps most directly stated in Galatians 5:16: “This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” The child of God has no power within himself whereby he can enter, promote, or maintain a “walk in the Spirit.” This Scripture, when rightly understood, does not make the impossible demand upon a Christian that he, in his own strength, is to accomplish a “walk in the Spirit.” It is rather revealed that the Spirit will do the walking in the Christian. The human responsibility is that of a whole dependence upon the Spirit. Walking by means of the Spirit is simply walking by a definite reliance upon the ability and power of the One who indwells. The same truth, though differently presented, is stated in verse 18: “But if ye be led of the Spirit, ye are not under the law.” In no sense does the believer lead, or direct, the Spirit. He can, however, be dependent on the Spirit, and thus is his exact responsibility as revealed in this passage.”

“The third condition of true spirituality is, then, an unbroken reliance upon the Spirit to do what He has come to do and what He

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alone can do. Such is the Father's provision that sin may be prevented in the life of His child. The results of the outworking of this divine provision are beyond our powers of estimation: "Ye shall not fulfill the lust of the flesh.""

“It is often the "beginning of days" in a Christian's life when he really believes and heeds the Word of God enough to be made aware of his own limitations, and seriously considers the exact revelation as to what he of himself can or cannot do, and what the Spirit who indwells him has come to do. We seldom attempt to do the work we have engaged another to do. We naturally rely on the person we have engaged to do it. Have we ever learned to depend on the Spirit for anything? Are we intelligently counting on the Spirit to undertake those particular things which, according to the Scriptures, He is appointed to do? Do we really believe we are just as helpless as His Word declares us to be? Do we really believe He is able and waiting to do every thing we cannot do? Having begun in the Spirit, so far as the divine undertaking in salvation is concerned, are we now to be perfected by the flesh? In meeting the impossible issues of a true Christian life, are we consciously living upon a works-principle, or upon a faith-principle? The Bible emphatically declares the believer to be upon a faith-principle when he is really within the plan of God for his daily life. These uncomplicated teachings are on the pages of God's Book and an attentive Christian can hardly avoid them.”

“The God-honoring quality of life is always the divine objective in the believer's daily life. Its realization is never by a human resolution or struggle or the resources of the flesh: it is by "fighting the good fight of faith." There is a wide difference between "fighting" to do what God alone can do, and "fighting" to maintain an attitude of dependence on Him to do what He alone can do. The

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child of God has an all-engaging responsibility of continuing in an attitude of reliance upon the Spirit. This is the point of his constant attention. This is his divinely appointed task and place of co-operation in the mighty undertakings of God. The locomotive engineer will accomplish little when pushing at his ponderous train. He is not appointed to such a service. His real usefulness will begin when he takes his place at the throttle. The important conflict in the believer's life is to maintain the unbroken attitude of reliance upon the Spirit. Thus, and only thus, can the Spirit possess and vitalize every human faculty, emotion and choice.”

“The whole doctrinal statement concerning a possible deliverance from the bond-servitude to sin, contained in Romans 6:1 – Romans 8:4, is summarized and concluded in the last two verses of the context (Romans 8:3-4). In these two verses seven factors which enter into the revelation concerning a possible victory over sin, and which have been the subjects of discussion in the whole context, are mentioned again as a consummation of all that has gone before. The seven factors are:

1. "The law" (Romans 8:3) which represents the righteous will of God. Not limited to the law of Moses (see Romans 6:14; 7:4; 7:25) which passed away (Romans 7:1-4; 2 Corinthians 3:1-18; Galatians 3:24-25). It includes that which the Spirit produces in the one who is spiritual (Romans 8:4; Galatians 5:22-23). The attempt to secure perfect righteousness through obedience, in mere human strength, to any precepts will always fail. Grace provides that its heaven-high standards shall be realized through the energizing power of the Spirit.
2. "The weakness of the flesh" (Romans 8:3), or the utter inability of human resources in the presence of the heavenly requirements (Romans 7:14-21; John 15:5).

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3. "Sin in the flesh" (Romans 8:3). That in the flesh which is different from "weakness": it is opposed to the Spirit (Romans 7:14-23; Galatians 5:17).
4. Christ came "in the likeness of sinful flesh" (Romans 8:3). He took the place of vital union with the sinner (Romans 6:5; 6:10-11); but did not become a sinner, or partake of the sin nature (Hebrews 4:15; 7:26).
5. "And for sin, condemned [judged] sin in the flesh" (Romans 8:3). Thus He met every claim of the righteousness of God against the "old man" (Romans 6:10; 7:25).
6. "That the righteousness of the law [see Romans 7:4, 22, 25] might be fulfilled in us" (Romans 8:4): never to be fulfilled by us (Romans 6:4; 6:14; 7:4; 7:6). It is the "fruit of the Spirit."
7. "Who walk not after the flesh, but after the Spirit" (Romans 8:4). Such is the human condition for a victorious "walk." It must be by the Spirit (Romans 6:11-22).

Full provisions are made through the divine judgment of the "flesh" and the "old man" for the spiritual life of every Christian, even the fulfilling of the whole will of God in us by the Spirit. But these provisions become effective only to those who "walk not after the flesh, but after the Spirit." We have clear revelations and instructions from God and it is perilous to neglect or confuse these, or to fail in the exact responsibilities committed to us.

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<b>Phase</b>	<b>Justification</b>	<b>Sanctification</b>	<b>Glorification</b>
<b>Tense</b>	<b>Past</b>	<b>Present</b>	<b>Future</b>
<b>Sin</b>	<b>Saved from Penalty of sin</b>	<b>Saved from Power of sin</b>	<b>Saved from Presence of sin</b>
<b>Righteousness</b>	<b>Imputation of +R</b>	<b>Production of +R</b>	<b>Receiving awards</b>
<b>Life</b>	<b>Imputation of eternal life</b>	<b>Walking by means of the Holy Spirit Romans 6:8</b>	<b>Reigning with Christ</b>