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The Walk with the Ruach
8: 1-8

The walk with the Ruach DIG: List the various names for the Ruach? What ministries does the Ruach Ha'Kodesh perform in us, through us, and for us? What are the differences of a person who lives according to the [sin nature], and one who lives according to the Ruach Ha'Kodesh? How does the Ruach's presence and ministry change our very nature?

REFLECT: What truths here can help you handle feelings of conflict and unworthiness? How do you feel about being judged not guilty? What does it mean to you that you are not God's slave, but also God's child? Do you feel like you are serving God out of a sense of love, or a set of rules? How do you know whether you are walking according to the flesh or the Ruach?

Walk according to the Ruach, and you will not carry out the desires of the old [sin nature].



Two questions from the previous section (**to see link click Cb – The Inner Conflict**) naturally arise. First, "Must a believer spend his whole life on earth frustrated by ongoing defeats to **the old [sin nature]**? And secondly, "Is there no power provided to achieve victory?" The answer to the first question is "No" and to the second question "Yes." Here, in **Chapter 8**, **Paul** describes the ministry of the

indwelling **Ruach Ha'Kodesh** who is a **Person**, the third member of the **Trinity**, equal in every way to **God the Father** and **God the Son**, *the source* of divine power for sanctification (being set apart for the holy use and purposes of **God**), and *the secret* for spiritual victory in daily living.[200]

Among the many characteristics of **the Ruach** are: **He** functions with mind, will, and emotion, and corrects them; **He** can be grieved, quenched, lied to, tested, resisted, and blasphemed. **He** is called **God**, **Lord**, **the Ruach of YHVH**, **the Ruach of ADONAI**, **the Ruach of the Father**, **the Ruach of the Son**, **the Ruach of Yeshua**, and the **Comforter** and **Advocate** for believers. Since Shavu'ot (see the commentary on **Acts An – Peter Speaks to the Shavu'ot Crowd**), **the Ruach Ha'Kodesh** has indwelt all believers, illuminating our understanding and application of **God's Word**. **He** fills us, seals us, communes with us, fellowships with us, intercedes with us, comforts us, rebukes us, sanctifies us and enables us to resist **sin** and to serve **God**.[201]

Therefore: By simple definition, **therefore** introduces a result, consequence, or conclusion based on what has been established previously. This **therefore** sums up the first seven chapters of **Romans** and means: *Because of who **Yeshua** is and everything **He** has done in history on behalf of sinners.*

Therefore, there is no longer any condemnation awaiting those who are in union with the Messiah Yeshua (8:1). We have accepted the remedy of **YHVH**. To be **in union** with a perfect **God**, you have to be perfect yourself. And the only way to do that is to believe in **Yeshua Messiah** and have all **His** perfect righteousness transferred (imputed) to your spiritual bank account. Like **death**, a parallel term **(5:16** and **17**, **5:18** and **21**, and **8:1** and **6**), **condemnation** indicates a state of being lost, being estranged from **God** that, apart from our **Lord**, every person will experience for all eternity. However, those who are **in union with the Messiah** are removed from this state – and removed from it forever (see the commentary on **The Life of Christ Ms – The Eternal Security of the Believer**) because we are **in Him,** where all **condemnation** ends.[202] **He** is the sphere of safety for all who are identified with **Him** by faith.

Why? In spite of the reality of our **[sin nature]**, **Messiah** has already paid the price of redemption. Therefore, we can be confident. **Because the Torah of the Ruach, which** is our blueprint for living, **produces [blessing] in union with Messiah Yeshua, has set me free from "the torah" of sin and death (8:2).** What are these two? First, here is the wrong answer: **Yeshua** gave a good **Torah** of **the**

Spirit which produces life, in contrast with the bad Mosaic Law that produces only **sin and death**. This interpretation not only contradicts **Paul's** arguments in **Chapters 3** and **7**, but is subtly antisemitic as well.

The right answer is that **the Torah of the Ruach** is **the Torah of Moshe** properly understood by the power of **the Ruach Ha'Kodesh** in believers, what **Paul** elsewhere calls **the Torah's true meaning, which the Messiah upholds (Galatians 6:2)** usually rendered **the law of Christ** in non-Messianic bibles. The second **"torah"** written as **"the torah" of sin and death** is in lowercase and put in quotation marks, because it is **"sin's torah,"** in other words, not a **God**-given **Torah**, but an anti-**Torah**. **Within me, I see a stubborn "torah," one that battles with the Torah of Moshe in my mind and makes me a prisoner of my old [sin nature] which is operating within me (7:23). "The torah" of sin and death** is **the Torah of Moshe** *corrupted* and *perverted* by our **[sin nature]** into a legalistic system of earning **God's** approval by our own works **(3:20)**.

So, **8:2** can be paraphrased as follows: **The Torah of Moshe**, as understood and applied through the **Ruach**, thereby producing blessing in union with **Messiah Yeshua**, has set me free from the legalistic aspects of **"sin's torah"** that stimulate me to **sin** (see **Bz – Application to Believers in Yeshua**), fill me with lasting conflict (see **Cb – The Inner Conflict**), and condemn me to **death**.[203]

For the sake of illustration, let's consider our **old [sin nature]** like the law of gravity, and **sin**, like gravity, will continue to pull us down. And **"the torah" of death** likened to be the consequences of the law of gravity, or **death**, **for the wages of your [sin nature] is death (6:23a).** We can fly in an airplane only because it has a power greater than the pull of gravity. If you don't believe that the law of gravity is still in effect, try cutting the engine and see how long it takes before you crash and **die**. Can you imagine trying to "fly" (living the righteous life of a believer) in your **old [sin nature]**? Living in **the flesh**, will only pull you down. The only way you can overcome any law is by another law that is greater.[204]

For what the Torah could not do by itself (summarizing all of **Chapter 7**)**, because it lacked the power to make the old [sin nature] cooperate, God did by sending His own Son as a human being with a nature like our own sinful one [but without sin].** This verse is perhaps the best and most brief statement of the substitutionary atonement to be found in Scripture. It expresses the heart of the Good News, the wonderful truth that **Yeshua Messiah** paid the penalty on behalf of every person who would turn from **sin** and self, and trust **Him**

as **Lord** and **Savior**.[205] **God [sent His own Son] as a sin offering (Isaiah 53:4-8), and in so doing he executed the punishment against sin in human nature, so that the just requirement of the Torah** that sin against a perfectly holy **God** must be punished by **death might be fulfilled in us who do not run our lives according to what our old [sin nature] wants but according to what the Ruach wants (8:3-4). ADONAI** does not free us from our **sin** in order for us to do as *we* please, but to do as ***He*** pleases. And this is not merely just another form of legalism. Once we are saved; we have a new divine nature that is attuned to **God's** will. As we live by the power of **the Ruach Ha'Kodesh**, **God's** desire is our desire. We are not *forced* to do anything.

But because we still live in **sinful** bodies, clothed in **the old [sin nature]** as it were, we sometimes resist the will of **God**. To put it simply, we have a choice to make because we have both nature's living within us: **For those who identify with their old [sin nature] set their minds on the things of the old [sin nature], but those who identify with the Ruach set their minds on the things of the Ruach.** But unbelievers don't have a choice because they only have **the old [sin nature]** to guide them. **Having one's mind controlled by the old [sin nature] is death.** That is why no self-help measures, psychotherapeutic methods, educational programs, environmental changes or resolutions to improve can enable us to please **YHVH**. **But having one's mind controlled by the Ruach is life, blessing, and shalom (8:5-6).**

For the mind controlled by the old [sin nature] is hostile to God, because it does not submit itself to God's Torah – indeed, it cannot. Thus, those who identify with their old [sin nature] cannot please God. They pursue the passing pleasures of this **world (First John 2:16-17)**, and are characterized by a carnal mind that **cannot please God (8:7-8). Their** wicked heart reveals itself in ungodly behavior. **And it is perfectly evident what the old [sin nature] does. It expresses itself in sexual immorality, impurity and indecency; involvement with the occult and with drugs; in feuding, fighting, becoming jealous and getting angry; in selfish ambition, factionalism, intrigue and envy; in drunkenness, orgies and things like these. Paul** warns: **Those who do such things will have no share in the Kingdom of God (Galatians 5:19-21)!**[206]

One may ask, "How do you know whether you are walking according to **the flesh** or **the Ruach**? **It is perfectly evident what the old [sin nature] does. It expresses itself in sexual immorality, impurity and indecency; involvement**

with the occult and with drugs in feuding, fighting, becoming jealous and getting angry; in selfish ambition, factionalism, intrigue and envy; in drunkenness, orgies and things like these (Galatians 5:19). But the fruit of the Ruach is love, joy, peace, kindness, goodness, faithfulness, humility, and self-control (Galatians 5:22-23). To determine if you are walking according to the flesh or the Ruach, examine what's radiating out of your life. Though we are in **Messiah Yeshua**, we can still *choose* to operate according to **the old [sin nature]**. If we **walk according to the Ruach,** we **will not carry out the desires of the [sin nature]** (see the commentary on **Galatians Bv – Walk by the Ruach and Not the Desires of the Flesh**)**.**

*Dear Heavenly **Father**, I thank **You** for sending **Your Son** to take my place on the cross. I choose to believe the truth that there **is no longer any condemnation awaiting those who are in union with the Messiah Yeshua.** I thank **You** for disciplining me as **Your** child so I may bear the fruit of righteousness. I believe the truth, **There is no fear in love. On the contrary, love that has achieved its goal gets rid of fear, because fear has to do with punishment (First John 4:18a).** I know that **You** are not punishing me when **You** discipline me, because **You love** me. I renounce the lies of Satan that I am still subject to **"the torah" of sin and death."** I accept my responsibility to **walk** in the light, and I ask **You** to show me the times I have chosen to **walk according to the flesh**. I confess these times to **You**, and I thank **You** for **Your** forgiveness and cleansing. I now ask **You** to fill me with **Your Ruach** that I may walk **according to the Ruach.** In **Yeshua's** precious name I pray. Amen* [207]