

06
ROMANS 8:1-17

Memory Verses (underlined required):

1:16-17; 3:10-12; 3:20; 3:23-26; 4:5; 5:1; 5:8; 5:21

6:4; 6:13; 6:22-23; 7:6; 7:24-25

8:1
There is therefore now no condemnation for those who are in Christ Jesus.

8:2
For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

8:14
For all who are led by the Spirit of God are sons of God.

IV. Sanctification—Righteousness Defended (6:1—8:39)
(when righteousness is realized and lived out in daily life)

A. _____ —the Spirit (8:1-39)

Romans 8 is very good news for everyone who is in right-standing-ness before God through faith in Jesus

- This chapter begins with *no condemnation* (justification)
- This chapter ends with *no separation*
- And sandwiched in-between is *no defeat*

1. Life in the Spirit (8:1-17)

a. The Spirit of Life (8:1-13)

_____ (v. 1) = "A damnatory sentence" (Thayer's Bible Dictionary)
Wuest's translation of v. 1: "Therefore, now, there is not even one bit of condemnation to those how are in Christ Jesus."¹

"No condemnation" is analogous to justification.² Believers are right with God and have no wrath awaiting them, nor are they bound to serve sin.

¹ Kenneth S. Wuest, *Romans in the Greek New Testament*, 127.

² John R.W. Stott, *Romans: God's Good News of the World* (Downers Grove, IL: InterVarsity Press, 1994), 217.

Bruce comments:

"There is no reason why those who are in Christ Jesus should go on doing penal servitude as through they had never been pardoned and liberated from the prison house of sin."³

Wiersbe observes:

"Romans 3:20 shows the 'therefore' of *condemnation*; but Romans 8:1 gives the 'therefore' of *no condemnation* . . ."⁴

- This is a description; only condition is to be "in Christ" (justified)
 - It is the intermediate summary of the preceding argument, and links it to the next.
 - All rooted in what God has done in Christ Jesus.

Note the five expressions that follow (vv. 2-4):

1. God's *sending of His own Son*
2. ... *in the likeness of sinful flesh*
3. ... *to be a sin offering*
4. ... God *condemned sin in the flesh*
5. An ultimate reason: *in order that the righteous requirements of the law might be fully met in us (justification), who do not live according to the flesh but according to the Spirit (sanctification)*

v.2: The law here is not a written law but rather a regulatory principle (like cause-effect); see 8:23. Notice the contrast between the two "laws":

law of the Spirit of life / Law of sin and death

- Considering vv. 1-2, refer back to 6:14
 - Also, "walk in newness of life" (6:4)

Constable gives an introduction:

"As the fifth chapter climaxed Paul's revelation concerning the justification of the sinner, so the eighth culminates the truth concerning the sanctification of the saint. Both chapters end by affirming the eternal security of the believer. In chapter 5 our security depends on the Son's life and in chapter 8 on the Spirit's power, both of which rest on the Father's love."

"This chapter explains the benefits of sanctification made available through the presence and power of God's Holy Spirit who indwells every believer."⁵

³ F.F. Bruce, *The Epistle of Paul to the Romans* (London: The Tyndale Press, 1966), 159.

⁴ Warren W. Wiersbe, *The Bible Exposition Commentary, Vol. 1*, 538.

God has fulfilled the law for us (vv. 3-4)

- Its righteous requirements of the law have been met, perfectly, in/by Jesus
- "what the law could not do" = Lit., 'the impossible (thing) of the law'
- And is being fulfilled *in us* by the ability of the Spirit through the process of sanctification.
 - Sanctification is the ultimate end of redemption and justification (see 8:28-29; Ephesians 1:22, 2:10).
 - The passive word shows the work is not ours (to initiate), but God's part by His grace (for us to participate with Him).⁶

Denney writes:

- "In the death of His own Son, who had come in our nature to make atonement for sin, God had pronounced the doom of sin, and bought its claims an authority over man to an end."⁷
- Question: is v. 4b *prescriptive* or *descriptive*?
 - *walk (peripateō)* = "to order one's behavior or conduct"
 - *flesh* – the indwelling evil (old) nature
 - *after/according (kata)* – speaks of domination, dominion (same word in v. 5)
 - Thus, the Christian is not dominated by the evil nature but by God's Spirit

A new _____ (vv. 5-8)

In the Spirit v. in the flesh

The contrast of spheres of life/mind

- Differences of intentions, motives, thoughts
 - *mind (phroneō)* = "to direct the mind to something, to seek or strive for"
 - A deliberate setting of one's mind on a certain thing (see 12:1-2)
 - **Garbage in, garbage out**
 - "set the mind on the things of the flesh" = "carnally minded" -- the mind is possessed (as in owned, controlled, dominated) by one's evil nature, when one doesn't have the Spirit

⁵ Thomas L. Constable, "Romans," *Dr. Constable's Study Notes*, 83. He also mentions the plethora of references to the Holy Spirit in this chapter, making it the most Spirit-saturated chapter in the NT. There is on average one reference to the Spirit every two verses.

⁶ Kenneth S. Wuest, *Romans in the Greek New Testament*, 129.

⁷ *Ibid.*, 128-29.

- allow the default, fallen human nature to dominate one's life
- In contrast, "set the mind on the Spirit" = "to be spiritually minded" = 'the mind possessed (owned, controlled, dominated) by the Spirit'
- That person possesses the life that God is/has, and enjoys his *peace* = "to bind together that which has been separated"
- Notice the contrasts: *enmity/hostility* (v. 7) & *peace* (v. 6)
- *those who are in the flesh* (v. 8) = unregenerate, unbelievers (do not have the Spirit)
 - the inability to please God (by any means, such as works, striving, even religion when one is outside of Christ and does not have His Spirit)

A new _____ (vv. 9-11)

"You have the Spirit"

- A whole different principle and bent of life characterizes you, since you are in the Spirit
 - Where did the Spirit dwell in OT times?
 - What He always in that place?
 - How is this new dispensation of the Spirit's presence different?
- Implies the ability to "please God" (cf. v. 8)
 - God is pleased to call us His own, His beloved (see vv. 14-17)
- Same Spirit who raised Jesus from the dead; available and ready to lead us in sanctification, in our new life

b. The Spirit of _____ (8:12-17)

Because of what God has done for us (vv. 1-11, all the rest of Romans), believers have an obligation to respond appropriately. And, are able to, as sons and daughters of their loving Father.

A new _____ (vv. 12-13)

(vv. 12-13) *So then, (brothers and sisters),*

we are debtors,

*not to the flesh,
to live according to the flesh.
For if you live according to the flesh you
will die,*

*[but to God, to live according to the
Spirit] (implied, by following discussion)*

*but if by the Spirit you put to death the
deeds of the body, you will live.*

Progressive sanctification is not an option; God has command us to pursue it (cf. 2 Peter 1:3-11)

Constable notes:

"The present tense of the verbs is significant. This tense stresses the necessity of continually putting to death the deeds of the flesh. Paul viewed the presentation of ourselves to God as an initial act of commitment (6:13; 12:1), but He wrote that we must daily and hourly choose to mortify [put to death] our flesh (cf. 13:14)."⁸

Notice the parallels with *Galatians 5:16-24*, the fruit of the Spirit (what He produces in our lives as we walk with/in Him)

A new _____ (vv. 14-17)

Discussion of the Spirit's ministry of confirming the reality of the believer's position as a son of God to him or her. Indeed Paul readily believed that the believer who is aware of his or her secure position will be more effective in mortifying his or her flesh, walking with/in the Spirit.

adoption = brought into the family as adult sons (with all rights, privileges and responsibilities)

- Like justification, adoption is a legal term, describing the bestowal of a legal standing. It is permanent, as is justification, and proceeds from God's love and grace.
- We are born again (enter) into God's family by *regeneration*; we are placed in His family through *adoption*
 - The two are related: "children" identifies our family relationship based on regeneration whereas "sons" stresses our legal standing based on adoption (cf. v. 16).

(v. 15) "Abba" and "Father" are equivalent terms the first being a transliteration of the Aramaic word and the second a translation of the Greek *pater* (cf. Gal. 4:6). Probably Paul used the Aramaic as well as the Greek term to highlight the intimate relationship the Christian disciple enjoys with God.

Jesus revealed this intimate relationship during His life and His training of the Twelve (Mark 14:36).

Daddy, Dear Father

(v. 16) Note the two witnesses

(v. 17) Constable gives a summary of being heirs:

"Being a child of God makes us His heirs (cf. 1 Pet. 1:3-4). We inherit with Jesus Christ our brother (v. 29). We inherit both sufferings, as His disciples now, and glory, most of which lies in the future (cf. 1 Pet. 4:13).

⁸ Thomas L. Constable, "Romans," *Dr. Constable's Study Notes*, 88.

"The phrase 'if indeed' seeks to render the first class condition in the Greek that in this case we could translate "since." Just as surely as we share His sufferings (Gr. *sumpaschomen*, any sufferings, not just those connected with our bearing witness for Christ) now we will share His glory in the future. This is a reference to the glorification that every believer will experience at the end of his or her life (vv. 18-25). Our glory then will be in proportion to our suffering for His sake as His disciples now (cf. 1 Pet. 4:12-19).

"The New Testament teaches that the amount of inheritance the children of God receive will vary depending on our faithfulness to God (Luke 19:11- 27). However, there is no doubt that all Christians are the heirs of God and will inherit glorification as well as many other blessings (cf. 1 Pet. 1:3-12)."⁹

(v. 14) *Led by the Spirit ... sons of God*

⁹ Ibid., 90.