

Without Christ's work on the cross there would be no salvation, and

Without the presence and constant operation of the Holy Spirit, there would be no application of that salvation to us, —and no revelation of it to us!

Romans is a book of salvation. Jesus Christ and Him crucified is the message that concerns salvation.

The teaching of the work of the **Holy Spirit** in Romans regards His fundamental operations, —just as it is fundamental phases of Christ's work that are presented here.

Newell

The Eighth Chapter of Romans is the instinctive goal of the Christian.

- Whether or not he can tell why—
- Whether or not he can give the great doctrinal facts that give him comfort here, he is, nevertheless, like a storm-tossed mariner who has arrived at his home port, and has cast anchor, when he comes into Romans Eight!

The reasons are:

1. He finds himself in the hands of the blessed Comforter, the indwelling Spirit, where he finds “life and peace.”
2. He finds himself, without cause in himself, called “**God’s elect**,”—involved in a great Divine purpose, that will end in his being conformed to Christ’s image.
3. He finds himself beloved in Christ; and therefore, never to be “separated” from that love.

Romans eight, then, comes after the work of Christ—

1. **After** Christ's atoning blood has put the believer's sins away;

1. **After** he has seen, also, that he died with Christ,—to sin, and also, to that legal responsibility he had in Adam; after the words, "*Sin shall not have dominion over you, for ye are not under Law, but under Grace*"; and,

3. Finally, **after** the hopeless struggle of Paul has shown "**the flesh**" to be incurably bad; and that there is a blessed deliverance, which, though not changing "*the body of this death,*" nevertheless gives freedom therefrom "*through our Lord Jesus Christ.*"

Newell

There is therefore now no condemnation to them that are in Christ Jesus.

For the law of the Spirit of life in Christ Jesus freed me from the law of sin and of death.

Therefore, looks back to the struggle of Chapter Seven, and the thankful shout of verse 25;

- Those that are in Christ Jesus, and nobody else, is in focus in all of this section.
- It is because of the Spirit's acting as a principle of life, delivering the believer from the opposing principle of sin and death in his yet unredeemed body and members, that there is no condemnation.

It is of the utmost importance to see this.

The subject here in verses 1-4 is no longer Christ's work **for** us, but the Spirit's work **within** us.

Without the Spirit within as a law (principle) of life, there would be nothing but condemnation: for the new man has no power within himself apart from the blessed Holy Spirit

Romans is the book of foundational truth.

The work of the Holy Spirit in the believer as set out in Chapter Eight is fundamental and essential to the believer's understanding of his complete salvation and necessary to be understood by all of us.

There is therefore now no condemnation to them that are in Christ Jesus.

In Christ Jesus—

- The words **in Christ Jesus** express that glorious place God has given the believer.
- The question is not now one of justification, (salvation) but one of **position**, in Christ Risen, “*where condemnation is not, and cannot be.*”
 - Men either are in Christ, or not in Him.
- Those in Christ Jesus have more than justification from all things by His blood. They have “**justification of life,**” **which means that they share His risen life.**

² For the law (principle) of the Spirit of life in Christ Jesus has set you free from the law (principle) of sin and of death.

The law here is not a written law but *a regulative principle* which exercises control over the life of the believer. Wuest

- This regulative control over his life is exercised by the Holy Spirit.
- This control is in the form of the energy or power given the believer both to desire and to do God's will,
- This energy coming from the life that God is, which in the believer is given him by reason of his position in Christ Jesus.

3: For, (the thing the Law could not do, because it was powerless on account of the flesh), God, having sent His own Son in the likeness of flesh of sin, and for sin, condemned sin in the flesh: [the “how” He did it]

The question here (and in Chapters Six to Eight entirely) regards the thing Sin itself rather than its penalty or guilt.

In Romans 8:3 God tells us that sin as connected with flesh has been condemned, dealt with, although it has not yet been removed.

Statement of fact: Romans 8:1 (NASB)-¹ *Therefore there is now no condemnation for those who are in Christ Jesus. 8:1*

- **Proof#1- Romans 8:2 (NASB) ² *For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.***
- **Proof #2- Romans 8:3 (NASB) 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,***
- **Conclusion- Romans 8:4 (NASB) 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.***

Several things show up at once from this passage:

1. God did a thing that the Law could not do.
2. The thing that God did was to make possible a walk consistent with Christ's work on the cross by His indwelling Spirit.
3. The reason that the Law was unable to bring about this kind of life, rests in the sinful, weak flesh (Greek, sarks).
4. God's plan - So, although sinless, our Lord Jesus Christ was born in the likeness of "flesh of sin," —
5. God's purpose was to get at the thing sin as connected with human flesh, and deal with it at the cross in the way of righteous condemnation, so that sin would no longer have rights in human bodies.



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,

What are the two great facts for the believer to recognize which Paul develops concerning Christ's work on the cross?

First, His blood shed for us in punishment of our guilt.

We always think of the righteous claims of God's throne against us, and of their being fully met, by Christ's shed blood; and of our being brought near to God.

Second, Our death with Christ, as "made the thing sin for us." Because of our condition of total sinfulness, as connected with Adam, and consequently "in the flesh," we died with Christ.

- When we believed upon Him, Christ became our Adam, and
- God dated our history back to Calvary, and
- Commanded us *to reckon ourselves dead to sin because we died* with Him federally, —
- So, our history in Adam was ended before God: so that He plainly says to us,

“You are not in flesh”—where once we were:

Romans 7:5 (NASB)

⁵ For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

Romans 8:9 (NASB)

⁹ However, you are not in the flesh but in the Spirit.....

and

God's purpose was to condemn sin in the flesh, dealing with it judicially: as connected potentially with the whole human race, and actually with believers.

In Romans 8:3 sin has been condemned as connected with human flesh. This gives God the righteous right to transform and catch up into glory the bodies of His saints.

It also gives the Risen Christ the glorious right to live in these bodies of ours while they are on earth; and to walk in us, therefore, daily, in resurrection victory!

The only condition of such victorious life is that we ourselves walk by that indwelling Spirit which has been given to us.

The question here is **not one of atonement for guilt, but of the dealing in judgment with that which was not atoned for. The evil of our sin nature is not atoned for, but judged at the cross.**

God condemned, or, as you might say, executed sin in the flesh for us by the death of Christ. He did not die only for my sins (though that's true), but for my sin. The root of sin that is in my nature, and that which worries and distresses the heart of the sincere believer daily, is put away for faith by death, and we are dead to it . . . God has settled the question, condemned the sin in you, which you condemn. But where has He done it? Outside of yourself altogether . . . He takes away the condemnation of sin in the nature, by God's judgment being executed on the sinless flesh of His own Son. Thus sin in my flesh is judged, as well as my committed sins" —**Darby, Notes on Romans**

The thing the Law could not do—was accomplished by God! The law was powerless on account of the flesh. The Law holy, just and good, could command; but the flesh was not subject to it, and could not be.

Therefore, the Law could forbid, rebuke, reprimand, and curse, sin; but **could not effectually condemn it**, as connected with the flesh.

When Christ comes, thank God, we shall be freed from the very presence of sin. **But it has already been condemned in the flesh and should be reckoned so by us all.** Just as really as our sins were put away by the blood of Christ, so was sin in the flesh condemned, judgment executed on it.

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.

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The Law commanded a wholly righteous walk toward God and toward our neighbor.

Galatians 5:14 (NASB) ¹⁴ *For the whole Law is fulfilled in one word, in the statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."*

The Law furnished no power to accomplish this command.

Now in Romans 8:4 we have three things:

1. **First**, this righteous state or result or purpose.
2. **Second**, the fact that it was not fulfilled by us—it is fulfilled in us—it is the passive voice: be fulfilled.
3. **Third**, it is fulfilled in us as we consent to reject the flesh and choose to walk according to the Spirit.

In the Spirit lies all the power.

In us, the responsibility of choice—a blessed, solemn one!

The implications of the word "*condemned*" in this context as follows:
"Deposed from its dominion, a thing impossible to the law, which could pronounce judgment and inflict penalty, but not dethrone. Christ's holy character was a condemnation of unholiness.
Construe in the flesh with condemned."

WUEST

This He did in order that the *righteousness of the law might be fulfilled in us,*

Galatians 5:22-24 (NASB)

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Might be fulfilled in us

"find its full accomplishment, not merely, be performed by us, for the apostle has a much deeper meaning, namely, that the aim of God in giving the law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption. Alford

"who walk not after the flesh but after the Spirit" are descriptive of the Christian, an identifying characteristic.

That is true of every child of God.

"Walk" is peripateō, "to order one's behavior or conduct."

"Flesh" is the indwelling evil nature.

"Spirit" is the Holy Spirit.

"After" is Kata, whose root meaning is "down," which suggests domination.

A Christian is one who chooses for the Holy Spirit to direct his behavior in such a way that will manifest:

Galatians 5:22-23 (NASB)

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

²³ gentleness, self-control; against such things there is no law.