

THE BOOK OF ROMANS
"Holy Spirit Ability"
Romans 8:1-4

June 8, 1986

INTRODUCTION

1. There are four topics in this chapter: 1) Deliverance from the flesh by God's Spirit (vv 1-11). 2) Realization of sonship by God's Spirit (vv 12-17a). 3) Preservation in suffering by God's Spirit (vv 17b-30). 4) Pattern of praise by God's Spirit (vv 31-39).

2. The first four verses are a summary of four chapters of Romans: 1) Condemnation removed (5:1). 2) Union with Christ (6:3). 3) Weakness of law; power of Christ (7:3). 4) Holiness by Holy Spirit (8:4).

3. Consider now the four verses as they affirm the Spirit's ability to provide holiness:

1. A GLORIOUS FACT v 1.

Four important words assert the fact of eternal justification before God.

a. "Therefore"

This is a reference to the thanksgiving just mentioned (7:25a). It sums up what has just preceded.

b. "Now"

It is suggested here: "As the argument stands now," i.e. in the present.

c. "No Condemnation"

"No" is a strong emphatic by its priority position. Whether judicial or experimental, condemnation is out. Only as there is no sort of condemnation is holiness possible.

d. "In Christ Jesus"

This is the all important union (cf. 6:1-11). Believers share His merit and His life hence "no condemnation."

NOTE: Both internal and external evidence indicate that the latter part of v. 1 is not valid, but is natural and necessary at the end of v. 4.

2. A PERFECT EXPLANATION v. 2

a. By Principle

It is the principle of the Holy Spirit which is opposed to the principle of sin and death. The former is dominant in the believer.

b. By Person

One's position "in Christ" makes all possible. Outside of Him, all is hopeless.

c. By Power

The aorist verb "made free" sets forth a single

act once for all done. This verse, therefore, tells how the deliverance has come to the believer. It is "in Christ Jesus." Amen. (Cf 7:25a).

3. A DIVINE CAUSE v. 3

a. Law

The Mosaic Law is meant. There is an utter impossibility for the law here. Why? Because of the weak flesh i.e. the sin nature (cf. 7:7-25).

b. Sin

There is careful wording here. All points to Christ as: 1) Deity i.e. His own Son. Preexistence is assumed by the verb "send." The impossible of the law is done by the Son. 2) Incarnation i.e. He was neither a phantom nor a sinner, but a perfect man. 3) Atonement i.e. an offering for sin. This is all-comprehensive act. It was for guilt of sin and for power of sin. The verb "condemn" implies the cross. The condemnation which fell on His flesh was equally theirs who are in Him. Everything necessary for our holiness was provided in Christ.

4. A PRACTICAL PURPOSE v. 4

a. About the Law

All the righteous demands of the law are fulfilled by God Who sends His Son and Spirit to perform it. This is not sinless perfection, but a true, living, working consent to the principles of the law.

b. About the Believer

The demands of the law are met "in us," not among us, through us, or on us. This points to actual holiness in the believer. Something internal is desired over something external.

c. About the Conduct

It is of this sort of person that Paul speaks. This is a description and not a reason. Here is direction to the new life in Christ. Believing is not genuine unless it exhibits such a walk.

CONCLUSION

Justification is by faith. Sanctification is not by struggle, rather, by close touch with Him Who is the source of life and power.