

## Studies in Romans

Chapter 7:14-25 Review

Chapter 8:1-17 The Blessings of Having the Spirit of Christ

Review:

Romans 1-3:20 defines fully our sinfulness and need of a Saviour.

3:21-31 states the glorious gospel of our Lord Jesus and the humility that should come to those so blessed.

4:1-25 amplifies and defines further the doctrine of justification by faith using the faith and justification of David and Abraham as an examples.

5:1-11 declares the benefits of our justification.

5:12-21 teaches that through Adam's disobedience, we all died. Through the obedience of Christ, all His people are made righteous. This passage reviews the surpassing blessings of Christ.

6:1-23 states the theology of why sin does not have dominion over us and strong exhortations for us to give our whole selves to righteousness living.

7:1-25 We are dead to the law and married to Christ; the law clearly shows us our sin; Paul declares warring of flesh and spirit in himself.

Reference	Notations
<p><b>Rom 8:1-17 NKJV</b> <i>There is</i> therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.</p> <p>(2) For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (3) For what the law could not do in that it was weak through the flesh, God <i>did</i> by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, (4) that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. (5) For those who live according to the flesh set their minds on the things of the flesh, but those <i>who live</i> according to the Spirit, the things of the Spirit. (6) For to be carnally minded <i>is</i> death, but to be spiritually minded <i>is</i> life and peace. (7) Because the carnal mind <i>is</i> enmity against God; for it is not subject to the law of God,</p>	<p>I Cor 15:22; Rom 5:12-21; Eph 1:3,4</p> <p><i>Those to whom there is and never can be any condemnation, are described, first as to their relation to Christ, and secondly as to their character. The first assigns the reason of their security, the second enables us to determine to whom that security belongs.—Commentary on the Epistle to the Romans, Charles Hodge</i></p> <p><i>'The gospel has delivered me from the law.' So Witsius, etc.—Commentary on the Epistle to the Romans, C. Hodge</i></p> <p>See Romans 6:2,6,7</p> <p>Romans 7:24</p>

<p>nor indeed can be. (8) So then, those who are in the flesh cannot please God.</p> <p>(9) But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. (10) And if Christ <i>is</i> in you, the body <i>is</i> dead because of sin, but the Spirit <i>is</i> life because of righteousness. (11) But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.</p> <p>(12) Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. (13) For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. (14) For as many as are led by the Spirit of God, these are sons of God. (15) For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." (16) The Spirit Himself bears witness with our spirit that we are children of God, (17) and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with <i>Him</i>, that we may also be glorified together.</p>	<p>II Cor 13:5</p> <p>Col 3:5 (nekroo is a synonym to thanatoo, long o in pronunciation)</p> <p>Gal 4:6</p>
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Why is there therefore now no condemnation to those who are in Christ Jesus?

1. Because we are justified? 3:24; 5:1 We are pronounced righteous by faith in the Lord Jesus.
2. We are redeemed. 3:24 Our sins are paid for by the Lord Jesus Christ.
3. Christ has been made a propitiation for us. 3:25 He has turned away the wrath of God from us having borne that wrath Himself.
4. Christ was raised for our justification(4:25).
5. We have been reconciled to God through the death of His Son (5:10)
6. We have died to sin, its penalty, dominion, and power having been united to Christ in His death and resurrection (6:2-7)
7. We are not under law but under grace. (6:14).
8. We have become dead to the law through the body of Christ. (7:4)

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

<b>"in my flesh" (Paul) Rom 7</b>	<b>Those in the flesh Rom 8</b>	<b>Those in the spirit Rom 8</b>
	Under condemnation v1	No condemnation v1
	Not in Christ Jesus v1	In Christ Jesus v1
"with the mind I serve the law of God, but with the flesh the law of sin" v25	These "walk according to the flesh" v1 v4	These walk "according to the spirit" v1 v4
Delighting in the law of God, but finding another law in his flesh v22,23	Bound by "the law of sin and death" v2	Freed by "the law of the Spirit of life in Christ Jesus" v2
	Impotent by what the law cannot do v3	Their sin condemned in the flesh by the Son v3
	<i>The righteous requirement of the law has to be paid for by them who walk according to the flesh. v4 (implied)</i>	The righteous requirement of the law is fulfilled in them who walk according to the Spirit v4.
Paul lives with flesh, but strives against it (the warring) v14-25	They live according to the flesh v5	They live according to the Spirit v5
Paul sets His mind on the law – "I delight in the law of God according to the inward man" v22	They set their minds on the things of the flesh v5	They set their minds on the things of the Spirit v5
Paul recognizes that he has "flesh" v14, v18	Carnally minded bringing to death v6	Spiritually minded bringing life and peace v6
Paul mind is very cognizant of the fact that God has a law to be delighted in, but that his flesh does not submit itself to what His mind knows is the will of God. Paul's mind is subject to the law of God and he delights in that law and his mind is wholly submitted to it.	Their carnal mind is enmity against God v7	<i>Their spiritual mind is loved by God v7 (implied)</i>
	Their mind is not subject to the law of God v7	<i>Their mind serves the law of God Chap 7:24 (implied)</i>
	Their mind cannot be subject to the law of God v7	<i>Their mind submits to the law of God Chap 7:24 (implied)</i>
	They cannot please God v8	<i>They please Him by faith and obedience through our Lord Jesus Christ Heb 11:6; 1 Thess 4:1</i>
<i>The Spirit is not mentioned in v14-25, but He has given Paul the understanding he has.</i>	<i>They have not the indwelling Spirit v9 (implied)</i>	The Spirit of God indwells them v9
<i>Paul recognizes that Christ is His and therefore He is Christ v24</i>	They have not the Spirit of Christ and are not His v9	<i>They have the Spirit of Christ and are His v9 (implied)</i>
	<i>Their body is alive to sin v10 (implied)</i>	The body is dead because of sin, but the Spirit is life because of righteousness v10
	<i>They have not the Spirit dwelling in them and do not receive life from Him v11 (implied)</i>	The Indwelling Spirit gives their mortal bodies life v11
<i>Paul is wars in his minds against the deeds of the flesh v23-25</i>	Those living according to the flesh will die v13	These by the Spirit put to death the deeds of the flesh and they will live v13
	<i>Those led by the flesh are not sons of God v14 implied</i>	Those led by the Spirit of God are the Sons of God v14
	These have the spirit of bondage to fear v15	These have received the Spirit of adoption whereby they cry, "Abba Father." V15
	<i>These have no true witness of the Spirit v16 (implied)</i>	The Spirit Himself bears witness with our spirit that we are children of God v16

	<i>These have no inheritance in Christ v17(implicit)</i>	These are joint heirs with Christ v17
	<i>These suffer for their own sins and not because they are united to Christ v17 (implicit)</i>	They suffer with Him v17
<i>Paul looks to the future deliverance he will have when Christ will completely eliminate the presence of sin in his members.</i>	<i>These will not know the blessing of glorification, but only the curses of condemnation v17 (implicit)</i>	They will be glorified together by Him v17

In the seventh chapter he had spoken of himself to prove that the holiest among men have reason to humble themselves before God, and to acknowledge that, if God should view them in themselves, they would be found to be a body of death, — that is to say, guilty of eternal death. But here he does not speak in his own person, in order that we may not doubt that he refers to the condition of believers in general. Again, in the 4th verse, he speaks of the righteousness of the law being fulfilled in us; thus showing that the unspeakable blessing of deliverance from condemnation equally belongs to all the people of God. In the 2nd verse, for an obvious and important reason, as we shall presently see, he reverts again to the singular number, and says, 'hath made me free.' This manner of expressing himself ought to be particularly noted; for we are certain that, in the word of God, nothing of this kind occurs without a purpose.—Exposition of the Epistle to the Romans, Robert Haldane

*me free* — Here it is to be observed that the Apostle, instead of speaking generally of believers, as he does in the first and fourth verses, saying 'them' and 'us,' changes, as has been above remarked, the mode of expression, and refers to himself personally — 'hath made me free.' A very striking contrast is thus pointed out between his declaration in the 24th verse of the preceding chapter, and that contained in the verse before us. There, he is speaking of the power of sin, which operates in believers as long as they are in this world. Here, in reference to condemnation, he is speaking of the guilt of sin, from which they are perfectly freed the moment they are united to the Savior. In the former case, therefore, where he speaks respecting sanctification, he refers in verse 24th to his deliverance as future, and exclaims, 'Who shall deliver me?' In reference to the latter, in which he is treating of justification, he speaks of his deliverance as already obtained, and affirms, He 'hath made me free.'—Exposition of the Epistle to the Romans, Robert Haldane

1. What great blessings are promised to those who are in Christ according to Romans 1:1-17?
2. What is the relationship between justification and sanctification as taught by Rom 8:4?
3. What are the great differences between one who walks according to the flesh and one who wars in the flesh?
4. Compare and contrast the carnal mind and the spiritual mind of 8:5-8.
5. Name the operations of the Spirit of God in Rom 8:1-17
6. How is the deity of Christ taught in verse 9?
7. How is the Trinity clearly shown in this passage?