New Testament

ROMANS

Greek Exegesis

Lesson 29
Romans 8:1-4

I The Introduction Romans 1:1-17

II The Doctrine of the Christian Faith Romans 1:18 - 11:36

Romans 1:18 - 3:20
The Indictment: The Doctrine of Condemnation

Romans 3:21 - 5:21
The Imputation: The Doctrine of Justification

Romans 6:1 - 8:39
The Impartation: The Doctrine of Sanctification

Romans 6: The Power over Sin

Romans 7: The Problem of the Flesh

Romans 8: The Provision of the Spirit

The Four Spiritual Laws of the Believer

Law One

Romans 6:1 - 7:12 The Law of God

It's purpose: Not meant to produce life but to make sin known

Laws Two and Three

Romans 7:13-25 The Law of Sin

The Law of the Mind

Law Four

Romans 8:1-39 The Law of the Spirit of Life in Christ Jesus

Lesson 29
Romans 8:1-4

Diagrams

Romans 8:1, page 970
SUMMARY

Then now,

there is **not even one**

judgment against

the ones in Christ Jesus

[*the ones* **not walking**

according to flesh, but

according to spirit]

Romans 8:2, page 972
SUMMARY

For

the law

of the Spirit

of the Life

in Christ Jesus

freed me

from the law

of the sin

and

of the death

The salvation or deliverance experience did not destroy or eliminate the Law of Sin and Death from out of the believer's life, but rather freed him from its power and authority to hold him captive and dominate his life.

Romans 6:6-7

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead is freed from sin.

Romans 6:11-14

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Summary Statements:

There is a danger in not understanding the presence and influence of the Law of Sin in the flesh of the believer.

We have learned:

- **The Law of Sin dwells in the flesh of the believer and is still active**

- **The Law of the Spirit of the Life in Christ Jesus has freed a person from the dominance and authority of the Law of Sin in the believer's life**

- **There still remains no good spiritual thing in the flesh even after salvation**

The danger:

- **The Law of Sin dwelling in the flesh can function and appear as a good, religious activity as well as unbridled corruption.**

Example: Judas Iscariot

The danger (continued)**:**

- **The Law of Sin dwelling in the flesh can train and transform a person to humanly adopt the actions of a true believer.**

Example: II Corinthians 11:12-15

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, **transforming themselves into the apostles of Christ**.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if **his ministers also be transformed as the ministers of righteousness**; whose end shall be according to their works.

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The Spirit of God provides the ability and the grace to obey the commands of God.

If you are a believer, you should be reading ten chapters of the Bible everyday.

If you do this, God will give you the grace to do it.

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I Corinthians 15:10

But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

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I Peter 1:15-16

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

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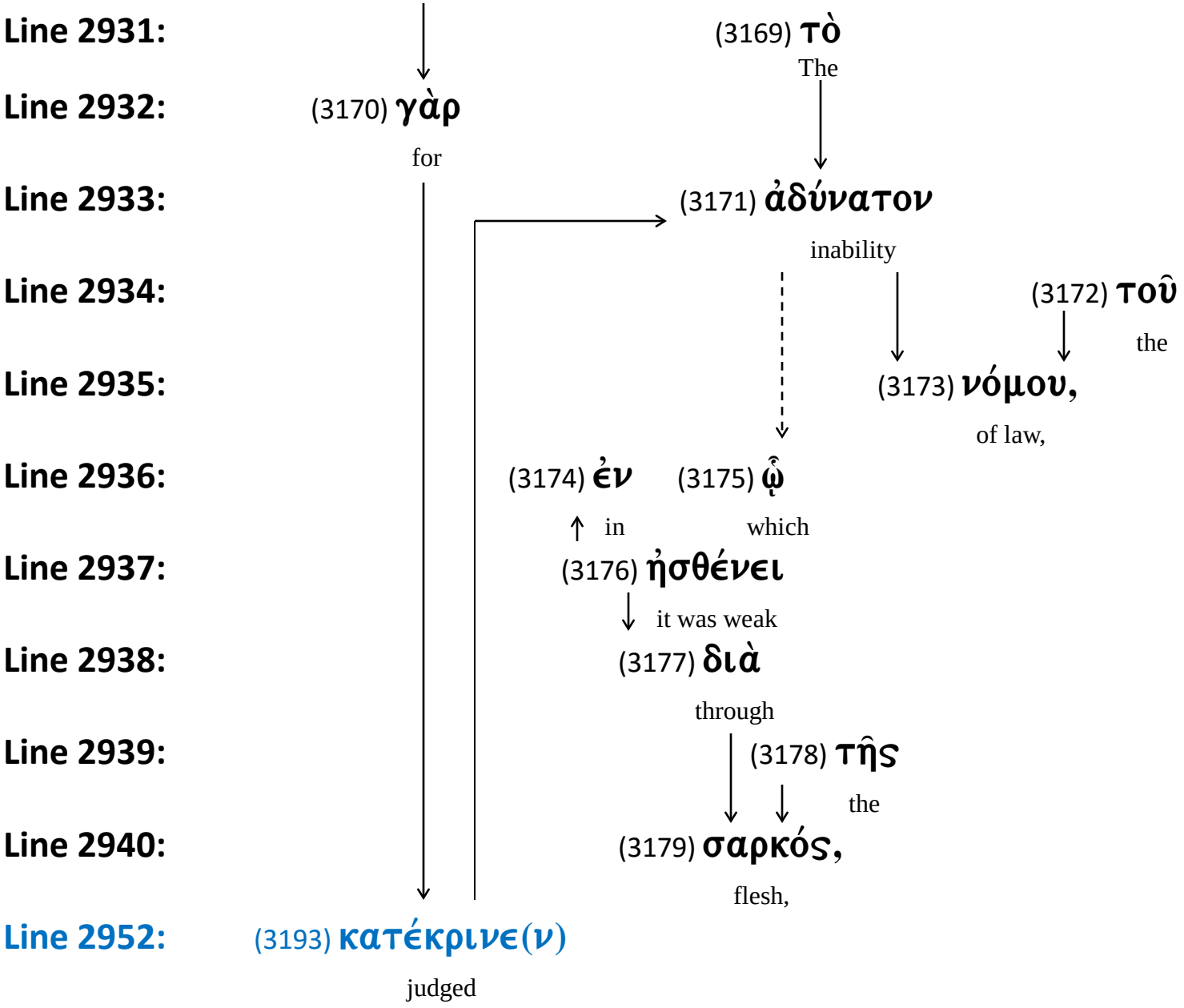
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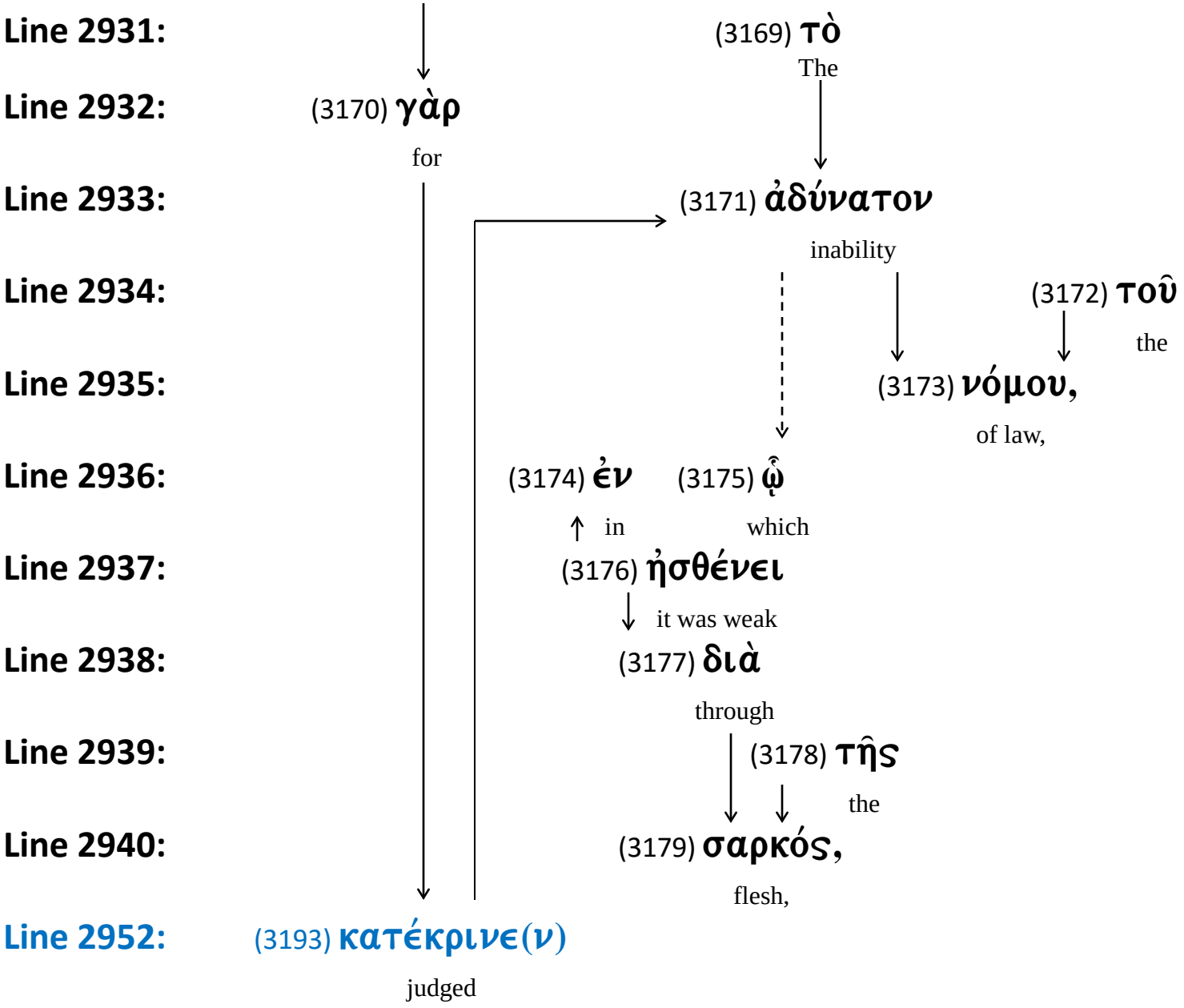
"for"
explanatory conjunction

explaining the reason why
the sinner is set free - verse 2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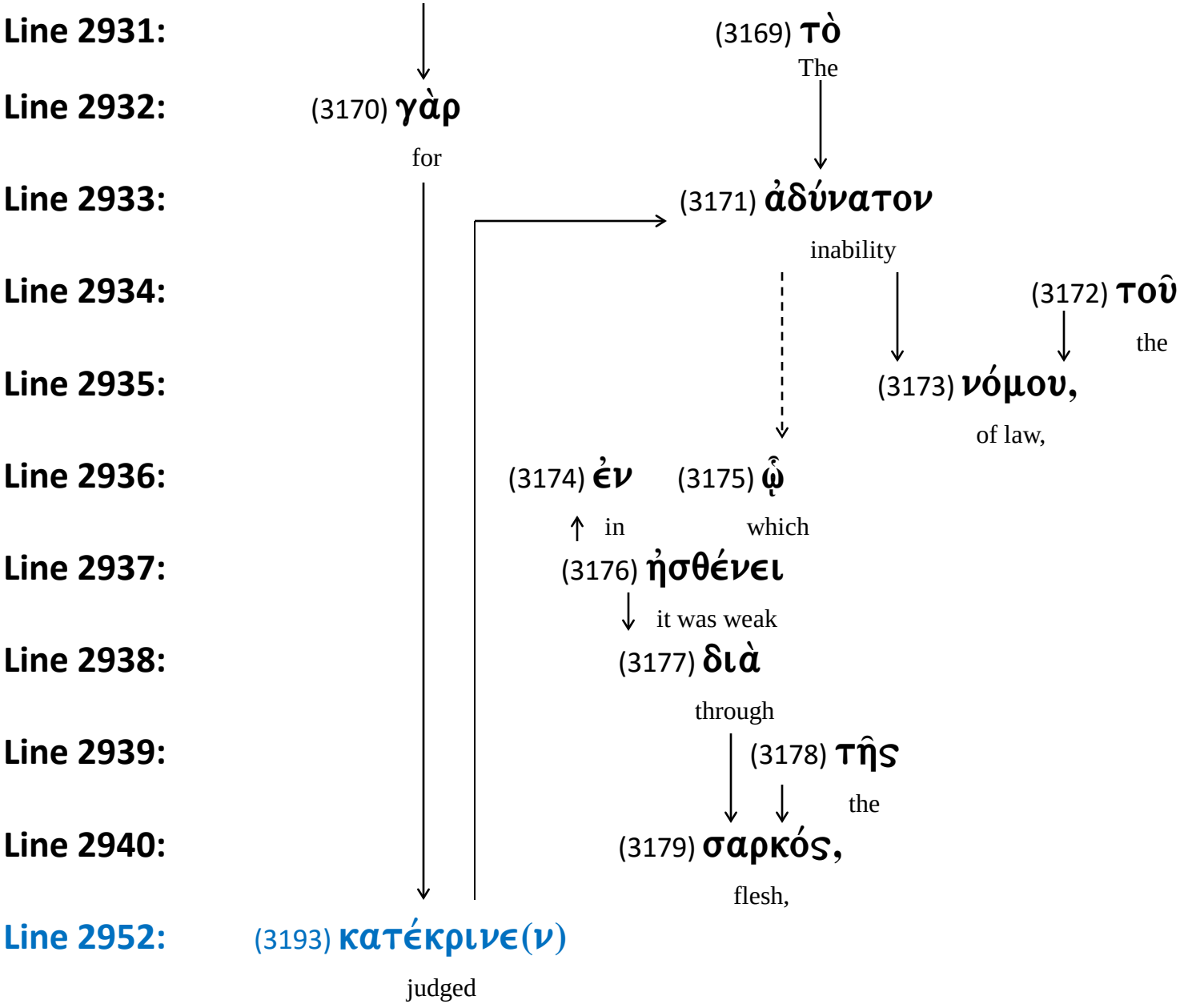
The Inability of the Law

inability = ἀδυνάτος - adjective = without ability

from α - used a a negative particle = without

and δυνάτος - adjective = ability, might, power

from δυνάμαι = to be able, to have power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The Inability of the Law

the Law - God's Law in the Old Testament or the Law of Moses

The Law expressed God's standard of holiness.

The Inability of the Law

The purpose of the Law is to provoke and expose sin, but the Law does not have the ability to provide power to keep the Law.

Romans 7:13

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Galatians 3:10

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

James 2:10

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

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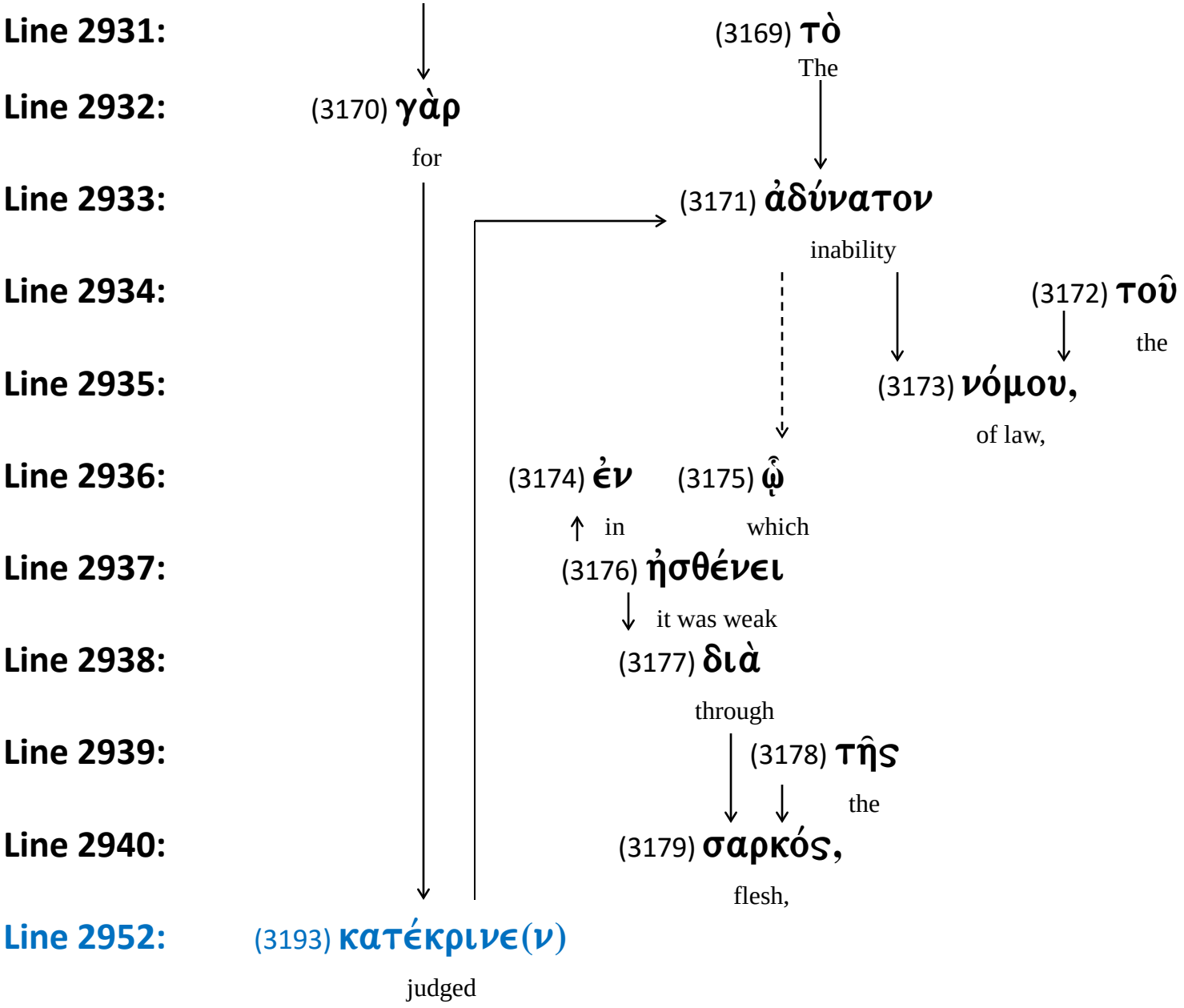
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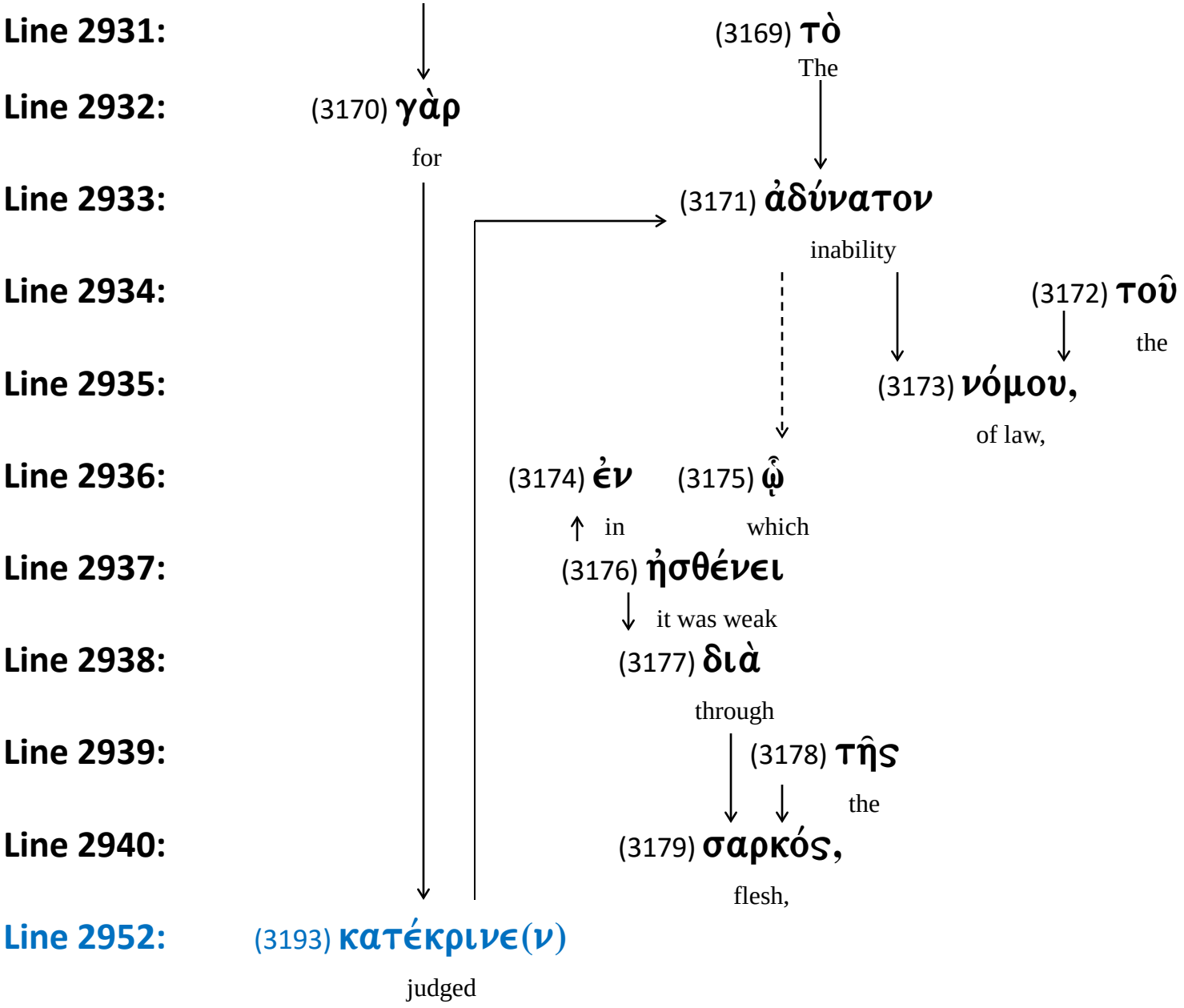
"it was weak"

Imperfect Tense - continually weak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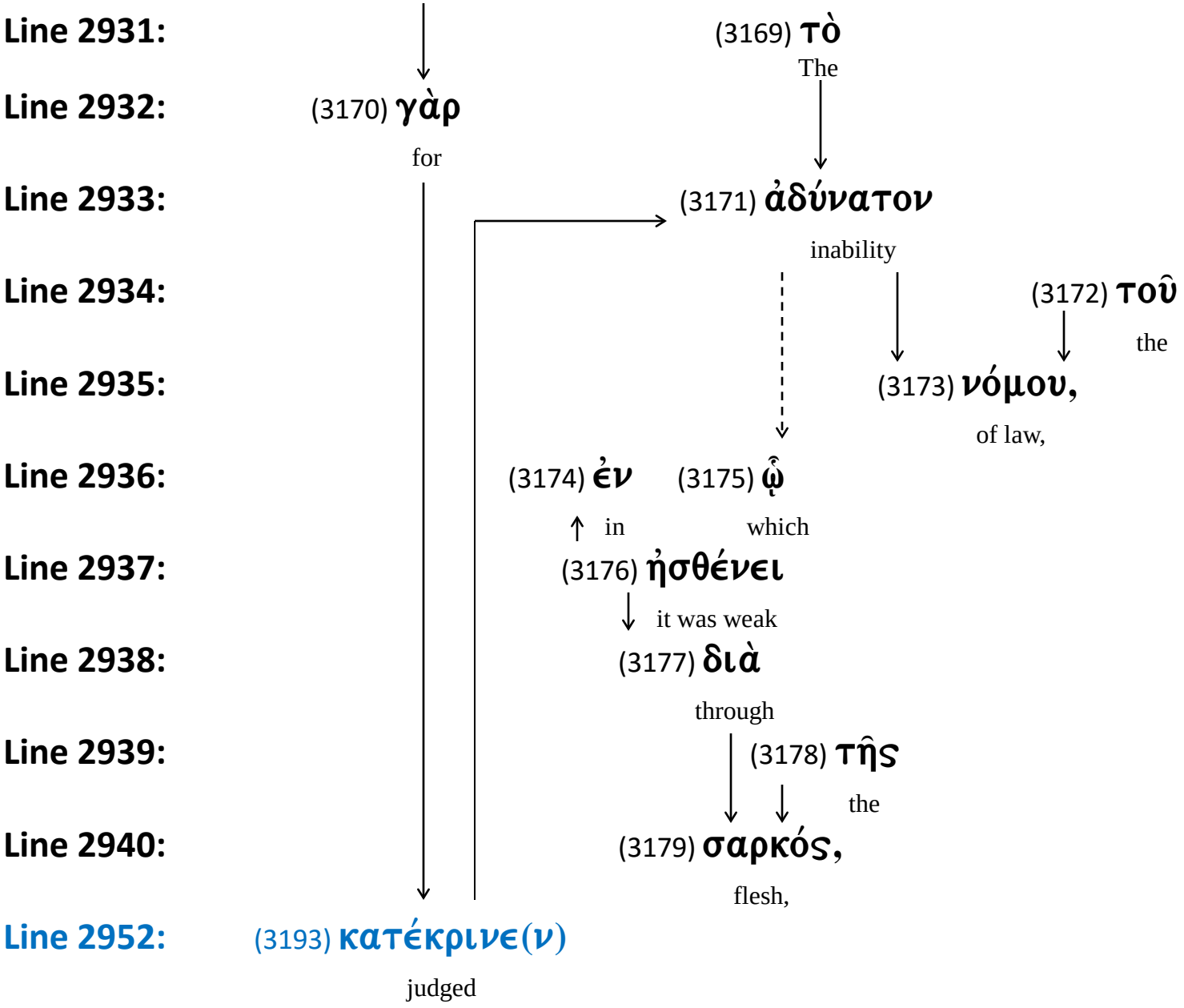
"through the flesh"

The Law was weak in that it could <u>only</u> provoke and expose sin and could <u>not</u> produce the ability to keep the Law through the fallen flesh of man.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Line 2942: (3181) **Θεὸς** — God

Line 2943: (3182) **τὸν** — the

Line 2944: (3183) **ἑαυτοῦ** — of Himself

Line 2945: (3184) **υἱὸν** — Son

Line 2946: (3185) **πέμψας** — having sent

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Line 2949: (3189) **ἁμαρτίας** — of sin

Line 2950: (3190) **καὶ** — and

Line 2951: (3191) **περὶ** — concerning; (3192) **ἁμαρτία** — sin

"God...having sent His own Son"

The Law could not deal with sin so God sent His own Son to deal with sin.

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Two Prepositional Phrases

One describing HOW the Lord was sent and the other WHY the Lord was sent.

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"In likeness"

how the Lord was sent

ὁμοίωμα - likeness, image, shape

from ὁμοιόω = to be like

from ὅμοιος - adjective = like

from ὁμοῦ - adverb = together

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"In likeness of flesh"

teaching the same things as Philippians 2:7

But made himself of no reputation,
and took upon him the form of a servant,
and was made in the likeness of men:

"being made in human likeness"

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"In likeness of flesh of sin"

God sent His Son in likeness of flesh of sin but not in sin.

Christ was completely human, but without sin.

Hebrews 4:15
For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

II Corinthians 5:21
For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

"In likeness of flesh of sin"

If Christ had not been both

fully human
and
fully sinless

He could not have offered an acceptable sacrifice to God for all of the sins of the world.

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"and concerning sin"

Some translations translate this prepositional phrase as "and for a sin offering."

This prepositional phrase is a condensed version explaining the purpose for the Son having been sent.

The Law could only provoke and expose sin; it could not deal with the power of sin.

God did what the Law could not do in that He sent His Son to deal with the power of sin - "concerning sin"

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