

Romans Chapter Eight

Life in the Spirit of God

VERSE 1 Therefore there is now no condemnation for those who are in Christ

Jesus (Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ [*adj.nom.nt.s. oudeis no + inferential part. ara then + adv. nun now + noun nom.nt.s. katakrima condemnation + def.art. dat.m.p. ho "those" + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus*]).

VERSE 2 For the law of the Spirit of life in Christ Jesus has set you free from the

law of sin and of death (ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου [*conj. gar + d.a.w/noun nom.m.s. nomos law, principle, rule + d.a.w/noun gen.nt.s. pneuma spirit + d.a.w/noun gen.f.s. zoe life + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus + aor.act.ind.3s. eleutheroo set free, free + pro.acc.s. su you + prep apo from + d.a.w/noun gen.m.s. nomos law + d.a.w/noun gen.f.s. hamartia sin, sin nature + conj. kai and + d.a.w/noun gen.m.s. thanatos death*]).

VERSE 3 For what the Law could not do, weak as it was through the flesh, God

did: (τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεός [*conj. gar for + d.a.w/adj.acc.nt.s. adunatos impossible; "could not do"; d.a.w/noun gen.m.s. nomos law + prep en + rel.pro.loc.nt.s. hos + impf.act.ind.3s. astheneo be weak + prep dia through + d.a.w/gen.f.s. sarx flesh + d.a.w/noun gen.m.s. theos God*] **sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh** [τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί [*pro.gen.m.s. heautou "His" + d.a.w/noun acc.m.s. huios son + aor.act.part.nom.m.s. pempo send + prep en + noun loc.nt.s. homoioma likeness + noun gen.m.s. sarx flesh + noun gen.m.f.s. hamartia "sinful" + conj. kai + prep peri + noun gen.f.s. hamartia "on account of sin"*]

+ *aor.act.ind.3s. katakrino condemn* + *d.a.w/noun acc.f.s. hamartia sin* + *prep en* + *d.a.w/noun loc.f.s. sarx flesh*),

VERSE 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 (ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῆ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα [*conj. hina so that* + *d.a.w/noun nom.nt.s. dikaioma requirement* + *d.a.w/noun gen.m.s. nomos* + *aor.pass.subj.3s. pleroo fulfill* + *prep en* + *pro.loc.m.p. ego* + *def.art.dat.m.p. "who"* + *neg. me not* + *pres.act.part.dat.m.p. peripateo walk* + *prep kata* + *noun acc.f.s. sarx* + *conj. alla but* + *noun acc.nt.s. pneuma spirit*]).

ANALYSIS: VERSES 1-4

1. "Therefore" connects these verses with Paul's account of his struggle with his lust grid from the previous chapter.
2. Verse 1 clearly establishes a proof text for eternal security (once saved always saved).
3. The adverb "now" indicates any time under any circumstances for those who are "in Christ Jesus."
4. The adjective translated "no" (*oudeis*) means 'not at all' or 'in no respect.'
5. This verse slams the door on any teaching that advocates loss of salvation due to STA activity by a believer in Jesus Christ.
6. "Condemnation" (*katakrima*) is the status of the unbeliever who at birth is imputed with Adam's original sin and rendered spiritually dead and in danger of eternal wrath (cf. Jn. 3:18, 36).
7. The noun occurs 3x at 5:16 and 18 and here.
8. The salvation adjustment resulting in union with Christ cancels once for all the sentence of condemnation guaranteeing the one who believes eternal life in a resurrection body.
9. In verse 2 Paul provides the rationale for the assurance given in verse 1.
10. At the moment of saving faith the individual is liberated from the "law of sin and death."
11. "The law of sin" refers to unremitting rule of the ISTA, and "the law of death" refers to spiritual alienation from God due to spiritual death.
12. Spiritual death is the status of all who are born with an ISTA.
13. Union with Christ at the point of saving faith brings into the life a new operational principle called here "the law of the Spirit of life."
14. God the Holy Spirit baptizes the one who believers into Christ (1 Cor. 12:13 "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves of free—and we were all made to drink of one Spirit.").
15. We who are believers in Jesus Christ have been set free with no qualifications from a life ruled by the STA and under the sentence of eternal condemnation.

16. God the Holy Spirit lives within the believer to: (1) impute eternal life; (2) isolate the STA when in fellowship; (3) lead us into truth [1 Jn. 2:27]; (4) seal us to the day of the redemption of the body [Eph. 1:13; 4:30]; (5) implant with us a spiritual gift.
17. In verse 3 Paul goes on to state the impotence of the Law with respect to the pre-salvation state.
18. “What the Law” with its moral commandments “could not do” was to qualify individuals for eternal salvation.
19. The Law embodied in the Ten Commandments was stymied due to the fact “it was weak through the flesh.”
20. What it had to work with so to speak could not live up to the high and perfect standard of sinless perfection.
21. Man is doomed from the start charged with –R.
22. God who is +R cannot have a permanent relationship with –R.
23. Then of course there are all the sins the unsaved persons engages in.
24. “The flesh” is technical for the STA.
25. “God *did*” something to by-pass the weakness of the flesh through the incarnation.
26. “Sending His own Son” references the 1st Advent when the God-Man appeared on the scene.
27. “In the likeness of sinful flesh” refers to the fact that Jesus in every respect was true humanity minus an STA (Heb. 7:26).
28. In addition to being born minus an STA (virgin birth) Jesus had to do two things to by-pass the law of sin and death: (1) He had to live His life sin-free; (2) He had to bear in His body wrath for the sins of collective humanity.
29. “For sin” (*huper harmartias*) refers to the collective sins of humanity (1 Jn. 2:2).
30. The person of Christ and His willingness to bear the sins of mankind makes a statement about “the sin nature in the flesh.”
31. His Person and work makes the most emphatic statement of condemnation with respect to sin in the flesh.
32. Verse 4 presents a wonderful twist with respect to the demands of the Law—that is, +R demands +R.
33. “The requirement of the Law” is no other than absolute perfection (the +R factor).
34. “Might be fulfilled in us” does not refer to imputed righteousness in this verse but rather to the 2nd adjustment—the Rebound technique.
35. This is evidenced by two factors gleaned from this verse: (1) “might be fulfilled in us” [aor.pass.subj.] and; (2) “who do not walk according to the flesh, but according to the Spirit.”
36. Prior to salvation the flesh ruled the ‘real you’ 24/7.
37. Whenever a believer is walking according to the indwelling Holy Spirit the believer keeps the Law and its “righteous requirement.”
38. Experientially we can maintain the +R factor.
39. Jesus said, “Be perfect as your Father in heaven is perfect.”
40. Now we have a choice (cp. Rom. 6:4; Eph. 5:8; Col. 1:10; 1 Thess. 4:1; 1 Jn. 1:7).
41. Gal. 5:16-26 contrasts walking according to the flesh with walking according to the Spirit.