

Paul's Greatest Hinge!

ROMANS 7:14-25

TO

ROMANS 8:1-4

ROMANS

8:1-4



¹Consequently now, nothing [is] condemnation for the ones in Christ Jesus. ²For the Law of the Spirit of life in Christ Jesus freed you from the Law of sin and death. ³For the inability of the Law, in that it was weakened through the flesh, God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering, condemned sin in the flesh, ⁴so that the righteous requirement of the Law might be fulfilled in us, the ones who are not walking in accord with the flesh, but in accord with the Spirit.

ROMANS

8:1-2



**FREED IN CHRIST
FROM
CONDEMNATION**

¹Consequently now, nothing [is] condemnation for the ones in Christ Jesus. ²For the Law of the Spirit of life in Christ Jesus freed you from the Law of sin and death.

You should notice as we study chapter 8, like chapter 7, there is still an underlying theme of good and evil; yet, in this chapter, victory is dominant. The first word, “*Consequently...*” is most likely in reference to Paul’s previous argument. He has used several chapters to ensure we understand how God saves us in Christ Jesus, and in light of all that, He now says, “*Consequently...nothing [is] condemnation for the ones in Christ Jesus.*” Condemnation is a forensic term. It’s a legal idiom that includes both the sentence and the execution of the decree. For believers, there is **no condemnation at all.**

ROMANS

8:1-2

¹Consequently now, nothing [is] condemnation for the ones in Christ Jesus. ²For the Law of the Spirit of life in Christ Jesus freed you from the Law of sin and death.

Paul explains why this is: the noun and verb (*katakrima* and *katekrinen*, respectively) indicate a negative judgment against someone and also conveys a punishment which goes along with the judgment.

God's Son, Jesus, received the punishment (v.3) so that we in Christ Jesus are spared both the verdict and the just penalty!

**FREED IN CHRIST
FROM
CONDEMNATION**

ROMANS

8:1-2

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So, those to whom “*nothing [is]* condemnation” applies to “*the ones in Christ Jesus.*” The characteristic description of Baptized believers as those “*in Christ Jesus*” first appeared in the exposition on Holy Baptism (6:11). The significance of the assertion here is very monumental to you! It’s the solution to the dilemma of sin still dwelling in you, in your “*flesh*” and that in this life you remain “*sold and still under sin.*”

ROMANS

8:1-2

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What's the solution? It's not that you attempt to escape bodily life; neither are you to attempt to purify your "*unreformable flesh!*" Instead, it's defined as being "*in Christ Jesus.*" This status is a direct result of being Baptized "*into Christ Jesus!*" The supreme factor is the relationship in Christ which the Holy Spirit establishes through Baptismal "*incorporation*" into Christ Jesus and which the same indwelling Spirit also sustains through faith in "*our Lord Jesus Christ*" (cf. 5:1)!

ROMANS

8:1-2



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Now we come to the verse (v.2) that explains why “...nothing [is] condemnation...!” It’s because: “...the Law of the Spirit of life in Christ Jesus freed you from the Law of sin and death.”

What does Paul mean by the use of “Law” (νόμος)? Many commentators believe Paul is referring to a “principle;” in that, God has now “superseded” the Law in Christ. However, let’s read 3:31 (cf. St. Matt. 5:17-20).

ROMANS

8:1-2



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Therefore, we must conclude that Paul is referring to the Torah and that the Torah should not, and cannot, be dismissed as St. Paul's reference in v.2. For St. Paul, the Law consistently maintains a connection, a relationship, with the Pentateuch. Before going any further, let's discuss two observations concerning the Torah!

ROMANS

8:1-2



**FREED IN CHRIST
FROM
CONDEMNATION**

1. In the OT, the use of *Torah* (hr2WT) is firmly rooted in, and fully consistent with, the foundational revelation of God in the Pentateuch as *the Torah*.

2. However, *Torah* (hr2WT) should not be limited narrowly to those first five Books of Moses, since the LORD continued to reveal His Word of Law and Gospel through the inspired Prophets, leading to and culminating in the climatic revelation of Christ Jesus in the NT.

Both of these points are applicable to Paul's understanding and use of the Law (νόμος) (cf. Rom 1:1-3).

ROMANS

8:1-2



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“...the Law of the Spirit of life in Christ Jesus” **refers to the Torah and focuses upon the Christological, Spirit-inspired promises of life expressed there. These promises are repeated regularly through the OT and now stand fulfilled (not abrogated or superseded) in Christ Jesus, whose Spirit works life!**

ROMANS

8:1-2



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So, then, in this Gospel sense, the Law (νόμος) also designates a codified and unchanging norm. Our LORD'S written Words of Spirit and Life (St. John 6:63) provide the firm foundation upon which faith rests, as well as the blessed assurance of NO condemnation. This is beautifully expressed in the wonderful hymn "*How Firm a Foundation*" [LSB 728]!

ROMANS

8:1-2

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Let's address the phrase: “...*the Law of sin and death.*” This phrase reiterates the negative impact of the Law (νόμος) expressed most forcefully in 7:23 and 25. There the Law's commands are diabolically manipulated by sin to wage war, take captive, and enslave! While Paul affirms the Law is holy and Spiritual, its interaction with human sin causes death and results in the universal condemnation of all people. The prominence of this reality throughout Romans, culminating in 7:2 – 8:4, leads to the assertion that the above phrase is the most important point that Paul makes concerning the Law.

ROMANS

8:1-2

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So what about Paul's reference to freedom, as we see in this verse: "...freed you...." I have chosen to address this last in order to discuss freedom!

In v.2, this phrase does not mean that you presently have attained complete freedom from sin and death. This will happen through the resurrection on the Great Last Day and which is still anticipated. What it does mean, however, is that you have been...

"liberated"

from "the Law of sin and death!"

ROMANS

8:1-2



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CONDEMNATION**

¹Consequently now, nothing [is] condemnation for the ones in Christ Jesus. ²For the Law of the Spirit of life in Christ Jesus freed you from the Law of sin and death.

Paul is speaking of your present freedom from slavery to sin and dominion of death; so also now you are delivered from the lordship of the Law by being put to death to it and, thereby, are free in Christ Jesus, your Lord, from condemnation which the Law clearly pronounces when its commands are violated! It important that Paul is addressing this to “you” (σέ) – it’s in the second person singular – not All Y’all, but YOU!

ROMANS

8:3-4A



**THE LAW'S
INABILITY
AND ITS
FULFILLMENT**

³“For the inability of the Law, in that it was weakened through the flesh, God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering, condemned sin in the flesh, ^{4a}so that the righteous requirement of the Law might be fulfilled in us...,”

What stands out for us in this verse and a half is very Good News! The fact is, as Paul states, that God did send His Only-begotten Son to accomplish for you what no other human could possibly do!

ROMANS

8:3-4A



THE LAW'S INABILITY AND ITS FULFILLMENT

³*“For the inability of the Law, in that it was weakened through the flesh, God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering, condemned sin in the flesh, ^{4a}so that the righteous requirement of the Law might be fulfilled in us...”*

But, first, Paul explains, “*the inability of the Law.*” It’s clear that the Law does not have the ability to accomplish your salvation. We know quite well that the Law condemns...it’s a righteous requirement of the Law! When you break the Law, just a single commandment, you break the whole Law (all 10!); The Law cannot free you from its condemnation! So, then, Paul has revealed to us how the Law’s commands are active in 7:1 – 8:3.

ROMANS

8:3-4A



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- 1. When sin employs the Law as a foothold to wage war against you by provoking and increasing sin (7:23; cf. 5:20; 7:5, 7-8, 17-18, 20);**
- 2. The Law, then, actively takes you, a sinner, captive to death by identifying and condemning your sin (transgression) (7:23), and;**
- 3. The positive is that the Law's commands do reveal the knowledge and truth of God's will, and that you, the believer, can then properly agree and rejoice in the Law (2:20; 7:16, 22)!**

ROMANS

8:3-4A



THE LAW'S INABILITY AND ITS FULFILLMENT

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Two clear and obvious points, first: it is impossible for the Law to enable you to fulfill its righteous demands to the extent God requires (see 2:17-24; 3:19-20)!

Additionally, the Law's command is unable to accomplish your release (liberation) from sin and death as we have seen in Romans 7; and this leads to the cry of frustration as written in 7:24!

ROMANS

8:3-4A



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So the Law “was weakened through the flesh.” This phrase clearly assigns the blame to fallen humanity! All unbelievers exist within the realm of the flesh (lordship of the Law)!

While you, and all believers, properly delight in the Law; although, during your present life you also remain in the flesh (*simul iustus et peccator*).

ROMANS

8:3-4A



**THE LAW'S
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AND ITS
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However, God has dealt decisively with sin, death, and the Law’s inability by “sending His own Son in [the] likeness of the flesh of sin and as a sin offering.”

There are huge Christological factors here! It important that you grasp them fully.

ROMANS

8:3-4A



THE LAW'S INABILITY AND ITS FULFILLMENT

³“...God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering...,”

+ “...God, after sending...”

++ Gal. 4:4 uses a different verb for “send” but the thought is comparable.

+ “...likeness of the flesh...”

++ Phil 2:7 asserts that Jesus fully took on human flesh. And Paul affirms our Lord’s incarnation at the outset of Romans (1:3).

+ “...of sin...”

++ This is the reality of 2 Cor. 5:21.

+ “a sin offering...”

++ The Apology of the Augsburg Confession takes this phrase and equates it with the Hebrew term found in Is. 53:10: .v2a2 (*’asham*):

ROMANS

8:3-4A



**THE LAW'S
INABILITY
AND ITS
FULFILLMENT**

³“...God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering...,”

“The word he [Isaiah] uses here (*'asham*) means a victim sacrificed for transgression. In the Old Testament, this meant that a victim was to come to reconcile God and make satisfaction for our sins, so that men might know that God does not want our own righteousness but the merits of another (namely, of Christ) to reconcile him to us. Paul interprets the same word as “sin” in Rom. 8:3, “As a sin offering he condemned sin,” that is, through an offering for sin.” (Ap XXIV 23)

ROMANS

8:3-4A



**THE LAW'S
INABILITY
AND ITS
FULFILLMENT**

³“...God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering...,”

The cross is when God send forth Jesus publicly as an atoning sacrifice, through faith, in His blood. John the Baptizer declared Jesus to the One who bears and removes the sin of the world (Jn 1:29), and Jesus fulfilled His mission by bearing your sins, and the sins of the world, in His Body on the cross and “condemned sin in the flesh” (cf. 1 Pet 2:24)! Thus, you and all believers are set free (liberated) from the Law’s condemnation (and its lordship) by the now-fulfilled “*Law of the Spirit of life.*”

ROMANS

8:3-4A



THE LAW'S INABILITY AND ITS FULFILLMENT

^{4a}so that the righteous requirement of the Law might be fulfilled in us...,”

The Good News that the Law's righteous requirements was perfectly fulfilled! Our Lord's word in Matt. 5:17 are very relevant: “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.” The word “fulfill” used by Jesus is πληρῶσαι. It's actually must broader than Paul's use; since, Jesus means to say that His fulfillment and enactment of the righteousness of God testified to the entire “Law” or Torah, and the “Prophets.”

ROMANS

8:3-4A



**THE LAW'S
INABILITY
AND ITS
FULFILLMENT**

^{4a}so that the righteous requirement of the Law might be fulfilled in us...,”

This includes both our Lord’s active obedience (the act of performing the righteous requirements of the Law), as well as His passive obedience (enduring the execution of its righteous requirement by its announcement of condemnation because of our sins).

ROMANS

8:3-4A



**THE LAW'S
INABILITY
AND ITS
FULFILLMENT**

^{4a}so that the righteous requirement of the Law might be fulfilled in us...,”

Lastly, Paul says that this fulfillment is not done *by* us; rather, it's in us! The Greek word that Paul uses for “fulfilled” is a past tense passive voice verb, denoting that the past action of fulfillment was a Divine action or activity of God!

Here's the bottom line for all men:

There is absolutely NOTHING that sinful human beings can do to fulfill the Law...and Paul includes himself (e.g., 3:19-20, 22-23; 7:7-25)!

ROMANS

8:4B



**MOVING
“US”
AHEAD**

^{4b} “...the ones who are not walking in accord with the flesh, but in accord with the Spirit.”

Herein, lays St. Paul’s great hinge: He goes on to define “us!” The sense in which Paul uses “*walk[ing]*” (περιπατέω) is comparable to his previous use of the same verb in 6:4.

Paul’s use of the verb “*walk*” to describe how believers who have “*died to sin*” (6:2) are called to live by virtue of our Baptism in our daily life and conduct (6:4). The same exhortation will follow in 8:5-13.

ROMANS

8:4B



**MOVING
“US”
AHEAD**

^{4b} “...the ones who are not walking in accord with the flesh, but in accord with the Spirit.”

During our temporal (earthly) existence, sin will continue to dwell in us, our “*flesh*” (7:17-18); however, we are not defined by it! Since we are Baptized into Christ Jesus, now our Lord, our will, inner man, and mind resist living in conformity with the *flesh* (7:14-15). To put it another way, “*flesh*” (σάρξ) [our fallen nature or Old Adam] is no longer the norm that governs us, even while we still live in it. Instead, Paul say, we are now “*walking*” in conformity with and governed by the Holy Spirit pour out on us (remember 5:5).

ROMANS

8:4B

MOVING
“US”
AHEAD

4b “...the ones who are walking in accord with the flesh, but in accord with the Spirit.”

Our Christian behavior in this last part of v.4, shows that Paul does separate the “fulfillment” of the Law from the lifestyle.

“...walk the walk of the Spirit and not of the ‘flesh!’”

behavior is now the Law of the Spirit of life in Christ Jesus, as we have seen in v.2. The Law of the Spirit of life in Christ Jesus has freed you from the Law of sin and death.

By our Lord’s sacrifice, the Law of sin and death has been overcome by whom the righteous requirements of the Law have been fulfilled, and in whom there is no condemnation. As Christians, we are now able to...



ANY
QUESTIONS

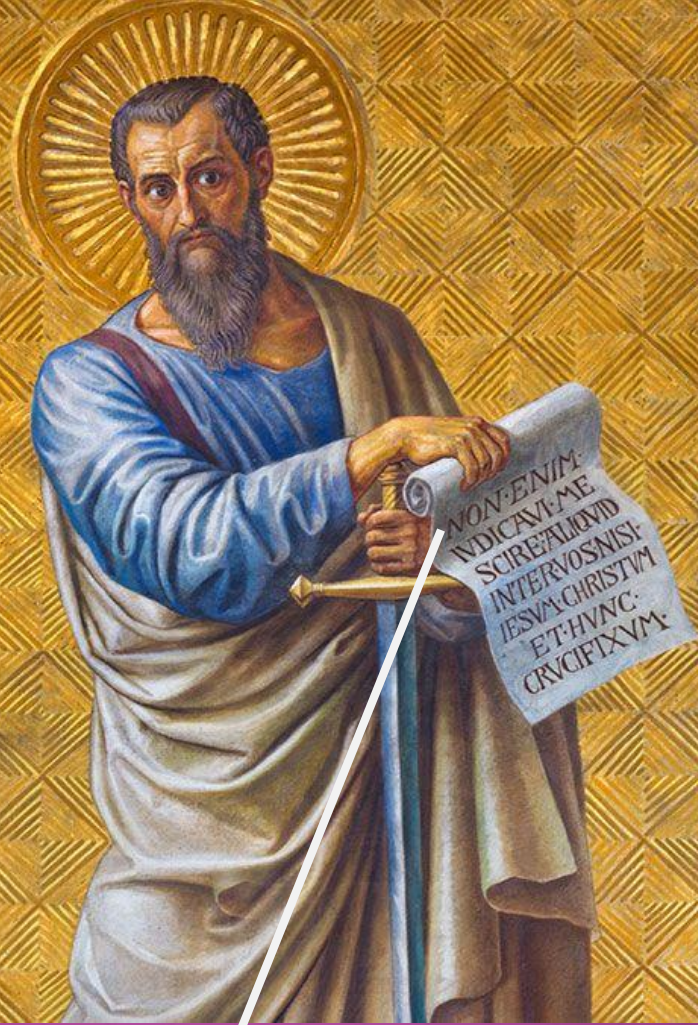
ROMANS

8:5-13



Next
Week

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Flesh *or* **Spirit;**
Dead *and* **Alive**