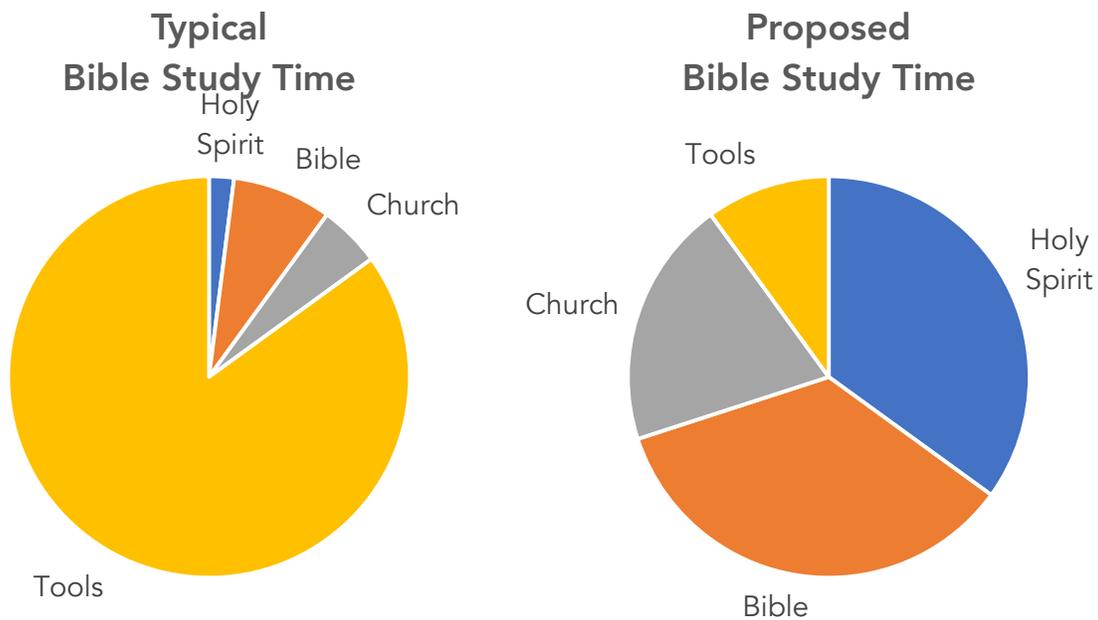


Romans

Life in the Spirit ([Romans 8:1-11](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- 4. Righteous Freedom ([5:1-8:39](#)) (post-Easter to July 4) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 8:1-11](#)) is the seventh part of this major section.

Peace with God through Faith

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. **2** Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. **3** Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, **4** and endurance produces character, and character produces hope, **5** and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. **7** For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— **8** but God shows his love for us in that while we were still sinners, Christ died for us. **9** Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. **10** For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. **11** More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— **13** for sin indeed was in the world before the law was given, but sin is not counted where there is no law. **14** Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. **16** And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. **17** For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. **19** For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. **20** Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, **21** so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

1 What shall we say then? Are we to continue in sin that grace may abound? **2** By no means! How can we who died to sin still live in it? **3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? **4** We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free from sin. **8** Now if we have died with Christ, we believe that we will also live with him. **9** We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. **10** For the death he died he died to sin, once for all, but the life he lives he lives to God. **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. **14** For sin will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

15 What then? Are we to sin because we are not under law but under grace? By no means! **16** Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? **17** But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, **18** and, having been set free from sin, have become slaves of righteousness. **19** I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

20 For when you were slaves of sin, you were free in regard to righteousness. **21** But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. **22** But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. **23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Released from the Law

1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

The Law and Sin

7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." 8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. 9 I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10 The very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and righteous and good.

13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14 For we know that the law is spiritual, but I am of the flesh, sold under sin. 15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that

dwells in my members. **24** Wretched man that I am! Who will deliver me from this body of death? **25** Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Read: Life in the Spirit (8:1-11)

1 There is therefore now no condemnation for those who are in Christ Jesus. **2** For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. **3** For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, **4** in order that the righteous requirement of the law might be fulfilled in us, who walk not 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 who live according to the Spirit set their minds on the things of the Spirit. **6** For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. **7** For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. **8** Those who are in the flesh cannot please God.

9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. **10** But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. **11** If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Explain: Life in the Spirit (8:1-11)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

Paul comes to another conclusion in this text—a conclusion about the law and the impact/implications of the law on the life of a believer. Today's text is comparing and contrasting life under the law and life in Christ/the Spirit.

What do the words mean?

1 **There is therefore now** [present, immediate, of late, soon, present, this time] **no** [not even one, none, nobody, nothing] **condemnation** [adverse sentence, condemnation; same word used in [Romans 5:16, 18](#)] **for those who are in Christ Jesus.** **2** **For the law** [nomos] **of the Spirit** [pneuma] **of life has set you free** [aorist active indicative; liberated, exempted, delivered [brought me something I didn't have (i.e., Dinner Delivered)], made free; same word used in [Romans 6:18, 22](#) (this is not, 'set free,' this is, 'made

free'] **in Christ Jesus from the law** [*nomos*] **of sin and death.** **3 For God has done what the law** [*nomos*], **weakened** [imperfect (action continually or repeatedly happening in past time) active indicative; be feeble, impotent, sick, weaken; same word used in **Romans 4:19**] **by** [*dia*] **the flesh, could not do** [could not do, impossible, impotent, not possible, weak]. **By sending** [aorist active participle; **dispatching**, transmitting, bestowing, wielding, sending, thrusting in] **his own Son in the likeness** [form, resemblance, likeness, shape, similitude; same word used in **Romans 1:23, 5:14**] **of sinful flesh and for sin, he condemned** [aorist active indicative; judge against, sentence, condemn, damn; same word used in **Romans 2:1**] **sin in the flesh, 4 in order that the righteous requirement** [equitable deeds, statutes, decisions, judgments, justifications, ordinances, righteousness; same word used in **Romans 1:32; 2:26; 5:16, 18**] **of the law** [*nomos*] **might be fulfilled** [aorist passive (Robertson) subjunctive; replete, crammed full, **leveled off**, furnished, satisfied, executed, finished, verified, accomplished, completed, ended, expired, filled up, fulfilled, perfected, supplied; same word used in **Romans 1:29**] **in us, who walk** [present active participle; tread all around, walk, live, deport oneself, follow; same word used in **Romans 6:4**] **not according to the flesh but according to the Spirit** [*pneuma*]. **5 For those who live** [present middle participle; be, come, have] **according to the flesh set their minds** [present active indicative; exercise the mind, entertain or have a sentiment or opinion, mentally disposed, interest oneself, set the affection on, be careful, mind, regard, savor, think] **on the things of the flesh, but those who live according to** ['live according to' is not present in the Greek] **the Spirit** [*pneuma*] **set their minds on** ['set their minds on' is not present in the Greek] **the things of the Spirit** [*pneuma*]. **6 For to set the mind on** [to be inclined, to be purposed] **the flesh is death, but to set the mind on** [to be inclined, to be purposed; same word used earlier in **Romans 8:6**] **the Spirit** [*pneuma*] **is life and peace** [peace, prosperity, one, quietness, rest, to be set at one again; same word used in **Romans 1:7; 2:10; 3:17; 5:1**]. **7 For the mind that is set on** [to be inclined, to be purposed; same word used in **Romans 8:6** (twice)] **the flesh is hostile** [hostility, opposition, enmity, hatred] **to God, for it does not submit** [present passive (Robertson) indicative; subordinate, obey, be under obedience, put under, subdue under, make subject, put in subjection to, submit self to; **Robertson's New Testament Word Pictures: military term for subjection to orders. Present tense here means continued** **insubordination**.] **to God's law** [*nomos*]; **indeed, it cannot** [*dynamai*; present middle indicative; able, possible, be of power]. **8 Those who are** [present middle participle; be, come, have] **in the flesh cannot** [present middle indicative; able, possible, be of power; same word used in **Romans 8:7**] **please** [be agreeable, please] **God.**

9 You, however, are [present middle indicative] **not in the flesh but in the Spirit** [*pneuma*], **if in fact** [if perhaps, if so be that, seeing, though] **the Spirit** [*pneuma*] **of God dwells** [present active indicative; occupies a house, resides, cohabits; same word used

in **Romans 7:17, 18, 20**] **in you. Anyone who does not have** [present active indicative] **the Spirit** [*pneuma*] **of Christ does not belong** [present middle indicative] **to him. 10 But if Christ is in you, although the body is dead because** [*dia*] **of sin, the Spirit** [*pneuma*] **is life because** [*dia*] **of righteousness** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22; 5:17, 21; 6:13, 16, 18, 19, 20**]. **11 If the Spirit** [*pneuma*] **of him who raised** [aorist active participle; woke, roused, lifted up, raised again, stood, took up; same word used in **Romans 4:24, 25; 6:4, 9; 7:4**] **Jesus from the dead dwells** [present active indicative; occupies a house, resides, cohabits; same word used in **Romans 7:17, 18, 20; 8:9**] **in you, he who raised** [aorist active participle; woke, roused, lifted up, raised again, stood, took up; same word used in **Romans 4:24, 25; 6:4, 9; 7:4**; earlier in **8:11**] **Christ Jesus from the dead will also give life** [future active indicative; **revitalize**, make alive, give life, quicken; same word used in **Romans 4:17**] **to your mortal** [liable to die, mortal; same word used in **Romans 6:12**] **bodies through** [*dia*] **his Spirit** [*pneuma*] **who dwells** [present active participle; inhabits, dwells in] **in you.**

Are there any repeated words?

Spirit (22 times in **Romans 8**), Christ, Jesus, God, law, flesh, mind, dwells, life,

Are there any repeated topics?

Life and death, setting the mind, life in the Spirit

What are some observations of the text?

Hughes: The theme of chapter 8 is the Holy Spirit. Over 20 times 'spirit' is used.

I like the title the ESV uses for this section, "Life in the Spirit," because it both reflects what life in the Spirit is about and it states that life is in the Spirit. A dual-meaning title!

1 There is therefore now no condemnation for those who are in Christ Jesus. [In Christ, no condemnation. Outside of Christ, condemnation. **Robertson's New Testament Word Pictures: This is Paul's Gospel. The fire has burned on and around the Cross of Christ. There and there alone is safety.**] **2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not 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 who live according to the Spirit set their minds on the things of the Spirit. 6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For the mind that is set on the flesh is hostile to God, for it**

does not submit to God's law; indeed, it cannot. **8** Those who are in the flesh cannot please God.

9 You, however, are not in the flesh but in the Spirit [Robertson's New Testament Word Pictures: the mystical union of the believer with Christ in the Holy Spirit], if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. **10** But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. **11** If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Ironside: What unspeakable relief it is to the bewildered, troubled soul, oppressed with a sense of his own unworthiness, and distressed because of frequent failures to live up to his own highest resolves, when he learns that God sees him in Christ Jesus, and as thus seen he is free from all condemnation. He may exclaim, 'But I feel so condemned.' This, however, is not the question. It is not how I feel but it is what God says. He sees me in Christ risen, forever beyond the reach of condemnation. A prisoner before the bar, hard of hearing and dull of sight, might imagine his doom was being pronounced at the very moment that the judge was giving a verdict of full acquittal. Neither blindness or deafness would alter this fact. And though we are often slow to hear, and our spiritual vision is most defective, the blessed fact remains that God has pronounced the believer free from condemnation whether he fully rises to the glorious fact or not.

Apply (What is the point?)

1. The law does not condemn those in **Christ**
2. Life, peace, and pleasing God come from setting the mind on the **Spirit**
3. The **Father** gives life to the mortal bodies of Christians through the Spirit
4. The **Trinity** is involved in this work

Personalize (What do we do with that?)

1. **Be** in Christ
2. **Set** our minds on the Spirit (and encourage each other to do so as Paul does here)
3. **Trust** the Father's work
4. **Rejoice!** (the Trinity is working for their glory and for our good)

Next week: Heirs with Christ (8:12-17)

12 So then, brothers, 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 all who are led by the Spirit of God are sons of God. **15** For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "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 fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

The theme of chapter 8 is the Holy Spirit.

Chapter 8 mentions the Holy Spirit 20 times!

Since our flesh is inadequate, God sent Christ in "the likeness of sinful flesh. . . . Christ became a sin offering as He took our sin without sinning.

What Paul is saying here is immensely important because our mind-set makes all the difference when it comes to daily living. We all, whatever our spiritual state, live in a storm-tossed world. The rain falls on the just and the unjust. The set of our minds will determine not only eternity but the quality of our life now. The Holy Spirit gives the believer a new set of mind which brings life and peace. This is liberation. On [Romans 8:6](#)

What comfort to know that we are given life and peace when we set our minds on God.

Darla Skinner (Mounce)

On [Romans 8:1](#): To insist on feeling guilty is but another way of insisting on helping God with our salvation. How deeply imbedded in human nature is the influence of works-righteousness!

On [Romans 8:3-4](#): Law was unable to overpower the malignant dynamism of sin. Legislation is ill-equipped to conquer a vital force.

Jessica Norris (Kroll)

Kroll: Freedom from condemnation means we are not servants to the penalty for our sin, but that guilt and penalty have been removed at the cross. The Mosaic law is good and holy, but our flesh is weak, and we are unable to keep the Law; therefore, the Law does not have the power to justify. If our minds have an interest in carnal things, the results are the symptoms of spiritual death. But if the interests of the mind are placed on the things of the Spirit of God, we have a peace in life that passes all understanding.

[Romans 8:8](#) stuck out for me: "Those who are in the flesh cannot please God" because not only cannot they not please God, but they cannot please themselves. When you do something that "is in the flesh" it only causes temporary satisfaction but if you are a Christian then guilt should follow as well as the Holy Spirit speaking to you that you need to ask for forgiveness and work on not doing it again. We might do better for a while as we try to focus on God and the things that please Him, but eventually we are

going to “be in the flesh” again. It’s what we learn from those times that determines our continued spiritual growth or our hopefully only temporary pause in growth.

Sean McGarvey (Ironsides)

There is therefore now no condemnation for those who are in Christ Jesus!

What unspeakable relief it is to the bewildered, troubled soul, oppressed with a sense of his own unworthiness, and distressed because of frequent failures to live up to his own highest resolves, when he learns that God sees him in Christ Jesus, and as thus seen he is free from all condemnation. He may exclaim, 'But I feel so condemned.' This, however, is not the question. It is not how I feel but it is what God says. He sees me in Christ risen, forever beyond the reach of condemnation. A prisoner before the bar, hard of hearing and dull of sight, might imagine his doom was being pronounced at the very moment that the judge was giving a verdict of full acquittal. Neither blindness or deafness would alter this fact. And though we are often slow to hear, and our spiritual vision is most defective, the blessed fact remains that God has pronounced the believer free from condemnation whether he fully rises to the glorious fact or not. (p. 59)

We are brought to God 'in Christ Jesus,' and so all question of judgment is forever settled. It can never be raised again. (p. 59)

It is not that the flesh is, or ever will be, in any sense improved. The flesh in the oldest and godliest Christian is as incorrigibly evil as the flesh in the vilest sinner. ... But it is otherwise with the believer. He is no longer in the flesh since born of God. He is now in the Spirit, and the Spirit of God dwells in him. (p. 61)