



Romans 8:1-11

OUR LIFE IN THE SPIRIT

Romans 8 is without doubt one of the best-known, best-loved chapters of the Bible. If in Romans 7 Paul has been preoccupied with the place of the law, in Romans 8 his preoccupation is with the work of the Spirit. In chapter 7, the law and its synonyms were mentioned some thirty-one times, but the Holy Spirit only once, whereas in the first twenty-seven verses of chapter 8, He is referred to nineteen times by name. The essential contrast which Paul paints is between the weakness of the law and the power of the Spirit. For over against indwelling sin, which is the reason the law is unable to help us in our moral struggle, Paul now sets the indwelling Spirit, who is both our liberator now from the law of sin and death and the guarantee of resurrection and eternal glory in the end. Thus the Christian life is essentially life in the Spirit, that is to say, a life which is animated, sustained, directed and enriched by the Holy Spirit. Without the Holy Spirit, true Christian discipleship would be inconceivable, indeed impossible.

—John R. W. Stott

In Romans 6-8, Paul focuses on our sanctification in Christ—our progressive transformation into the image of Christ, being set apart from the world and reflecting more of His character.

The three primary imperatives for our sanctification are...

- KNOW! (6:3-10)
- RECKON! (6:11)
- YIELD! (6:12-14)

The two primary dangers to our sanctification are...

- Going back into bondage to sin (6:15-23)
- Going back into bondage to the law (7:1-25)

The one primary power to our sanctification is...

- _____ (8:1-30)

The Christian life is not a matter of self-help, self-effort, and self-reformation but of abiding in Christ and allowing the Spirit of God to manifest His life and character within us.

OUR GREAT _____ IN CHRIST (8:1-4)

Therefore

Now

NO condemnation

For those who are in Christ Jesus

If Holy Scripture was a ring, and the Epistle to the Romans a precious stone, Chapter 8 would be the sparkling point of the jewel.

—Philipp Spener (1635-1705)

Romans is like paradise itself, enclosing the quintessence and perfection of saving doctrine and the 8th Chapter is like a conduit conveying the waters of life; rather it is the Tree of Life in the midst of the Garden.

—Thomas Draxe (1570?-1618)

Romans 8 begins with “no condemnation” and ends with “no separation.”

—Frederic Godet

*The Lord is not doing so much **through** us as He is **in** us.*

—Miles J. Stanford

The first word in 8:1 in the Greek is “no.” Paul emphasizes a strong negation—“no condemnation, **none whatsoever...**”

There is no need for the kind of self-condemnation which Paul described in Romans 7. We may pass through a Romans 7 experience, unable to fulfill the law’s requirements by our own effort, but we don’t have to stay there.

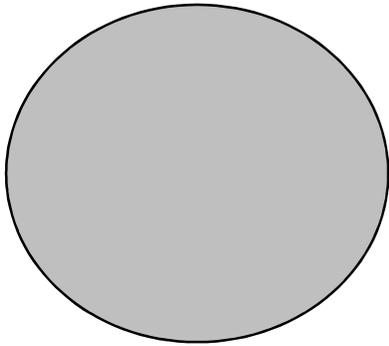
—William MacDonald

- _____ sent His own Son to do what the law could not do in us.
- _____ bore our sin and condemnation in His flesh.
- _____ set us free from the law of sin and death.

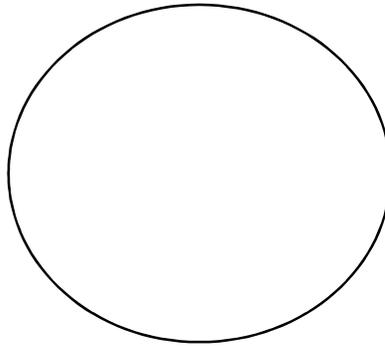
All of this enables us to live out the righteous requirement of the law, which is _____ (13:10; Gal. 5:14), through the power of the Spirit.

OUR GREAT _____ IN CHRIST (8:5-10)

Living according to the Flesh



Living according to the Spirit



- Believers are not in the _____ of the flesh but in the Spirit (8:9a).
- Believers are _____ with the Holy Spirit at salvation (8:9b; John 14:17; 1 Cor. 6:19-20; 12:13; Eph. 1:13-14; Titus 3:5).
- Believers have the life of the Spirit within them, even though their bodies are still subject to sin and death (8:10).

OUR GREAT _____ IN CHRIST (8:11)

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.

God's Process of Transformation:



Law was given that grace might be sought, grace was given that the law might be fulfilled.

—Augustine (354-430)

For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."

—Galatians 5:14

You only need law where people lack love.

Flesh (Greek, *sarx*) is used 147x in the NT. It can refer to human nature in general, to the weakness and mortality of humanity, or to the self-focused, worldly, proud nature of sinful humanity. In this last sense, it is "King Self."

There is something in humanity, even in regenerate humanity, which objects to God and seeks to be independent of him. This 'something' is what Paul here calls 'his flesh.' —F. F. Bruce

I more fear what is within me than what comes from without. —Martin Luther (1483-1546)

Set their minds. Greek, *phroneo*, "the whole action of the mind" (Vine); "the basic orientation, bent, and thought patterns of the mind" (cf. Phil. 2:5).

Whatever preoccupies the mind controls the life. —Timothy Keller

The human body bears within itself the germ of death; it begins to die the instant it begins to live. —Frederic Godet

"Being in the Spirit" is a power sphere or realm in contrast to the realm of the flesh. A change in dominion has occurred for those who are united with Christ. —Thomas R. Schreiner