

## W450B\_Romans\_8\_2.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book at the dinner hour service and is number two of a series of the studies in Romans the eighth chapter. We looked last time at the whole chapter and we found that it was strung together upon the word son. It begins with a reference to the Son of God. It ends with a reference to the Son of God. And where you might not find the word son, it is really involved in the word adoption, which comes twice Sonship placing a son in his rightful place as heir in the will of the father. Well, now we turn our attention to the first section You will see on the top of this chart it occupies four verses. I don't think it would do us any harm if we just read them. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit for the law of the Spirit of life in Christ. Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh. God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. Some of the most majestic and wonderful things, both in ordinary, everyday life as well as in Scripture, can be expressed in the simplest of terms, and the very simplicity is deceiving.

[00:01:34] At first, all that we read in Romans, the eighth chapter can be compressed in five words. In Adam or in Christ. That's all we could say. Sing the doxology and go home. But then, of course, we have to open it up and make it speak. But that's all it is. In Romans 511 is condemnation. In Romans eight, in Christ, no condemnation. There's a whole story. But now, of course, that is involved. The purpose of God and the character of God. And we must be very, very clear with regard to our conception of our salvation that God is not only concerned that we should be justified, but he is very, very concerned that he should be justified, that he might be just and the justifier of him that believeth in Jesus, there must be no possible compromise on the part of God. He cannot treat us like a kindly father or a kindly uncle and pat us on the head and say, Don't you do it anymore. Oh, that's not possible for the great ruler of the universe. So what could he do? What he did was to see to it that every sin must be dealt with righteously, either in your person or in the person of your substitute. It's never excused.

[00:02:56] If you will turn back for a moment to the sixth chapter. There's a verse there that may. Help us. It says in verse seven. Chapter six. Now he that is dead is freed from

sin, that the word freed is not the ordinary word to set at liberty. It's the word that needs to be justified. Now, I think I can illustrate the meaning of the Apostle by referring to what was law in Scotland. It didn't obtain in this country. But if a man or a criminal was executed in a prison in Scotland some years ago, a notice was put outside that so and so giving his name was justified this morning. You see the point? He paid the penalty for sin. What is the penalty for sin? The wages of sin is death. He died, but as the poor wretch could never purchase immortality or eternal life at the end. Now then he that has died is justified. So that you can look down the ages to the end of time and you'll say they'll never be an unjustified person in existence for those who are living will have been justified by free grace through the redemption in Christ and the other poor wretches have just died in Adam. And that's the end of it. Because you see, immortality is the gift of God. While Adam remained in the Garden of Eden, he keeps himself alive while the tree of life that he forfeited the Garden of Eden.

[00:04:28] And he went the way of all flesh and all in him will go the same way. Now we look at this again a bit closer. Strictly speaking, if you follow the revised text, you leave out the words in verse one. When is who walk? Not after the flesh, but after the spirit. You find them repeated in verse four. And as far as we can gather from the manuscript evidence, we have the the scribe who was copying this out. You will find many instances of this in the in the scriptures. His eye fell on that verse and he wrote it in without thinking. He wrote it all over again. And if you think, Oh, what a poor writer he was, you write the whole Bible friends and get as far as Romans five or Romans eight and you'll be surprised how many mistakes you'll make. However careful you are. It's, first of all, leaves it without condition. There is therefore now no condemnation to them which are in Christ Jesus, whether they walk this way or whether they walk the subsequent thing, it doesn't make their salvation secure. Your only exemption from condemnation is not how you walk or what you're going to do afterwards, but whether you're in Adam or whether you're in Christ. Only when you're in Christ can we begin to talk about walking worthy of the calling or growing in grace, or all the other things that accompany salvation.

[00:05:50] So let's get that perfectly clear, shall we, before we proceed. Now another word that is asking for a certain amount of explanation because of the way it has been explained otherwise is the word likeness in verse three. God sending his own son in the likeness of sinful flesh. Now, some have rather thought that meant he was a phantom.

He wasn't a real man at all. But you see the emphasis on the word sinful. He was sent in the likeness of sinful flesh. So he had no sin. He did no sin. He was holy, harmless, undefiled, separate from sinners. But Hebrews Chapter two, among other passages, verse 14, says, Seeing that the children were partakers of flesh and blood. Flesh and blood. He himself likewise took part of the same that through death he might destroy him. That had the power of death. That is the devil. So his body was a real one. And you remember in resurrection, he said, Handle me and see a spirit hath not flesh and bones addressing me. Have. Have you got anything to eat? And he demonstrated them that he was a living person. So now we have 1 or 2 things. We've we've taken out the reference to walk, not after the flesh, but after the spirit so that it won't bother us. And we've lifted out the word likeness and said it doesn't mean that he wasn't a real man.

[00:07:18] He was. But the only thing that was different was that we are sinful and he was sinless, so it wasn't a likeness of sinful flesh. Whenever we come back again to verse two, for the law of the Spirit of life in Christ, Jesus hath made me free from the law of sin and death. The whole thing is law. Salvation is not lawless. It's not legal in the sense that you earn your salvation or you merit it. But it's not haphazard. It's working according to a law. And that law reflects ultimately the mind and will of God. Now, suppose you know enough about jurisprudence. Is that a good word? Yeah, a good word to do with legal administration or whatever it means. I haven't looked it up in the dictionary, but I think that's what it means, that no law can operate. And this is a penalty attached to it. You see? Look. On the statute book of this realm that's never been altered is a law passed in the reign of Queen Elizabeth that unless you attended the church that's the Church of England once on Sunday, you must be fined a shilling. Well, that law is dead because it's never put into operation. The penalty is never exacted, and therefore you can ignore it. Now, whenever there's a law, there's a consequence attached to it. So our salvation is connected with a law. Now, the laws work like this.

[00:08:50] The wages of sin is death. Well, now, if Christ came into this world to save sinners, if he came and stood in my place, in my place, the surety stood. If the Lord hath made to meet on him the iniquity of us all. If he died the just for the unjust, that he might bring us to God. It wasn't to evade the penalty, it was to exhausted. So he paid the price. Of course, some people say, oh, this is making a bargain of it with God. Well, you're not making a bargain. It's God who's telling us we haven't invented the way of the gospel. We haven't got to go about and say all. We dare not say that God exacts a

penalty because God is love. You could imagine some people's idea that God, God is love is one of those people you could twist round your little finger. You try it. It's dangerous. It's a fearful thing to fall into the hands of the living. God, says the book that says God is love. So we've got now these two thoughts that we in Adam are under the penalty and we in Christ can look back and say, thank God the penalty is exhausted and paid. Never again to hang over our heads as by man came death by man must come the resurrection of the dead. And you know who that man is? The first man was of the earth, earthly.

[00:10:14] The second man is the Lord from heaven. There's the two, and they are the only two that matter. Right through the scriptures. All the rest promises made. Abraham, Isaac, Jacob, David. They're all within those brackets. But first we get these things settled for the first question that we must all face is life or death. It's no good arguing about whether you're going to have this inheritance or the other if you're never going to be living when the time comes. And here it is. We passed from death unto life because of this wonderful thing. Well, then another word that may be useful to explain is the word. Um, verse four, that the righteousness of the law might be fulfilled in us. Dikaioma. You know, the root word of the word righteous and justice. K Dikaioma means the righteous requirements of the law. And one passage which is rather suggestive, I think you'll look at in Romans the first chapter. This is exactly the same word that we find translated righteousness. Romans 13:2. Who, knowing the judgment of God, that they which commit such things are worthy of death. That word judgment is the word dikaioma that knowing the righteous requirement of God and what is the right, righteous requirement of God, that those who do such things are worthy of death. So now it says that righteous requirement of God that condemned us, that righteous requirement of God now exempts us because it's finished all.

[00:11:50] Let's be glad that God is working along a law and not caprice. No favoritism, no changing, but assure you're in Christ. The condemnation is gone that he paid the price, that the righteous requirements of the law might be fulfilled in us. Now it says another thing about this law in verse three for what the law could not do, in that it was weak through the flesh, God sending his own son and then the apostle very characteristically never finishes his sentence. Don't think that's a criticism. The more earnest you are, the more keen you are, the more. Now I was listening to myself speaking just now because we were filling the gap and I had some gaps there. I say to

the folks, I said, I can't read the handwriting. I couldn't find out what the verse was, you see. But don't say Paul was like that. But the word that you must put in to complete the statement is this. For what the law could not do, God did. What the law could not do. Because the weakness of the flesh God did by sending his son in the likeness of sinful flesh. So the thing's been done. The thing's been balanced. And the word emphasizing the weakness of the law is because not the law itself was wrong, but because we ourselves, if you look at Chapter seven of this epistle to the Romans, he says in verse 14, We know that the law is spiritual.

[00:13:20] Well, what is it? How does that help you? Paulie says it doesn't. It condemns me. We know that the law is spiritual, but have carnal. Sold under sin. I'm a bond slave to sin and death, and you bring to me a spiritual law. And what am I going to do with it? I can't do it. And so it's weak because of the human instrument. And in Hebrews, you'll discover God saying finding fault with that law, finding fault with it, or the epistle to the Galatians says it was not possible that righteousness and life should come from the law keeping. Otherwise, God would have never sent his son to endure the penalty of sin. Well, there's much more perhaps asking to be considered, but we just try to point out in this opening section of Romans eight the consequences of that utter simplicity with which we started in added condemnation in Christ. No condemnation. And the reason is that the condemnation has been born and never can be repeated. Never again. Friends, if you're a believer in Christ, can you be haunted by the thought of Shall I ever be condemned? One day you may stand before the judgment seat of Christ to have your service and your walk and witness assessed. But that's another question and another story. And we'll have to wait until we've finished. Romans eight nearly before we get to it.