

Sermon Series: Romans

Sermon Text: Romans 8:1-4 Liberated Life in the Triune God

Because the Father condemned your sin in His Son, you can enjoy a liberated life of love in Christ Jesus by the Spirit.

1) The Son conjoins you to Himself to liberate you from your identity in sin.

- a) "in Christ Jesus" (vv. 1, 2)—Union with Christ
 - i) Covenantal—no longer "in Adam" as covenant head and representative
 - ii) Incarnational—Christ took on our human nature; "likeness of sinful flesh" (v. 3)
 - iii) Spiritual—realized by Holy Spirit's indwelling you and Christ
 - iv) Vital—"Spirit of life in Christ Jesus"
- b) **Application:**
 - i) Sin cannot define you.
 - ii) Christ defines you.
 - (1) Christ=Prophet, Priest, and King
 - (2) sons in the Son; Spirit of Adoption

2) The Father condemns your sin in His Son to liberate you from the penalty of sin.

- a) "Therefore, now, no condemnation (v. 1)"
 - i) "Therefore" looks back to chapters 1-7.
 - ii) "Now" means the final verdict has been pronounced in the present—"justified."
 - iii) "No condemnation" means cleared of all charges and found faithful.
 - b) "For what the law could not do being weak through the flesh" (v. 3)
 - i) The law could not liberate you from the penalty of sin.
 - ii) The law could not liberate you from the power of sin.
 - iii) The law's inability was due to your sinful nature.
 - c) "God has done" (v. 3)—How has the Father liberated you from the penalty of sin?
 - i) "By sending His own Son" (v. 3)—the most excellent gift
 - ii) "in the likeness of sinful flesh" (v. 3)—Christ had a true, full human nature, but He was not personally sinful. The likeness to sinful flesh was especially in His suffering the miseries of this fallen world, death, and the pain of hell on the cross.
 - iii) "and for sin" (v. 3)—sin-offering
 - iv) "He condemned sin in the flesh, in order that the justice (*dikaiōma*) of the law might be fulfilled in us" (vv. 3, 4)—He punished the sin of His people in the human nature of Jesus. "The justice of the law" can refer to the verdict or sentence of death for sin (Rom. 1:32, *dikaiōma tou theou*).
 - d) **Application:**
 - i) God made a full atonement for His chosen ones. You cannot improve it by your effort or suffering. Christian obedience is not driven by fear of condemnation, but by reverence, love, and gratitude.
 - ii) Justification is by grace through faith.
- 3) The Spirit conveys Christ's life to you to liberate you from the power of sin.

- a) “in order that the justice of the law might be fulfilled in us” (v. 4)—“The justice of the law” can refer to the righteous conduct required by the law (Rom. 2:26, *dikaiōmata tou nomou*). Notice the passive voice of fulfilled, emphasizing the Spirit’s work of fulfilling Torah in us.
- b) “who walk not according to the flesh but according to the Spirit” (v. 4)—They don’t conduct life by self-reliance, but by dependence on the Holy Spirit.
- c) “the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death”—The “law of the Spirit of life in Christ Jesus” is the Torah written on the heart by the Spirit and experienced as conformity to Christ’s life which is at work in us by the Spirit’s agency. The “law of sin and death” is the Torah, weakened by the flesh, stirring up rebellion in the heart, and pronouncing the sentence of death over us.
- d) **Application:**
 - i) The Spirit liberates us from legalism. Legalism is the attempt to justify yourself by your obedience to the law.
 - ii) The Spirit liberates us from lawlessness.
 - iii) The Spirit liberates us to love (Rom. 13:8-10).

Because the Father condemned your sin in His Son, you can enjoy a liberated life of love in Christ Jesus by the Spirit.

Doxology: To Him who loves us and has freed us from our sins by His blood and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever. Amen. (Revelation 1:5b)