

Review of Romans 8:1-4

July 4th is the 250th anniversary of the birth of the the United States of America. Let us explore briefly the fact that the USA was founded by Christians who were familiar with the Bible and Biblical concepts.

First, it is appropriate now to read the entire text of the Declaration of Independence. That is what we are celebrating. The birth of this nation on July 4th.

Read the Declaration of Independence.

Note the references to God and Biblical concepts. In reading some background information for this lesson, it struck me how unique the founding of the USA was. Europe was ruled by kings who at times had little checks on their powers. Robby Dean mentioned a professor from the University of Houston, now deceased, who wrote about the origins of the US constitution. Donald S. Lutz. He had some interesting documentation and insights into the background of the Constitution. I will quote a few paragraphs from his book *The Origins of American Constitutionalism*.

“Our search takes us to the earliest state constitutions, then to colonial documents of foundation that are essentially constitutional such as the Pilgrim Code of Law, and then to proto-constitutions such as the the Mayflower Compact. The political covenants written by English colonists in America lead us to the church covenants written by radical Protestants in the late 1500s and early 1600s, and these in turn lead us back to the Covenant tradition of the Old Testament. The American constitutional tradition derives much of its form and content from the Judeo-Christian as interpreted by the radical Protestant sects to which belonged so many of the original European settlers in British North America. Moving forward once again, we find that core tradition being

Review of Romans 8:1-4
Romans 8:1-4

modified, enriched, and differentiated as a result of shared colonial experiences, the influence of English Whigs, the European Enlightenment, and English common law, as well as political events and problems after independence.¹”

So we find something that most of us never considered. Church covenants, which were based upon Biblical principles were an influence on the US Constitution. They were also an influence on the various state constitutions which in turn also influenced the US Constitution.

Let me quote four paragraphs from Dr. Lutz’s book that illuminate some characteristics of the US Constitution which were “typical and unique.”

“First of all, there is the matter of form. Britain had a constitution, but the Americans put everything of constitutional status in a *single* written document. It is difficult to overestimate the significance of this practice. The Constitution is thus far more accessible to the average citizen as opposed to an educated elite.²”

This is something I had not considered. Apparently, there are several sources for British constitution. The United States Constitution is a single document. Also remember that as a result of the printing press and the movement to translate the Bible into the local languages, believers had the Bible accessible to them in their own languages. They could read the Bible for themselves.

“A second category has to do with institutions outlined in the national Constitution. Bicameralism was hardly an American innovation, but the American version was neither derived from nor justified by the British

1 Lutz, D.S. (1988). *The origins of American constitutionalism*. Baton Rouge, La. (Ee.Uu.): Louisiana State University Press, Cop, p6-7

2 Lutz, D.S. (1988). *The origins of American constitutionalism*. Baton Rouge, La. (Ee.Uu.): Louisiana State University Press, Cop, p9

Review of Romans 8:1-4

Romans 8:1-4

precedent. The explicit separation into three branches of government with coordinate powers is not British in origin.³”

“A third category involves theoretical principles. Although never explicitly mentioned in the United States Constitution, they underlie and tie together the entire document. These are the principles of a deliberative process, federalism, republicanism, the extended republic, consent, liberty, and a mixed regime.⁴”

This is not a course on the Constitution, so the various principles are not here defined and explained.

“A fourth category has to do with assumptions at variance with those underlying the British political system as it existed in the late eighteenth century. The most dramatic involved the way Americans view themselves as a people. They firmly believed that on their own authority they could form themselves into a community, create or replace a government to order their community, select and replace those who hold government office, determine which values bind them as a community and those which values should guide those in government when making decisions for the community, and replace political institutions at variance with these values.”

This one is at once self-evident but also profound in its implications. “We the people” were building a new nation. It was not a conquerer being a dictator or king over a people. It was the people themselves who declared themselves a free nation. As the US Constitution starts:

3 Lutz, D.S. (1988). *The origins of American constitutionalism*. Baton Rouge, La. (Ee.Uu.): Louisiana State University Press, Cop, p9

4 Lutz, D.S. (1988). *The origins of American constitutionalism*. Baton Rouge, La. (Ee.Uu.): Louisiana State University Press, Cop, p9

Review of Romans 8:1-4

Romans 8:1-4

“We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.⁵”

Let us listen to Robby Dean’s words on this 250th birthday⁶.

THE ELEPHANT IN THE ROOM

You’ve heard the phrase “the elephant in the room.” It means everyone can see a major issue, but people choose to ignore it—they act like it isn’t there.

For the last hundred to a hundred and fifty years, that’s exactly how secular historians have treated the Bible’s role in the founding of America. They’ve minimized it. Dismissed it. Or ignored it altogether.

But here’s what the evidence actually shows: the Bible was *the* dominant source of ideas in the thinking and writings of the Founding Fathers.

Now, this influence came in two ways. First, *directly*—from the Founders’ own reading and knowledge of Scripture along with sermons they heard. And second, *indirectly*—through centuries of legal and philosophical development that was itself rooted in the Bible.

And we don’t have to take anyone’s word for it. We have the research to prove it.

5 <https://constitutioncenter.org/the-constitution/full-text>

6 <file:///home/kit/Downloads/America-250-Message3.pdf>

Review of Romans 8:1-4

Romans 8:1-4

THE RESEARCH

A political science professor at the University of Houston spent *twenty years* researching the sources behind America's founding ideas. His name was Donald Lutz, and together with scholar Charles Hyneman, he reviewed approximately *fifteen thousand* documents—speeches, diaries, letters, pamphlets, newspaper articles—written between 1760 and 1805.

They catalogued every cited source. Every reference. And this is what they discovered:

The *single most cited source* among the Founding Fathers—by a wide margin—was the *Bible*. It averaged 34% of all citations across the entire 45-year period studied. But in the 1770s—the very decade that produced the Declaration of Independence—that number climbed to **44%**.

Think about that. Nearly half of all the ideas being referenced and quoted during the birth of this nation came directly from Scripture.

The next most cited sources were Enlightenment thinkers—Montesquieu at 8%, Blackstone at just under 8%, and John Locke close behind. But here's the question we have to ask: *Where did those men get their ideas?*

The answer may surprise you—but it shouldn't. The Bible.

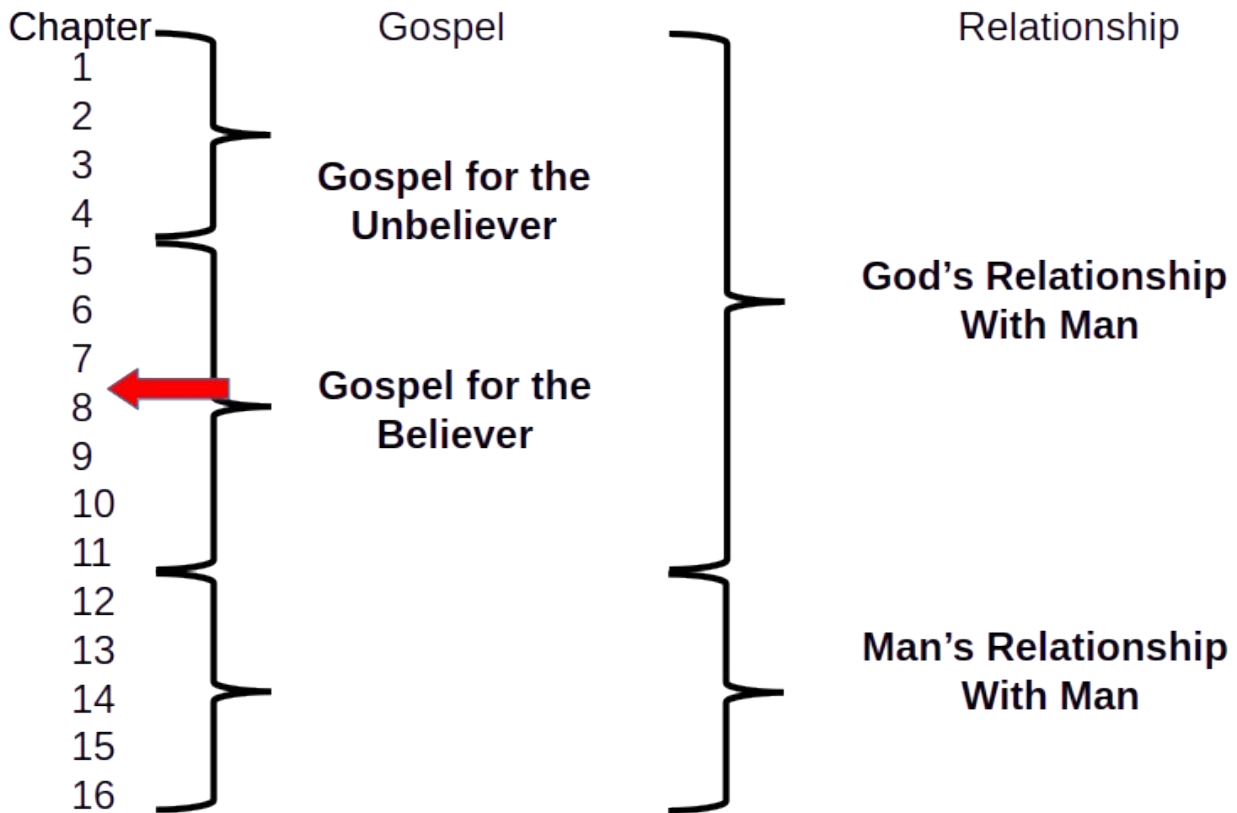
So, on this 250th birthday of our nation, we include in our Bible lesson the fact that believers in Jesus Christ founded the United States using Biblical principles.

Review of Romans 8:1-4

Romans 8:1-4

It has been a while since we studied the actual text of Romans chapter 8.

Where are we in the book of Romans? Let us go to an overview: an outline. This one is based upon Herman's teaching on Romans.



It is important to keep in mind where we are in Romans. The book starts with the gospel for the unbeliever in chapters 1-4.

Chapter 5 is a “hinge” or transitional chapter. It starts with an aorist participle. If it were a perfect tense you might think this is a completed action with on-going results. While the results are true, Paul is here pointing to the fact that justification is a completed action at the point of faith in Jesus. It's a done deal.

This gets us started on the path toward spirituality. But Paul has to emphasize the roadblock to spirituality: sin.

Review of Romans 8:1-4
Romans 8:1-4

Romans 6:1 What shall we say then? Are we to continue in sin so that grace may increase?

Romans 6:2 May it never be! How shall we who died to sin still live in it?

...

Romans 6:15 What then? Shall we sin because we are not under law but under grace? May it never be!

...

Romans 7:7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.”

Romans 7:8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead.

Let us listen to L. S. Chafer’s comment on this transition from Romans chapters 1-4 to Romans chapter 5-8.

“The Bible treats our deliverance from the bond-servitude to sin as a distinct form of salvation, and there is an analogy between this and the more familiar aspect of salvation which is from the guilt and penalty of sin. In the first five chapters of the letter to the Romans we have presented our salvation from the guilt and penalty of sin into justification

Review of Romans 8:1-4
Romans 8:1-4

and security through the redemption that is in Christ. Beginning with chapter six, a new question is raised: "Shall we [who have been saved into safety] continue in sin?" The major portion of three chapters, as has been stated, is then devoted to a statement of the facts and conditions of salvation from the reigning power of sin in the daily life of the child of God.⁷

Many Bible church pastors use the words of L. S. Chafer to produce a chart of this fact of the tenses of salvation. Paul calls salvation 1, justification. Salvation 2 is Sanctification. That is our current topic. This chart is from Andy Woods⁸. Robby Dean and R. B. Thieme have a similar one.

Phase	Justification	<u>Sanctification</u>	Glorification
Tense	Past	<u>Present</u>	Future
Saved from sin's:	Penalty	<u>Power</u>	Presence
Scripture	Eph 2:8-9; Titus 3:5	<u>Philip 2:12</u>	Rom 5:10

My goal is to produce a similar chart that includes not just being saved from different aspects of sin but the addition of life and righteousness.

⁷ <https://lewissperrychafer.org/Spirituality.pdf>, This is in the public domain according to the website.

⁸ https://cdn.slbc.org/wp-content/uploads/2016/03/07000720/SLBC-010_Soteriology-03_23_20161.pptx

Review of Romans 8:1-4
Romans 8:1-4

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Sin	Saved from Penalty of sin Eph 2:8-9 Titus 3:5	Saved from Power of sin Phil 2:12	Saved from Presence of sin Heb 9:28
Righteousness	Imputation of +R	Production of +R	Receiving awards
Life	Imputation of eternal life	Walking by means of the Holy Spirit Romans 6:8	Reigning with Christ

We started our study of Romans chapter 8 by noting a textual problem in Romans 8:1. Most translations have a “short” version whereas the King James version includes an extra clause.

Romans 8:1 (NASB) Therefore there is now no condemnation for those who are in Christ Jesus. (The short version)

Romans 8:1 (Revised/Corrected Translation) Therefore there is now no punishment (discipline) for those who are in Christ Jesus who walk not according to *the* flesh but according to *the* (Holy) Spirit. (The long version)

As a reminder, there are two issues we dealt with in this verse.

The first was the textual issue. The long version includes the phrase “who walk not according to the flesh but according to the Spirit.” This is

Review of Romans 8:1-4

Romans 8:1-4

supported by some of the ancient manuscripts while the short version without this phrase is supported by others. The context is the spiritual life of the believer, not the fact of eternal security/assurance. Eternal security is part of chapter 8, but the flow of the context is the believer's life in the Spirit. Getting this wrong leads to a theology that downplays the believer's need to depend upon the Spirit in life.

The second issue is the word “condemnation.” It is the difference in the Greek between *krima* and *katakrima*. The first is condemnation or judgment. The second is the result of that judgment—punishment or divine discipline. The second word is the one found in Romans 8:1, *katakrima*.

In chapter 7, Paul laments his life outside of the Holy Spirit. The sin nature leads us into areas we do not want to be in which can result in divine discipline.

Romans 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Pay attention to the word “death.” There are seven different kinds of death. Seven categories. Here is some information on the doctrine of death taken from Robby Dean's website

The Doctrine of Death (Robby Dean)⁹

1. “Physical death is the separation of the immortal, immaterial soul from the mortal, material body (2 Cor. 5:8), which is a consequence of Adam's original sin (Gen. 3:19). Believers spend eternity in Heaven (John 3:36). Unbelievers spend eternity in the lake of fire (Rev. 20:15).”

⁹ <https://www.deanbible.org/dbmfiles/slides/2011-Colossians-053b.pdf>

Review of Romans 8:1-4
Romans 8:1-4

2. “Spiritual death describes the state of separation from God of all mankind at physical birth which is the penalty of Adam’s original sin (Gen. 2:17; Rom. 6:23a, Eph. 2:1). Man is born physically alive but spiritually dead, possessing a sin nature and the imputed sin of Adam (1 Cor. 5:22a; Rom. 5:12)”
3. “Positional death is the believer’s identification at the instant of justification with the death, burial, and resurrection of Christ separating the believer positionally forever from the old manner of life (Rom. 6:1–14; Col. 2:12).”
4. “Carnal or temporal death describes the believer’s temporary loss of fellowship with God which is the result of personal sin (Eph. 5:14) and the influence and control of his soul by the sin nature (Rom. 6:20–21).”
5. “Operational or sanctification death describes any form of Christian service apart from the filling of the Holy Spirit, not only are moral works produced that are “dead” spiritually, but the believer develops a “death-like” life, the opposite of the “abundant” or “eternal (quality, not quantity) life” promised for believers (John 10:10; Rom. 6:23; 1 Tim. 5:6; Heb. 6:1; James 2:26).”
6. “Sexual death describes the loss of sexual and procreational ability (Rom. 4:17, 21; Heb. 11:11, 12).”
7. “Second death is the perpetuation of spiritual death into eternity and eternal separation from God of the unbeliever in the lake of fire at the last judgment (Rev. 2:11).”

The death in Romans 8:2 is not spiritual death that leads to eternal residence in the Lake of Fire. No, this is operational death. Without the Spirit, the believer cannot fulfill the Law of Christ, the code of conduct, love. He is operationally dead, no production.

Review of Romans 8:1-4
Romans 8:1-4

Law. The law of sin and of death refers to the Old Man. The new law which elsewhere is called the Law of Christ but here is called the law of the Spirit of life in Christ Jesus breaks the domination of the sin nature over the believer.

Romans 8:3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

The Law could not do... Here is the verse that documents that the Law in itself did not have the power to comply with the Law. This raises questions concerning the faith heroes of the Old Testament. They didn't have the Baptism of the Holy Spirit. They didn't have the indwelling of the Holy Spirit. They didn't have the filling of the Holy Spirit. Then how could they please God? The answer provided by Hebrews chapter 11 is simply faith in the Lord, Yahweh. The focus here is on what we as Christians have. The focus is on the superabundance of spiritual blessings we have.

God did. We must never forget that God provided salvation. He had to do it through sinless Jesus.

John 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

God did it.

He condemned sin in the flesh. The word "condemned" here in Romans 8:3, is the verb form of the word found in Romans 8:1. It is not

Review of Romans 8:1-4
Romans 8:1-4

the judgment but the punishment resultant from the judgment. Jesus received the punishment for all the sins of the world.

Offering for sin. The English translation makes it sound like there is a word relating to the Levitical offerings. It is just a preposition that means “concerning.” It can mean “on behalf” of when used with the genitive as here.

Romans 8:4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Requirement. Not the word I would use. The word is derived from the Greek word for “righteousness.” While the word “requirement” may impart the intent of the verse, the word might be better translated as righteous requirement.

The “righteousness” of the Law might be fulfilled in us. We produce righteousness when we are walking in accordance with the Holy Spirit. That is what this verse is saying. Righteousness. When does this happen. Not when we are controlled by “the flesh” or sin nature. It happens when we walk according to (Greek: *kata*) the Holy Spirit. The walking phrase is repeated from verse 1. It is important. There are two kinds of walking in the Christian life: according to the flesh and according to the Spirit. Two choices. Only two choices. Choice.

Romans 8:5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

Review of Romans 8:1-4
Romans 8:1-4

Romans 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

Romans 8:7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

Romans 8:8 and those who are in the flesh cannot please God.

...

Hebrews 11:6 And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him.