

# Romans 8:1

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[ 0 : 00 ] Now, seeking the Lord's blessing, let us turn back to the portion of Scripture that we read together, the Vizal of Paul to the Romans, and chapter 8, and we'll read from the beginning.

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.

Despite the struggle with the law of sin at the end of chapter 7, this chapter begins with these words, There is therefore no condemnation to them which are in Christ Jesus.

Paul begins the chapter with no condemnation, and he ends the chapter with no separation from the love of Christ.

[ 1 : 38 ] Despite the daily struggles in the Christian life, we can say, like Paul, I thank God through Jesus Christ our Lord.

So then with a mind I myself serve the law of God, but with the flesh the law of sin. Therefore, now no condemnation to them which are in Christ Jesus.

Although sin clings to our flesh, and although we may have daily struggles with it, yet the Christians share the law of God.

And because he or she is in Christ, what is true of them is that there is now no condemnation.

Now what is this condemnation? When he is saying no condemnation, he is saying that he is free from the penalty that his guilt has incurred.

[ 2 : 57 ] In other words, he is saying that he is justified. He is delivered from what would be due to him if his status was, if he was still in his state of sin.

He is delivered from what would be due to him if his status was the living God, depended on himself.

But he says no condemnation to them which are in Christ Jesus. He is united to Christ by faith.

And because he is united to Christ by faith, therefore no condemnation. Jesus speaks of this as recorded for us in the Gospel of John, where he says, He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light has come into the world, and that men loved darkness rather than light, because their deeds were evil.

[ 4 : 27 ] In other words, he is saying there are two classes of people in the world, those who are condemned already because they have not believed in Jesus.

And those who are not condemned who have believed in Jesus. We are all by nature under the condemnation of God.

And the only way by which that sentence of condemnation can be lifted is by believing in Jesus Christ.

Now this sentence of no condemnation does not mean that we are free from struggles with indwelling sin, that we are free from guilty feelings, that we are free from the influence of sin, or even from divine chastening.

But we are free from the penalty that our sins deserved, eternal death. And we are free from the bondage and the slavery of sin.

[ 5 : 49 ] When we come and receive Jesus Christ by faith, our sins are forgiven us. But not only are our sins forgiven us, but we are, as it were, clothed with the righteousness of Christ, so that we are reconciled to God.

We have peace with God. And having peace with God, therefore, no condemnation. This sentence of no condemnation only is given to those who are, by faith, united with Jesus Christ.

This sentence of no condemnation doesn't depend at all upon us. It is not given to us because we are good. It is not given to us because we have earned it.

It is given to us only in Jesus Christ. There is therefore now no condemnation to them which are in Christ Jesus.

condemnation describes or defines the state of lostness, which will be the experience of all those who are not in Christ throughout eternity.

[ 7 : 21 ] And believers are removed from that state because in Christ they receive the benefits of his death.

They are justified. No condemnation. That can never happen to them because Christ has received their condemnation.

As we read there in verse 33, where it says, who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died. Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

On the cross, Christ was for us in the place of condemnation. And we are in him where all condemnation has spent its foot.

[ 8 : 32 ] As Paul takes that before us in 2 Corinthians chapter 5, where he says, For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

Therefore, there is, therefore now, no condemnation to them which are in Christ Jesus.

Then we come to verse 2. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

The word for, there at the beginning of the verse, obviously indicates to us that this verse is the ground for the no condemnation in Christ Jesus that we have announced there in verse 1.

In other words, it explains the no condemnation of verse 1. There is therefore now, no condemnation to them which are in Christ Jesus for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

[ 9 : 56 ] So that in this verse, a certain freedom, a certain liberty joins up with the no condemnation of verse 1 and brings before us two great blessings that we have if we are in Jesus Christ, if we are united to Christ by faith.

This verse, these verses brings before us two great blessings that belongs to us. There is no condemnation and we have been set free.

This verse points that our freedom is the basis of our no condemnation. It is because we have been set free that no condemnation can now overtake us for what we have been set free from what have we been set free.

Well, Paul here tells us that it is from the law of sin and death. Now, in this verse, we have law mentioned twice for us.

Once in reference to the spirit of life and then to sin and death. Well, what does Paul mean by the law of sin and death?

[ 11 : 27 ] We shall deal with that first of all. Well, a lot of time has been taken up with that question and there are many answers.

Is it the law as a principle of abiding authority and power? That is the view of John Murray or is it simply the mosaic law?

That is the view of Charles Hodge or is it the covenant of works? That is the view of Charles Simeon. We can spend hours going over all the different definitions and at the end we can get rather confused.

what is brought before us here is whatever binds us to sin and death.

We can spend a lot of time over the technical terms or issue of what the apostle means here by the term law. As I said, we can spend hours on it.

[ 12 : 48 ] But I think what really matters is to grasp that there is something here called law, there is something that binds us to sin and death from which we must be set free.

And it reminds us that we can only get our freedom from Jesus Christ. Now we know that sin in our being is a kind of law.

The previous chapter brings that before us. In verse 23, Paul says, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members.

the law of sin is called another law. They are in distinction from the law of God. For in verse 22, he says, well, I delight in the law of God after the inward man.

So this freedom must be the answer to the captivity or the imprisonment that is there mentioned in chapter 7 verse 23.

[ 14 : 15 ] But I see another law in my members worrying against the law of my mind and bringing me into captivity to the law of sin which is in my members.

It seems to be that Paul there is making a distinction between this law of sin and the law of God. However, we know that the law of God condemns our sin since we are bound to keep the law and we can't.

Paul lays stress on the fact that the law of God is not sinful yet he adds from his own experience that what it does is it reveals provokes and condemns sin.

Again in chapter 7 there at verse 7 we read what shall we say then? Is the law sin God forgiven? Nay, I had not known sin but by the law for I had not known lust except the law had said thou shalt not covet but sin taking occasion by the commandment brought to me all manner of concubstions for without the law sin was dead for I was alive without the law once but when the commandment came sin revived and I died and the commandment which was ordained to life I found to be unto death but there is one thing that we know about the law and that is that it is powerless to set us free it only condemns us for our sin so that there is a sense in which the law becomes sin and death to us it all points us to the fact that we need something entirely different to set us free from the law of sin and death we need something entirely different to death and whatever it is we cannot do it ourselves so what has set believers free from the law of sin and death well here we are told for the law of the spirit of life in

Christ Jesus hath made me free from the law of sin and death well what is this law of the spirit of life well we maintain that the law of the spirit of life is the gospel it is the way of salvation in Jesus Christ because that is the only thing that can set me free from sin and death that is the only thing that can set me free from the law of sin and death and he is using the word law in order to make the contrast between that which had a grip on us in the past this sin and death and that which can break that grip in the present and for the future in and through the good news of the person of

[ 18 : 50 ] Jesus Christ and his work it is the gospel as the revelation of God in Christ Paul is here contrasting the inability of the Old Testament law to save us as he goes on later on to say what the law could not do and there he is talking of the Old Testament law the mosaic law there was something that the law could not do but the power of the gospel of Christ has done and that is to free us from the law of sin and death in other words to save us what could not be done until Christ came is now done because he has come for the law of the spirit of life in

Christ Jesus hath made me free from the law of sin and death that good news that is contained in the gospel for instance in this letter itself in chapter 3 verse 21 we read but then he said now OLED been witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.

Now notice what it says. It says that this gospel is through faith in Jesus Christ. Even the righteousness of God, which is by faith of Jesus Christ.

In verse 27, he calls it the law of faith. The gospel is called the law of faith.

The law is the law of the spirit of life. The law of faith is the law of the spirit of life. It is all about grace.

[ 21 : 04 ] It is all about Christ. It is all about Christ and his salvation. But the law as the spirit of life is the gospel as applied by the Holy Spirit in Christ.

For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

It is the gospel as applied by the Holy Spirit. That's the law of the spirit of life. That's the law of the spirit of life.

The gospel as applied by the Holy Spirit. In the gospel of John chapter 6.

There we read. It is the spirit that quickeneth. It is the spirit that quickeneth. The flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life.

[ 22 : 13 ] The gospel is the life-giving law of the Holy Spirit. The life-giving law which is applied to us by the Holy Spirit.

And how does the Holy Spirit do that? Well, it enlightens us. The Holy Spirit enlightens us. It opens our eyes.

It's unstopped our ears. The Holy Spirit persuades us. And the Holy Spirit draws us. It enables us to embrace Christ.

Otherwise, we would be lost people. Otherwise, we would remain under this law of sin and death.

Otherwise, we would remain under condemnation. But there is no condemnation.

[ 23 : 20 ] Because we have been set free from the law of sin and death. By the gospel applied to us. By the Holy Spirit. As the law of the spirit of life.

In Christ. It allows us. Or enables us.

Perhaps. Would be a better word. To see the saviour. Who he is. And to believe upon him. What do we have in Christ.

But freedom. From that which would keep us. Under condemnation. Which would keep us still.

Tied up. To the law of sin and death. Which would keep us lost. Now that is what the law of the spirit of life is.

[ 24 : 26 ] What does the law of the spirit of life do for us. Well. As we have noted. It is the only way of salvation.

It reminds us that. Salvation. Is in Christ alone. And if we are going to be set free. From the law of sin and death.

Than it is in Christ alone. Because the law of the spirit of life. Gives life. In Christ.

Received by faith. The gospel has freed us. And the gospel frees us. Through the spirit. We always note.

That salvation is a work of the triune God. The work of salvation is planned by God the Father. Carried out by God the Son. And applied to us.

[ 25 : 27 ] By God the Holy Spirit. Salvation is always. In terms of our triune work. For the law of the spirit of life.

Has made me free. It is an accomplished fact. It is not something that. Is going to happen in the future.

We cannot say. Well. One day I will be made free. But this tells us. Is that. If we have faith. And if we are united to Christ.

By faith. That we are already made free. And that we will stay free. That it is. An accomplished fact. For the law of the spirit of life.

In Christ Jesus. Hath made me free. Or freed me. From. The law. Of sin. And death. In the letter to the Colossians.

[ 26 : 31 ] Paul says. When Christ. Who is. Our life. Shall appear. Then shall we also appear. With him. In glory.

Christ. Is now. Our life. The gospel. Is the law. Of the spirit of life. It is that which. Binds us.

To Christ. As our. Life. When this Holy Spirit. Applies. That salvation. To us.

It binds us. To Christ. As our life. Life. And that is. The believer status. And experience.

That Christ. Is. His life. Not that he will be our life. But that he is our life.

[ 27 : 29 ] When you come to Jesus. And when you trust in him. As he is offered to you. In the gospel. He becomes your life. And you become aware of it.

That he has become. Your life. And because he has become your life. He will never. Let you go. No separation.

He will never let you go. So the great question then. For me and you today is. Is Christ. Your life. Is he your life.

You know. How people talk about their life. Being. This. And that. We often hear people saying. Well. You know. Fishing was his life.

Or football was. His life. Or his work was. His life. And so on. And what they mean by that. Is that there were people. Who were enthusiastic.

[ 28 : 28 ] About those things. Whether it be fishing. Football. Work. Or whatever. They were. Given over to it. They were. Enthusiastic. About it. Well.

If Christ is. Our life. If he is. Our life. I ask you. Are you so. Enthusiastic. About Christ. As your life.

As you may be. About. Other things. Whether it be sport. Or work. Or whatever. Other. The great question.

Is. Is what fills. My life. What fills. Your life. Do you want. To be free. From. The law.

Of sin. And death. Well. The only way. To be free. From the law. Of sin. And death. Is. To give ourselves. To Christ.

[ 29 : 22 ] Christ. Because. It is. In him. Alone. That we. Can be set. Free. From the law. Of sin. And death.

The gospel. Which is. Christ. Applied. To us. By the. Holy Spirit. The gospel.

Which is. Christ. The gospel. Good news. What is the good news? Christ. And him. Crucified. Christ. Crucified. Crucified. And ascended. The coming.

Christ. Is the good news. And that good news. Being applied to us. By the Holy Spirit. Frees us. From the law.

Of sin. And death. So that Christ. Becomes. Our life. Is he. Your life. Moses. At the end. Of his days.

[ 30 : 16 ] He spoke. To the children. Of Israel. And he said. This to them. I denounce. Unto you. This day. That ye shall. Surely perish. And they shall not. Prolong your days.

Upon the land. Whether thou passest. Over Jordan. To go. To possess it. I call heaven. And earth. To record. To stay against you. That I have set. Before you. Life and death.

Blessing. And cursing. Therefore. He says. Choose life. That both. Thou. And thy seed. May live. That thou mayest. Love the Lord.

Thy God. And that thou mayest. Obey his voice. And that thou mayest. Cleave unto him. For he is thy life. And the length of thy days. That thou mayest.

Dwell in the land. Which the Lord. Swear unto thy father. To Abraham. Isaac. Jacob. To give. Them. Well. That's what the gospel. Says to you today.

[ 31 : 12 ] He says to you. Choose. Life. Life. That you. May. Live. Cleave unto him. For he is.

Your life. That thou mayest. Dwell. In the promises. Of God. For the law.

Of the spirit. Of life. In Christ. Jesus. Hath made me free. From the law. Of sin. And death. For. Well how. What was.

To happen. Well again. In verse 3. We have. The word. For. 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.

[ 32 : 08 ] 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. For what the law. Could not.

Do. This immediately. Destroys the thinking. Of most people. In this world. That by keeping. The law. By their own works.

That they can gain. Access. Into heaven. That by their own works. In some way. They can be reconciled. To God.

That by their own works. In some way. They can have peace. With God. Well here it says. To us quite plainly. For what the law. Could. Not.

[ 33 : 03 ] Do. The law. Could not. Set us free. From the law. Of sin. And death. Earlier.

In this letter. Paul reminds us. That those who think. That they can. Be set free. Here. That they can. Gain heaven. By their own works. That it is just. An illusion. For he says.

Therefore. By the deeds. Of the law. There shall. No flesh. Be justified. In his sight. He is there. Reminding us. That we need. To be set free. From the thought.

That. Changing our ways. Or trying to keep. The law. Or. Commending ourselves. To God. By our own. Best efforts. That that will save us.

He says. You must be set free. From that. That will not. Bring us. To the place. Of. No condemnation.

[ 34 : 01 ] It will not. Bring us. To the place. Where. We can be set free. From the law. Of sin. And death. Paul. Again.

And again. Lays. Emphasis. On the fact. That we need. Far more. Than what the law. Can do. We need. Far more.

Than that. Because. We cannot. Keep. The law. Perfectly. And until.

We realize. That. We can do. Nothing. That even. The law. We try. To keep. Is powerless. Until. We come. To realize.

That. Then. We will. Keep on. Overestimating. Our own. Capacity. To turn. To God. And keep. His law. To justify. Ourselves. Before him.

[ 34 : 55 ] For what. The law. Could not do. In that. It was. Weak. Through. The flesh. Now. When we talk. About. The powerlessness. Of the law.

We must. Obviously. Be. Very. Careful. Because. The law. Does. Have. Some. Power. For instance. The law. As we saw. There. In Paul's.

Own. Experiences. It exposes. Sin. And. I'm sure. You will be aware. Of that. In some measure. Yourselves. The law.

Speaks. Nothing. To a sinner. But what his conscience. Assures him. To be true. It exposes. Your sin. However.

The law. Is powerless. In the one. Important. Matter. And that is. It cannot. Set us free. From the law. Of sin. And death. It cannot. Save us.

[ 35 : 50 ] It cannot. Bring us. To the place. Of no condemnation. It is powerless. In that matter. It cannot.

Reconcile us. To God. It cannot. Take us. To the place. Of. No condemnation. It's powerless. To do that. To do that.

The law. The law cannot. Deliver me. From guilt. It cannot. Justify me. It cannot. Give me. A righteousness. It cannot. Give me. Life. With which. I could stand.

In the presence. Of God. God. Therefore. Therefore. By the deeds. Of the law. There shall no flesh.

Be justified. In the sight. For by the law. Is the knowledge. Of sin. It can give me. The knowledge. Of sin. It has the power. To do that. But it cannot.

[ 36 : 44 ] Save me. From sin. In Galatians. Paul says. If there had been. A law given. Which could have given life.

Verily. Righteousness. Should have been. By the law. In Hebrews 7. We read. For the law. Made nothing perfect. But the bringing.

In of a better hope. Did. By the which. We draw nigh. Into God. The bringing in. Of a better hope. What is that? It is Christ.

Jesus Christ. How can't the law. Save us. And make us righteous. Well. The problem. Is not.

With the law. Itself. The Lord. Is not an agent. Of redemption. The answer is. That the law. Is weak. Through the flesh. For what the law.

[ 37 : 40 ] Could not do. In that it was. Weak. Through. The flesh. We are the problem. Our flesh.

The law. Is holy. The law. Is perfect. The law. Is good. But the problem. Is us. It says.

For what the law. Could not do. In that it was. Weak. Through the flesh. The problem. Is not the law. The problem. Is us.

And Jesus. Sums up. The law. For us. As recorded. For instance. In Matthew 22. Where he says. Where. One came to him.

And he said. Master. Which is the great. Commandment. In the law. And Jesus answered him. And he said. Thou shalt love. The law. Thy God. With all thy heart. With all thy soul.

[ 38 : 37 ] With all thy mind. This is the first. And great. Commandment. But the problem. Is that. We won't love.

The Lord. Our God. Although we're told. To do so. By God himself. The answer. Is that. In the flesh. We won't do so.

And that's the problem. You see. The law is clear. But we are weak. The flesh. The old nature. The flesh. The flesh. So what is the answer.

Well here we have it. For what the law. Could not do. And that it was weak. Through our flesh. Or through us. God sending his own son.

In the likeness of sinful flesh. And for sin. Condemned sin. In the flesh. So what the law. Could not do. God did it.

[ 39 : 40 ] And God did it. By sending his own son. And his own son. Taking upon himself. Our. Our nature. Our human nature.

Not our sinful. Foreign human nature. But human nature. Without sin. Through human nature. All the same. He came.

In the likeness. Of sinful flesh. He took. A sinless. Humanity. Humanity. He is. The lamb. Without blemish. He is the lamb. Without spot.

He is. Born of our bone. Blood of our blood. Flesh of our flesh. It's a true. Human nature. He took. Yet sinless. Unto himself. And what does.

The son. Do. With our nature. Having taken it. Yet without sin. The answer is. He goes. Into. He goes. In our place.

[ 40 : 37 ] He becomes. Our substitute. For what the law. Could not do. And that it was weak. Through the flesh. God sending his own son. In the likeness.

Of sinful. Flesh. And for sin. Now these words. And for sin.

It means. A sacrifice. For sin. If you look. For those of you. Who can read. Gaelic. If you look into your. Gaelic Bible. And Romans. It. Verse.



Three. You'll find there. That it says. Sin. Offering. And for. Sin. It means. Sin. Offering. He was sent. In the likeness. Of sinful.

[ 41 : 31 ] And for. Sin. As a. Sin. Offering. Sin. He didn't just come. Into this world. Because. We have a problem.

With sin. But he came into the world. To resolve. The problem. By coming. To give himself. In our place. As a sacrifice. For sin.

As a sacrifice. To atone. For our. Sin. Jesus. Sacrificed. Himself. Paul.

Paul says here. That he condemned. Sin. In the flesh. That he means. That. In his flesh. Or in his. In his. In his. In his body. He bore. The condemnation.

Of our flesh. And he therefore. Provides. For all those. Who believe in him. No condemnation. Because. Condemned.

[ 42 : 25 ] He condemned. Sin. In the flesh. Because on the cross. He accepted. That. Condemnation. So my friend.

What this tells us. Is this. Give up. The slightest thought. Of getting yourself. Right. With God. Reconciled.

To God. Peace. With God. Into heaven. By your own. So called. Good works. Give up.

The slightest thought. That in some way. You are going to keep. The law. Of God. In some way. You're going to keep. The whole of the.

Ten commandments. And at the end. You will merit. Your way into heaven. You cannot keep. The ten commandments. You cannot keep. The law of God. You just cannot do it.

[ 43 : 24 ] You. You're a sinner. So give up. That thought. And instead. Accept.

God's plan. Of salvation. Instead of making up. A plan. For yourself. Of the way. That you're going. To be reconciled. To God. And have peace. With God. And get into heaven.

Accept. God's plan. Of salvation. Because the answer. To our problem. And the answer. To our problem. Of sin. Is in Jesus.

Alone. Why does Jesus. Condemn sin. In the flesh. It says here. That the righteousness. Of the law. Might be fulfilled.

In us. The law. Cannot make us. Righteous. For what the law. Could not do. And that it was. Weak through the flesh. So God sent his son.

[ 44 : 18 ] To be our saviour. God sending his son. In the likeness. Of sinful flesh. And for sin. Condemned sin. In the flesh. And in doing so. He fulfills.

The requirement. Of God's law. In our place. In our stead. And then. He applies that.

To us. So that we are clothed. With a righteousness. Of Christ. Paul says.

That the righteousness. Of the law. Might be fulfilled. In us. Who walk. Not after the flesh. But after the spirit. Paul has these words. Who walk. Not after the flesh.

But after. The spirit. And I think. He's bringing. Before us. That the righteousness. Of Christ. Which has been. Imputed to us. Has also been. In a sense.

[ 45 : 17 ] Imparted to us. In other words. We must be living out. The righteousness. That has been imputed to us. Daily. In our walk.

And in our conduct. In other words. Our sanctification. At the end of verse 4. And onwards. He is talking there. About sanctification.

And these two things. Are linked together. We cannot separate them. That first thought. Is that Jesus. Secures justification. For believers.

Justification. Be made righteous. With God. Christ's righteousness. Imputed to us. So that God. Looks upon us. In Christ. Christ. But always.

Accompanying our justification. Is our sanctification. That the righteousness. Of the law. Might be fulfilled. In us. Who walk. Not after the flesh. But after.

[ 46 : 16 ] The spirit. Why. Has God. Chosen his people. Why did God.

Send his son. To the cross. Why the cross. Why the cross. But I think. Paul answers. To us. In Ephesians. When he says. Accordingly. As he has chosen us.

In him. Before the foundation. Of the world. That we should be. Holy. And without blame. Before him. In love. That's the goal. Holy.

And without blame. Paul. Writing to. Colossians. Says. As you have therefore. Received. Christ. Jesus the Lord. So. Walk.

Ye. In him. So. Walk. Ye. In him. Who. Who. Who. Walk. Not after the flesh. But after the spirit.

[ 47 : 14 ] Again. Colossians 3. Says. Christ. Who is our life. And he goes on. Then he says. Mortify. Therefore. Your members. Which are upon the earth. Seeing.

He have put off. The old man. With his deeds. And I put on the new man. Which is renewed in knowledge. After the image. Of him. That. Created him. And in Ephesians 4.

There. Paul says. But ye have not so learned Christ. If so be that ye have learned him. And have been taught by him. As the truth is in Jesus.

That ye put off concern. In the former conversation. The old man. Which is corrupt. According to the deceitful lusts. And be renewed. In the spirit of your mind.

And that ye put on the new man. Which after God. Is created. In righteousness. And through holiness. So what the apostle is saying here.

[ 48 : 12 ] Is everything we have said. About no condemnation. To them which are united. To Christ. By faith. Because they have been set free.

By the. From the law. Of sin and death. Through the gospel. Being applied to them. By the spirit. As the law. Of the spirit of life. In Christ.

For the fact that. What the law could not do. Because it was weak through us. That God sent his son. Taking upon himself. Human nature. He who knew no sin.

Was made sin. For us. Was made a sin offering. For us. And through that sin offering. He condemned sin in the flesh.

So that the righteousness of the law. Might be fulfilled in us. We were clothed with the righteousness. Of Christ. And now. We are under an obligation.

[ 49 : 11 ] And perhaps that's too weak a word. Now we must. Work out. That righteousness. In our conduct.

And in our walk. If we have been justified. Sanctification follows. And therefore. He says. You walk not after the flesh.

But after. The spirit. Now. Notice. This passage. Is a searching passage. It's such as the heart of the believer.

Especially these words. Who walk not after the flesh. But after the spirit. How is my walk? How is my conduct? Does it show forth.

That I have been. Clothed with the righteousness of Christ. Do I do. Do I. Walk. In Christ. As we said.

[ 50 : 12 ] If you have therefore received Christ. Jesus the Lord. So walk ye. In him. Christ. Who is my life. Therefore. I mortify. The members of my body.

I put off the old man. With his deeds. I put on the new man. Who is renewed. In knowledge. After the image of him. That created him. It's such as each one of us.

Because it is telling you. Who may be thinking. That in some way. You can bypass Christ. And be saved. That you cannot do that. You cannot do that.

It tells you that you cannot. Save yourself. By your own best efforts. That there is no way. Absolutely. Absolutely. No way. That you can be set free.

From the law of sin and death. But. Through the law of the spirit of life. In Christ. Through. Christ. Being applied to you. By the Holy Spirit.

[ 51 : 20 ] There is no way. If you could be saved. If you could be saved. By your own best efforts. Then the cross is meaningless. But there was no way.

But through the cross. Through God sending his son. In the likeness of sinful flesh. And as a sin offering. Condemning 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. May the Lord bless us.