
a *Grace Notes* course

The Epistle to the ROMANS

an expositional Bible study

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Lesson 8

Romans 8:1-39

Grace Notes

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The Epistle to the Romans

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Chapter 8

INTRODUCTION:

In A.D. 1100 Anselm the archbishop of Canterbury wrote a tract to console the dying. He first asked a series of questions designed to help the sinner realize that his own works could never save him. He then addressed the dying person with these words: Come, then, while life remaineth in thee; in Christ's death place thy whole trust. Let His sacrifice alone cover thy sin. Then, when thou standest for judgment, say, Lord, between Thy wrath and me I plead the death of Jesus Christ. I put it between my sins and Thee. His merits I offer for those which I ought to have, but have not.

As Paul comes out of the struggle of chapter seven he recognizes the futility of his human efforts and how he must depend upon the Holy Spirit.

Romans chapter eight is the greatest chapter in the Word of God on the Holy Spirit and the Spiritual Life; and it begins with a foundational principle that becomes the basis for all that we have in our fellowship and relationship with God.

Romans 8:1

There is therefore now no condemnation for those who are in Christ Jesus.

The King James Translators added to this verse from v 4. But the addition becomes a condition and while that condition is very much a part of verse 4, it has no place at v 1.

There is no condition on our part that removes the one who has believed in Christ from condemnation. Through faith at salvation and the grace of God, there is now no condemnation for those who are in Christ Jesus.

IF WE ARE IN CHRIST JESUS, we are under no condemnation from God.

The word CONDEMNATION is KATA-KRIMA, the word "judge" with a prefix that would mean to judge according to a norm and standard, a legal judgment. This Greek word is only found here and in Romans 5:16 and 18.

This has application both to our relationship to God and to our relationship with one another.

THIS ABSENCE OF CONDEMNATION IS BECAUSE OF THE CROSS:

At the Cross God took all the sins of the human race and poured them out upon Jesus Christ. He willingly accepted them and the punishment for them which was spiritual death.

I Corinthians 15:3, For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures.

If we have believed in Christ we are in Christ Jesus and we are under no condemnation.

I John 2:1-2, My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for the whole world.

THIS ABSENCE OF CONDEMNATION CAN BE APPLIED IN THREE DIRECTIONS:

FIRST DIRECTION: IN OUR RELATIONSHIP WITH GOD.

As a result of the cross we are forgiven:

Two Words for Forgiveness:

AFIJMI, which is only used in the Gospels in this form and then, only by Christ. AFIJMI looks at one half of the divine picture of forgiveness. As early as the days of Homer it meant the release of actual or legal control over a person.

In the New Testament it has two dimensions: (1) Forgiveness of sins, as accomplished by Jesus Christ upon the Cross, and (2) divine acceptance because of this forgiveness

The word is a judicial word that was used in the courts of ancient Greece to declare judicial forgiveness.

THE OTHER HALF of the divine provision of forgiveness is seen in the word:

CARIZOMAI, which finds its root in the word for grace. This is relational forgiveness.

That word is used in:

I John 1:9, If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

So we have two words for FORGIVENESS, one is judicial and the other is gracious.

PRINCIPLE: We can only have a gracious forgiveness if we first have judicial forgiveness.

THE SECOND DIRECTION OF THE application of the absence of condemnation is towards other.

THE ABSENCE OF CONDEMNATION means that we not only can forgive others but recognize that their is no condemnation upon others:

I Corinthians 4:1-5

The Corinthians were judging Paul's ministry as to his faithfulness, and they were lacking faith.

Faith in God in that He would guide, direct, and even discipline Paul.

NASV But to me it is a very small thing that I should be examined by you, or by any human court; in fact, I do not even examine myself.

KJV And to me it is a very small thing that by you I am judged or by a human day of judgment...

BUT (alla) I judge not my own self..

And here, with the English word "judge" we have a problem.

APPARENT CONTRADICTION:

I Corinthians 2:15 But he who is spiritual appraises (KJV: judges) all things, yet he himself is appraised by no man.

The spiritual man judges all things and is judged by no man.

This is ANAKRINW

But I Corinthians 11:31 instructs us to judge ourselves.

But if we judged ourselves rightly, we should not be judged.

Of course the answer to the apparent contradiction is found in the Greek words for judge.

The word used here is ANAKRINW, the word KPINW is judge with the prefix ANA it means to judge again or bring up a prior judgment.

So Paul does not allow for others to judge him according to past actions or judgments.

Sins were judged on the Cross, that is the past judgment.

As in I Corinthians 2:15 we judge things, situations, systems, but not people and we are judged in this manner by no one.

The correct use of the concept in I Corinthians 11:31 uses the word DIAKRINW, which means to thoroughly judge. We at confession thoroughly judge ourselves and thusly are not judged.

PRINCIPLE:

1. These believers were judging again or bring up a judgment that has already been dealt with through the Cross and Paul's confession of sin.
2. We have no right to individually judge another. We have no way of knowing whether or not the sin we judge has or has not been confessed and if confessed it is to be forgotten.
3. Paul even says he doesn't bring up these judgments against himself, once sin is confessed he forgets it.
4. Furthermore, Paul was not one to get involved in all kinds of introspection and self centeredness. Paul avoided the I'm O.K. and your O.K. syndrome, no psychocyanetic introspection...yes, you can even become self centered in your sins.

Our relationship with other believers is based upon the fact that we are under no condemnation and they are under no condemnation. We can forgive then and establish a relationship with others:

Colossians 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The third direction is towards ourselves and our own sins:

We can too often live in guilt over past sins but sins are forgiven and if we are believers there is no condemnation.

In I Corinthians 6:12 after giving a list of pretty extreme sins, Paul says: "All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything."

I Corinthians 10:23 , "All things are lawful, but not all things are profitable. All things are lawful, but not all things edify."

Paul can make that statement because he knows there is no condemnation. All sins were paid for at the Cross.

The motive therefore, not to sin is not fear of condemnation. There is not condemnation for you as a believer.

The believer was never intended to fear God when he sinned. He was to return to God.

Genesis 3:8-10

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

Then the Lord God called to the man, and said to him, Where are you?

And he said, I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself.

Adam feared God instead of fearing sin.

If our theology begins here, we fear God because we are sinners. If it begins in the previous chapter, Genesis 2, we fear sin because it will break our fellowship with God.

Everything God does is being done to get us back to Genesis chapter two, and even better. A relationship with Him. Too many believers get stuck at Genesis 3 and they fear God.

Gen. 3:21 And the Lord God made garments of skin for Adam and his wife, and clothed them.

They need to go back to Genesis 2:25 And the man and his wife were both naked and were not ashamed.

No sense of shame in the presence of each other (mankind) or in the presence of God. Why? Because there was no condemnation.

Remember the Little Child Believer? What did John say to them in I John 2:12

I am writing to you, little children, because your sins are forgiven you for His name's sake.

The very basic principle of Christian experience is that we are forgiven and if forgiven, there is now no condemnation.

PRINCIPLES:

1. We can have a relationship with God although we are sinner because we are forgiven, there is now no condemnation.
2. We have this relationship expressed in Hebrews 4:16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.
3. We can have a relaxed gracious relationship with others in spite of sin because neither we nor they are under no condemnation.
4. We all have judicial forgiveness and can extend that to gracious forgiveness with others and they with us!
5. The absence of condemnation means that we must hold nothing against ourselves by way of guilt or shame. We are forgiven, there is no condemnation.
6. The absence of condemnation eliminates any individual judging we may be tempted to do against others.
7. And the absence of condemnation means that your sins will never be an issue in heaven. They are forgiven, forgotten, by God (no big screen TV showing all your sins).

I would think that there would almost be no end to applications you could make from this one unconditional statement of Grace...

Romans 8:1, "There is therefore now no condemnation for those who are in Christ Jesus."

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.

Here we have two diametrically opposed laws. One that sets free and one that brings sin and death.

APPLICATION: If you were a salesperson and these were the two products you were to sell, which one could you find a buyer for.

Well Christian, that is our product. We can take to a world in bondage a message about a way to be free.

The LAW OF THE SPIRIT OF LIFE is the same higher principle of law that James referred to:

James 1:25 "But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does."

James 2:8 "However, you are fulfilling the royal law, according to the Scripture, You shall love your neighbor as yourself, you are doing well."

In Hebrews it is seen as that better hope:

Hebrews 7:18-19 "For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God."

In II Corinthians 3:3 we find where this law is written: "You are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts."

SOME PRINCIPLES:

1. The law of the Spirit of life is a law found not on tablets of stone but on the heart of the believer.
2. It is a law possessed by the Holy Spirit.
3. While normally a law regulates and controls, this law sets free.

II Corinthians 3:17 "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty."

4. Since the Law of the Spirit is the Holy Spirit himself that law is not to be limited by a rigid system of law of legalism:

II Corinthians 3:6 "Who (God) also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life."

5. The Law of the Spirit of life for the believer works in the believer at all times.

We too often think that the Holy Spirit is totally idle when we are out of fellowship and that is not the case:

James 4:5 "Or do you think that the Scripture speaks to no purpose: He jealously desires the Spirit which He has made to dwell in us?"

Galatians 5:17 "For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please."

6. We are always free, we are always indwelt by the Holy Spirit, but to enjoy the benefits of freedom and the power and ministries of the Spirit we must be in fellowship, F/HS.
7. And we are the Holy Spirit works in us continually cleansing us, conforming us, to the image and character of Christ.

As Paul comes out of the struggle of Romans 7, the great declaration of this new Law of the Spirit of life is...FREEDOM.

Now back in Romans 6:7 Paul stated: "For he who has died is freed from sin."

That was the positional death we have at the moment of salvation. There Paul uses the word JUSTIFIED which is a legal term for being set free from any indictment of law.

Here, in Romans 8:2 the word for freedom is not a legal word but a word that looks at the function of freedom.

The means of freedom back in Romans 6:7 was the baptism of the Holy Spirit wherein we were united with Christ in His death.

Here the means of freedom is the Holy Spirit but His continual working in the believer's life.

The verb SET FREE is a aorist tense that here looks back at what started at salvation and continues even today.

This freedom is related to the three stages of maturity we studied...more maturity, more freedom.

It is a freedom that allow the one who is free to be independent and in that independence submit, to act out of his or her free will to serve God.

Some Passages that Describe our Freedom:

Romans 8:21 "That the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God."

Nature, the environment, will one day be as free as you, the believer. I toss that in because we think of being as free as nature? Nature, to personify it, wants to be as free as we are.

Since the beginning of the church there are those who cannot stand the freedom the believer has:

I Corinthians 10:29 "For why is my freedom judged by another's conscience?"

Also Galatians 2:4 the Jerusalem Council: But it was because of the false brethren who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.

We are to maintain freedom so as to not be brought back into any rigid system: Galatians 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

We are to use our freedom to minister to others: Galatians 5:13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.

We must not let it become a stumbling block: I Corinthians 8:9 "But take care lest this liberty of yours somehow become a stumbling block to the weak."

Peter touches on this also in 1 Peter 2:16 "Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God."

The Holy Spirit as the agent of freedom in the life of the believer uses the word of God to define this freedom: John 8:32 "And you shall know the truth, and the truth shall make you free."

The objective of the CCL, however, is not freedom, it is what you will do with your freedom.

Peter talked of those who promised freedom: II Peter 2:19 "Promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved."

The Law of the Spirit of Life sets us free from sin and from death so that we can function in that freedom, free from bondage, serving God and serving others.

Jesus Christ set the precedent for our freedom:

1. Jesus Christ set the precedent at the cross. He was free to reject the cross, but He recognized the Father's authority and became obedient even unto death,

Hebrews 5:8 "Although He was a Son, He learned obedience from the things which He suffered."

Philippians 2:8 "And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross".

2. The Lord Jesus Christ was totally obedient. His obedience at the cross results in our spiritual freedom.
3. The application to us is that we need to exercise our volition towards self-discipline and consistently use our freedom for the learning, thinking, and applying of Bible doctrine.

We are free in the Spirit and that means we are free to live the Christ Centered life in freedom, not bondage, serving God and others out of our freedom.

LET ME GIVE YOU A RULE: If as you as progressing in your spiritual life, you are moving to greater bondage and law, there is a problem. If

however you are moving towards greater freedom and grace, you are on the right track.

One is rigid and therefore predictable and comfortable.

But the only the other can lead you to places you never imagined, never even dreamed of, could not even hope for.

This freedom from the law of the Sin Nature and its resulting spiritual death is what Paul struggled against in Romans 7. He could not free himself from it, but now the Holy Spirit has come onto the stage, taken center stage, and given that freedom.

Again, this is functional. Positional freedom was the issue in Romans 6:3-11. Now we are into the living of the spiritual life.

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 Old Testament Law could not save man, and it cannot sanctify the believer. Paul demonstrated this in Romans 7.

Literally: The impossible things of the Law...

IMPOSSIBLE is AQUNATOS

1. Found in Matthew 19:26, Mark 10:27, Luke 18:27 where Jesus said: With men this (salvation) is impossible, but with God all things are possible.
2. Also found in Hebrews 10:4 For it is impossible for the blood of bulls and goats to take away sins.
3. Therefore neither man nor the rigid system of ritual sacrifices could take away sins and provide for salvation.
4. But God could do this and did this at the Cross.
5. What God accomplished in the sending of His own Son not only provided for salvation but also for sanctification.
6. So man can't, sacrifice can't, the Law can't...but God could and God did.

7. Our part is faith: 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 rewarded of those who seek Him.

The law is said to have been WEAK and this word, ASTHENEIO means to be feeble.

Now Paul used this back in Romans 4:19 for Abraham who was not weak in faith. Here we have the weakness of the flesh.

Faith must be strong, because the flesh is weak...

When the OT Law was given Israel did not add faith, they added flesh.

Exodus 24:7 "Then he (Moses) took the book of the covenant and read it in the hearing of the people; and they said, All that the Lord has spoken we will do, and we will be obedient!"

I wonder what would have happened if the people had said, impossible! Grace would have abounded...

God [did] sending His own Son in the likeness of sinful flesh and [as an offering] for sin, He condemned sin in the flesh...

In the likeness of sinful flesh: Literal: In likeness of flesh of sin. Using the preposition EN.

Very important phrase: God send His son not merely in the flesh, appearing as a man but separated from sin, nor in the flesh of sin which would have indicated that He sinned but in a likeness of that which the characteristic is sin yet he had no sin.

The dative followed by the double genitive is clumsy even in the Greek but Paul forces the point to grammatically show us that Jesus Christ, while being God, was also fully man yet without sin.

FOR SIN: Preposition PERI the preposition of substitution.

And in the flesh He condemned sin. Same word as in v 1

So then, there is no condemnation...

NOW WHAT ARE THE PRACTICAL RESULTS OF THIS?

REMEMBER: Paul is still dealing with the idea of letting grace reign in our lives and walking in

newness of life and serving in the newness of spirit.

Romans 8:4

in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

Here we come to the means of fulfilling the new life, the life of service, the life of Grace.

IN ORDER THAT is HINA, introducing a purpose

THE REQUIREMENT: The word is DIKAIWMA and is most often translated "ordinance".

It is singular and thus indicates the one ordinance of the OT Law. Found throughout the holiness code and specifically stated in a number of places such as:

Leviticus 20:26, "Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine."

The requirement of the Law was for the believer to be holy as God Himself is Holy. This was impossible through the Law but is now possible through the Holy Spirit.

MIGHT BE FULFILLED: aorist passive subjunctive of PLEIROW

Means to be filled to overflowing, and the aorist passive looks to a future reality and the passive indicates that the work is not ours to do but God's to do in us. We see it as impossible...

Then the condition on which this will be fulfilled.

Remember, this is possible because there is no condemnation. In that absence of condemnation we have God fulfill the requirement of the Law in us when:

Do not walk according to the flesh but according to the Spirit.

The believer is not given numerous ways in which he or she can order his or her life. Only two, walk according to the flesh or walk according to the Spirit.

The REQUIREMENT OF THE LAW is holiness, the FULFILLMENT OF THE LAW is love:

Matthew 22:37-40

"And He said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, You shall love your neighbor as yourself. On these two commandments depend the whole Law and the Prophets."

Galatians 5:2-3, "Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law."

James 2:10, "For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all."

Galatians 5:14, "For the whole Law is fulfilled in one word, in the statement, You shall love your neighbor as yourself."

Romans 8:5-8, Is an explanation of what walking in the flesh or walking in the Spirit is like:

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.

Paul uses the word ACCORDING TO in this verse to show that he is building upon the statement of verse 4.

The life of the child of God according to the flesh or according to the Holy Spirit.

ACCORDING TO THE FLESH is the believer out of fellowship, not living by faith and truth:

They set their minds on the things of the flesh

MIND is PHRONEW and looks at the content of the mind, the thoughts, the attitudes. As a verb it means to think a certain way, a manner of thinking or a mind set.

So then the mind that is focused on the flesh causes the believer to walk according to the flesh.

And the mind that is focused on the Spirit causes the believer to walk according to the Spirit.

1. This involves a volitional decision made out of our freewill.

2. Any decision must have an object, what is being decided.
3. Here, the choice is the flesh or the Spirit.
4. The flesh is concerned with law, we will see that in the next verses
5. The Spirit is concerned with righteousness (in relationship to God) and grace
6. To make a decision or choice to the flesh is the normal bent of man. Paul showed that in his struggle in Roman 7.
7. To make a decision or choice for the Spirit is not natural and demands a supernatural means of execution.

QUESTION: How do we have access to the Spirit?

Romans 5:2, "Through whom (The Lord Jesus Christ) also we have obtained our introduction (access) by faith into this grace in which we stand; and we exult in hope of the glory of God."

We have access to grace through faith, that is the fulfillment of grace reigning in our lives.

Ephesians 2:18, "For through Him (the Lord Jesus) we both have our access in one Spirit to the Father."

We have access to the Father in one Spirit to the Father.

Now how do we gain access to the Spirit?

Ephesians 3:11-12, "This was (the revealing of the wisdom of God in the CA) in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, in whom we have boldness and confident access through faith in Him."

PRINCIPLE: We have access to all that God provides in the exact same way in which we accessed eternal life at salvation, by faith.

God provides the Holy Spirit in whom we walk. How do we do that? By faith...

Romans 8:6

For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

No one is going to purposely set his mind upon that which will bring death.

So the death that is here, which is the temporal death of the believer out of fellowship is not the obvious result of the mind set on the flesh, It is a hidden failing of the mind set on the flesh.

Romans 7:5, "For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death."

Romans 7:10, "And this commandment, which was to result in life, proved to result in death for me;"

Romans 7:13, "Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful."

Romans 7:24, "Wretched man that I am! Who will set me free from the body of this death?"

Paul did not say I will chose that mindset that will bring death, but rather he chose to use his human ability to keep the Law and the result was death.

PRINCIPLE: The mind set on the things of the flesh is the mind of the believer who tries to fulfill the requirement of the Law (holiness) and then tries to fulfill the law (love God and others) by law, by keeping law of any kind.

The opposite of that is to set the mind on the Spirit and the end result is life and peace.

How can we add anything to the Spirit, he is God! We cannot add anything to God by way of morality, by way of obedience, by way of good deeds, by way of discipline, by way of desire, by way of knowledge.

The only way we have access to the Spirit is by faith.

The result, not the object of faith, this is not the obvious but it is where it ends up...life and peace.

Paul uses LIFE to bring together the Holy Spirit here with the Law of the Spirit of Life in verse 2

LIFE cannot be physical life because all men have that. It cannot be the new life in Christ because all believers have that by way of the new man.

So it must be something that all believes have the potential for but not all believers experience the reality of and that is the Spiritual Life or that which comes from the new nature which is empowered by the Holy Spirit through faith.

PEACE is used here to link back to the result of justification in Romans 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ.

Peace is a result of justification which is by faith and a result of walking in the Spirit which is by faith.

The peace with God is the peace of Romans 5:1 where here is the peace of God that we have as we live in the World. We have peace.

WHY?? Because we are accessing God's power not struggling in our own power.

Peace is a state of rest, and it is God's purpose to have us enter into his rest.

Hebrews 4:9-10, "There remains therefore a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His."

BUT NOTICE: Just like death in the flesh, Life and Peace in the Spirit are not the initial obvious results. This come about progressively as one walks in the Spirit, yes, more life, more peace.

The mind set of flesh is hostile towards God.

HOSTILE is a word that means hostility but also enmity or active insubordination.

This hostility or enmity is established because man says he does not need God to meet the requirement of the law or to fulfill the law.

God says "be ye holy as I am holy," and man hostile to God says okay, I will do it.

He can do it in some measure himself. He can perhaps meet God part way or perform some work that will allow Go to meet him part way. But that is hostile to God being God and man being the creature.

Two reasons for the enmity:

- For it does not subject itself to the law of God. Remember what law does, according to Paul in Romans 7:8, it produces rebellion.

Any rigid system will back fire:

Legalism: the proponents of legalism end up being the most lascivious

Emotionalism: They end up emotionally drained and often with mental and emotional problems.

Knowledge: They are often the ones who know the least about the Bible.

Rules and Law: They end up in inconsistency in their keeping of their own rules (Pharisees)

- For it (the mind set of the flesh) is not able to do so:

The determination of the carnal believer is not able to meet the requirement of the law or fulfill the law.

Even if the desire is their, without out taking advantage of the access we have to the Spirit by way of faith, we are incapable of keeping law.

Romans 8:7

There are no comments on this verse.

Romans 8:8

And those who are in the flesh cannot please God.

And how can we 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."

Pleasing God:

I Thessalonians 4:1, "Finally then, brethren, we request and exhort you in the Lord Jesus, that, as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you may excel still more."

II Timothy 2:4, "No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier."

Colossians 1:10, "so that you may walk in a manner worthy of the Lord, to please {Him} in all respects, bearing fruit in every good work and increasing in the knowledge of God;"

I John 3:22, "and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight"

SUMMARY TO THIS POINT:

1. Romans 7 ended with Paul unable, even as a believer (a new man) to live unto God. Desire and knowledge could not accomplish this.
2. Romans 8 begins with the absence of condemnation for the believer. Sin is dealt with at the Cross so sin is not the issue by way of condemnation. This makes the believer at all times acceptable to God.

Remember our study in Romans 1. God never abandons you or turns you over to sin. He never leaves you nor forsakes you.

1. This absence of condemnation and our acceptance in Christ is a direct result of the Law of the Spirit of Life.

This looks back at salvation and the Work of God the Holy Spirit indwelling ever believer and creating in ever believer the human spirit which is a new disposition.

II Peter 1:3-4, "Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of {the} divine nature, having escaped the corruption that is in the world by lust."

2. That Work of God the Holy Spirit sets the believer free in Christ, free from the condemnation of sin here and back in Romans 6, positional free (judicial) from the power of sin.
3. That new disposition in the believer brings about the desire to please God but does not provide the power to please God. Power is not

inherit to freedom. Power is not inherit to desire.

4. The power by which the new disposition functions is the power of the Holy Spirit, which is being filled with the Spirit.

Romans 15:13-14, "Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another."

Philippians 1:11, "Having been filled with the fruit of righteousness which {comes} through Jesus Christ, to the glory and praise of God."

Ephesians 3:19, "And to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God."

Eph. 3:18, "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man;"

Now Paul is praying for believers these are not unbelievers. Paul does not pray that they will do something but that God will do something. That God will grant to then the riches of his glory, to be strengthened with power (dative of advantage for you)...

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Introducing Romans 8:9-11

In verses 1-8 Paul lays down a foundation of grace. It will be God the Holy Spirit who will work in us that we might, when we walk in the Spirit, fulfill the requirements of the Law and fulfill the Law itself.

As God is holy we will be holy by the Spirit of God

As God loves us we will love Him and love others and fulfill the new commandment that Jesus gives us to love one another and this love comes by way of the Holy Spirit.

Paul includes three verse at this point to demonstrate that the glories and power of the Spirit and taking this potential to reality is something that is available to every Christian.

Romans 8:9

However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

Paul includes the pronoun "you", which is not grammatically necessary and is used for emphasis.

Then there are two strongly contrasted statements: NOT in flesh BUT in the Spirit.

Here is one of the times in Romans that he declares that what they are doing they are doing right.

Romans 1:8, Romans 6:17-18, Romans 15:14, and here.

Paul has personal knowledge of their faith and their walk in the Spirit. Then he includes the reason they can be in the Spirit.

"However is EIPER, used of something that is assumed and could be translated "assuming that" or "providing that".

So, "Assuming the Spirit of God dwells in you."

The word DWELL is OIKEW, present tense, and means to be at in a particular place of belonging.

Paul's prayer was that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love...

OKIEW was used by Paul in Romans 7:17, 18, and 20 for the sin nature dwelling in him. He was trying to fight against it with his mind, but the mind would end up giving it power.

So the statement Paul makes here in Romans is not a reference to the Filling of the Holy Spirit which is synonymous with Ephesians 3:17 with Christ dwelling in our hearts through faith, but is the indwelling of the Holy Spirit common to all believers.

This whole argument that resolves the conflict of Romans 7 would really fall apart if the Holy Spirit was a second work of grace or if the indwelling of

the Spirit and the potential reality of the F/HS, and walk in the Spirit was for only a few believers.

So Paul states: But if anyone does not have the Spirit of Christ, he does not belong to Him.

Not belonging to Christ is present tense and the genitive of possession (belonging to Christ) indicating that the person is not saved and does not belong to Christ.

Paul uses a first class condition IF to introduce this statement and the next. These are true statement, one defines the unsaved state of man and the other the saved state of man.

CONCLUSION: There is no excuse for not walking in the Spirit if you are a Christian, the Spirit dwells in you.

Romans 8:10

And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

Again, a Greek first class conditional statement, "If, and this is a true statement..."

"If Christ is in you (and it is true that He is)"

NOTICE: Paul very easily equates the indwelling Christ with the indwelling Spirit. This shows us the understanding Paul had of the farewell discourse of Jesus where the Lord said that the Holy Spirit is the other of the same kind of comforter, as Himself.

John 15:26, "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me."

Our Spiritual Life is our walk in the Spirit which is equated with our walk in Christ.

Colossians 2:6, "As you therefore have received Christ Jesus the Lord, so walk in Him."

PRINCIPLE: We too often make a distinction where no distinction need to be made.

Here in verse 10 Paul states that the believers body is dead because of the presence of the Sin Nature...

But we have something as believers we did not have as unbelievers, we have the human spirit.

This verse looks back to Romans 6:4, "Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life."

Now Paul tells us what will allow us to walk in newness of life, the human spirit, that new disposition in the believer, that is made alive because of the imputation of God's perfect righteousness.

Paul uses the same idiom here as at the end of Romans 7.

On the one hand...on the other hand.

This idiom is used to show conflict, something that is irreconcilable, not understandable.

Here the nominative case is showing the control, the influence, the potential power given to the believer in the imputation of Righteousness and the creation of the human spirit.

But the Holy Spirit is the one who makes these irreconcilable opposites, the old disposition and the new disposition, understandable.

BECAUSE THE NEW DISPOSITION under the power of the Holy Spirit, need not give way to the old disposition of the Sin Nature.

Romans 8:11

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

This verse shows us how much power the Holy Spirit possesses:

The Spirit of God has the full power of God which was able to do the impossible, to raise Jesus from the dead never to die again.

And that same power of the Holy Spirit dwells in you, the believer. And although you are mortal, continuing to have the Sin Nature in your bodies, the Holy Spirit can give you life.

Not physical life, we have that, but the spiritual life that was mentioned back in Romans 6:4 Walking in the newness of life...

The word "quicken" in the Greek means to cause to be made alive, to give a fullness of life.

This not only looks ahead to the resurrection but also to the newness of life we can have right now.

Principles from these three verses:

1. If you are a Christian, Christ indwells you and the Holy Spirit indwells you.
2. If you are a Christian, you have a human spirit that is the new disposition that the Holy Spirit influences for you to will to do the will of God.
3. The presence of the Sin Nature in the body, every cell of the body, results in death. But the presence of the human spirit in the body makes you spiritually alive.
4. But it is only through the power of the Holy Spirit that we who are spiritually alive in Christ can walk in newness of life which is the life God's wants for us.
5. This is a potential for all believers, all believers have a human spirit, a new disposition, and the Holy Spirit indwelling them.

THERE IS NO EXCUSE...

Romans 8:12-17 - THE APPLICATION OF OUR POSITION:

In these verses Paul lifts the believer out of the muck and mire of sin and death and places him in his new position as a child of the King, a Son of God, an Heir of the Father, and a joint heir with Christ.

Romans 8:12

So then, brethren, we are under obligation, not to the flesh, to live according to the flesh...

The "So then" sets up an immediate conclusion to the previous context which dealt with our position and potential.

"Brethren", Paul is addressing believers.

"We are under obligation."

The word "obligation" is OFELIETEIS and means when it is followed by an infinitive to be morally bound to perform a duty.

Galatians 5:3, "And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law."

Receiving circumcision for spiritual advancement makes the person morally bound to the whole law. So what Paul does grammatically is makes the living in the flesh and according to the flesh the infinitive phrase.

Hence, we are not morally bound to the flesh or to live according to the flesh.

Romans 8:13

For if you are living according to the flesh, you must die; But if by the Spirit you are putting to death the deeds of the body, you will live.

Our obligation is to live by the Spirit but this is not an infinitive so we are not morally bound to do this.

We have freedom, we have liberty, we chose by faith to live by the Spirit.

The obligation we face is a response to what God has done for us. We should view it as a debt, as an obligation, but it is an obligation in the midst of the freedom God gives us.

Paul had good reason to believe that these believers in Rome were walking in the Spirit.

A result of being led by the Spirit or walking in the Spirit is given here:

"You are putting to death the deeds of the body."

This is not a condition this is a result!

Romans 8:14

For all who are being led by the Spirit of God, these are sons of God.

Here Paul equates being led by the Spirit with our sonship.

Notice that here and in the next verse Paul uses the word SONS while in verse 16 he uses the word CHILDREN:

The use of these terms help us understand the work of the Spirit in us:

1. When we were saved God gave us the gift of the Holy Spirit. From the moment of faith

alone in Christ alone we have the indwelling Holy Spirit.

2. God the Holy Spirit ministers inside of us, to the human Spirit giving us an assurance of faith.
3. This assurance of faith looks back with confidence at salvation, to the present as we have faith dependence in all that God provides, and into the future as we look ahead to eternity with Christ.

Romans 1:17, "For in it [the gospel] the righteousness of God is revealed from faith to faith; as it is written, But the righteous man shall live by faith."

4. We are taught by the Word of God through the ministries of the Spirit that we can live by faith.

Romans 10:17, "So faith comes from hearing, and hearing by the word of Christ."

5. There is no condemnation for sin (Romans 8:1) so sin is taken care of by confession, restoring fellowship with God.
6. Sin is not the problem, the flesh is the problem as it tries to live the spiritual life according to some system of human merit or some rigid system.
7. If we are led of the Spirit, walking in the Spirit, having been filled with the Spirit, we are SONS of God.
8. In Galatians 4:5-7 [Christ came] in order that He [God] might redeem those who were under the Law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba! Father! Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

What Paul does in these four verses (vv 14-17) is relate the indwelling Spirit to every believer in Rome who would be reading this epistle: Jews, Greeks, Romans...

1. The Jewish Christians would relate to the idea of being a Son of God, v 14.

To be a SON meant that you had the characteristics of your FATHER, as we say a

chip off the old block. To be led by the Spirit as one walks in the Spirit would see the believer conformed to the image of Christ who is the image of the Father.

2. The Greeks understood slavery and the phrase Abba, Father, while a Syrian term was also used by the Greeks to express the idea on one's own father, or dear father. So instead of a spirit of slavery, many of the Greeks had be forced into Roman slavery, there is a spirit of adoption (understood by the Romans) that draws the believer near to God as his dear Father, in his walk in the Spirit.
3. The Romans understood the practice of adoption of one's own child as a Son with full rights as a legal heir.

In v 17 they are told that what the Spirit does makes them not only heirs of God but joint heirs with Jesus Christ.

Galatians 5:18 also speaks of being led by the Spirit: "But if you are led by the Spirit, you are not under the Law."

We know that believers try to live according to the works-law principle but the Holy Spirit will always lead the believer to greater liberty and in that liberty there will be a reflection of God's divine nature.

READ 2 Peter 1:4 through 11.

Romans 8:15

For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, Abba! Father!

We could take this all the way back to Genesis 3 and the fall when Adam and the woman hide from God in fear.

The human spirit is not designed to fear God but to draw near to God as our dear Father.

The term ABBA, FATHER is used here and in two other places in the NT:

Mark 14:36 "And He [Jesus in the Garden] was saying, Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."

By the Holy Spirit, who was leading Jesus to the Cross, our Lord could put his faith and trust in the Father to do what was not only necessary but best for Him.

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba! Father!

As in Romans 8:15 it is the Holy Spirit who does this in us as we are led of the Spirit, walking in the Spirit.

Romans 8:16

The Spirit Himself bears witness with our spirit that we are children of God.

Remember that the human spirit in us is that new disposition that allow us to will to do the will of God.

It is the Holy Spirit in us that ministers and testifies to the human spirit.

Romans 7:22, "For I joyfully concur with the law of God in the inner man."

Yet his joyful concurrence was not followed by obedience to the desire he had to do the law.

The ministry of the Spirit to the human spirit will not only give the desire but as we walk in the spirit will provide the power by which we can draw near to God seeing him as our dear, Abba, Father.

So what we have in this work of the Spirit in us is the Spirit giving us assurance of faith and production from His power as we walk in the Spirit.

I John 5:7, "And it is the Spirit who bears witness, because the Spirit is the truth."

READ 1 Corinthians 2:6-16 The Holy Spirit bears witness through the Word of God.

Romans 8:17

And if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Our double heirship: First, as heirs of God because we are children of God.

Secondly, we are heirs because we are in Christ and we share with Him all He is and all He has.

And it is from this that Paul makes a specific application. We will share in the sufferings of Christ.

Philippians 1:29, "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake."

Romans 8:18-25 details being sustained in suffering by the Spirit:

There is perhaps no greater time in our lives that faith is sharpened, concentrated, clearly realized than under suffering.

When you can do nothing about the pressure, persecution, and problems you are under the only thing you have to hold to in faith in God and what He is doing.

1. All problems in life are not designed to be solved
2. God gives mankind freewill and we suffer as a result of that freewill
3. God allows sin to continue in the world and we suffer the results of sin
4. We live outside the Garden of Eden and in an imperfect world full of disasters and disease and we suffer as a result
5. God allows us to suffer as He allowed His Son to suffer
6. In the suffering we face we are drawn not to solutions but to faith
7. In the sufferings we face we are drawn not to a system or a mechanic or often not even a promise, but a Person.

We know that God is God and when we place faith in Him we are giving a living testimony that He is who He is, the sovereign God of the universe.

Romans 8:18

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

This is a great statement of faith because we have no personal experiential knowledge of what is to be revealed to us.

Notice what Paul does:

He considers. He does not go into some emotional response or emotional delusion. He thinks, he considers with his mind.

- The word "consider" is LOGIZOMAI and is present tense and middle voice. A continual action for one's benefit.
- Our word LOGIC comes from this word, by way of Old French and then Middle English.
- The Greek word comes from LOGOS, words, which are collected, reasoned, and concluded upon.
- So the Word of God is taken and trusted in by faith.

He does not deny the extent of the suffering: Faith is what God is doing and Who God is does not exist in denial but in reality.

Too often we think faith overlooks reality but it does not, faith squarely stares in the face of life.

He compares the present with the future: His faith resulted in the Holy Spirit giving Him understanding, wisdom, and confidence.

He looked at the now and then he look to the future.

His conclusion is that what awaits us is far greater than what we currently face by way of problems.

How intense were Paul's problems?

READ 2 Corinthians 11:23-30 and 2 Corinthians 4:17

And how did Paul endure? By faith...

Romans 8:19-22

For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

For we know that the whole creation groans and suffers the pains of childbirth together until now.

Verses 19-22 are an illustration: Nature suffers as do we and yet will be set free as the believer is free and will be free.

Genesis 3:17 - The ground, earth, is cursed as a result of the fall of man.

This will occur at the second advent and extend through the millennial age and on to the creation of the new heavens and new earth.

This statement is made to show the certainty of things to come. Women suffer the pains of childbirth and one thing you are certain of, while the pain is extreme, it does not last forever and it not for naught...you end up with a child!

When the water breaks and the labor pains begin, you know that something is going to happen, something is going to change.

Romans 8:23

And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

The doctrine is now applied to the believer.

While a number of applications can be made from this comparison of nature with the believer, let's look at one:

1. Nature is good, it is orderly, but it is not perfect
2. Earthquakes, tornadoes, tidal waves, drought, floods, extreme heat and extreme cold all demonstrate that nature is not perfect
3. In the same way we can have lives that are orderly but we will never have lives that are perfect
4. The human body is a pretty neat thing, and functions within a physical order, but it is not perfect. It gets sick, it suffers disease, it can be born with defects, it can be injured and heal yet not completely, it is not perfect.
5. The lives we live may be orderly but even as believers in Christ in the CA, having the greatest measure of the Spirit yet given, we suffer and groan

6. And just as with nature the suffering, the groans that are compared to labor pains anticipate what we will be at the redemption of the body.

Corinthians 15:51-52, "Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed."

7. And as we anticipate that time of complete redemption we wait upon God's perfect plan with faith

Romans 8:24

For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?

Paul goes back to the character of our salvation, we have been saved in hope.

"Hope" is ELPIS and is a fem noun which view this as a result of God's grace and our faith. We have hope but hope in the Greek language looked at a confident expectation. Something you knew with confidence would occur...like the birth of a child once the labor pains kick in.

Hope or confidence that comes from faith meeting grace is a confidence in that which is not seen.

Hebrews 11:1, "Now faith is the assurance of things hoped for, the conviction of things not seen."

Romans 8:25

But if we hope for what we do not see, with perseverance we wait eagerly for it.

Hope or confidence follow faith and is a work of the Holy Spirit in you.

Galatians 5:5, "For we through the Spirit, by faith, are waiting for the hope of righteousness."

1 Peter 1:21, "Who (us) through Him (Christ) are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God."

And what comes out of hope? ...Perseverance.
And it is given by God not achieved by our works:

Romans 15:5, "Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus."

1 Thessalonians 1:3, "Constantly bearing in mind your work of faith and labor of love and steadfastness (perseverance as in Romans 8:25) of hope in our Lord Jesus Christ in the presence of our God and Father."

And perseverance is one of those cycle right back to more faith and more hope:

Romans 5:3-5, "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us".

James stated the same concept in his epistle:

James 1:2-3, "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance."

Introduction to Romans 8:26-30

Paul sees the believer in time in these verses and describes what the Holy Spirit does in the believer.

He uses one illustration that shows us how the Holy Spirit works in the believers. This illustration of the Holy Spirit praying for us demonstrates the way all the ministries of the Holy Spirit to the believer function.

The Holy Spirit's Ministries to Us

1. Comforting: John 15:26
2. Assuring: Romans 8:16
3. Teaching: John 16:12-15
4. Anointing: I John 2:20 and 27 (equip for a mission)
5. Guiding: Romans 8:14
6. Interceding: Romans 8:26
7. Convicting: Galatians 5:17

Romans 8:26

And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning too deep for words.

Romans 8:26-27: The Holy Spirit Prays for us:

The immediate context is in view as well as the larger context:

IN THE SAME WAY: As we await with perseverance the ultimate redemption of the body with Hope, the Holy Spirit as awaits that with His ministry of intercession.

The larger context looks back to the groaning of nature and the groaning of the believer as we await ultimate redemption. As nature groan and as we groan so does the Holy Spirit in us as He intercedes for us.

ALSO HELPS: We have certain responsibilities that the Holy Spirit using the Word of God will lead us to accept. The one in view here is PRAYER. We pray and when we do pray the Holy Spirit also prays for us.

But we pray in WEAKNESS, imperfect, immature, and insufficient prayers. Our weakness put us into the position of simply not knowing what we should pray.

WE DO NOT KNOW: Not just sometimes, all the time.

Even if we are praying in accordance with the Word of God the content of our prayer is not a matter of our knowledge but the revealed will of God, revealed in the Word by the Holy Spirit.

And even when we pray in exact concurrence with Scripture, we do not know the perfect timing of God in any matter.

PRINCIPLE: We pray then in ignorance but the Holy Spirit prays for us with perfect knowledge.

EXAMPLE: II Corinthians 12:8 Concerning this (the thorn in the flesh) I entreated the Lord three times that it might depart from me.

Philippians 1:21-24, "For to me, to live is Christ, and to die is gain. But if I am to live on in the flesh, this {will mean} fruitful labor for me; and I do not know which to choose. But I am hard-pressed from both directions,

having the desire to depart and be with Christ, for that is very much better; yet to remain on in the flesh is more necessary for your sake."

ILLUSTRATION: Augustine as an unbeliever was a notoriously wicked man. His mother Monica was a Christian. When Augustine decided to go to Italy Monica prayed that he would not go, that God would prevent him. But he went and there it was that became a Christian. Her prayer was one thing, the prayer of the Holy Spirit was the opposite. Which one do you think God will answer?

HE HELPS OUR WEAKNESS: Greek ASQENEIA and it is a dative of advantage.

1. There is an advantage to you to recognize your weakness
 2. In II Corinthians 12:2 Paul stated: He (the Lord) has said to me, My grace is sufficient for you, for power is perfected in weakness. Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.
 3. Only in our weakness will the power of God be demonstrated. Here Paul uses the power of Christ dwelling in the believer as a synonym for the power of the Holy Spirit.
 4. The ministry of the Spirit to us and in us is not one of power and power but one of His power and our weakness.
 5. Jesus Christ illustrated this as the precedent for our spiritual lives.
- Corinthians 13:4 "For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we shall live with Him because of the power of God directed toward you."
6. This word was used for the OT heroes of faith.
 7. Hebrews 11/34, "[Who] quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight."
 8. PRINCIPLE: It will only be from weakness that we will have the power of the Holy Spirit active in our lives.

THE SPIRIT ALSO HELPS: The word HELP is a triple compound:

SUN + ANTI + LAMBANO and is used only twice in the NT, here and in Luke 10:40 where Martha asks for help in the kitchen from Mary.

The word means to come to the aid of another, helping them bear a load but not taking the load from them. Means to help not eliminate. The use of this word enlightens us to two application of the Spirit's ministry in us and to us:

1. The Holy Spirit ministers to us in light of the Word of God.

John 16:13, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."

2. The Holy Spirit has preserved the Word for us, He allows us to learn the Word (illumination and interpretation). He gives us the strength to obey the Word as we Walk in the Spirit by faith.
3. The Holy Spirit then works first in those things that are obvious from the Word that we are to follow and obey. This is a conscious enabling of the Holy Spirit to work the work of God in our lives.

John 6:28-29, "They said therefore to Him, What shall we do, that we may work the works of God? Jesus answered and said to them, This is the work of God, that you believe in Him whom He has sent."

4. But much of our lives deal with things in which God has chosen to be silent, and here the Holy Spirit works in those areas where there is no mandate of Scripture.

Example: Prayer, we pray for that which we know from the Word of God we are to have. But there are aspects of our lives in which we do not only know what to pray but do not even know these areas exists. Here the Holy Spirit comes to pray for us that which we cannot pray for ourselves.

Example: In teaching us we may know clearly from the Word of God some of what we need to learn and we depend upon the Holy Spirit to teach us. But there are things that we need to learn of which we are totally unaware. And yet

here the Holy Spirit teaches us those things also.

5. So then the Spirit helps us in areas in which we know we need His help and in areas in which we do not even know of.
6. This word also looks at how the Holy Spirit helps us in tests, difficulties, and problems in life.
7. The Holy Spirit is our strength, He enables us but does not automatically deliver us apart from our continued decisions of faith dependence.

The Holy Spirit in us and His work does not eliminate our responsibility to shoulder the load we are to shoulder and that responsibility is one of faith and dependence upon Him.

PRINCIPLE: The Holy Spirit does not help us only in those areas in which we think we need His help. He helps us in all areas, both that which we are conscious of and that which we are not conscious of. And His help never eliminates our volitional decision of faith dependence.

The word means to rescue in the sense that one happens upon another who is in need of help and gives them aid. In this context the believer has two who intercede on his behalf:

THE SPIRIT HIMSELF:

One question in this passage is whether the Spirit prays for us directly or does he indirectly give us the words that we can pray for ourselves. Here we are told that the SPIRIT HIMSELF, very emphatic construction, prays for us. The parallel is later given to Christ praying for us and He does not do so indirectly or through us but directly intercedes for us.

In v 27 it is God who searched the mind of the Holy Spirit, not the mind of the believer.

SO THIS INTERCESSION IS DIRECT...

BUT WHY NOT JUST FORGET about prayer since ours are done out of ignorance anyway?

1. Christians need to pray as part of the process of progressive sanctification. Our prayers express our faith in Him and in His will.
2. In God's sovereignty He has conditioned many of His actions on human asking. He often

waits upon us to pray with faith so that when Divine Action does occur we recognize it as from Him.

3. The Holy Spirit only prays for us as a helper, and thus, only when we pray. If we do not pray, He does not intercede for us. He is prays "off" of our requests.

GROANINGS TOO DEEP FOR WORDS:

GROANINGS is from a Greek word that includes the idea of deep emotion. It is the sign of oppression, the groaning of one deeply troubled by the pain of another.

Many assume that this means praying in tongues. That the groaning of the Spirit come out when the believer prays in an unknown tongue.

But there is nothing here to indicate that these groaning are audible and ever reason to see them as inaudible.

We have three groans in this passage:

- v 22 The groan of nature: Silent
- v 23 The groan of the believer: Silent
- v 26 The groan of the Holy Spirit: Also Silent

Also they are too deep for words, unutterable.

Which is why in the next verse the Father know the content of the prayer because he knows the mind of the Holy Spirit, not the words of the Holy Spirit spoken through the believer. And remember as we noted, it is the Spirit Himself who directly does the interceding, not through us.

Romans 8:27

And He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

Verse 27 looks at the effectiveness of this ministry of the Holy Spirit. And we can apply this same effectiveness to every ministry of the Spirit. God the Father searches the heart of the believer who prays. And the Father knows the mind of the Holy Spirit, because the Spirit's intercession is always according to the will of God.

Three principles from this verse about the Spirit's intercession for us:

1. They are Accurate: God know that the Spirit's groaning are intercession and lay bear all the deep hidden needs the believer has in his spiritual life.
2. They are for those who are special to the Father: The intercession of the Spirit is for the Saints, those who have put faith in Christ and are set apart to God and a part of His family. You listen closely to the needs of those special to you.
3. They are compatible with Divine Will: God the Holy Spirit is God and when He prays for us the Father knows that these groaning of intercession are according to the Father's will.

And all prayers that are in harmony with divine will be answered

1 John 5:14,15, "And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us {in} whatever we ask, we know that we have the requests which we have asked from Him."

The Holy Spirit loves us and the Holy Spirit desires for us to have the Highest and best of God, and He is God. Just as Jesus wept over Jerusalem, the Holy Spirit prays for us with great emotions. The content of His prayers would go beyond what we would understand or could even stand to hear.

THREE PRINCIPLES:

1. The Holy Spirit prays for us when we pray for ourselves. If you want the Holy Spirit to pray for you, you need to start praying.
2. The Holy intercedes with those prayers that we would never know to pray for ourselves. And God the Father hears from the Holy Spirit what we ourselves could never have told Him.
3. While we are inadequate in our prayers, we have the assurance that when we pray we never pray alone...

Romans 8:28

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

This great promise of the Scriptures is so often quoted in times of need by the Child of God that often the context in which it appears of overlooked. But the context makes the promise even greater.

We can go back to verse 18 to see that Paul is talking about suffering.

At verse 25 we can then see what the believer does in the midst of the sufferings of this life and that is to have endurance that comes from hope that comes from faith.

Then in verse 26 we see what the Spirit does during of time of endurance, He prays for us.

In verse 27 we see what the Father does in relationship to the Holy Spirit.

And now at verse 28 we see what the Father does in relationship to us.

PRINCIPLES:

1. As the believer suffers he is to endure by faith
2. As part of our faith we pray to the Father. Prayer is a tremendous expression of faith.
3. The Holy Spirit prays for us and His prayers are answered. We may pray take that the suffering be taken away (as Paul did in II Corinthians 12). But the Holy Spirit may pray that it remain.
4. So then, even when suffering remains, we have a promise that God is working all things together for His good, therefore our good.

The KJV translates this verse somewhat differently, "And we know that all things work together for good..."

Leaving out the subject O THEOS, God. They make the subject all things.

But the verb is singular and all things PANTA, is plural. So while in some situations that could be okay, here we have the subject expressed within the verb.

Now in the Greek text the first limitation is given at the beginning of the verse...And we know that to the ones loving God, all things work together...

Having mentioned God as the object of the initial phrase, the verb then which is singular looks to that object as the subject of the second phrase.

EXPANDED: To the ones loving God, God works all things together for good.

Also, in the previous verse it is the Father who is the subject, he is the one who searches the hearts. And in the next verse, it is the Father who is the subject. He is the one who foreknew, predestine, to be conformed to the image of His Son.

PRINCIPLE: This is a direct work of God in our lives.

The words "for good" are EIS AGAQON which strengthens the fact that this good is divine good and not merely that which we assume to be good (KALOS) or even a relative good.

SO PAUL'S ASSERTION IS: God works all things in our lives together for His good which is the very best for us.

BECAUSE IT IS THE FATHER WHO DOES THIS, there are a few things this assertion does not mean:

1. It states that the end of all things will be divine good, but it does not state when that goal will be achieved in the life of the believer.

Philippians 1:6, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."

2. The assertion does not mean that all things in and of themselves are good. There is not a blurring of distinctions between good things and bad things but that all things will work together for good under God's sovereign power.
3. This working together for good is not some automatic process of life. That would be a positive fatalism. God alone can do this in our lives.
4. The assertion does not mean that everything you experience has a good side. You may be the victim of another's sin and God never calls sin or evil good..

This is not a logical deduction based upon cold reason but a promise based upon the character of our heavenly Father and our faith in Him and all that He promises.

Reason and logic would say that this is just not so. All things do not work together for good. But that is because we are limited in our understanding and in our viewpoint. As with prayer, we look at life from our immaturity, our in our imperfection and with our insufficiency. This limited ability on our part is illustrated throughout the Scriptures:

After Jacob sent his sons to Egypt to buy needed food and they encountered Joseph who they did not know and Simeon was detained by Joseph and the demand was made that they not return without Benjamin Jacob lamented:

Genesis 42:36, "You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me."

But God was working this apparent evil together for good.

So rather than try and figure everything out, we instead put faith in our heavenly Father who has given us a wonderful promise, He works all things together for good...

ILLUSTRATION: This divine act of God could be compared to the skill of the apothecary who can take several poisonous ingredients and put them together in just the right dosage and make a medicine that is for our good.

1. The good end of all things may be in time or in eternity.
2. If in time we may be aware of the good or we may not. We may have suffering in our lives that results in good for someone else and we may never be aware of this.
3. In eternity all the pieces of our lives are going to fit and we will see how they were put together the greatest good.
4. In time we are most often not aware of how man can intend something for evil yet God can bring it about for good.
5. Therefore, we are left with only faith and trust in God that what He has promised He will do.

Two Limitations are given in this verse: To the one loving God...To those who are called according to [His] purpose

So we have ONE LIMITATION PRIOR TO THE ASSERTION, ONE FOLLOWING.

TO THE ONES LOVING GOD: Present active participle of AGAPAW

It is here that we run into varied opinions. And the problem is the participle which is an action word in the Greek language much as it is in English.

Does this refer to all believers or just to believers who are actively engaged in loving God?

In the more than twenty times AGAPAW is used as a participle in the NT in its context it at times appears to be positional of all believers and at other times it appears to be volitional of some believers. In our verse the key is the statement "And we know ..."

The benefit of this promise is not in the stating of the promise but in the faith acceptance of the promise. Question, do you believe it? Do you trust the One behind the promise?

Our faith in God (our trust in Him) and are love for Him are intricately linked together. Just as you will not obey someone you do not trust you will not love someone you do not trust. So it is faith which allows us to know this truth. Apart from faith we will not know it, we will not love God in a volitional way, and the promise, while true, does not benefit us.

SO THEN IS IT POSITIONAL? Yes, because the full burden is upon God to work all things in the lives of His children towards His absolute divine good.

IS IT ALSO VOLITIONAL? Yes, because to rest in this promise you have to have faith in God and that faith allows you to love Him.

But does this make it CONDITIONAL? No, the grace of God in working all things together for His good and therefore the very best for us is a grace given to all believers.

Our love for God is not meritorious, our love for Him does not prompt Him to begin working all things together for good. His work in our lives is the work of grace.

TO THE ONES BEING CALLED ACCORDING TO [HIS] PURPOSE:

This limitation looks at the purpose for which we have been called.

Romans 8:29

For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren.

God's purpose is to conform the believer to His Son Jesus Christ and to do this for many.

NOW THE PURPOSE OF GOD FOR US can be seen in two ways:

First as to its character:

The purpose of God works according to the will of God:

Ephesians 1:11, "Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will."

The purpose of God does not change:

Ephesians 3:11, "This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord."

The purpose of God reveals God's grace plan:

2 Timothy 1:9, "Who [God] has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."

The purpose of God works according to his power, not according to our works:

Philippians 2:13, "For it is God who is at work in you, both to will and to work for His good pleasure."

The purpose of God is fulfilled in His Son Jesus Christ, our Lord [previous two verses].

Secondly as to the objectives of God's purpose:

Since the fall, God's purpose has been to restore mankind to the relationship He had with man in Genesis chapter two. This is demonstrated by God seeking fallen man. Genesis 3:9 Then the Lord God called to the man, and said to him, Where are you?

In His provision of skins instead of fig leaves.

Genesis 3:21, "And the Lord God made garments of skin for Adam and his wife, and clothed them."

Garments of skins which required a sacrifice that looked ahead to Jesus Christ.

His purpose was demonstrated in the flood that preserved Noah and his family. In Abraham, Isaac and Jacob, in the 430 years Israel incubated in Egypt, in Moses, in the Law, in the monarchy, in the division of the kingdom, in the captivity, in the prophets, all the up to the coming of the promise, Jesus Christ.

This purpose is realized when man believes by faith alone in Christ alone and when the believer is restored to fellowship with God.

Psalms 51:12, "Restore to me the joy of Thy salvation, And sustain me with a willing spirit."

But God's purpose also extends back prior to the time of the Garden to the angelic conflict:

I John 3:8, "The one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil."

Satan's work against man began at the fall and continues today in the dual attacks of independence [I do not need God] and fear [I am afraid of God].

Jesus Christ, in whom the purpose of God is fulfilled, showed us how we can be victorious over the attacks of independence and fear. The only way to see this is in the incarnation of Jesus Christ. That is why Satan always attacks grace. Apart from grace the attacks of independence and fear have their victory even in the life of the believer.

The prehistoric purpose of God is to demonstrate that He is a God of love and justice and equity to Satan who accused Him of unfairness in condemning him to eternity in the Lake of Fire. In accomplishing one purpose regarding Satan the accuser, God also accomplishes His purpose of restoring fallen man.

Jesus Christ said in John 14:6, "I am the way, and the truth, and the life; no one comes to the Father, but through Me."

In the Garden man and woman has the communion with God, the knowledge of God, and the Life of God. These were lost at the fall. In the book of Job they are presented as being forever lost by Job's three friends. But Jesus is the way, back to communion with God. He is the truth, the way back to the knowledge of God. He is the life, the way back to the life of God. But God's purpose does not merely deal with the past but also looks ahead to the future.

God's purpose is to bring us to glory, total, complete, extensive, never ending, glory in His very presence as adult children in His family.

Romans 8:30

and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

There are five steps that God takes that stretch from eternity past to eternity future that stand as being greater than anything we would ever encounter.

These steps fulfill the purpose of God.

Whom he foreknew: God's foreknowledge is the result of His omniscience. The omniscience of God knows all that is knowable. That which will happen, that which could have happened. Omniscience is unlimited and knows all the actual and all the alternatives of every decision of freewill made by every member of the human race. Omniscience knows it all...

- Foreknowledge is that part of all that is know which will actually occur.
- Foreknowledge does not mean fore-ordination. Just because something is foreknown does not mean that the person having the knowledge beforehand causes the event to occur.
- Acts 26:4-5 Paul speaking to King Agrippa: So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my own nation and at Jerusalem; since they have known about me for a long

time previously, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.

They knew but they did not cause.

- With God's foreknowledge He knows and He plans for blessing and provision for man based on this foreknowledge.

Simple Illustration: If you have foreknowledge that it is going to rain that day, you take a rain coat or umbrella to work.

- The foreknowledge of God deals with existence and long before the foundations of the earth were set, he knew you and I would exist.
- And in His foreknowledge He knew that man would sin and that man would need a Savior.

Acts 2:23, "This Man [Jesus], delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death."

- God's perfect knowledge of all that would occur allowed Him to establish His perfect purpose of salvation, restoration and glorification of man.

If any decision of man would have frustrated that perfect purpose God in His omnipotence predicted that decision from becoming a reality.

NOTE: God does not change the volition only the outworking of volition.

From foreknowledge comes predestination:

- God knew from eternity past that you and I would believe in His Son as our Savior and He has made a wonderful provision for us and it is called predestination.
- Predestination is for the believer only and has nothing to do with man prior to individual faith in Jesus Christ.

Ephesians 1:5, He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.

- Predestination deals with God's goal for the life of His child, the believer.

Romans 8:29, For whom He foreknew, He also predestined to become conformed to the

image of His Son, that He might be the first-born among many brethren.

- God predestines us to be conformed to the image of Christ. In this purpose He provides equal opportunity for every believer.
- Equal opportunity is founded upon what He gives to us, that is why it is equal for all believers.
- All have the indwelling of the Spirit. All have the pattern of faith alone at salvation that provides the mechanics for the spiritual life.

Colossians 2:6, As you therefore have received Christ Jesus the Lord, so walk in Him,

- All believers have grace, all believers have the Holy Spirit and the Lord Jesus Christ praying for them. All of us have the same potential for God the Holy Spirit producing in us the character of Christ, the fruit of the Spirit.
- Predestination does not relate to our eventual destiny in heaven and certainly not to the unbeliever eventual incarceration in hell. It has to do with God's goal for us now, in time.
- God prearranged plan for us allows us to say God is in control. He mixes together just the right amount of prosperity and adversity that we will be dependent upon Him and all that He provides for us.

The third step sees God calling us.

He foreknew that we would put faith in Christ, he provided a perfect plan for us once we did. Now He calls those for whom set a perfect plan.

- This is the point at which we get into the picture. Up until now God in foreknowledge and predestination has acted according to His mind and His purpose.
- God calls us by sending His Holy Spirit to draw the sinner to faith in Christ.

Matthew 22:14, For many are called, but few chosen.

The word CALL in that passage looks at a broad call to all who would come. It was used to call people to a public gathering.

Here in Romans 8:30 the word CALL is KALEW which means to call those who are expected to come and call in order that they may participate.

Used of a shepherd calling his sheep and of a father calling guests to a wedding feast.

Calls to privilege, call to duty, call to purpose.

- So the ones God knew would believe in His Son, and the ones God provided for once they believed, are now called or drawn by the Holy Spirit to faith in Christ.
- Harry Ironside told of giving his testimony as a young man and telling a crowd of how God called him, how God saved him, how God cleansed him, how God made him whole in Jesus Christ. All giving glory to God for what he had done.

A rather legalistic believe came to him afterwards and said Harry, you have told what God did for you, well what did you do for God.

Harry responded by saying I am sorry, I really should have mentioned that too. For my part, I was running away from God, I was sinning, I was rejecting, I was refusing to come to faith...but God after me faster than I could run away.

- God called you to a purpose and the plan for reality of that purpose has been in place for you since eternity past.

After calling us and when we place faith in Christ the fourth thing happens, He justifies us.

All along in Romans, especially in Romans 3 and 4, we have been looking at what it means to be justified. It is God giving the believer in Christ His Righteousness.

In doing this God gives us the gift of worth, we are worthy in Christ...

II Corinthians 5:21, He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

Justification declares the believing sinner Righteousness and it is because of that that we are acceptable to God in the beloved.

Romans 15:7, Wherefore, accept one another, just as Christ also accepted us to the glory of God.

Once in the plan of God, with equal opportunity, the goal of God in our lives is that He glorifies us.

Glorification stands at the end of sanctification. But Paul uses an aorist tense indicating that this has already started and it has. In the process of progressive sanctification, the believer comes to glorify God more and more and in turn, is glorified by God in time and eternity. When God glorifies the believer it is always a reflection of Christ in us...He is honored, He receive the glory.

Romans 15:9, For Christ has become a servant for the Gentiles to glorify God for His mercy; as it is written, Therefore I will give praise to Thee among the Gentiles, And I will sing to Thy name.

The end of God's purpose is that we receive the glory God's plan holds for us. We have a place in heaven and at the rapture of the Church and our presentation in heaven we will share in the glory that Christ now has.

Glorification begins at justification, when we are saved. The Holy Spirit is given to us and the indwelling Holy Spirit becomes the means by which we glorify God. Glorification (Greek word DOXAZW) means to elevate to a position of honor. In heaven, every believer will be there in a position of honor.

And as a result of sanctification some believers will have rewards and therefore more honor than others.

Romans 8:31 is the application of these steps that God has taken for us to us:

What then shall we say to these things? If God is for us, who is against us?

What can we say to all this? THANK YOU!

Introduction to Romans 8:31-39

If we were just to begin at verse 26 listing what God has and is doing for us we would truly be overwhelmed:

The Holy Spirit prays for us. God the Father answers those prayers. God works all things in our lives together for his good and our highest and best. God has a purpose and that purpose includes us. From eternity past we were in the mind and thinking of God. He laid out a perfect plan for each of us who by faith believed in His Son. He called us, beckoned us to that plan, He justified us,

He is now in the process of glorifying us. We are a part of His family over which His Son, our Savior Jesus Christ is the head.

Romans 8:31

What then shall we say to these things? If God is for us, who is against us?

Paul will let the critics have bring in their doubt as he does so often in this epistle. What shall we say to these things, the things that God has done, is doing, and will do for us. What can anyone say?

Paul makes a dogmatic statement that is to be applied to every Christian...If (First Class Conditional = "since God is for us")

There are no exceptions. If you are one of us Paul is saying then God is for you!

The preposition used is HUPER which is the preposition of substitution or being and acting in the place of another. It also includes the idea of protection, care, benefit, and favor.

Now we have an advantage these Romans did not have. We can look at this little word as it is used in other passages and even add to the list given here.

1. Romans 8:34 coming us, Jesus Christ prays for us.
2. Philippians 2:13 God works in us for His good pleasure.
3. I Peter 2:21 Jesus Christ suffered for us to be an example for us.
4. II Thessalonians 2:1 Jesus Christ is coming for us.
5. I Timothy 2:6 Jesus Christ gave Himself as a ransom for us.
6. Galatians 3:13 Jesus Christ became a curse for us.
7. Hebrews 2:9 Jesus Christ tasted death for us.
8. Hebrews 9:24 Jesus Christ entered Heaven for us.
9. The greatest number of times this preposition is used though is when the Bible speaks of Jesus Christ dying for us, dying on behalf of us as in Romans 5:6 and 8.

Jesus Christ laid down His life for us, commending God's love for us, while we were yet sinner.

INDEED, IF GOD IS FOR US, Who is against us?

The answer: NO ONE!

THIS DOGMATIC DECLARATION OF TRUTH both takes away and adds to our lives:

1. It takes away fear, it takes away the need to live in denial of reality, it takes away the need to live in pretense, it takes away the hurt of life.
2. It adds to us security, it adds to us confidence, it adds to us healing, it adds to a God who will never leave us nor forsake us and will at all times be for us.

The God of the universe, our creator, His Son, His Holy Spirit is for us...they are here, with us, on our behalf.

AND WE HAVE SOMEONE WHO IS GREATER THAN ALL the armies who have ever marched or all the navies which have ever sailed, all the kings who have ever reigned, all the governments who have ever rules...God is for us.

II Timothy 1:7, For God has not given us a spirit of fear, but of power and love and a sound mind."

WANT A LIST OF THINGS NOT TO FEAR:

v 35 Tribulation, distress, persecution, famine, nakedness, peril, sword.

v 38 Death, life, angels, principalities, things present, things to come, powers, height, depth, nor any other created thing.

AND HOW DO WE NOT FEAR THESE THINGS that are the causes of fear for so many?

Hebrews 11:35b-39 Approved by Faith

Romans 8:32

He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Now the critic might ask, how far is God willing to go on our behalf. After all, as human beings we all have our limits, we may go far but only so far. There are always human boundaries that we set, would not be so with God?

But for you and me, God already has done the very most for us. He has gone to the greatest extreme to be for us. He who did not spare His own Son, but delivered Him up for us all. God went the distance for us.

The word "spare" is FEIDOMAI and means to treat with tenderness. God did not do this because to secure a means of salvation for us He had to judge His Son.

And to do that He had to deliver Him up:

Acts 2:23, This Man (Jesus), delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

God was willing to go the distance before you even existed, before creation, before angels, from the eons of eternity past. God created us knowing we would fall, knowing we would need a Savior, knowing He would have to go the distance for us.

THERE IS ONLY ONE THING THAT WILL DO THAT and that is love. The love that God had for us motivated His not sparing of His own Son, His delivering up of His own Son.

God so loved the world that He had to sacrifice His only begotten Son.

Have we ever considered the weight of sacrifice that is found in John 3:16?

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

We have a saying today, Love Hurts. God knows that full well, love does hurt because love is tested in its willingness to sacrifice.

And not only did the Father love us that much but so did the Son for they are one in essence and God is love:

Ephesians 5:2, And walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

And His love for us is our starting point:

I John 4:10, In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

And then it goes on to the fulfilling of the new commandment we have to love one another and we can only do that as a result of God the Holy Spirit producing in us the fruit of Love:

Galatians 5:22, But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness.

If God did the greatest thing for us in providing salvation, he will now do the less, freely give us all things.

1. Our salvation demanded of God the greatest sacrifice
2. Our salvation demanded of God the greatest plan. To bring His Son into the World as fully God and fully Man.
3. Our salvation demanded of God the greatest love to motivate it.
4. Our salvation demanded of God the greatest power to complete His purpose.
5. And now we are His children, now we are born again, recreated into the image of Christ as the new man, now the Holy Spirit indwells us...how we He not now freely give us all things.
6. If has already done the greater, what is it that He will now do the less.
7. WARNING IN THIS: Satan loves to turn this around. Oh, salvation is nothing, no big deal. Getting to heaven, that is what is hard, that is where God needs you help, the verdict is still out on heaven.

People, it just is not so...He has already done the greatest thing for you, what is left is less.

Whereas verse 31 took away our fear of opposition, verse 32 removes our fear of want.

This parallels very closely with Matthew 6:25-34 which the Lord summarized by saying: But seek first His kingdom and His righteousness; and all these things shall be added to you.

Romans 8:33-35 THREE QUESTIONS:

Who shall bring a charge against you?

Who is the one who condemns you?

Who shall separate us from the love of Christ?

Romans 8:33

**Who will bring a charge against God's elect?
God is the one who justifies;**

CHARGE is EGKALEW and means to charge with a crime, to accuse, to call in a debt, to call to an audit (IRS), to arraign before a judge.

Who can do this to the ones God has chosen.

That term ELECT or CHOSEN is used here to strengthen the case.

Paul is saying in a sense: Who would dare to bring a charge against the one whom God has chosen?

Who do I offend the most? I know I occasionally offend people, but my miserable, finite, sinful life is always an offense to the very perfection and holiness of God. AND YET GOD justified me, gave me worth, gave me His righteousness.

Now who wants to accuse me and you? In Revelation 12:10 we are told that Satan is the accuser of the believer and he is before the throne of God accusing us, charging us, day and night.

But the debt has been paid. The charges taken to the Cross, and God sees us as having the worth of His imputed righteousness.

But he still accuses. Gary touched on this last night. We cannot hear what goes on before the supreme court of heaven but we listen to those Satan uses to build into us an attitude that says we do not count.

But God says you have worth because I loved you, my Son died for you, and I have given you my very righteousness.

I remember a little sign I once on a colleague's desk: Satan is the accuser of the brethren, don't do his job for him.

Romans 8:34

Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

The word "condemn" is KATAKPINW the same word we saw at Romans 8:1 where it was used in its noun form. Here is the verb and the verb rests on the noun. There is no one who can condemn

because there is now no condemnation to those who are in Christ Jesus.

AND WHO REALLY HAS the right to condemn? Jesus Christ.

Yet He died for us, salvation, and more importantly when it comes to the condemnation we face from others, he was raised for us.

This reminds us and others that Jesus Christ is in heaven and the head of His church, His bride and the sovereign head of every believer.

HE DIED which was His choice for us

HE WAS RAISED UP which was the Father's choice for us

AND NOW HE PRAYS TO THE FATHER FOR US...

Who is at the right hand of God, who also intercedes for us.

The Holy Spirit intercedes for us from within us. Here the Lord Jesus Christ seated at the right hand of the Father, in glory, prays for us.

v 26-27 The Holy Spirit who prays for us while resident in us. He prays that our unrealized needs may be met.

In verse 34, Jesus Christ prays for us at the right hand of the Father. He prays His redemptive work may be fully applied to the believer.

We noted that the Holy Spirit who prays from within us prays when we pray. But here the Lord Jesus prays for us, not as a helper as with the Spirit, but as our Lord and the head of the family to which we belong.

This ministry of the Lord Jesus for us in His present session actually began before He left earth. In John 17:1-26 we have His prayer for His own, it is a prayer begins there and continues now at the right hand of the Father>

Lewis Sperry Chafer said this of this ministry of intercession:

"As intercessor, His work has to do with the weaknesses, the helplessness, and the immaturity of the saints who are on the earth--things over which we have no control. He who knows the limitations of His own and the power and strategy of the foe with whom they have to contend, has become unto them a Shepherd and Bishop of their

souls...The effectiveness of this intercession of Christ in the preservation of each believer is declared to be absolute. He is able to save to the uttermost, seeing he ever liveth to make intercession for them (Hebrews 7:25). That is, to save, to keep saved forever those who come unto God by Him and this on the ground of His ministry of intercession.

"So who would condemn the believer? If anyone had a right to it would be Jesus Christ. He is the head of our family. But He does not condemn the saints. No, rather He intercedes on their behalf, in their place, to God."

Romans 8:35

Who shall separate us from the love of Christ? Tribulation? Distress? Persecution? Famine? Nakedness? Peril? Sword?

While the first and second question dealt with our position in Christ in whom there is no condemnation and no charge to be made against us, this question deals more with our function as believers.

We were saved because God loved the world. And now we live because God loves us.

In Ephesians 5:2 we even read that we are to Walk in love, just as Christ also loved you, and gave Himself up for us...

We face the danger of being overwhelmed by so many things in life. In so many circumstances, in so much adversity, we can fail in faith and end up thinking God doesn't love me.

There are times in our lives where we might see ourselves living from crisis to crisis. No sooner is one resolved and we stop to take a breath than another hits. What is wrong? Does God no longer love us?

But that is the very point isn't it. God's love for us, His own, is greater than all the problems of life put together.

1 John 4:18, There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

1 Peter 4:8, Above all, keep fervent in your love for one another, because love covers a multitude of sins.

GOD LOVES US, HE WILL NEVER LEAVE US NOR FORSAKE US:

And that is why the Holy Spirit lead Paul to mention eighteen different things that we might think can separate us from God's Love but do not:

These seven things are part of the adversity that can come against a believer as a result of antagonism towards his faith [Paul experienced all of these].

They are placed in order of an increasing intensity. Tribulation all the way to Death by the sword [Somewhat prophetic in that Paul died by being beheaded, by a sword]

Romans 8:36

Just as it is written, For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered.

This is a quote from Psalm 44:22.

Psalm 44 is rather unique in that it is a lament Psalm in which the writer, the choir director, laments the adversities the nation is facing and yet can find no cause for them in his generation.

Psalm 44:1-8 Looks back historically on the victories God had given to Israel

Psalm 44:8-19 Describes the present distress

Psalm 44:20-26 Calls upon God for deliverance

The real issue in this Psalm is that the people saw no current reason for the adversity yet they did not turn from God but rather to God. They did not say, God let us down.

They recognized that even in perplexities, even in the midst of not understanding what God was doing, He was God and He was the one, the only one, they could call upon.

Now jumping ahead a 1000 years to Romans, we see the same principle. We will face adversities. Some we will find reason for in others we will not.

But no adversity can separate us from the Love of God.

PRINCIPLE: Even in the midst of our tribulation, or distress, or persecution, or famine, or

nakedness, or peril, or sword, we are not separated from the Love of Christ.

Romans 8:37

But in all these things we overwhelmingly conquer through Him who loved us.

Here is the conclusion: Christ loves us and in all these things we can have the victory.

1 John 5:4, For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith.

2 Corinthians 2:14, But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.

Even when talking of death Paul could proclaim the victory that we as believers have in Jesus Christ:

1 Corinthians 15:57, But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Romans 8:38,39

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

Nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Paul ends this impressive chapter with a discussion on the believer's security in Jesus Christ.

I like what John Witmer says of these verses: "Absolutely nothing in God's creation can thwart His purpose for believers in Christ. What a climactic way to affirm the certainty of the believer's salvation."
