**Romans Chapter 8**

# Therefore there is now no condemnation for those who are in Christ Jesus.

* 1. Therefore
		1. Because of what came before in Rom. 7:24-25, Paul tells us that Jesus will set us free from the body of our death.
	2. No condemnation
		1. The word 'condemnation' is κατάκριμα katákrima. It occurs only three times in the New Testament, all in the book of Romans.
			1. Rom. 5:16, "The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification."
			2. Rom. 5:18, "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men."
			3. Rom. 8:1, "Therefore there is now no condemnation for those who are in Christ Jesus."
	3. In Christ Jesus
		1. Because we are in Christ Jesus (Federal headship), and because He died and is thus freed from the Law (Romans 7:4), then we are also freed from the Law and, as a result, free from condemnation. Furthermore, because of the imputed righteousness of Christ to us (Rom. 5:1; Phil. 3:9;), we are declared righteous. Because we are declared righteous we have passed out of condemnation.
			1. Rom. 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."
			2. Phil. 3:9, "and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith."
	4. Because of the work of Christ, we can have the confidence to know that our eternal salvation is guaranteed. As Christians, we have the righteousness of Christ.

# For the Law of the Spirit of life in Christ Jesus has set you free from the Law of sin and of death.

* 1. The Law of the Spirit of life in Christ Jesus
		1. Our life is due to His death.
		2. It is the Gospel that ensures the work of the Spirit in us.
		3. The Holy Spirit indwells us and sets us free from the death wrought by our inner corruption – against which we still struggle.
		4. The Holy Spirit regenerates us.
			1. Titus 3:5, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,
	2. The Law of sin and of death
		1. The Law of sin and death is the power and dominion that sin is due to the Law of God.
		2. The Gospel has set us free from the Law of sin and death.

# 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,

* 1. This verse is full of profound truth. It contains all the Old Testament, the New Testament, and the fullness of the Gospel.
	2. The Law could not save us because of our flesh - which works against the truth of God's Law.
	3. The Law is good because it reflects God's character. But it is weak because it cannot enable us to fulfill it.
	4. But God fulfilled the Law completely and totally in the person of Jesus. It was only He who condemned sin in the flesh by never sinning (1 Pet. 2:22).
		1. 1 Pet. 2:22, "who committed no sin nor was any deceit found in his mouth."
		2. Heb. 4:15, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.
	5. Jesus lived under that Law, perfectly. He died as a sin offering in His flesh.
		1. 2 Cor. 5:21, "He made Him who knew no sin to be sin on our behalf so that we might become the righteousness of God in Him."
		2. 1 Peter 1:18–19, "the knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

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

* 1. Because in Christ, and because Christ fulfilled the Law, then God the Father sees *us* as having fulfilled the Law. This is, yet again, the truth of Federal Headship!
	2. who do not walk according to the flesh
		1. "walk" is a present participle. This addresses the lack of continuous action of walking in the flesh – of obeying and being subject to the Law of sin and us.
	3. But according to the Spirit
		1. The Holy Spirit, who lives in us, enables us to work to please God. He enables us to see the truth found in the righteousness of Christ and awakens our hearts to be able to follow our Lord and Savior, Jesus.

# 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.

* 1. You either serve your flesh along with its sins, or you serve Christ. You cannot serve both at the same time. This is obvious and a repeated truth. But it is still something we must remember.
	2. If your focus is on the flesh along with its desires, then that is where your heart will be. You will manifest pride, self-centeredness, self-righteousness, etc.
		1. Gal. 5:19–21, "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God."
	3. On the other hand, if you focus on the work of the Spirit, then that is where your heart will be. We behave based on where our heart is.
		1. Gal. 5:22–23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law."

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

* 1. The mind, the noun, φρόνημα phrónēma, occurs 3 times in the NT, all right here in this chapter, vv. 6, 7, and 27
		1. Rom. 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."
		2. Set your mind, φρονέω phronéō, as a verb, occurs 38 times.
			1. Setting your mind on God's interests (Matt. 16:23; Mark 8:33). To have an opinion (Acts 28:22), a topic of focus (Rom. 8:5; Phil. 3:19; Phil. 4:10), conceit (Rom. 11:20), to think (Rom. 12:3; 1 Cor. 13:11), an attitude (Rom. 12:16; 15:52 Cor. 13:11; Phil. 3:15), to observe (Rom. 15:6), adopt a view (Gal. 5:10; Phil. 2:2, 5); to think/feel about something (Phil. 1:7), live in harmony (Phil. 4:2), to be concerned for (Phil. 4:10)
	2. Notice the emphasis on the mind.
	3. Rom. 12:2, "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."
		1. Mind in Rom. 12:2 is νοῦς noús and occurs 24 times. This word deals more with mental conception, having a presence of mind, reason, etc.

# because the mind set on the flesh is hostile toward God; for it does not subject itself to the Law of God, for it is not even able to do so,

* 1. When we are convinced of something that is contrary to God, then we become hostile toward God, because God reveals truth and we are not following His truth.
	2. Many people in cults, political movements, and spiritual deception have their minds dedicated to those systems. That is natural. They justify their set of beliefs and often deny logic, facts, and truth to maintain their beliefs.
	3. When someone's mind is set on the flesh, it is an attitude and dedication to the service of the flesh. We must be careful to avoid this and not adopt 'fleshlyness' little by little. We need to be wary. We need to keep ourselves in the word and prayer.
	4. This is why it is so important to have our minds transformed by God's revelation. We ought to study it in depth and learn as much of its truths as possible.

# and those who are in the flesh cannot please God.

* 1. To be in the flesh is to live with an attitude of self-pleasure and self-fulfillment.
	2. That is antithetical to the other-centeredness of God's love that manifested in sacrificing Himself on our behalf.

# 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.

* 1. Notice that the Spirit of God and the Spirit of Christ are used interchangeably. This is due, in part, to the nature of the Trinity and the ontological essence shared among all the members of the Godhead.
		1. Divine simplicity is the teaching that God is one thing, one pure triune essence.
	2. If we are indwelt by God, then we are not in the flesh. That is, we are not in the mode and attitude of self-service and self-gratification. But, of course, this is hard, as Paul mentioned in the previous chapter.

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

* 1. Sometimes people deny that Jesus is God in the flesh. In such cases, I ask how it is possible for Christ to live in us. After all, in John 14:23, Jesus and the Father live in His people. So this is a declaration of the deity of Christ.
	2. Here Paul continues to contrast the body and the spirit.
	3. As Christians, we are alive in the spirit. That is, our innermost being is alive because of the work of Christ.

# 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 dwells in you.

* 1. This is one of the verses used to establish the deity of the Holy Spirit since it implies that the Holy Spirit was involved in the resurrection of Christ.
	2. Paul tells us that if God can raise Jesus from the dead, He will also raise your bodies to newness, to the glorified state spoken of in 1 Cor. 15:35-45.
	3. This is a guarantee for us because of the work of Christ and His resurrection.
	4. As hard as it might be to believe sometimes (because we live by faith), it is true.

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

* 1. Obligation
		1. ὀφειλέτης opheilétēs means to owe. To be a debtor. It is used differently. It means morally bound in Gal. 5:3, owning money in Matt. 18:24, and obligation in Rom. 1:14, etc.
		2. We are no longer our own because Jesus died for us and purchased us with His blood. We are δοῦλοι, doúloi, bondslaves. Therefore, our obligation is to live for who lives in us.
			1. Acts 20:28, "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."
			2. 1 Pet. 2:9, "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD'S OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;
			3. John 14:23, "Jesus answered and said to him, 'If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.'"
	2. The flesh betrays us. It wars against us. It is a chain anchored in death that entangles us and hinders our sanctification. But, thanks be to God who saved us and indwells us and made us to new creatures.
		1. 2 Cor. 5:17, "Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come."

# 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.

* 1. If you are living
		1. "If you are living" is the present, active, indicative. It signifies a continued and present action. It is rendered into the English participial form 'living.'
	2. You must die
		1. "You must die" is also the present active indicative. The wages of sin is death (Rom. 6:23). It is the natural consequence of breaking the Law of God.
	3. You will live
		1. The future tense is used here. It is connected with the present tense and signifies something that has already begun and will be accomplished. But we must know that our 'being good' does not get us life. Rather, there is a consequence to living according to the flesh and according to the Spirit.
		2. To live according to the flesh is to live according to your ungodly desires. The flesh here represents our sinful nature, our fallenness. To live that way is to court death because the flesh has corrupt desires.
			1. 2 Pet. 2:10, "and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,
		3. But, when we live by the Spirit, we put to death those deeds of the flesh. It is not always easy or convenient, but it is our obligation to live not according to the flesh.

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

* 1. Led by the Spirit of God
		1. Gal. 5:25, "If we live by the Spirit, let us also walk by the Spirit."
	2. Sons of God
		1. We are His sons by faith in Jesus.
		2. Gal. 3:26, "For you are all sons of God through faith in Christ Jesus."
		3. Sons of God has a variety of meanings. It refers to the fallen angels (Gen. 6:2, 4; Job 1:6; 2:1), non-fallen angels (Job 38:7), and followers of God (Matt. 5:9; Luke 20:36; Gal. 3:26).

# 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!"

* 1. Spirit of slavery leading to fear again
		1. This is not designating a literal spiritual being. Instead, it is meant as an emotional/mental state.
			1. 2 Tim. 1:7, "For God has not given us a spirit of timidity, but of power and love and discipline."
		2. Slavery brings fear because slavery to the Law cannot save us. Those who are not justified and in Christ are under legal bondage.
	2. Spirit of adoption
		1. Adoption is a legal action. It means we receive legal rights. In this case, it is to consider God our Abba, our Father.
		2. Adoption is υἱοθεσία, huiothesía. It occurs 5 times in the NT.
			1. We wait eagerly for our adoption as sons (Rom. 8:23)
			2. The Israelites belong to the adoption as sons (Rom. 9:4).
			3. Jesus was born under the Law (Gal. 4:4) to redeem those under the Law, so we might receive the adoption as sons (Gal. 4:5)
			4. We are predestined to adoption as sons through Jesus (Eph. 1:5)
		3. Adoption reflected in Scripture.
			1. John 1:12, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name."
			2. 2 Cor. 6:18, "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty."
	3. Abba! Father!
		1. Three occurrences in the NT. Αββα ὁ πατήρ, Abba ho pater, Abba Father
		2. Mark 14:36, "And He was saying, 'Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.'"
		3. Rom. 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!'"
		4. Gal. 4:6, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'"

# The Spirit Himself testifies with our spirit that we are children of God,

* 1. The Spirit Himself
		1. This is evidence that the Holy Spirit is a person, the third person of the Trinity.
		2. However, the Greek is third person singular which can be rendered as "itself." Therefore many false teachers will point this out in order to deny the deity and personhood of the Holy Spirit and try to make Him into an impersonal force.
		3. However, the Holy Spirit is mentioned equally with God (Matt. 28:19; 2 Cor. 3:16-18; 13:14; Eph. 4:4-6). The Holy Spirit has the attributes of personhood: Grieves (Isa. 63:10; Eph. 4:30); Loves (Rom. 15:30); Has a mind (Rom. 8:27); Speaks (2 Sam. 23:2; Acts 8:29; 10:19; 11:12; 13:2; 21:11; 28:25-26; 1 Tim. 4:1; Heb. 3:7-8; Rev. 2:7; 14:13; 22:17); Knows (1 Cor. 2:11); has an awareness of goodness (Acts 15:28); Can be lied to (Acts 5:3); Can be tested (Acts 4:9); Makes Overseers (Acts 20:28); Can be a witness (Acts 5:32); Can be resisted (Acts 7:51).
	2. The Holy Spirit communicates with us about who we are before God. This witness is an important part of the Christian walk.

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

* 1. If children, heirs also
		1. The theme of adoption continues.
			1. Gal. 4:7, "Therefore you are no longer a slave, but a son; and if a son, then an heir through God."
			2. Eph. 3:6, "to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel."
	2. Fellow heirs with Christ
		1. As Jesus was resurrected by the Father, we, too, will be resurrected.
	3. If indeed we suffer with him
		1. The suffering is not what makes us heirs with Christ. That is done by faith.
			1. Gal. 3:26, "For you are all sons of God through faith in Christ Jesus."
		2. The suffering is evidence of being an heir with Christ. After all, He suffered going to and being on the cross.

# 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.

* 1. We all move in this world and suffer through sickness, inequities, failures, assaults, lies, accusations, and so much more.
	2. In part, it is due to our own actions. But, there is also the realization that the enemy of the Gospel seeks to hinder and destroy the people of God.
	3. Nevertheless, there is coming for us, the reward and blessing of God upon us that is more than we can imagine.
		1. 1 Cor. 2:9, "But just as it is written, 'THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND which HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.'"
		2. Col. 3:4, "When Christ, who is our life, is revealed, then you also will be revealed with Him in glory."
	4. There is a kind of glory in Christ's suffering as He went to the cross and bore our sins in His body (1 Pet. 2:24). His sacrifice, love, patience, kindness, and submission to the will of the Father are examples to us. Therefore, we too can glory in our sufferings – not that the glory is for us, but that we, in Christ, who are persecuted as He was, glorify God and glory in our persecutions, just as Jesus was glorified in His.

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

* 1. Creation
		1. The word "creation" (κτίσις ktísis) is used four times in verses 19-22. Most translations render 'ktisis' as 'creation,' but a few render it as 'creature': KJV, Douy Rheims. It is used 19 times in the NT.
			1. The created order (Mark 10:6; 13:19; Heb. 9:11; Rev. 3:14)
			2. The creation of the world (Rom. 1:20; 2 Pet. 3:4)
			3. Serving the creature rather than the Creator (Rom. 1:25)
			4. Created thing (Rom. 8:39; Heb. 4:13)
			5. We are made new creatures (2 Cor. 5:17; Gal. 6:15)
			6. Jesus is the firstborn of all creation (Col. 1:15)
			7. The Gospel is proclaimed in all creation (Col. 1:23)
			8. Every human institution (1 Pet. 2:13)
	2. Creation waits eagerly for the revealing of the sons of God, v. 19.
		1. This could be a personification of the created order or it could refer to the believers redeemed in Christ.
		2. But since the creation waits for the revealing of the sons of God, it makes more sense to assume that Paul was speaking anthropomorphically of creation.
		3. Adam represented all of creation as well as people. When he fell, we fell (Rom. 5:19), and sin entered the world through him (Rom. 5:12). As a result, we have the expulsion from the Garden of Eden (Gen. 3:22-24), death (Gen. 3:19; Rom. 6:23), disharmony between animals and people (Gen. 9:2), decay (Job 13:28; Isa. 24:7; Acts 13:34), the ground is cursed (Gen. 3:17-19), the toil of work (Gen. 3:17), childbirth pain (Gen. 3:16), violence (Gen. 6:11; Ezek. 8:17), plagues (Gen. 12:17; Num. 11:33), earthquakes (Isaiah 29:6; Ezek. 38:19; Amos 1:1), famine (Gen. 12:10; Ezek. 14:21; Amos 8:11), pestilence/disease (Lev. 26:25; Exod. 9:3), entropy (Psalm 102:25–26; Isa. 51:6; Heb. 1:10–11)
			1. Note: entropy is the physical property of disorder and randomness within a closed system. It is the tendency for energy to disperse evenly throughout a system so there is no usable energy for work. Entropy is always increasing.
		4. Creation will be restored.
			1. Acts 3:21, "whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time."
			2. Col. 1:20, "and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven."
			3. 2 Pet. 3:13, "But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells." (See also, Rev. 21:1-5)
	3. Sons of God
		1. "Sons of God" is found 5 times in the OT and refers to angels.
			1. Gen. 6:2, "that the sons of God saw that the daughters of men were beautiful…"
			2. Gen. 6:4, "…the sons of God came in to the daughters of men…"
			3. Job 1:6 and Job 2:1, "…the sons of God came to present themselves before the Lord, and Satan also came among them."
			4. Job 38:7, " When the morning stars sang together, and all the sons of God shouted for joy?
		2. "Sons of God" is found 4 times in the NT and refers to believers along with the redemption of their bodies.
			1. Matt. 5:9, "Blessed are the peacemakers, for they shall be called sons of God."
			2. Luke 20:36, "for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection."
			3. Rom. 8:14, "For all who are being led by the Spirit of God, these are sons of God."
			4. Gal. 3:26, "For you are all sons of God through faith in Christ Jesus."

# For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope

* 1. Futility - ματαιότης mataiótēs, vanity, futility, worthlessness.
		1. Ecc. 1:2, "Vanity of vanities," says the Preacher, "Vanity of vanities! All is vanity."
	2. The futility is the characteristic of disharmony that sin brings into the world. Disharmony with God, truth, life, each other, animals, and more.
	3. Our only way out of futility is through Jesus.

# 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.

* 1. Will be set free from its slavery to corruption
		1. There will be a new heavens and a new earth
		2. 2 Pet. 3:13, "But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells."

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

* 1. Groans and suffers the pains of childbirth
		1. Paul again uses common illustrations. As a woman suffers in childbirth, so too creation suffers. Of course, it will give birth to a new heavens and new earth - by the hand of God.
			1. Jer. 12:4, "How long is the land to mourn and the vegetation of the countryside to wither?..."
			2. 2 Pet. 3:10, "But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up."
			3. 1 Thess. 4:16–5:2, "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18 Therefore comfort one another with these words. 5:1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2 For you yourselves know full well that the day of the Lord will come just like a thief in the night."

# 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.

* 1. Aside from inanimate creation, we also are waiting for deliverance. We groan in ourselves as we fight against the sin that seeks to destroy us. We drop to our knees, raise our hands to heaven, and plead for deliverance. It is coming in the redemption of our bodies.
	2. Waiting eagerly for our adoption as sons, the redemption of our body.
		1. Jesus is the firstborn from the dead, the first one to be raised in a glorified body.
			1. Col. 1:18, "He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything."
			2. 1 Cor. 15:20–23, " But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming."
		2. 1 Cor. 15:39–43, "All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. 40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. 42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power."

# For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?

* 1. Hope is used in the sense that it brings us salvation. It is another way of speaking of our faith in what God has done in Christ along with His resurrection.
	2. We have hope because we trust in what Christ has done, and we believe, by faith, that he rose from the dead - and so we, too, will also rise.

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

* 1. Again, by faith, we expect and trust in the return of Christ. We have not seen it. We have not touched Jesus. But, we believe in Him, God in the flesh, who died on the cross and rose from the dead after three days in the grave.
	2. So we are eagerly waiting for the return of Christ, the redemption of our bodies, and the re-creation of heaven and earth. All of this is obtained by faith in who Jesus is and what he did.

# 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 groanings too deep for words;

* 1. The Spirit also helps our weakness
		1. Weakness is ἀσθένεια asthéneia.It occurs 24 times in the NT and, in the NASB, is translated as ailment (1 Tim. 5:23); illness (Gal. 4:13), infirmities (Matt. 8:17), sickness (Luke 5:15; 13:11), and weakness (1 Cor. 2:3; Heb. 4:15).
		2. What weakness is Paul talking about? We're weak in the flesh, stamina, morality, and knowledge. In all of these areas, we fail. Generally speaking, we are weak in the spiritual life.
		3. But the Holy Spirit descends into our souls and frees us from the bondage of sin and death.
	2. We do not know how to pray as we should
		1. prayer is an active mental request to God. We articulate what we desire, whether it be in intercession, confession, or forgiveness. But even our prayers are clouded by the fog of sin, and because of it, we often miss the right way to pray.
	3. The Spirit Himself intercedes for us with groanings too deep for words
		1. Intercedes, ὑπερεντυγχάνω huperentugchánō, occurs only here.
		2. The HS intercedes because we don't know the best way to pray.
		3. This is part of the ministry of the love and intercession of the Holy Spirit. Jesus is our mediator, our intercessor in a different sense since he deals with the issue of sin and justification. But the Holy Spirit deals with the issue of sanctification.
		4. The Holy Spirit intercedes by manifesting His indwelling in our hearts so deeply that in our prayers and in harmony with His work, we groan and experience emotions too deep for words.
		5. "Groanings" is the word στεναγμός stenagmós and occurs only in two places, the other being Acts 7:34, where it says, "I have certainly seen the oppression of my people in Egypt and have heard their groans, and I have come down to rescue them."
		6. Therefore, the groanings deal with the ebb and flow of anguish that we experience in our hearts and the frustration we feel it trying to articulate prayers. After all, sometimes our words aren't enough when speaking with God.

# 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.

* 1. He who searches the hearts
		1. That he here is, generically speaking, God. He searches our innermost being. But this means he is there within us in our deepest parts.
		2. This search is not an attempt by God to gain knowledge. After all, God already knows all things. Instead, Paul is using this so that we can understand that God is in our deepest parts and knows us.
	2. Mind of the Spirit
		1. this is one of the demonstrations of the personhood of the Holy Spirit. So, from verse 16 above
			1. The Holy Spirit is mentioned equally with God (Matt. 28:19; 2 Cor. 3:16-18; 13:14; Eph. 4:4-6). The Holy Spirit has the attributes of personhood: Grieves (Isa. 63:10; Eph. 4:30); Loves (Rom. 15:30); Has a mind (Rom. 8:27); Speaks (2 Sam. 23:2; Acts 8:29; 10:19; 11:12; 13:2; 21:11; 28:25-26; 1 Tim. 4:1; Heb. 3:7-8; Rev. 2:7; 14:13; 22:17); Knows (1 Cor. 2:11); has an awareness of goodness (Acts 15:28); Can be lied to (Acts 5:3); Can be tested (Acts 4:9); Makes Overseers (Acts 20:28); Can be a witness (Acts 5:32); Can be resisted (Acts 7:51).
	3. Intercedes
		1. Intercedes is ἐντυγχάνω entugchánō and occurs five times in the New Testament: Acts 25:24; Rom. 8:27, 34; 11:2; Heb. 7:25. It is a different word than the one found in verse 26 (ὑπερεντυγχάνω huperentugchánō). The difference is the addition of the prefix ὑπερ, huper, in the word found in v. 26, Which signifies an additional emphasis.
	4. According to the will of God
		1. This is important because the Holy Spirit can and will only intercede in a manner consistent with the will of God the Father. So, the intercession of the Spirit upon us converts our prayers into the will of God. Therefore it is important for us to pray for the will of God but also that we would work in harmony with the will of God.

# 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.

* 1. This is one of the most quoted verses in the Bible.
	2. It is particularly relevant because of the difficulties that we experience. How can it be that our tragedies, sufferings, and frustrations were together for good?
	3. This is because God, who is not surprised by anything and has ordained whatsoever shall come to pass (Eph. 1:11), can work it all out for our good.
	4. But this "good" is from the mind of God and is his standard, not ours.
	5. In our sufferings, it would be a greater good for us to go through them and praise God during them. The greater good would be the greater reward in heaven for eternity rather than the temporary good of deliverance from our sufferings that we might experience here on this side of eternity.
	6. Therefore we ought to work through all events of our life, good and bad, with an attitude of trust and faithfulness to our Lord, who is allowing us to experience these difficulties.

# For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;

* 1. Foreknew
		1. Foreknow is προγινώσκω proginṓskō. To know is γινώσκω ginṓskō.
		2. This does not mean that God looked into the future to see things and learn. It deals with a salvific "know."
		3. John 10:27, "My sheep hear My voice, and I know [ginosko] them, and they follow Me."
		4. Gal. 4:8–9, "However at that time, when you did not know [εἴδω *eídō*] God, you were slaves to those which by nature are no gods. 9 But now that you have come to know [ginosko] God, or rather to be known [ginosko] by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?"
		5. Matt. 7:22-23, "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 "And then I will declare to them, 'I never knew [ginosko] you; depart from Me, you who practice lawlessness.'
		6. Luke 10:22, " "All things have been handed over to Me by My Father, and no one knows [ginosko] who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him."
	2. Predestined
		1. Predestined is προορίζω proorízō. It occurs seven times in the New Testament:
			1. Acts 2:25, "For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.
			2. Acts 4:27–28, "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever Your hand and Your purpose predestined to occur.
			3. Rom. 8:29-30 examined here.
			4. 1 Cor. 2:7, "but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory."
			5. Eph. 1:5, "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will."
			6. Eph. 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."
	3. Conformed to the image of His Son
		1. This is the goal of the work of God within us, and it should be our goal as well. We need to be changed to be made more like Jesus and all of our thoughts, deeds intentions, and actions.
		2. But this being conformed can also refer to the resurrection
			1. 1 Cor. 15:49, "Just as we have borne the image of the earthy, we will also bear the image of the heavenly."
			2. Phil. 3:21, "Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.
	4. Firstborn among many brethren
		1. Firstborn is πρωτότοκος prōtótokos. It occurs eight times in the New Testament: Mary giving birth to Jesus (Luke 2:7), the firstborn of creation (Col. 1:15), the firstborn from the dead (Col. 1:18; Rev. 1:5), Jesus being the firstborn into the world (Heb. 1:6), the destruction of the firstborn in Passover (Heb. 11:28), and the church of the firstborn (Heb. 12:23).
		2. Firstborn, πρωτότοκος prōtótokos, is a transferable title designating preeminence.
			1. Manasseh and Ephraim Gen. 41:51-52, "And Joseph called the name of the first-born Manasseh: For, said he, God hath made me forget all my toil, and all my Father's house. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction." And, Jer. 31:9, "…for I am a father to Israel, and Ephraim is My firstborn."
			2. David
				1. Psalm 89:20, 27, "I have found David My servant; With My holy oil I have anointed him… 27 I also shall make him My firstborn, The highest of the kings of the earth."
				2. 1 Sam. 17:12–14, "Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons. And Jesse was old in the days of Saul, advanced in years among men. 13 The three older sons of Jesse had gone after Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third Shammah. 14 David was the youngest. Now the three oldest followed Saul,

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

* 1. Notice the continued use of the past tense: predestined, called, justified, glorified.
	2. This signifies the absolute control and sovereignty of God and that all that he ordains will come to pass.
	3. Our glorification is future, but spoken of in the past tense.
		1. 1 Cor. 15:42–44, "So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.
	4. It is all going to work out and cannot fail because God is the one who ordains all things after the counsel of His will (Eph. 1:11).

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

* 1. This deals with the transcendent nature of God's love, provision, and ultimate destiny for believers. It does not depend on our goodness.
	2. There can and will be temporary challenges. Many will be against us.
	3. Is this verse referring to v. 28 above (or more), which says that God works all things for good to those who love him? Or does it refer to verses 32 through 35 that follow? Either would be good.
	4. But the following deals with our suffering, a reality for many Christians throughout the centuries.

# He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

* 1. The Father did not spare Jesus. That is, He did not save Him from being crucified. Instead, the Father delivered Him to that crucifixion to redeem us.
		1. Isaiah 53:4, "Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, smitten of God, and afflicted."
		2. Acts 2:23, "This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death."
	2. If that is the case, just as Paul says, how will he not give us all things? He will. But, as we are so frequently aware, the now and the not yet.
		1. He has given us everything in Christ, but it is not yet fully manifested.
		2. We are not yet delivered from the bodies of our death, which binds us to sin. We are not yet in the presence of our Lord.
		3. But it is guaranteed.

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

* 1. For someone to bring a charge (of wrongdoing) against someone else, there must be a standard of right and wrong. Otherwise, the accusation is baseless.
	2. Since God is the ultimate standard of all that is good, then any charge brought against the elect by unbelievers is ultimately baseless.
	3. We can, however, be charged based on what we profess and fail to do, thereby revealing a contradiction. But, though we may be guilty, ultimately we have no guilt because of what Jesus did.
	4. Unbelievers have a problem in judgment.
		1. First of all, they have no universal standard of righteousness. They only have their subjective preferences.
		2. Second, they are usurping the place of God's authority, who is the final judge (Gen. 18:25; Psalm 50:6).
	5. God is the one who justifies. That is, He is the one who declares someone else righteous. If He does this, all the charges against us from others are ultimately empty.

# 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.

* 1. Who is the one who condemns?
		1. Again, to condemn implies a standard by which someone is condemned. But the ultimate standard is God Himself, who doesn't condemn us.
		2. So if Christ Jesus died for our sins, then He has taken our sins upon Himself (1 Pet. 2:24) and met the penalty of sin, which is death (Rom. 6:23). Therefore, the Law is satisfied, and since we are in Him and died with Him (Rom. 6:6, 8; Col. 3:3), then we have died to the Law (Rom. 7:4). And without the Law, sin is not imputed (Rom. 5:13).
	2. Who is at the right hand of God
		1. "Right hand" deals with the place of authority and power.
			1. Exodus 15:6, "Your right hand, O LORD, is majestic in power, Your right hand, O LORD, shatters the enemy."
			2. Psalm 110:1–2, "The LORD says to my Lord: 'Sit at My right hand Until I make Your enemies a footstool for Your feet. 2 The LORD will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies." ' "
			3. Acts 7:55, "But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God."
			4. Heb. 1:3, "And He is the radiance of His glory and the exact representation of His nature and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high."
	3. who also intercedes for us
		1. An intercessor is someone who stands between two or more parties and arbitrates.
		2. Jesus is the one who is our mediator (1 Tim. 2:5), our intercessor because we are not holy, and God is holy. We are not righteous, and God is righteous. There is an infinite gulf between us.
			1. Rom. 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."
			2. Heb. 7:25, "Therefore He is able also to save forever those who draw near to God through Him since He always lives to make intercession for them."
		3. The Lord Jesus is always before the throne of God. He is always our High Priest, eternally guaranteeing our safety in the presence of the infinitely holy God.

# Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

* 1. No matter what we experience, nothing will separate us from the love of Christ. Paul then lists seven things, each dealing with threats to our security and relationship with God.
	2. But it is not only the seven things. Other things, such as demonic forces, wickedness, or even our self-doubt, can be included.
	3. But, if you understand the doctrine of election and predestination, then you can better understand the degree of the infinite love of God, which has been made manifest upon the objects of His love.
		1. Ephesians 1:4–5, "just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will."
	4. This means that we, even in our sinfulness, cannot stop the love of Christ for us - because it's based in God, not us.

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

* 1. This is a quote from Psalm 44:22, "But for Your sake we are killed all day long; We are considered as sheep to be slaughtered."
	2. Persecution against the people of God is never-ending: past, present, and future … until the Parousia.
	3. Paul is referring to present persecution even that could lead to death. We don't have that problem here and now…. So far.
	4. We are to remember that God is the one who loves us, and though he may allow us to suffer, nothing will separate us from that love.
	5. Furthermore, it will be manifested in eternity in our resurrection and the privilege of eternally dwelling with God.

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

* 1. We are far from being conquered by life's difficulties. They can knock us down, but we get back up.
	2. We overwhelmingly conquer through Christ. This is the Now and the Not Yet.
	3. Notice the underlying principle of the attitude we are to have. We are to recognize who we are in Christ. Therefore, we should have attitudes consistent with who we are in Christ.
		1. Rom. 6:11, "Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus."
		2. Col. 3:5, "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry."
		3. Heb. 3:1, "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers."
		4. Heb. 12:3, "For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.
		5. James 1:2–3, "Consider it all joy, my brethren, when you encounter various trials, 3 knowing that the testing of your faith produces endurance."

# 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, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

* 1. Paul lists 10 things in these verses (vv. 38-39). Ten is symbolic of completeness. Here are some examples.
		1. "God said" occurs 10 times in Genesis 1.
		2. We tithe 10%.
		3. Abraham bartered with God to not destroy Sodom and Gomorrah if 10 righteous people were found there (Gen. 18:32).
		4. 10 Plagues on Egypt (Exodus 7-11).
		5. The Passover Lamb is chosen on the 10 day of the first month (Exodus 12:3).
		6. 10 Commandments (Exodus 20:1-17).
		7. Multiple structures in the tabernacle dealt with 10 cubits whether it be size, height, or length.
		8. Jesus told a parable of the 10 virgins (Matt. 25:1-13), 10 talents (Matt. 25:14-30), and 10 slaves (Luke 19:12-27).
		9. Jesus cleansed 10 lepers (Luke 17:12–17).
		10. God gave 10 Charismatic gifts to the Christian church.
	2. Paul is convinced
		1. This is a state of mind that has assurance.
		2. We, too, ought to be convinced. We ought to obtain that mental state of assurance. We, too, ought to be convinced. We ought to obtain that mental state of assurance. We do this by our purposeful faith and trust in God's ability to bring us through difficulties.
		3. Our assurance of God's faithfulness is based on the work of Christ, His death on the cross, and His physical resurrection. In light of this, nothing will be able to separate us from the love of God – because so great a miracle as the sacrifice and resurrection of Jesus guarantees our ultimate salvation with the Father.
	3. Related Verses
		1. Eph. 1:21, "far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come."
		2. Eph. 6:12, "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."
	4. These things are common to all believers. So whatever you are going through or have gone through means that Christians have shared before you.
	5. Which is in Christ Jesus our Lord
		1. The love of God is in His nature.
		2. The love of God is revealed in Christ Jesus.
		3. The love of God is manifested in the cross
		4. The love of God is eternally guaranteed to the believers.