

## ROMANS CHAPTER 8

**“Therefore, there is now no condemnation for those who are in Christ Jesus, <sup>2</sup> because through Christ Jesus the law of the Spirit who gives life has set you<sup>[a]</sup> free from the law of sin and death. <sup>3</sup> For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, <sup>4</sup> in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.<sup>5</sup> Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. <sup>6</sup> The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. <sup>7</sup> The mind governed by the flesh is hostile to God; it does not submit to God’s law, nor can it do so. <sup>8</sup> Those who are in the realm of the flesh cannot please God.<sup>9</sup> You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. <sup>10</sup> But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. <sup>11</sup> And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of<sup>[a]</sup> his Spirit who lives in you.<sup>12</sup> Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it. <sup>13</sup> For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.<sup>14</sup> For those who are led by the Spirit of God are the children of God. <sup>15</sup> The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to son-ship. And by him we cry, “Abba, Father.” <sup>16</sup> The Spirit himself testifies with our spirit that we are God’s children. <sup>17</sup> Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory<sup>18</sup> I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. <sup>19</sup> For the creation waits in**

eager expectation for the children of God to be revealed. <sup>20</sup> For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope <sup>21</sup> that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.<sup>22</sup> We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. <sup>23</sup> Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to son-ship, the redemption of our bodies. <sup>24</sup> For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? <sup>25</sup> But if we hope for what we do not yet have, we wait for it patiently.<sup>26</sup> In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. <sup>27</sup> And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.<sup>28</sup> And we know that in all things God works for the good of those who love him, who <sup>□</sup> have been called according to his purpose. <sup>29</sup> For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. <sup>30</sup> And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified<sup>31</sup> What, then, shall we say in response to these things? If God is for us, who can be against us? <sup>32</sup> He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? <sup>33</sup> Who will bring any charge against those whom God has chosen? It is God who justifies. <sup>34</sup> Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. <sup>35</sup> Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? <sup>36</sup> As it is written:

“For your sake we face death all day long;  
we are considered as sheep to be slaughtered.”<sup>□</sup>

<sup>37</sup> No, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am convinced that neither death nor life, neither angels nor

**demons, neither the present nor the future, nor any powers, <sup>39</sup> neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.**

Let's briefly recap for the sake of continuity and context.

### Chapter 5

Though we haven't covered this chapter in our brief study, there we learn about sin entering into the world through Adam, resulting in death. Conversely Just as sin and death entered through one man, through one man's righteousness (Jesus) the free gift came to all men. Then we get that glorious verse (20) which reads ***Moreover the law entered that the offence might abound but where sin abounded grace abounded much more.*** The law leaves us without excuse, its function is to declare us guilty before God, without hope. Our works can't save us and we cannot keep Gods law without the life of Christ.

### Chapter 6

Paul in response to his statement that ***where sin abounded grace abounded much more*** anticipates a question and soon deals with it. The question he anticipates is this **what shall we say shall we continue in sin that grace may abound** to which he provides this reply **Certainly not how shall we who dies to sin live any longer in it** We were all born with a sin nature, illegitimate sons and daughters of Satan but when we came to Christ we were born again and received Gods nature and He became our father. We were immersed, baptised into Jesus Christ and into His death

### Chapter 7

Here we learn that Paul was unable to keep the law and describes Himself as **carnal sold under sin**. He says **For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do** and again he says **But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members** In other

words he is describing complete and total captivity to sin. Paul describes abject total miserable defeat, enslaved to sin, a prisoner of sin. I suggested that that is not the description of one born again with a new heart and an ability to say no to sin. Indeed Paul says in Romans 6 that we are no longer slaves of sin (verse 6) and we are free from the sin that enslaved us when we were unbelievers (vs 16-19).

## **Chapter 8**

Romans 8 begins with no condemnation moves on to no defeat and ends with no separation

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

What a wonderful truth here expressed in so few words. Those in Christ Jesus cannot be condemned. Since God the Father does not condemn Jesus, neither can He condemn those who are “**in Jesus**” They are not condemned, they will not be condemned and they cannot be condemned. Pauls “**therefore**” is important. It’s Paul with his logical mind and arguments again. It’s as if he’s saying I can prove what I am saying, if we are one with Jesus and He is our head, we can’t be condemned. You can’t acquit the head and condemn the hand. We are “**in Christ**” there is a spiritual union between us and Him. Christ is in us by His Spirit and we are in Christ. The result is not less condemnation but no condemnation it’s not that our standing has improved in Jesus, It’s been completely transformed and changed to a status of no condemnation. Hallelujah

Now if you are not in Christ, there is condemnation, and this message, unpleasant as it is, will be present in faithful gospel preaching.

Now I invite you to look at the version of the Bible you normally use and in some (including the Authorised version and the New King James version) words have been added to verse 1 which were not found in the ancient manuscripts of the book of Romans, and they do not agree with the flow of Paul's text here. It is thought they may have been added by a copyist who made a mistake. So the verse inaccurately reads as follows **There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.** I have highlighted the words in question. Walking is not the way to no condemnation, Jesus is the way. We walk after we have received Christ, after we have been placed into Him. So then we receive this glorious declaration from Gods court. We certainly deserve condemnation, but Jesus bore the condemnation for us and our identity is in Him

Why no condemnation **because through Christ Jesus the law of the Spirit who gives life has set you-free from the law of sin and death.** The word law here means a principle like the law of gravity is a principle. Drop your car keys and they will always fall to the ground, without fail. Sin always brings death, it's an inevitable consequence, it's a law, it's a principle, and it's always going to work that way unless there is a stronger law to overcome it. Imagine you are on a runway in an aeroplane and gravity is at work keeping you on the ground. The engines are set to maximum power and you begin to travel down the runway. There is a point where the law of aerodynamics overcomes the law of gravity and you take off. Sin deserves death every time, but what Jesus has done is to supersede that law and give us life instead.

Now the law is not being fulfilled as we try our hardest to live a good life, but God did something. What did He do **For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh** Sin excites the flesh and results in us trying to obey the law. We try by human effort but always fail, but God has set us free from this and asks us to trust Him. Why because what the law could not do God did, how, by sending His son in the flesh, so we wouldn't have to do it. God did it but why **in order that the righteous**

**requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.** Now if we are born again we do not live according to the flesh. We have a new heart, we have a spirit that has been brought back to life. We are living a new life, we are now living in a new way. Jesus fulfilled the law but what does that mean for us. All of Jesus righteousness has been credited to us, indeed that righteousness which we now have is even greater than the law can produce.

Now Paul begins to compare those without Christ and those with Christ, that is those who are living and walking according to the flesh and those who are walking according to the spirit **“Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires** This is not a Christian performance verse, it’s a contrast between believers and unbelievers.

**The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. The mind governed by the flesh is hostile to God; it does not submit to God’s law, nor can it do so.** Certainly as Christians we can make wrong choices, but Paul here is not speaking of that but of a pattern of life where the mind is **“governed”** by the flesh that is an unbeliever whose mind is incapable of being governed by the spirit. Such a mind is hostile to God. Even the best deeds of an unbeliever can’t please God, only faith can please Him **Without faith it is impossible to please God** (Hebrews 11:6)

Here is a question can you be in and out of the spirit of Christ if you are born again. Does the Holy Spirit come and go. Can you say well sometimes I’m in the flesh and sometimes in the spirit? Here is the Word of God expressed through Paul **“Those who are in the realm of the flesh cannot please God.<sup>9</sup> You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ”** Which “realm” are you in flesh or spirit. Now it may be accurate to

say I'm walking by fleshly thoughts or ideas but the Spirit of God is in you all the time. He does not come and go, that is precisely why sin is such an agony to us, and is unnatural to us.

**But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness.** Living righteously, not simply on account, not simply heavenly bookkeeping, not just something for the future, but our human spirit is alive because of righteousness.

**And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.** Does this mean that we shall have a new body one day (certainly we will) but I suggest it follows from the previous verse that right now God wants to express His life through us.

**Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it.** Knowing all that God has done for us, what an obligation we have. He has given us a new heart, we are a new creation, we have a living spirit, and we have been infused with His righteousness. Certainly we are under obligation

**For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live** Are you dead, did you die with Christ, are you crucified with Him. If so you live.

**For those who are led by the Spirit of God are the children of God.** Being led by the Spirit is not a precondition of being a son of God. Instead we become sons and then the Spirit of God leads us. Paul didn't say "as many as go to church, these are the sons of God" He didn't say "as many as read their Bibles are the sons of God"

His test of sonship is whether a person is **“led by the Spirit of God”**. How does the Holy Spirit lead us?

- (a) He guides us
- (b) He draws us
- (c) He governs us

He does not drive us but we are led as we cooperate with the leading. Where does the spirit lead us?

- (a) To repentance
- (b) To think little of self and much of Christ
- (c) To truth
- (d) To His love
- (e) To His holiness
- (f) To usefulness

**The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “Abba, Father.** Living as a child of God means an intimate joyful relationship so close that we cry Abba Father. Adoption as we know it today was not known in those days. Young children were not adopted as they are now. In the Roman world of the first century AD an adopted son was a son deliberately chosen by his adoptive father to perpetuate his name and inherit his estate. He was in no way inferior in status to a son born in the ordinary way. The life of an adopted person changed completely. The adopted son lost all rights in his old family and gained all new rights in his new family. The old life was completely wiped out with all debts cancelled, with nothing from his past counting against him anymore. We too have come out of the Adam family into the family of Christ Jesus.

I've never been happy referring to God as “daddy” which some say is what “Abba” means. Abba is an Aramaic word for **"Father."** There is some debate as to the connotations of the word. Serious scholars have stated that Abba is not a childish word such as “daddy” but a term of respect.

**The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ"**

Because we are in Christ we have the privilege of relating to the Father as Jesus does. Being a child of God means we have an inheritance. In Luke 18; 18 the rich young ruler asked Jesus **"what must I do to inherit"** He had missed the point because inheritance is not a matter of doing but being, of being in the right family. Because we are in Christ we are also called to share in His sufferings. God's children are not immune from trials and sufferings.

**I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.** Christians at that time were suffering terribly and Paul had experienced suffering more than most. Yet all of this suffering would be outweighed by the future glory to come. Note **"revealed in us"** All that God has done in us, a new heart, a new nature, and a new creation will be revealed one day for all to see. God has put that glory in us now so it will be revealed not created. It already exists but will become fully apparent.

**For the creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.** The creation is groaning because its destiny is to be redeemed, transformed, made new, but now there is a clash of what we know on the inside and our experience on the outside. You may have lost a loved one, you may be suffering illness and a myriad other things could be affecting your life. Sometimes there are no answers and these things may not improve but the hope we have is within us. It's amazing to think that the creation is waiting (groaning) for us to be revealed with new resurrected bodies. There will be a new heaven and a new earth and we will be the first expression of this. The

resurrected life of Jesus is planted in you now and one day all will be revealed and God will extend his resurrection life to the whole planet.

**Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to son-ship, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have?** We already have a taste of the glory to come but long for its fulfilment as does creation. We are of course already adopted (8; 5) but we wait for the consummation of that adoption when our bodies are redeemed. God does not ignore our physical bodies and promises that **this corruptible must put on incorruption and this mortal must put on immortality** (1 Cor 15:53)

That inward groan we have is helped by the Spirit who **“helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God’s people in accordance with the will of God”** Prayer is not to originate with us but inspired by the Spirit so we can be sure we are praying in the will of God. Prayer is not a hit and miss matter, not a shopping list of our needs and expectations. Indeed anything less will not amount to prayer at all. I don’t think that “groans” mean tongues here since these are said to be “wordless”. Sometimes it’s enough to groan ourselves and allow God to draw from our hearts those things he has put there in the first place. In the words of the hymn

**Prayer is the soul’s sincere desire**

**Uttered or unexpressed**

**The motion of a hidden fire**

**That trembles in the breast**

**No prayer is made on earth alone**

**The Holy Spirit pleads**

**And Jesus on the eternal throne**

**For sinners intercedes**

**And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters and those he predestined, he also called; those he called, he also justified; those he justified, he also glorified**

Not all things are good, as well we know, but all things are in the sovereignty of God and his ability to manage every aspect of our lives. God is able to make even the sufferings work together for our good and His. This isn't the time to consider predestination, but we can be sure that God intends for us to be conformed to the image of Christ and this is the reason for His plan **that he might be the firstborn among many brothers and sisters**. He adopts us into His family for the purpose of making us like Jesus Christ similar to Him in the perfection of His humanity.

**What, then, shall we say in response to these things? If God is for us, who can be against us.** If all we had were the first few chapters of Romans some might believe that God was against us. Now Paul has shown the lengths that God has gone to save us from His wrath and equip us for victory who can doubt that **"God is for us"**. We can doubt this when we consider our weakness and failures and our feelings that we have produced such little fruit but take heart brothers and sisters **HE IS FOR US** and who can be against us.

The evidence that God is for us is the gift of Jesus Christ **He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?**

Just look at our security in Christ. We have been declared not guilty by the highest judge no one can bring an additional charge. We are secure from condemnation. If Jesus is our advocate who can condemn us. No matter what our circumstances none of the sufferings of the present time can separate us from the love of GOD. This makes us conquerors and much more.

**Who will bring any charge against those whom God has chosen? It is God who justifies. <sup>34</sup> Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. <sup>35</sup> Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? <sup>36</sup> As it is written: For your sake we face death all day long; we are considered as sheep to be slaughtered.”No, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, <sup>39</sup> neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.**

**PRAISE THE LORD AND GIVE THANKS TO HIM**