

Romans 8A

- Review Romans 1-7 (with handout)

[Rom. 8:1](#) ¶ Therefore there is now no condemnation for those who are in Christ Jesus.

- This chapter is Paul's summation of all that preceded it
 - But he also introduces a new emphasis
 - A reliance on the Spirit
 - Paul mentions the spirit 17 times in this chapter
- So there is no condemnation for those in Christ Jesus, for three reasons he already mentioned
 - First, our offending nature has been replaced
 - Our disobedient nature of Adam has been put to death
 - And a new obedient nature of the Spirit has come to live in us
 - Secondly, our penalty for sin has been paid
 - The wages of sin are death, and by faith we have already been seen to have died with Christ
 - We now have move passed the point of condemnation
 - God cannot condemn us for He has already condemned us in His Son
 - We can't be subjected to jeopardy twice for the same crimes
 - All our sin was judged at the cross
 - Finally, the source of our condemnation, the Law, no longer has jurisdiction over us
 - When we were baptized by the Spirit, we died to the Law, and therefore we were released from the Law
 - The thing that could judge our sin and condemn us is no longer in effect in our lives

- Now Paul summarizes these three points

[Rom. 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.

[Rom. 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,

[Rom. 8:4](#) so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

[Rom. 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.

[Rom. 8:6](#) For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

[Rom. 8:7](#) because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*,

[Rom. 8:8](#) and those who are in the flesh cannot please God.

- The law (or principle) of the Spirit of life sets you free from the law or principle of sin and death
 - This is the truth of law
 - All men are under one or the other law or principle
 - Under condemnation because of sin
 - Due death for the offense of disobedience
 - Or living in newness of Spirit
 - Having been credited with Christ's death
 - Having been released from the jurisdiction of the Law
 - Because laws in any form have no power to compel righteousness in us
 - A law is directed at the flesh, our physical work of resisting disobedience
 - But our flesh is captured by our fallen nature
 - And it cannot comply with the laws because it is not even able to do so
 - We are by nature opposed to God and our flesh is hostile to God

- Laws are merely definitions of sin
 - Laws only exist because sin requires them
 - Without law, sin couldn't be understood to be sin
 - But without sin, law wouldn't be necessary
- Paul also introduces a concept that has been implied at various points in chapters 1-7
 - If all men were born in the nature of Adam
 - But then by the baptism of the Spirit, some are born again into a new life in the spirit of Christ
 - Then this means that all men and women can be assigned to one or the other status before God
 - All men are either walking in the nature of Adam
 - Disobedient, a slave to their sins, under a sentence of death, moving steadily toward a day of condemnation
 - Or they are walking in the newness of the Spirit
 - Still shackled to a body of death but made alive in the Spirit
 - Under the Spirit's influence even as they struggle with the flesh
 - No longer under condemnation and awaiting glory
 - There is no in-between, no other category and no way to make the transition except by faith in Jesus Christ
 - Therefore, this leads Paul to provide the Biblical definition of a Christian? A believer? One who is saved?

[Rom. 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.

[Rom. 8:10](#) If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

[Rom. 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 dwells in you.

- If indeed the Spirit of God dwells in you, you are not still in the flesh, unregenerate
 - Without the Spirit, you are not God's
 - But if Christ is in you (by His Spirit), then you are truly alive in an eternal way
 - Once the Spirit of Christ dwells in you, you are a new creature and you are promised a new body to accompany this new Spirit
- Like this conclusion, we are going to see Paul draw a series of conclusions in this chapter and their resulting consequences
 - In fact, in this chapter together with the next three, more doctrinal controversies are addressed than in any other 4-chapter section of scripture
 - Earlier in the book, we've seen Paul establish a new certainty
 - Salvation by faith alone
 - Now we're introduced to another of these conclusions with strong theological implications
 - The indwelling of the Spirit defines the difference between salvation and condemnation
 - In fact, the Spirit is both the mechanism of our regeneration and the promise of our future resurrection
 - Being saved is a changing of nature
 - Like a caterpillar to a butterfly
 - You are made a new creature, and the old things have passed away never to return

- The Spirit is the mechanism for accomplishing this work through faith
 - The Spirit having come to live in us, can never leave or we would cease to be
 - The old nature is gone
 - The only nature we can have now is the one we share with Christ
 - We are on permanent life support, and that support is Christ living in us
 - We can't return to a caterpillar
- Secondly, if we share the same spirit that raised Christ from the dead, then we know God will use that same Spirit to raise our mortal bodies too
 - The spirit is a down payment, a pledge, for our future eternal inheritance (Eph 1:14)

[Eph. 1:13](#) In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise,
[Eph. 1:14](#) who is given as a pledge of our inheritance, with a view to the redemption of *God's own possession*, to the praise of His glory.

- God will redeem His possession
 - We were bought with a price, we are not our own (1Cor)
- So, now to the theological implication
 - Once saved, we are always saved and secure in Christ
 - We have no possibility of bringing back our old nature since God has done away with it
 - God has obligated Himself to redeem us through a pledge

[2Tim. 2:13](#) If we are *faithless*, He remains faithful, for He cannot deny Himself.

[Rom. 8:12](#) ¶ So then, brethren, we are under obligation, not to the flesh, to live according to the flesh —

[Rom. 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.

[Rom. 8:14](#) For all who are being led by the Spirit of God, these are sons of God.

- So then brethren,
 - Knowing this truth, how do we respond? What is our earthly response to our eternal salvation?
 - We respond by acknowledging we are under obligation to God
 - Obligation is ophelletes, which is indebted
 - We owe this to Christ
 - To live according to the Spirit in us
 - Calvin said:

For if we are to renounce the flesh, we ought not to consent to it; and if the Spirit ought to reign in us, it is inconsistent not to attend to his bidding.

- In Eph 4:30, Paul says we should not grieve the Spirit by whom we have been sealed to the day of redemption
- Paul is not ready at this point to explain how to live in the Spirit
 - That comes in chapters 12-15
- But he begins by teaching a principle here we must understand first
 - It comes in two parts
 - First, Paul says we don't control or even concern ourselves with our righteousness before God
 - We were saved by His Spirit working in us through faith
 - We are changed never to fall under condemnation again
 - But our responsibility – our obligation – now, in light of our salvation, is to concern ourselves with our righteousness before men

- Our walk should be in the Spirit

[Gal. 5:24](#) Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

[Gal. 5:25](#) ¶ If we live by the Spirit, let us also walk by the Spirit.

- Secondly, Paul's statement implies clearly that it is possible for us to continue walking according to the flesh
 - We can be disobedient, we can listen to our flesh
 - Our walk of holiness, of sanctification is a calling but not a guarantee
 - It demands our cooperation with the Spirit
- In verse 12, Paul says we are no longer limited to the desires of our flesh
 - This is the mark of an unbeliever...
 - Because all unsaved must live according to the flesh
- But those who are led by the Spirit are the one who put to death the deeds of the flesh, the body
 - They are the ones who are truly alive in eternal terms
 - They are the ones who are the sons of God
 - We are to live according to this new identity
- We are reborn to live differently and that new life is designed to make a difference in our walk
 - And only by the most stubborn of hearts will resist the pull of the Spirit into a walk like Christ
- The two are so close that Paul makes it a matter of identity
 - Those who are led by the Spirit, these are the sons of God
 - But to be led by the Holy Spirit should mean we walk according to His counsel
 - Though our flesh will concede this control only with fight, concede it must

- But we must live in the Spirit rather than live in the flesh
- Like two dogs fighting for control in us
 - Whichever one you feed is the one that will grow strong and dominate the other
- But be careful about trying to make this rule work backward
 - All unbelievers live according to the flesh
 - Not all believers live perfectly according to the Spirit, since we still have the flesh exerting influence
 - Paul is calling for what ought to be, not necessarily for what will be

[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!"

[Rom. 8:16](#) The Spirit Himself testifies with our spirit that we are children of God, [Rom. 8:17](#) 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*.

- This Spirit in us has brought us into a new relationship with the Father
 - In fact, for the first time we can truly call out to Him as Father
 - Spirit made us call out to Him
 - Both the Aramaic and Greek versions of the affectionate terms for father
 - For beforehand, we didn't seek God in a true sense
 - We are now God's children, witnessed by the Spirit
 - We are considered legally adopted (rather than natural born)
 - If we are considered God's children now, then we are fellow heirs with Christ
 - If the Father calls Jesus His son
 - And God's Spirit testifies that we are God's children also
 - Then we are fellow heirs with Christ

- As a disciple, we suffer now
- As a fellow heir, we share in His inheritance
- This is why we see in scripture descriptions of Christ returning with the saints in tow
 - And promises from Christ that we will reign with Him
- Now Paul enters home stretch
 - A crescendo second to none in scripture concerning our new position in God's family
 - And I reluctantly divide it into two sections

[Rom. 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.

[Rom. 8:19](#) For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

[Rom. 8:20](#) For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope

[Rom. 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.

[Rom. 8:22](#) For we know that the whole creation groans and suffers the pains of childbirth together until now.

[Rom. 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.

[Rom. 8:24](#) For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees?

[Rom. 8:25](#) But if we hope for what we do not see, with perseverance we wait eagerly for it.

- This first part addresses why we wait for glory (present suffering) that accompanies our justification
 - Paul explains it in terms of an eternal plan shared by all creation
 - All of God's creation is longing for the revealing of the sons of God
 - Because God subjected the creation to futility or vanity
 - Not because the creation wanted to be in this situation
 - All creation refers to the fallen world
 - Which was subjected to futility

[Gen. 3:17](#) Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';

Cursed is the ground because of you;
In toil you will eat of it
All the days of your life.

[Gen. 3:18](#) "Both thorns and thistles it shall grow for you;
And you will eat the plants of the field;

[Gen. 3:19](#) By the sweat of your face
You will eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return."

- He subjected the world to an existence that can't last forever
 - It's vanity, futility that it even exists
 - It must be replaced with an unspoiled, unstained creation
- And God said it would be replaced

[Rev. 21:1](#) ¶ Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea.

[Rev. 21:2](#) And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

[Rev. 21:3](#) And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

[Rev. 21:4](#) and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."

- So our disappointment of waiting for final glory in a new body is an experienced shared by every believer
 - But more than that, it's shared by the entire creation
 - Like the pain of childbirth, it requires a painful process but it results in a new birth, new creation
 - Why?
 - Because consider the alternative
- Why didn't God simply wipe the slate clean at the beginning?
 - Paul says because the wait was the necessary requirement so that God would have opportunity to reveal the sons of God
 - Apokalupsis – uncovering like removing a sheet from a statue
 - God determined that men would come from the fruitfulness of parents
 - And therefore the arrival of new men and women requires the passage of time
 - So the creation had to wait along with all humanity for the revealing of the sons of God
- This is also Peter's point in his second letter

[2Pet. 3:3](#) Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts,

[2Pet. 3:4](#) and saying, "Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation."

[2Pet. 3:5](#) For when they maintain this, it escapes their notice that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water,

[2Pet. 3:6](#) through which the world at that time was destroyed, being flooded with water.

[2Pet. 3:7](#) But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

[2Pet. 3:8](#) ¶ But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.

[2Pet. 3:9](#) The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

- Peter says that God's apparent slowness is really just patience as He waits for His children to be revealed over the course of history
 - It's not slowness, but patience
 - For if He returned a day too early, then some of God's children would perish
 - Unbelievers aren't the ones Peter is talking about because obvious many unbelievers are perishing
 - So it can't be that God patient waiting for that none of mankind will perish because His patience is not producing that outcome
 - No amount of waiting will correct the problem of unbelief, as none seek after God
- So today we share in that waiting
 - While God is still saving others from year to year
 - And we groan from within waiting for our redemption of the body

[Rom. 8:24](#) For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees?

[Rom. 8:25](#) But if we hope for what we do not see, with perseverance we wait eagerly for it.

[Rom. 8:26](#) ¶ 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;

[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*.

- We have been saved (justified), but in a hopeful wait
 - Hoping for what has been promised
 - This isn't hope as in I hope this happens
 - I wonder if it will happen
 - It means hope in the sense of a confident expectation
 - An assurance that we look forward to
 - Paul says that our present experience brings with it the necessity of a hopeful outlook because our inheritance is a future event
 - You don't need to hope for what you see – by definition
 - What we have received here is not our inheritance
 - So we place little stick in it and constantly look beyond our present suffering
 - As we experience this present suffering, we have the comfort of the Spirit
 - Who has the mind of God
 - And can direct us into proper prayerful attitudes while we endure for that future day
 - We can trust that the Spirit in us is working to direct us every day closer to the will of God

[Rom. 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.

[Rom. 8:29](#) 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;

[Rom. 8:30](#) and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

[Rom. 8:31](#) ¶ What then shall we say to these things? If God *is* for us, who *is* against us?

[Rom. 8:32](#) 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?

[Rom. 8:33](#) Who will bring a charge against God's elect? God is the one who justifies;

[Rom. 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.

[Rom. 8:35](#) Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

- One of the most quoted verses of scripture
 - God is at working turning...
 - This requires that things won't always be as we hoped
 - The sufferings of this life are still in view
 - But God turns them to good for the sake of His children
 - From His vantage point outside time, God knew His children before they were born
 - And His gracious purpose set them on a path toward confirming them to the image of Christ
 - What does it take for God to confirm someone to the image of His Son
 - First God predestined
 -