

## **NEW AND WONDERFUL LIFE IN THE SPIRIT**

**Romans 8 begins with no condemnation; it ends with no separation, and in between there is no defeat.** ...Review of series...book of Romans...Paul's letter to a group of Christians that at the moment were free of persecution but needed a big dose of doctrine...a good teaching on the depth of their faith...what they believed and why they believed and why it was important.

So two weeks ago we talked about Romans 7 and 8, but we never got a chance to get to chapter 8 because well...the Holy Spirit just wanted us to hover on what we were talking about.

So today we are going to look at **chapter 8 because it is so critical in our own understanding of how we live this new life in Christ and how we have complete victory in Christ from the power of sin in our life.**

**So at the back end of chapter 7, Paul ends that portion of the letter by talking about what the Law (or following the Law) could not do:**

### **The Law Cannot Change You ... The Law Cannot Enable You To Do Good**

The Law was given to reveal God's holiness to us and help us see our need for a Savior. we cannot do the law... Paul is setting up chapter 8 here where he will show how the Holy Spirit who now dwells in us enables us to live in victory....but the Law cannot do that.

**Paul is saying that of himself he could not fully obey God's Law! And even when he did, evil was still present with him.**

### **The Law Cannot Set You Free**

\*Here's how this works...tell me is this sounds familiar: "I'm going to get free from these sins."... "I determine here and now that I will not do this any longer!"

We exert all the willpower and energy we can, and for a period of time we do well, but then when we least expect it...we fall again.

Why does that happen? Because we try to overcome our old nature with the Law and the Law cannot deliver us. We get tired and discouraged and eventually give up.

The word Paul uses here for "wretched" is the Greek word that is used to indicate a person who is exhausted after a battle.

**What can be more "wretched" or "Exhausting" than exerting all your energy to try and live a good life only to discover that the best you do is still not good enough!**

So what then is the answer to this dreadful situation?

<sup>25</sup> **Thank God! The answer is in Jesus Christ our Lord.** So you see how it is: In my mind I really want to obey God's law, but because of my sinful nature I am a slave to sin.

This right here is so powerful:

**If I truly die to myself and unite myself to Christ (Alive only to Christ) then I am no longer under it's authority and am now alive to Christ and able to draw on the power of the Holy Spirit!**

**\*That Brings Us To Today:** Then Paul takes a whole chapter to explain this victory that is given to us in Christ:

A. Life in the Spirit contrasted with life in the flesh.

1. (Rom 8:1) No condemnation.

*8 So now there is no condemnation for those who belong to Christ Jesus.*

- The simple declaration of **no condemnation** comes to those who are **in Christ Jesus**. The verdict is *not* "less condemnation." That's where many believe they are – thinking our standing has *improved* in Jesus. It has not been improved, it's been completely transformed, changed to a status of **no condemnation**.
- Since God the Father does not condemn Jesus, neither can the Father condemn those who are **in Jesus**. They *are* not condemned, they *will* not be condemned, and they *cannot* be condemned.
- Paul's **therefore** is important. It means that what he says comes from a logical argument. This is what he proves: 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. You can't drown the foot as long as the head is out of water. Joined to Him, we hear the verdict: "**no condemnation.**"
- **In Christ:** "This phrase imports, that there is a mystical and spiritual union betwixt Christ and believers. This is sometimes expressed by Christ being in them... and here by their being in Christ. Christ is in believers by His Spirit, and believers are in Christ by faith." (Poole)
- The flip side: If you are *not* in Jesus Christ, *there is condemnation for you*. If you are not in Christ Jesus, and are walking after the flesh, you have not escaped from condemnation." (Spurgeon)

**There is no condemnation because we have been freed...verse 2**

*Romans 8:2 And because you belong to him, the power of the life-giving Spirit has freed you from the power of sin that leads to death.*

The **law of the sin and death** was a strong and seemingly absolute law. But **the law of the Spirit of life in Christ** is stronger still, and **the law of the Spirit** frees us from **the law of sin and death**.

i. We are free from the **law of sin**. Though he inevitably does, the Christian does not *have* to sin, because he is freed from sin's dominion. We are free from the law of **death**; death therefore no longer has any lasting power against the believer.

*Romans 8:3* The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent his own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving his Son as a sacrifice for our sins. <sup>4</sup> He did this so that the just requirement of the law would be fully satisfied *for us*, who no longer follow our sinful nature but instead follow the Spirit.

- “Moses’ law has right but not power; sin’s law has power but not right; the law of the Spirit has both right and might.”
- **The law could not save us because we are weak in our sinful nature, God could and did by sending His own Son in a human body** : In order to defeat sin, Jesus had to identify with those bound by it, by becoming **human**. Under the inspiration of the Holy Spirit,
- The law could not *defeat* sin; it could only *detect* sin. Only Jesus can *defeat* sin, and He did just that through His work on the cross.
- And the work of the Spirit transforms us by the crucifixion of the old man and it imparts the new man – **a nature higher than the flesh**.
- Sin was **condemned** in the **flesh** of Jesus as He bore the condemnation we deserved. Since we are *in Christ*, the condemnation we deserve passes us over.
- **The righteous requirement of the law might be fulfilled for us**: Because Jesus fulfilled the **righteous requirement of the law**, and because we are in Christ, we fulfill the law.
- The law is fulfilled in us in regard to *obedience*, because Jesus’ righteousness stands for ours
- The law is fulfilled in us in regard to *punishment*, because any punishment demanded by the law was poured out upon Jesus.
- . **Simply put, Jesus is our substitute. Jesus was treated as a sinner so we can be treated as righteous.**
- **now we can live by following the Holy Spirit...in contrast to following our sinful nature. The people who enjoy this are those who do not live following the sinful nature but following the Spirit. Their life is marked by obedience to the Holy Spirit, not by obedience to the flesh.**

*Romans 8: 5* Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit.

- **Observe carefully that the sinful nature is there: he don't have to chase after it, but it is there. It is there, striving and warring, vexing and grieving, and it will be there till he is taken up into heaven.**
- **It is there as an alien enemy force don't let it have control.**

**Paul gives an easy way for us to determine if we walk in the Spirit or walk in the flesh – to simply see where our *mind* is set. The mind is the strategic battleground where the sinful nature and the Spirit fight.**

*Romans 8: 6 So letting your sinful nature control your mind leads to death. But letting the Spirit control your mind leads to life and peace. 7 For the sinful nature is always hostile to God. It never did obey God's laws, and it never will. 8 That's why those who are still under the control of their sinful nature can never please God.*

i. We shouldn't think those who **set their minds on the things of the flesh** are only notorious sinners. They may be noble people who have good intentions. Peter meant well when he told Jesus to avoid the cross, but Jesus responded to Peter with these strong words:

***Matthew 16:***<sup>23</sup> *Jesus turned to Peter and said, "Get away from me, Satan! You are a dangerous trap to me. You are seeing things merely from a human point of view, not from God's."*

- **When our minds are set on the things of the sinful nature we bring death into our lives. But walking in the Spirit brings life and peace.**
- **. Because the Sinful mind is can never please God and is actually at war with him. It does not want to surrender to God**

*Galatians 5:24:* <sup>24</sup> *Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there. 25 Since we are living by the Spirit, let us follow the Spirit's leading in every part of our lives.*

**But..We are empowered by the Spirit who lives in us...**

*Romans 8:9 But you are not controlled by your sinful nature. You are controlled by the Spirit if you have the Spirit of God living in you. (And remember that those who do not have the Spirit of Christ living in them do not belong to him at all.) 10 And Christ lives within you, so even though your body will die because of sin, the Spirit gives you life because you have been made right with God. 11 The Spirit of God, who raised Jesus from the dead, lives in you. And just as God raised Christ Jesus from the dead, he will give life to your mortal bodies by this same Spirit living within you.*

- **Because the Holy Spirit is given to each believer when they are born again, every Christian has within themselves a being higher and more powerful than the flesh.**

*Eph 1:13* ..... *And when you believed in Christ, he identified you as his own by giving you the Holy Spirit, whom he promised long ago. 14 The Spirit is God's guarantee that he will give us the inheritance he promised and that he has purchased us to be his own people. He did this so we would praise and glorify him.*

- **this body though will die because of sin: Because Jesus lives in us, the old man (body) is dead, but the Spirit lives and reigns, and will live out His salvation even through our mortal bodies through resurrection.**

1. (Rom 8:12-13) .So we have obligation to live in the Spirit. Our debt is to the Spirit, not to the flesh.

<sup>12</sup>Therefore, dear brothers and sisters, you have no obligation to do what your sinful nature urges you to do. <sup>13</sup>For if you live by its dictates, you will die. But if through the power of the Spirit you put to death the deeds of your sinful nature,<sup>[f]</sup> you will live.

- **I have then no obligation to the sinful nature...to obey it...and if I do know this it kills!**
- **Paul constantly reminds us that living after the flesh ends in death. We need the reminder because we are often deceived into thinking that the sin offers us life.**
- *But if through the power of the Spirit you put to death the deeds of your sinful nature :which means to force the sinful flesh to submit to the Spirit,*
- Paul tells us that not only are we saved by the work of the Spirit, but we also must follow the Spirit if we want to grow and pursue the life God has for us... which is truly life!

2. (Rom 8:14-15) which simply means Living as the child of God you are!!!

<sup>14</sup>For all who are led by the Spirit of God are children of God. <sup>15</sup>So you have not received a spirit that makes you *fearful slaves*. Instead, you received God's Spirit when he adopted you as his own children. Now we call him, "Abba, Father."

- **It is common sense : Children of God should be led by the Spirit of God.**
- **Now listen don't think that being led by the Spirit is a pre-condition to being a son of God. Instead, we become sons first and then the Spirit of God leads us.**

**b. For you did not receive the spirit of slave again to fear, but you received the Spirit of adoption:**

Living as a child of God means an intimate, joyful relationship with God, not like the **bondage** and **fear** demonstrated by the law. A child of God can have a relationship with God so close that they may cry out, **Abba, Father!** (Daddy!)

**c. We cry out, "Abba, Father."** It is easy for us to think of Jesus relating to the Father with this joyful confidence, but we may think we are disqualified for it. or we might get kicked out and return to our status of not belonging! However, remember that we are *in Christ* – we have the privilege of relating to the Father even as Jesus Christ does.

- i. "In the Roman world of the first century an adopted son was a son deliberately chosen by his adoptive father to perpetuate his name and inherit his estate; he was no whit inferior in status to a son born in the ordinary course of nature." (Bruce)
- ii. Under Roman adoption, the life and standing of the adopted child changed completely. The adopted son lost all rights in his old family and gained all new rights in his new family; the old life of the adopted son was completely wiped out, with all debts being canceled, with nothing from his past counting against him any more.

3. (Rom 8:16) The evidence we are children of God: the testimony of the Holy Spirit.

*Romans 8:16 For his Spirit joins with our spirit to affirm that we are God's children.*

- **The Spirit Himself bears witness to our spirit that we are children of God:** Plainly put, Paul says that those who are God's children, born again by the Spirit of God, *know* their status because the Holy Spirit testifies to our spirit that this is so.
- This is not to say that there are not those who wrongly *think* or *assume* they are God's children apart from the Spirit's testimony. There are also Christians whose heads are so foggy from spiritual attack that they begin to believe the lie that they are not God's children after all. Nevertheless the **witness** of the **Spirit** is still there.
- **We are children of God:** We don't have to wonder if we are really Christians or not. God's **children** know who they are.
- **Jewish law stated that at the mouth of two or three witnesses everything had to be established (Deuteronomy 17:6). There are two witnesses to our salvation: our own witness and the witness of the Spirit.**

4. (Rom 8:17) The benefits and responsibilities of being God's children.

*Romans 8:17 And since we are his children, we are his heirs. In fact, together with Christ we are heirs of God's glory. But if we are to share his glory, we must also share his suffering.*

- **And if children, then heirs:** Because we are *in Christ*, we have the privilege of relating to the Father as Jesus does. Therefore, we are **heirs of God and joint heirs with Christ**.
- Being a child of God also means having an inheritance.
- In **Luke 18:18** the rich young ruler asked Jesus, "*what must I do to inherit?*" But the rich young ruler missed the point because inheritance is not a matter of doing, **it is a matter of being – of being in the right family.**
- **If indeed we suffer with Him:** Because we are *in Christ*, we are also called to share in His suffering. God's children are not immune from trials and suffering.
- **If indeed we suffer with Him, that we may also be glorified together:** In fact, our sharing in present suffering is a *condition* of our future glorification. As far as God is concerned, it is all part of the same package of sonship, no matter how much our flesh may want to have the inheritance and the glory *without* the suffering.

C. Life in the Spirit makes us able to understand and endure suffering.

1. (Rom 8:18) Paul's analysis of the present suffering and our future glory: they cannot be compared to each other.

*Romans 8:18 Yet what we suffer now is nothing compared to the glory he will reveal to us later.*

**The sufferings of this present time is no thing compared to what will be...the experience of what will be revealed to us later.. the ongoing never ending glory of eternity and all that that consists of in comparison to what we experience now of trials, trauma and tribulations... the struggling to do right and live right...will feel like a flash a ... moment in time ...**

**Paul was not *ignorant* or *blind* to the sufferings of human existence; he experienced more of them than most any of us today. Yet he still considered that the future glory far outweighed the present sufferings.**

Without a this hope, Paul considered the Christian life foolish and tragic:

*1 Cor 15:19 And if our hope in Christ is only for this life, we are more to be pitied than anyone in the world.*

*and part of that future glory...resurrected whole and healthy eternal human bodies...no more death on a restored earth... with all our beloved in Christ who have passed! just that alone ... I can't wrap my head around!*

end

## Romans 8 New Living Translation (NLT)

### Life in the Spirit

8 So now there is no condemnation for those who belong to Christ Jesus

<sup>14</sup> For all who are led by the Spirit of God are children<sup>[g]</sup> of God.

<sup>15</sup> So you have not received a spirit that makes you fearful slaves. Instead, you received God's Spirit when he adopted you as his own children.<sup>[h]</sup> Now we call him, "Abba, Father."<sup>[i]</sup> <sup>16</sup> For his Spirit joins with our spirit to affirm that we are God's children. <sup>17</sup> And since we are his children, we are his heirs. In fact, together with Christ we are heirs of God's glory. But if we are to share his glory, we must also share his suffering.

## The Future Glory

<sup>18</sup> Yet what we suffer now is nothing compared to the glory he will reveal to us later. <sup>19</sup> For all creation is waiting eagerly for that future day when God will reveal who his children really are. <sup>20</sup> Against its will, all creation was subjected to God's curse. But with eager hope, <sup>21</sup> the creation looks forward to the day when it will join God's children in glorious freedom from death and decay. <sup>22</sup> For we know that all creation has been groaning as in the pains of childbirth right up to the present time. <sup>23</sup> And we believers also groan, even though we have the Holy Spirit within us as a foretaste of future glory, for we long for our bodies to be released from sin and suffering. We, too, wait with eager hope for the day when God will give us our full rights as his adopted children,<sup>[j]</sup> including the new bodies he has promised us. <sup>24</sup> We were given this hope when we were saved. (If we already have something, we don't need to hope<sup>[k]</sup> for it. <sup>25</sup> But if we look forward to something we don't yet have, we must wait patiently and confidently.)

<sup>26</sup> And the Holy Spirit helps us in our weakness. For example, we don't know what God wants us to pray for. But the Holy Spirit prays for us with groanings that cannot be expressed in words. <sup>27</sup> And the Father who knows all hearts knows what the Spirit is saying, for the Spirit pleads for us believers<sup>[l]</sup> in harmony with God's own will. <sup>28</sup> And we know that God causes everything to work together<sup>[m]</sup> for the good of those who love God and are called according to his purpose for them. <sup>29</sup> For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn<sup>[n]</sup> among many brothers and sisters. <sup>30</sup> And having chosen them, he called them to come to him. And having called them, he gave them right standing with himself. And having given them right standing, he gave them his glory.

## Nothing Can Separate Us from God's Love

<sup>31</sup> What shall we say about such wonderful things as these? If God is for us, who can ever be against us? <sup>32</sup> Since he did not spare even his own Son but gave him up for us all, won't he also give us everything else? <sup>33</sup> Who dares accuse us whom God has chosen for his own? No one—for God himself has given us right standing with himself. <sup>34</sup> Who then will condemn us? No one—for Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God's right hand, pleading for us.

<sup>35</sup> Can anything ever separate us from Christ's love? Does it mean he no longer loves us if we have trouble or calamity, or are persecuted, or hungry, or destitute, or in danger, or threatened with death? <sup>36</sup> (As the Scriptures say, "For your sake we are killed every day; we are being slaughtered like sheep."<sup>[o]</sup>) <sup>37</sup> No, despite all these things, overwhelming victory is ours through Christ, who loved us.

<sup>38</sup> And I am convinced that nothing can ever separate us from God's love. Neither death nor life, neither angels nor demons,<sup>[p]</sup> neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God's love. <sup>39</sup> No power in the sky above or in the earth below—indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord.



(1 Corinthians 15:19). Yet in light of eternity it is the wisest and best choice anyone can make.

c. **Revealed in us:** This coming glory will not only be revealed *to* us, but it will actually be **revealed in us**.

i. God has put this glory into the believer *right now*. In heaven the glory will simply be **revealed**. “The glory will be *revealed*, not created. The implication is that it is already existent, but not apparent.” (Morris)

2. (Rom 8:19-22) All of creation is awaiting and anticipating this coming glory.

**For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now.**

a. **The earnest expectation of the creation eagerly waits:** Paul considers that creation itself is eagerly awaiting the **revealing of the sons of God**. This is because the creation was **subjected to futility** on account of man’s sin, and will benefit from the ultimate redemption of men.

i. **Isaiah 11:6-9** describes this redemption of creation in that day: *The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together;*

*and the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.*

b. **Him who subjected it in hope:** Only God could subject creation **in hope**. This was not ultimately the work of either man or Satan.

c. **The glorious liberty of the children of God:** This benefits not only the children of God themselves, but also all of creation. Until that day, creation **groans and labors with birth pangs**.

d. **The revealing of the sons of God:** Certain groups with a “super-Christian” mentality take the idea of the **revealing of the sons of God** to say that all creation is waiting for their particular group of super-spiritual Christians to be revealed in an incredibly powerful fashion. This is a purely egotistical fantasy.

e. **The whole creation groans and labors with birth pangs together until now:** “Creation is not undergoing death pangs... but birth pangs.” (Morris)

3. (Rom 8:23-25) We also groan and wait with perseverance for the coming glory.

**Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance.**

a. **Who have the firstfruits of the Spirit:** This means we have a taste of the glory to come. Can we be faulted if we long for the *fulfillment* of what we have received in the **firstfruits**?

b. **Eagerly waiting for the adoption:** We are waiting for our **adoption**. Although there is a sense in which we are already adopted (Romans 8:15), there is also a sense in which we wait for the consummation of our adoption which will happen at **the redemption of our body**.

i. God does not ignore our physical bodies in His plan of redemption. His plan for these bodies is *resurrection*, when *this corruptible must put on incorruption, and this mortal must put on immortality* (1 Corinthians 15:53).

c. **We eagerly wait for it with perseverance:** The fulfillment of our redemption is something still distant, yet we **hope** for it in faith and **perseverance**, trusting that God is faithful to His word and the promised glory will be a reality.

i. Morris on **perseverance**: “It is the attitude of the soldier who in the thick of battle is not dismayed but fights on stoutly whatever the difficulties.”

4. (Rom 8:26-27) God’s help through the Spirit is available to us now.

**Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.**

a. **Likewise the Spirit also helps in our weaknesses**: When we are weak, and do not know exactly how we should pray, God Himself (through the Holy Spirit) helps by making intercession for us.

b. **Groanings which cannot be uttered**: This help from the Spirit may include praying with the spiritual gift of tongues (1 Corinthians 14:2, 14-15), but it is certainly not *limited* to praying in an unknown tongue.

i. The idea is simply of communication beyond our ability to express. The deep **groanings** within us cannot be articulated apart from the interceding work of the Holy Spirit.

ii. This, of course, is the *purpose* of the gift of tongues – to enable us to communicate with God in a manner that is not limited to our own knowledge or ability to articulate our heart before God. The purpose of tongues *is not* to prove that we are “filled with the Spirit” or to prove that we are especially spiritual.

c. **According to the will of God**: The Holy Spirit’s help in intercession is perfect because He **searches the hearts** of those whom He helps, and He is able to guide our prayers **according to the will of God**.

5. (Rom 8:28-30) God’s help is an enduring promise; He has the ability to work all things for good and to see us through to glorification.

**And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.**

a. **And we know that all things work together for good**: God’s sovereignty and ability to manage every aspect of our lives is demonstrated in the fact that **all things work together for good to those**

**who love God**, though we must face *the sufferings of this present time* (Romans 8:18). God is able to make even those sufferings work together for our good and His good.

b. **All things**: God is able to work **all things**, not some things. He works them for good **together**, not in isolation. This promise is for those **who love God** in the Biblical understanding of love, and God manages the affairs of our life because we are **called according to His purpose**.

c. **For whom He foreknew, He also predestined to be conformed to the image of His Son**: The eternal chain of God's working is seen in the connection between **foreknew, predestined, called, justified, and glorified**. God didn't begin a work in the Romans simply to abandon them in the midst of their present suffering.

i. "Paul is saying that God is the author of our salvation, and that from beginning to end. We are not to think that God can take action only when we graciously give him permission." (Morris)

ii. "Of course I believe in predestination, since it's plainly taught in the Scriptures. The doctrine could be assumed, even if the word was never explicitly used. It's a thrilling truth that doesn't upset me at all. The fact that He chose me and began a good work in me proves that He'll continue to perform it. He wouldn't bring me this far and then dump me." (Smith)

d. **To be conformed to the image of His Son**: However, our participation in this eternal plan is essential, reflected in its goal: that we might be **conformed to the image of His Son**; and this is a process that God does with our cooperation, not something He just "does" to us.

e. **That He might be the firstborn among many brethren**: This is the *reason* for God's plan. He adopts us into His family (Romans 8:15) for the purpose of making us like Jesus Christ, similar to Him in the perfection of His humanity.

D. The triumphant victory of the life in the Spirit.

1. (Rom 8:31) Paul begins his conclusion to this section: **If God be for us, who can be against us?**

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

a. **If God is for us, who can be against us?** If all we had were the first few chapters of the Book of Romans, some might believe that God was *against* us. Now that Paul has shown the lengths that God went to save man from His wrath and equip him for victory over sin and death, who can doubt that God is **for us**?

i. “Our weak hearts, prone to legalism and unbelief, receive these words with great difficulty: *God is for us...*They have failed Him; but He is *for* them. They are ignorant; but He is *for* them. They have not yet brought forth much fruit; but He is *for* them.” (Newell)

ii. Most all men say or think that God is for them – terrorists commit horrible crimes thinking that God is for them. Nevertheless, the Holy Spirit guards this statement with an “if,” so we may know that just because a man *thinks* God is with him does not make it so. God is only **for us** if we are reconciled to Him through Jesus Christ.

b. **Who can be against us?** Likewise, despite the suffering Christians face, if God is for them, what does it matter if others are against them? One person plus God makes an unconquerable majority.

i. We certainly can be deceived into thinking that **God is for us** when He actually is not (as do cultists and those like them). Yet it cannot be denied that for those who are in Jesus Christ, God is **for** them!

2. (Rom 8:32) Evidence that God is for us: the gift of Jesus Christ.

**He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?**

a. **He who did not spare His own Son:** If the Father already gave His ultimate gift, how can we think that He won't give us the smaller gifts?

3. (Rom 8:33-39) The security of the believer in God's love.

**Who shall bring a charge against God's elect? *It is* God who justifies. Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: “For Your sake we are killed all day long; we are accounted as sheep for the slaughter.” Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.**

a. **Who shall bring a charge against God's elect?** We are secure from every charge against us. If we are declared “not guilty” by the highest Judge, who can bring an additional charge?

b. **Who is he who condemns?** We are secure from all condemnation. If Jesus is our advocate, promoting our benefit, then who can condemn us?

c. **More than conquerors through Him who loved us:** No matter what our circumstances, none of the **sufferings of this present time** can separate us from the love of God. This makes us **conquerors** and more.

i. Earle on **nakedness**: “This term today suggests indecency on parade. Then it meant a lack of clothes simply because one had no ways or means of getting any.”

ii. **Sword**: This word implies execution. It is the only item on the list that Paul had not yet personally experienced (1 [Corinthians 4:11](#), [15:30](#)).

d. **More than conquerors**: How is the Christian *more* than a conqueror?

- He overcomes with a greater *power*, the power of Jesus
- He overcomes with a greater *motive*, the glory of Jesus
- He overcomes with a greater *victory*, losing nothing even in the battle
- He overcomes with a greater *love*, conquering enemies with love and converting persecutors with patience

e. **Nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord**: Nothing which appears to be good or nothing which appears to be evil can **separate us from the love of God**.