



## I. INTRODUCTION.

- A. Scripture text: **Romans 8:37-39**.
-  B. The four parts of Romans, chapter 8:
1. Freedom from Judgment—No Condemnation (8:1-4).
  2. Freedom from Defeat—No Obligation (8:5-17).
  3. Freedom from Discouragement—No Frustration (8:18-30).
  4. Freedom from Fear—No Separation (8:31-39).
- C. Chapter 7 presents three possibilities for those who face the struggle talked about. They either:
1. Become disillusioned and discouraged, give up and go back to the world.
  2. Settle into a mechanical church life, lose our first love and zeal. Just sing the songs, eat the Supper, pray the prayers, and be unaware that help is at hand. This is a holy dullness.
  3. Realize the help of God and climb the mountain of Romans 8. There is freedom from the guilt of all past sins.

## II. FREEDOM FROM JUDGMENT--NO CONDEMNATION (8:1-4).

-  A. The Law cannot claim you (8:1,2).  
*There is therefore now no condemnation for those who are in Christ Jesus. [2] For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.*  
Even though the Xian may sin from time to time, there is no condemnation of that sin imputed to him, because they are in X. The man of Rom. 7 was under condemnation (living as a non-Xian), but NOW by being in X, there is no condemnation. The “law of sin and death” says that when you sin, you die.
- B. The Law cannot condemn you (8:3).  
*For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,...*  
The Law could put a person in jail (due to sin) but could not get him out. The flesh was weak and so violation of the law condemned everyone, and that same Law had no power to free anyone. So what the Law could not do (set a person free from the law of sin and death), God did in JC.
- C. The law cannot control you (8:4).  
*...in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.*  
The KJV is probably more correct in saying “righteousness.” The law requires us to be righteous, and now we can be, in righteous in view of law, due to what X did at Calvary. Jesus imputed His righteousness to us (2Cor. 5:21). It is fulfilled by you, but in you.

## III. FREEDOM FROM DEFEAT--NO OBLIGATION (8:5-17).

- A. “You have not the Spirit” (8:5-8).  
*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. [6] For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, [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; [8] and those who are in the flesh cannot please God.*
1. Xians are free from the possession of the sinful nature. Nature, here means that which controls and drives us (what we do without really thinking about it). We are not free from the inclination of sin, but we do not have the old nature that loves sin, but a new nature that loves righteousness.
  2. When we are lost in sin, we had a sinful nature that was set on doing and enjoying things sinful. But now, we are to be seeking the things of the Spirit. The mind of the flesh is three things; is hostile (an enemy) to God, not subjecting itself to the law of God, and cannot please God. There obviously needs to be a change of mind (repentance) to become pleasing to God.

B. “You have the Spirit” (8:9-11).

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. [10] And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. [11] But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Xians are no longer in the flesh, but in the Spirit. And the reason we know that we are in the Spirit, is because the Spirit dwells in us (Ac. 2:38; 3:19; 5:32). Those who have the indwelling of the Spirit via baptism are in X and belong to Him.

C. “The Spirit has You” (8:12-17).

So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- [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. [14] For all who are being led by the Spirit of God, these are sons of God. [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!” [16] The Spirit Himself bears witness with our spirit that we are children of God, [17] and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

1. **A new position.** We owe nothing to sin. You have no obligation to do sinful things anymore. Do you like to pay a financial debt that you do not owe?
2. **A new power.** The HS becomes an agent of death to the sinful nature
3. **A new father.** We have received an adoption into the family of the God, and can now call God “Abba, Father.” “Abba” is Aramaic for “my father” but has a deep, emotional connotation.
4. **A new witness.** See Gal. 4:6. Therefore, this is not the Spirit witnessing “to my spirit” as He does through the word, but the HS bearing witness Himself, with my spirit.
5. **A new inheritance.** Equal participation in the inheritance, but not participating equally. Jesus gets the double portion because He is the first-born (8:29), but we should be grateful to get any portion by being a joint heir.

IV. **FREEDOM FROM DISCOURAGEMENT--NO FRUSTRATION (8:18-30).**



A. The creation groans (8:18-22).

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. [19] For the anxious longing of the creation waits eagerly for the revealing of the sons of God. [20] For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope [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. [22] For we know that the whole creation groans and suffers the pains of childbirth together until now.

1. All the sufferings of this world are not worthy to be compared with the coming glory (2Cor. 4:17).
2. The whole creation suffers. You are not a special case, and cannot escape it. The creation here means just that, humans, animals, and plants, things, etc.
3. The creation (except man) suffers because of Adam’s sin. Animals, plants, etc., live on a cursed planet and suffer because of Adam losing his paradise home. The creation suffers not because of its own will, but as a consequence of man’s will (sin). Man suffers as a consequence of his own sin. Now since everything suffers, your suffering is different because unlike the suffering of creation, Xians have a reason to suffer (and to endure). Xians be delivered from their suffering and experience the freedom of the glory of God. The creation suffers without purpose, while the suffering of Xians has purpose.

B. The believers groan (8:23-25).

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. [24] For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? [25] But if we hope for what we do not see, with perseverance we wait eagerly for it.

Christians groan waiting for the redemption of the body that will cease the sufferings of the body. This will be our permanent adoption as sons, into the heavenly realm. The “hope” here, in context, is the

hope of our physical body being redeemed (resurrected; 1Cor. 15:19). What gives us the patience to wait in the midst of suffering? The expectation and desire of having this body redeemed. Hope equals desire plus expectation.

C. The Spirit “groans” (8:26-30).

And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; [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. [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. [29] For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; [30] and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

1. There is divine intercession by the HS, and divine intervention by God to help Xians in their suffering. Our awareness of the coming resurrection helps us in our weakness (8:18-25), and now we see that the HS also helps us in our weakness (infirmary). At times we groan because we do not know what to pray nor how to pray. The Spirit “groans” words of intercession since He knows the mind of God and of man (8:27).
2. Paul does not say that all things are good, but that with God all things can work together for good (the eternal good). What assurance for the believer! Not everything works out, but all things are worked out.
3. Verses 29,30 shows that God has the ability to do that which 8:28 says He does. This is a listing of five acts of intervention of God.
  - a. *God foreknew.* An act of divine intelligence reaching back into eternity.
  - b. *God foreordained (predestined).* An act of divine will so says believers are destined to bear the moral and spiritual likeness of Christ.
  - c. *God called.* A divine call was given by the Holy Spirit through the gospel (2Th. 2:14).
  - d. *God justified.* A divine act of forgiveness. He forgave these people’s sins by pardon, and pronounced them righteous.
  - e. *God glorified.* A divine act of glory. Christians are gloried sons, heirs, & servants of God.

V. **FREEDOM FROM FEAR--NO SEPARATION (8:31-39).**



A. Who shall successfully oppose us (8:31,32)?

What then shall we say to these things? If God is for us, who is against us? [32] He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

The text says “if” but is better read “since.” The answer is, “no one!” There is divine protection for the child of God. This is an argument from the greater to the lesser. If God has given us the supreme gift (His Son), then He can also give us everything else.

B. Who shall successfully accuse us (8:33)?

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

The answer is “no one!” The perfection comes not from ourselves but from the justification we have in Christ. The devil accuses (see Rev. 12:10), but the accusations are not sustained.

C. Who shall successfully condemn us (8:34)?

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

The answer is, “no one!” If anyone wants to condemn us they must deal with three things; 1) the death of Christ, 2) the resurrection of Christ, and 3) the intercession of Christ.

D. Who shall successfully separate us (8:35,36)?

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [36] Just as it is written, “FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.”

The answer, “no one!” This is a list of the possibilities that could separate us, but will not! A Xian never stands defeated, unless they quit walking in the light (see 1Jn. 1:6,7).

E. Who shall successfully defeat us (8:37-39)?

But in all these things we overwhelmingly conquer through Him who loved us. [38] For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, [39] 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.

1. The answer, “no one!” How can a person be “more than a conqueror?” If you win a ball game by 1 point or 101 points you are still but only a conqueror, not more than a conqueror. In X, I not only win, I win and overcome.
2. In the last two verses of the chapter Paul tells of this great victory:
  - a. Nothing in the world around us--neither death nor life.
  - b. Nothing in the world above us--neither angels or principalities (demons).
  - c. Nothing in the world of time--neither things present nor to come.
  - d. Nothing in the world of government--not powers.
  - e. Nothing in the physical world--neither height, nor depth, or any created thing.

VI. **CONCLUSION AND INVITATION.**



- A. A very hurried look at a super Bible chapter.
- B. Freedom from Judgment, Defeat, Discouragement, and Fear.
- C. No more Condemnation, Obligation, Frustration, or Separation.
- D. It's all found in X.
- E. Plan of salvation for non-Xians, erring Xians.