

Homework: Read through Romans 8 each day. Circle any words or phrases that you see frequently repeated. Mark what you think is the most important/key verse in Romans 8. Create a title for the chapter (below). After reading the chapter several times, create a basic outline for Romans 8 in the text below before you begin the study. Write down any questions you might have.

Romans 8

(ESV)

Chapter Title

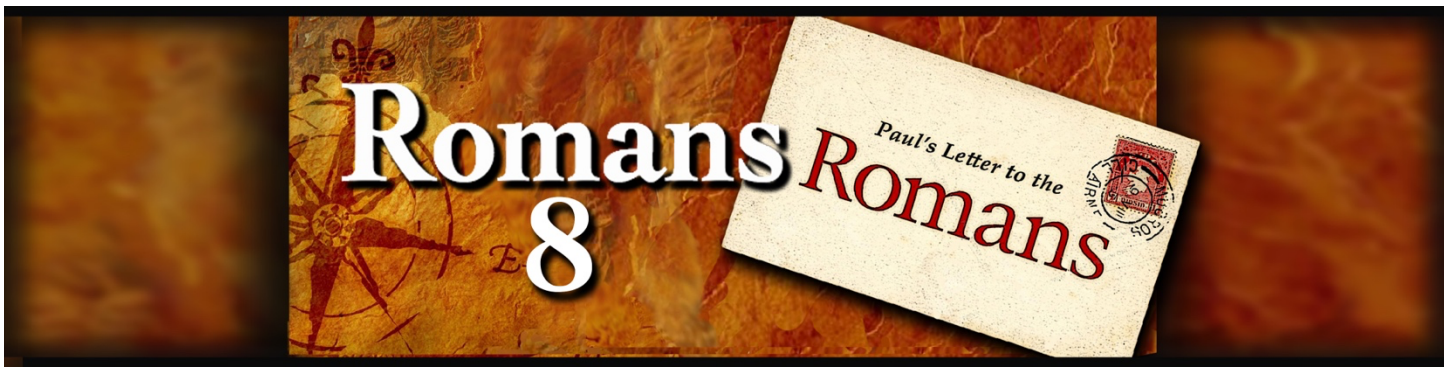
¹ There is therefore now no condemnation for those who are in Christ Jesus. ² For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. ³ For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ⁴ in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. ⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. ⁶ For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷ For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. ⁸ Those who are in the flesh cannot please God. ⁹ You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. ¹⁰ But if Christ is in you,

Notes

although the body is dead because of sin, the Spirit is life because of righteousness.¹¹ 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.¹² So then, brothers, we are debtors, not to the flesh, to live according to the flesh.¹³ For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.¹⁴ For all who are led by the Spirit of God are sons of God.¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”¹⁶ The Spirit himself bears witness with our spirit that we are children of God,¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.¹⁹ For the creation waits with eager longing for the revealing of the sons of God.²⁰ For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope²¹ that the creation itself will be set free from its bondage to corruption and obtain the freedom of the

glory of the children of God. ²² For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³ And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. ²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience. ²⁶ Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. ²⁷ And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. ²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. ³¹ What then shall we say to these things? If God is for us, who can be against us? ³² He who did not

spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³ Who shall bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." ³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.



REVIEW

In our journey through Romans, Paul has guided us across several metaphorical (symbolic) mountain ranges, passing through “valleys of despair” and up to “mountain tops” of victory. The first 4 chapters are the “valley of despair,” as he exposes the utterly depraved condition of every person. Paul sets out to climb a mountain in chapter 3, beginning to reveal God's plan to save mankind. He ventures higher in chapter 4, finally seeming to reach the first summit in Romans 5:1 with the proclamation that we can not only have **access** to God through Jesus Christ, but we can actually have **PEACE** with God!

Paul then descends into the “valley of human struggle”—the struggle to actually **become** righteous in daily living. Chapters 6 and 7 take on man’s problem with sin, the reality of the coming righteous judgment of God, and spiritual death. Near the end of chapter 7, Paul *seems* to plummet into the “pit of despair,” crying out for God to deliver him from “*this body of death!*” Almost immediately, Paul is “transported” to the peak of a mountain with a shout of freedom, “*Thanks be to God through Jesus Christ our Lord!*” (7:25) (CB)

Matthew Henry explains that “Salvation has ‘already’ and ‘not yet’ dimensions. We are already liberated from the power and penalty of sin, but we are not yet free from the presence of sin.” (MHC) The conflict within every believer is a very real struggle between the regenerated new creation and the sin that dwells in the members of our physical body ([Ephesians 4:21-24](#), [Colossians 3:9-10](#)). **The Spirit of God lives within us, AND the law of sin is still present in us.**

Romans 8 is a victorious mountain top experience from beginning to end. As we continue our trek through these mountains, Romans 8 has a colossal “mother lode” of gold to mine, and we will need to dig deep to extract these rich treasures.

Read Romans 8:1-4

Once again, we meet Paul’s old friend, “THEREFORE!” Normally the word “therefore” marks the conclusion of the verses immediately preceding it, but now in Romans 8:1, it introduces the staggering **result** of Paul’s teaching from the first seven chapters—that **justification is by faith alone on the basis of God’s overwhelming grace alone**. (JMSB)

Having been rescued from the pit of despair and delivered into the realm of Christ’s kingdom, believers can begin to learn how to live in the power of the Spirit. ([Colossians 1:13-14](#)).

4 Characteristics of Life in the Spirit (CB)

#1. Full Pardon/ Freedom from the Law of Sin and Death (8:1-11)

Paul pronounces, through the inspiration of the Holy Spirit, that those who are in Christ are no longer under condemnation by God because of their sin and disobedience. The word **condemnation** is used exclusively in judicial settings, and it is the **exact opposite** of **justification**. Condemnation refers to a

verdict of guilty and the **penalty that verdict demands** (eternal death and separation from God). The Greek word κατάκριμα “*katakrima*” is only used 3 times in the Bible, all by Paul, and all in Romans (here, [5:16](#), [5:18](#)). No sin a believer can commit—past, present, or future—can be held against them since the penalty for all sins the believer has committed and will commit was completely paid for by Christ, and His **own** righteousness was **imputed** (credited or assigned) to the believer. No sin will **EVER** reverse this divine legal decision. (JMSB)

Christians are no longer under the law, but are “**IN CHRIST**,” referring to the spiritual union of Christ with all believers. True believers are “*in Christ*” because they have “*died with Christ*,” “*have been buried with Christ*,” and have been “*raised to new life*” with him ([Romans 6:1-10](#), [Colossians 2:12](#)) (NIVSB) (see also [OHF](#)) This union with Christ **through faith** is the believer’s **security** in all the promises of God.

1. Who is Paul addressing starting in verse 1?
2. Why is there no condemnation for “*those who are in Christ Jesus*?” (2)
3. In [Romans 7:22-23](#) we noticed 3 different “laws.” What were they? How are they different?
4. Now in Romans 8:2, we see another law. What is it? What does this law do?

Paul uses the word “law” in several different ways/meanings in Romans:

- a controlling power (here)
 - God’s law, the Mosaic Law ([2:17–20](#); [9:31](#); [10:3–5](#))
 - the Pentateuch ([3:21b](#))
 - the OT as a whole ([3:19](#))
 - a principle ([3:27](#)). (NIVSB)
5. In 8:3, the law that Paul refers to is the Mosaic Law. How does Paul describe this law? What was it powerless to do? ([Hebrews 7:18-19](#), [Hebrews 10:1](#))
 6. Since the Mosaic Law was powerless to provide the righteous life that the Law required, what did God do? ([Isaiah 54:4-5](#)) What was the result? (3-4)

In these first four verses, Paul describes what God has done in the life of the believer, whom he calls those “*who walk not according to the flesh but according to the Spirit*.” In the next section, he compares (actually **contrasts**) “*those who walk according to the Spirit*” and “*those who walk according to the flesh*.”

Read Romans 8:5-11

In Romans 7:25 Paul summarized the two sides of the struggle that he, and each of us as believers, experience on a daily basis—we definitely have **new life** in the Spirit, experienced by individuals in their mind and spirit, while simultaneously continue to **bear the marks of sin** which dwell in the members of our bodies. Paul concludes, "... I myself serve **the law of God with my mind**, but **with my flesh** I serve **the law of sin**."

In this section Paul details distinct differences which characterize life lived in the flesh and life lived in the Spirit, expressed as "those who set their minds on the flesh" or "set their minds on the Spirit." (5-6)

Fill in the blanks in the chart below to complete those characterizations. Some of them are not explicitly stated, so they are **inferred** (concluded by reasoning). [Hints: 1. Use ESV to find the answers! 2. The answers in column 2 which are inferred will basically be the opposite of the corresponding answer in column 1.]



The Mind Governed by the Flesh

- Their minds are set on _____. (5)
- Setting their minds on the flesh is _____. (6)
- Their minds **are** _____ to God. (7)
- Their minds **do not** _____ to God's _____. (7)
- Their minds **are unable to** _____ to God's _____. (7)
- They cannot _____ God. (8)
- They do not have the _____. (9)
- They do not _____ to _____. (9)



The Mind Governed by the Spirit

- Their minds are set on _____. (5)
- Setting their minds on the Spirit is _____ and _____. (6)
- Their minds are _____ to God. (inferred) (7)
- Their minds _____ to God's _____. (inferred) (7)
- Their minds are able to _____ to God's _____. (inferred) (7)
- They can _____ God. (inferred) (8)
- The Spirit of God _____ in them. (9)
- They _____ to _____. (inferred) (9)

On Jesus' final night before His crucifixion, He had a somber, intimate conversation with His disciples about what was going to happen to Him and what would happen to them. This disturbing news left them all deeply troubled. Take time this week to read all of [John 14-16](#); can you feel Jesus' deep love and tender care for them, and for us, as He prepares to leave them? He promises them (and us) that He will never abandon them, but He is sending a "Helper" to be with them and **IN** them. ([John 14:15-20](#))

Key Doctrine #6 in Romans

The Indwelling of the Holy Spirit— The indwelling of the Holy Spirit is the action by which God takes up permanent residence in the body of a believer in Jesus Christ.

(GQ-IHS)

In Romans 8:9-11, Paul makes it unmistakably clear that the Spirit of God dwells/lives in every believer. (NIVSB) Each of these three verses use an "if clause;" in this situation, the **IF** means **SINCE**, so the "if clause" states a **given fact**. The "if clause" is only part of the sentence; there is also a **truth**

(conclusion or result) that needs to be understood, based on the given fact. Sometimes the “if clause” (**given fact**) is in front of the truth/conclusion, and other times it is after the truth/conclusion.

7. What is the **given fact** (“if clause”) in verse 9?

8. What are the two **truths** or conclusions that Paul expresses in verse 9?

9. What is the **given fact** (“if clause”) in verse 10?

There is a parenthetical phrase in verse 10—“...*although the body is dead because of sin....*” Don’t let this confuse you; just keep the main part of the complete sentence together, then we’ll put it back with the parenthetical phrase.

10. What is the **truth**/conclusion that Paul makes in verse 10?

11. Now the parenthetical phrase—“...*although the body is dead because of sin....*” “*Although*” indicates that there is a **contrast** or important difference (opposite) to notice in the **truth**/conclusion statement. What is the contrast here? (Hint: You need to mention both parts.)

This contrast is another example of the “**already**” and “**not yet**” dimensions of the Christian life. The Christian’s physical body makes them vulnerable to sin, therefore making them subject to physical death as a consequence of sin, but Christians are ALSO indwelt by the life-giving Holy Spirit as a result of their justification. They/we “**already**” have the life-giving Holy Spirit within us, and we have “**already**” been given spiritual new life/eternal life, but we have “**not yet**” *experienced* the physical realities of our new life/eternal life.

12. What is the **given fact** (“if clause”) in verse 11?

13. What does Paul say that the Spirit of God did?

14. What is the **truth**/conclusion that Paul makes in verse 11?

15. What does that mean for believers? Why can a Christian be certain of this? ([1 Corinthians 6:14](#), [1 Corinthians 15:20](#), [2 Corinthians 4:14](#), [Philippians 3:21](#), [1 Thessalonians 4:14](#))

16. In verses 1-11 we see several names for the Spirit. What are they? Are they different?

Read Romans 8:12-17

17. Who is Paul addressing in this section?

18. “So then” has the same meaning as “therefore.” So then, what is the “so then” there for? (What was the conclusion of the verses immediately before this?)

4 Characteristics of Life in the Spirit (CB)

#2. The Obligation as God’s Children (8:12-17)

The ESV says, “*we are debtors....*” The NIV says, “*we have an obligation....*” The LSB says, “*we are under obligation....*” The meaning is clear that, as a result of being set free from the law of sin and death, and having the Spirit of God living within us, we are **no longer** “*slaves to sin*,” ([Romans 6:16-18](#)) we have no obligation to obey sin. The “if clauses” here show **CAUSE and EFFECT**—one or more things happen to cause/result in something else. The **cause** is a motive or an action that brings about a reaction—or reactions. A cause begins an effect. The **effect** is a condition, occurrence, or result generated by one or more causes. Effects are outcomes or results of actions taken.

19. What is the consequence of living according to the flesh? (Effect)

20. What is the consequence of living according to the Spirit? (Effect)

In verse 13, Paul provides instruction concerning the believer’s “*obligation*,” in their struggle against sin, to “*put to death the deeds of the body*.” NIV says “*the misdeeds of the body*.” How do we do that? We must be careful to **NOT** conclude that our salvation is dependent on our obedience rather than the grace of God. **By no means!** Paul has already established that he is **powerless over his sinful flesh** ([Romans 7:22-23](#)), and is **fully dependent on the grace of God** ([Romans 7:24-25](#)), which grants him complete and perfect salvation. ([Romans 8:1](#)) (GPL)

It would be much more helpful to see 8:13 as a **diagnostic tool**. To check to see how things are going in our relationship to *living according to the Spirit*—How do I know that I am saved? If I am living “*according to the flesh*” as **the pattern or habit of my life**, then I am not in Christ. But if I am repenting, confessing sin, and trusting in Christ as Savior and Lord (that is, “*putting to death the deeds of the body*”), then I am in Christ. The very phrase “*putting to death the deeds* (acts, practices) *of the body*” implies that those deeds are **still present** to some degree, but that I regularly take them to the Lord for cleansing. (“**Already**” and “**Not yet!**”) (GPL)

This is not something that a Christian can do in their own flesh; believers are no more able to kill off sin than they were able to be save themselves by good works. It is the Spirit that provides us with the desire, the ability, and power to continually, yet gradually, be “killing” our sins, a process which will never be completed in this mortal life. The process the Spirit uses to achieve this is our faithful obedience to the simple commands of Scripture. (JMSB)

21. Who are those who can be called “the sons/children of God?” (14)

God is the Father of all humans in the sense that He created everything and everyone, and His love extends to all people in the sense that He provides for certain material needs through His creation ([Matthew 5:45](#)), but not all are **His children**. **God only loves the elect in a saving way.** ([John 14:23](#)) Jesus said to the unbelieving Jews of his day, *“You belong to your father, the devil, and you want to carry out your father’s desires.”* (John 8:44) People become children of God through faith in God’s one and only Son ([John 1:12](#)); being led by God’s Spirit is the distinctive mark of this relationship. (NIVSB)

What does it mean to be *“led by the Spirit of God?”* This absolutely does **NOT** refer to individual “promptings” of God someone may “sense” to get guidance. Rather, the Spirit who indwells every true Christian **“leads” them/us away** from the **bondage of the flesh** (*“slavery”*—v. 15) into the **freedom and peace of a life of godliness**—what Paul calls “putting to death the deeds of the body.” (GK)

John MacArthur explains, “Believers are not led through **subjective, mental impressions or promptings** to provide direction in making life’s decisions—**something Scripture nowhere teaches**. Instead, God’s Spirit **objectively** leads his children sometimes through the **orchestration of circumstances** ([Acts 16:7](#)) but primarily through: **(1) illumination**, divinely **clarifying** Scripture to **make it understandable** to our sinful, finite minds ([Luke 24:44–45](#), [1 Corinthians 2:14–16](#), [Ephesians 1:17–19](#), [Ephesians 3:16–19](#), [Colossians 1:9](#)); and **(2) sanctification**, divinely enabling us to obey Scripture.” ([Romans 6:19](#), [1 Thessalonians 4:3–5](#)) (JMSB)

22. Can you describe or give some examples of how you have experienced the leading of the Spirit in your own life?

Because of the indwelling Holy Spirit, believers have been freed from slavery/bondage to sin, death, and fear. Unregenerate people are slaves to their fear of death ([Hebrews 2:14–15](#)), and to their fear of final punishment ([1 John 4:18](#)). (JMSB)

Instead of fear, the Spirit has brought us into a **state/reality** of *“adoption as sons.”* In Hebrew, Greek and Roman societies, adoption was common, granting the adopted son all the privileges of a natural son, including inheritance rights. Jewish daughters had no rights to an inheritance from their fathers. Christians, however, both male and female, have been adopted as **sons** and are co-heirs with Christ! Women believers have all of the rights and privileges as *“sons.”* All Christians are heirs, and Christian husbands are specifically commanded to recognize their wives' equality in Christ (equal in standing in the Lord, but having different roles). ([1 Peter 3:7](#)) Christ is God’s Son **by nature** ([John 3:16](#) LSB), but Christians have been **granted** adoption as sons **by grace**. (NIVSB) The Spirit **confirms** the reality that God has made us His children, not by some *inner, mystical voice*, but by the **fruit He produces** in us. Because we are His children, we can confidently come before Him without fear or hesitation as our beloved “Daddy” or “Papa.” ([Isaiah 56:5](#), [Galatians 4:5–6](#), [Ephesians 1:4–5](#)) (JMSB)

Romans 8:17 serves as a transition sentence, summarizing our relationship as children and heirs of God, then introducing the implications of that relationship in the **present** lives of His children and the **future eternal** outcomes that await His children.

Finally, verse 17 contains 2 more “if-then,” **CAUSE and EFFECT** statements, again they are statements of **fact**. The first is a **conditional statement**—“if X is true, then Y is also true,” or “since X is true, then Y must also be true.”

23. What is the first “if/cause” situation?

24. What is the “effect/result?”

As heirs and co-heirs, believers will inherit:

1. Eternal salvation ([Titus 3:7](#))
2. God himself ([Lamentations 3:24, Psalm 73:25, Revelation 21:3](#))
3. Glory ([Romans 5:2](#))
4. Everything in the universe ([Hebrews 1:2](#)) (JMSB)

The second “if-then,” cause-effect statement is not quite as apparent as the previous one. The ESV translation says, “...**provided we suffer with him in order that we may also be glorified with him.**” The NIV uses “if”—“...**if indeed we share in his sufferings in order that we may also share in his glory.**” “Provided” (ἐἴτερ eiper-lw) or “if indeed” does not have the same meaning as the first “if-then” in verse 17; here it is not a condition but a **general assumption** (an **expectation** that something is true)—“**Since** we are God’s children, we **assume** that **there will be suffering**, and **it will result in us sharing in His glory.**” (Penny Paraphrase)

This “if indeed” or “provided” **does not mean that there is some doubt** about believers sharing in Christ’s glory, but rather, **despite** the fact that Christians are presently suffering because of serving/following the Lord—whether it comes as mockery, ridicule, or physical persecution—they are **assured** and confident of their future inheritance, sharing in His glory. **Suffering itself is proof of the believer’s ultimate glory.** (NIVSB, JMSB)

■ Though we may now seem to be losers for Christ, we shall not, we cannot, be losers by him in the end. (MHC)

(Matthew Henry’s quotation above is a reference to the “world’s view of Christians” as “losers,” but this is not the view of ourselves as believers. We are to consider ourselves as “*more than conquerors*” because that is what we are in Christ! ([Romans 8:37](#)))

Read Romans 8:18-25

Paul expands his thought that believers’ suffering is connected to future glory. He contends that the suffering experienced now is insignificant, essentially “**nothing,**” compared to the glory that will be revealed to us (NIV—“*in us*”). ([1 John 3:2, 2 Corinthians 4:16-18, 1 Peter 1:3-7](#)) This looks forward to **the resurrection of the body** and the reality of **complete Christlikeness** as our eternal glory. ([Philippians 3:20-21, Colossians 3:4](#)) Christians are “**already**” children of God, but the full manifestation of all that this means will not come until the end, “**not yet.**” (NIVSB)

4 Characteristics of Life in the Spirit (CB)

#3. Assurance of the Hope of Glory (8:18-30)

This section gives us a glimpse into the far-reaching aftermath of Adam and Eve’s sin in the Garden. Their sin caused reverberations throughout all creation. ([Genesis 3:17-19](#)) All that God so marvelously created ([Genesis 1:31](#)) suddenly became twisted and perverted. The earth had been created **FOR** man, but suddenly Creation became an enemy **AGAINST** man. Since that fateful day, all of nature has been aching for transformation, the defeat of the curse which caused so much damage and destruction, all brought about by Adam’s sin.

25. What will cause creation to be released from the horrifying results of sin? (19)

The curse against God's creation was **caused by the man that God created** in His own image, and **the restoration of the children of God will bring the restoration of creation**. The glory to be revealed will appear **as the sons of God are revealed in their new redeemed and glorious nature**, and **ALL of creation will be liberated** from the current state of imperfection and decay. The revelation of this glory will totally reverse/restore all the harm and loss ("futility," v. 20) that the created order has suffered as a result of Adam's fall. (RSB) To "reveal" means to "uncover" or "unveil" something that has been hidden. What has been hidden is the stunning, perfect reality of all that God originally created, including **His ultimate creation**—humanity.

26. What subjected creation to futility? (20)

Verses 20-21 are one long sentence, and it seems strange that verse 21 begins where it does, in the middle of a phrase instead of after a phrase, but remember there were no commas or verse markings when Paul wrote this. This is another parenthetical statement which can cause some confusion if we don't understand the meaning of the main sentence. Our parenthetical statement is "... *not willingly, but because of him who subjected it...*" Let's set this phrase aside for a moment to understand the main part of the sentence.

"For the creation was subjected to futility ... in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God."

"Futility" means uselessness and refers to emptiness and frailty, the inability to achieve **the goal or purpose for which it was intended**. Creation was beautiful and perfect, uniquely suited and created as the dwelling place for Yahweh's ultimate creation—Adam, Eve, and all of mankind. Because of Adam's sin, God cursed the physical universe, and now, **NO** part of creation entirely fulfills God's original "very good" purpose. (JMSB)

In [Genesis 3:14-19](#) God pronounces judgment, one-by-one, on the three actors in this awful drama, first the serpent, then Eve, and finally Adam. He addresses the serpent first; God curses him and all of earthly creation—the ground, plants and animals. John MacArthur says that "He uniquely cursed the serpent by being made to slither on its belly. It probably had legs before this curse. Now snakes represent all that is odious, disgusting, and low. They are branded with infamy and avoided with fear." (JMSB) After cursing the physical serpent, God turned to the spiritual serpent, the lying seducer, Satan, and cursed him. God did not curse Adam and Eve; He judged them. Only the serpent (Satan) and the ground were cursed. (NIVSB)

BUT judgment and the curses are not the end of the story; it's just the beginning! After God cursed the serpent, Genesis 3:15 takes an interesting turn that we can miss if we aren't paying attention.

*"I will put **enmity** between you and the woman, and **between your offspring and her offspring**; **he shall bruise** (**"crush"**—NIV) **your head**, and **you shall bruise his heel**."*

"Enmity" means hate. There is certainly hatred between snakes and humans, especially women, but the next phrase is where it gets interesting. Here we catch our first glimpse of the Gospel message, at the very beginning of the world and in the very first book of the Bible, and it's only chapter 3! God reveals the "genesis" of the prophetic struggle between "**your offspring**" (Satan and unbelievers, called the devil's children in John 8:44) and "**her offspring**" (Christ, a descendant of Eve, and those "in Christ" who would believe in Him).

Then He reveals the outcome of the prophetic struggle— *he shall bruise* (“*crush*”—NIV) *your head, and you shall bruise his heel.*” In the midst of the curse passage in Genesis 3, *a message of hope* shines forth. That hope is because of God’s promise—The woman’s offspring, Christ, will one day “*crush*”/defeat the serpent. Satan could only “*bruise*” Christ’s heel (cause him to suffer), while Christ will “*bruise/crush*” Satan’s head (destroy him with a fatal blow). Later in the book of Romans, in a passage strongly reminiscent of Genesis 3, Paul encouraged the believers in Rome, “*The God of peace will soon crush Satan under your feet*” (Romans 16:20). (JMSB)

“Believers should recognize that they participate in the crushing of Satan because, along with their Savior and because of his finished work on the cross, they also are of the woman’s offspring.” (JMSB)

Let’s continue with the main part of our Romans 8:20-21 sentence—“*For the creation was subjected to futility ... in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.*” Yes, creation **was and is** in a deplorable state, but even though it is a mess, there is hope because of God’s promise, as we have just seen in Genesis 3:15. There is hope (the promise) that God will one day deliver creation from the bondage caused by man’s depravity. God was fully aware, even before creation and before the fall, that “*creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.*”

The miseries of the human race, through their own and each other’s wickedness, declare that the world is not always to continue as it is. (MHC)

Now back to our parenthetical phrase for a moment—“... *not willingly, but because of him who subjected it...*”—creation was not a willing participant in the drama, nor could it be (it is only being personified here), but it was **subjected to futility** by the **purposeful, divine will of God**, and **it will be set free and brought into freedom and glory**, just as the children of God will be brought into freedom and glory!

Our physical universe is not destined for destruction (annihilation) but for renewal, and living things will no longer be subject to death and decay, as they are today. That is the hope for which creation is longing and for which the children of God are longing; Paul compares that waiting to the pains of childbirth, which can be excruciating for a time, but is nearly forgotten when the child is delivered into the joyful arms of the parents who have been longing for that day. ([2 Peter 3:12-13](#))

The present condition of creation is not its final one; it is like a mother groaning in labor pains. Creation has a destiny planned by God, and longs to see it fulfilled, much as believers have destiny to which they look forward. (RSB)

The “firstfruits of the Spirit” (23) can be compared to a “down payment” made when purchasing a house or other valuable property; that deposit **secures** a **commitment** and **pledge** in a contract that the balance will be completely paid off at a determined point in the future. Jesus promised to send the Spirit to dwell within us, and we have entered into the **spiritual state/reality** of “*adoption as sons*,” but physically we aren’t there yet. The deposit of the indwelling Holy Spirit is, first of all, **evidence** of our present salvation, but it is also His **commitment** and **pledge** of our future inheritance, that we will one day attain the **PHYSICAL state/reality** of “*adoption as sons*,” meaning the “*redemption of our bodies.*” ([Philippians 3:20-21](#), [2 Corinthians 3:18](#), [1 Thessalonians 4:15-17](#)) This is our assurance, our hope of glory!

Verse 24 begins with “...in this hope we were saved.” We are saved by faith, not by hope, but hope is a byproduct of salvation; it comes along for the ride and sustains us through the difficulties of life. Hope is not wishful thinking; it is a **firm conviction** that the future promises of God **will be fulfilled**. (RSB)

■ Hope is faith directed toward the future. (RSB)

Unlike the English word “hope,” the New Testament word contains **no uncertainty**; it speaks of something that is **certain, but not yet realized** (the “already” and “not yet”). Christ himself secures our salvation and hope of glory. Without the clear and certain promises of the word of God, the believer would have no basis for hope. (JMSB) ([Hebrews 11:1](#), [Hebrews 6:19-20](#))

Read Romans 8:26-27

27. “Likewise” is a transition/connecting word that is much like “therefore,” meaning “in the same way.” In the same way as what?

In the same way that hope strengthens and encourages believers when they suffer, so the Holy Spirit helps them because of their many great weaknesses. The Holy Spirit supports believers in many ways, but here Paul seems to be referencing our spiritual weakness, specifically knowing for what and how to pray. In the previous section, we saw that believers and creation groan for ultimate restoration; here the Spirit also groans. Whether Paul means **words that are unspoken** or **words that cannot be expressed in human language** is not exactly clear. The Holy Spirit and God the Father have such a close relationship that the Holy Spirit’s prayers do not need to be audible, nor do they need to be “words” in the sense that humans use them. The Father knows the Spirit’s every thought. (NIVSB) This is absolutely **NOT** a reference to the **spiritual gift of tongues**, since (a) it is the Spirit who intercedes for us, and (b) it is in “*groanings too deep for words*.” (GPL)

28. Why do we not know what to pray for and how to pray? Why do we need the Spirit?

God the Father intimately knows our hearts, every thought, desire, fear and need, and He knows every thought in the mind of the Spirit who is praying for us; therefore, prayers to the Father do not need to be perfectly expressed by us in words, as the Spirit knows exactly how to convey our prayers to the Father; the Spirit prays for us precisely **in agreement with the will of God**. The minds, will and communication of the Godhead are completely connected, so they can never be contrary to each other. The Spirit knows the will of God. Although we have the Spirit living in us, we are still weak, and sin also dwells in us ([Romans 7:14-20](#)), so it is not reasonable that we can perfectly know and understand the will of God in every matter! In fact, it is impossible! That’s why we need the Spirit.

■ “Almost every biblical example of prayer is prayer to the Father; there are no prayers directed to the Spirit, and just a mention or two of prayers directed to Jesus; the majority of prayer is described as going to the Father or to God in a collective sense.” (GPL)

Read Romans 8:28-30

29. Why can we **KNOW** that “*all things work together for good*?” (Look back at verse 27!)

Some manuscripts translate 8:28 a bit differently than the ESV (and perhaps more clearly?).

“And we know that for those who love God all things work together for good, for those who are called according to his purpose.” (ESV and LSB)

“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.” (NASB)

“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.” (NIV)

30. What differences do you see between the ESV and the NASB and NIV translations? Does it make a difference in your understanding?

31. What are the 2 requirements/conditions for God to “*work all things together for good?*” Who is responsible to fulfill those requirements?

32. As human beings, we tend to consider that things are working for good in terms of what **we** think is good! Is that the standard for good? What **IS** the standard for good? (27-28)

What is truly good for believers is that which is **spiritually good for their souls**—breaking them off from sin, bringing them nearer to God, weaning them from the distractions, desires and distress of the world, and preparing them for heaven. (MHC)

33. What is “His purpose?” (29)

Key Doctrine #7 in Romans

Divine Providence—God is in complete control of all things at all times; through His wisdom and love, He knows and orchestrates all things in the universe to accomplish His will.

Through divine providence God brings about His perfect will. To ensure that His purposes are fulfilled, God governs the affairs of men and works through the natural order of things. The laws of nature are nothing more than God’s decrees and work in the universe. The laws of nature have no inherent power; rather, they are **the principles that God set in place to govern how things normally work.** (GQ-DP)

34. In his **Providence** (God’s will and involvement in our lives), God directs every event in life—even suffering, temptation, death, and sin (**He in no way causes us to sin**)—to accomplish both our earthly and eternal benefits. (JMSB) ([Genesis 50:20](#), [Isaiah 38:17](#), [Jeremiah 29:11](#)) What types of things does this include? What is NOT included?

God's **Providence** rules in such a way as to ensure that **everything** that happens to us is working for **our ultimate good**; everything that happens "to those who love God" is working for their ultimate good. The same declaration does not apply to unbelievers. He immediately identifies that our ultimate good, and God's purpose, is **becoming conformed to the image of Christ**. (29)

Christians assess the present in the light of their assurance about the future. Believers are "those who love God"—love is the necessary fruit of a living faith. Our love for God is evoked by knowledge of His love for us. (RSB)

35. What does it mean to be "called according to His purpose?" (28) ([2 Timothy 1:9](#), [1 Peter 2:9](#), [Ephesians 1:11](#), [Ephesians 3:10-11](#), [Hebrews 7:17-19](#))

36. "Called" here refers to "effectual calling," meaning that it was **effective** or successful. God called us to faith and salvation, and we responded positively to Him, in fact, we **HAD** to respond to Him. Why did we **HAVE** to respond positively to His call?

God's purpose is for His children to be conformed to the image of His Son. In verses 29-30 Paul reveals the sequence by which God carries out His plan to redeem His people. (*FYI—We are still continuing to develop the third **Characteristic of Life in the Spirit—Assurance/The Hope of Glory**)

"For those whom he **1.** _____ he also **2.** _____ to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also **3.** _____, and those whom he called he also **4.** _____, and those whom he justified he also **5.** _____."

God's Plan of Sovereign Grace

1. God Foreknew—God knew us before we had any knowledge of Him. This isn't simply God's **omniscience** (all-knowing), that in eternity past He knew who would make a decision to come to Him in the future. Rather, He **knew US** in the sense of **choosing us by His grace** before the creation of the world. God made a **predetermined** choice to set His love on us, establish an intimate relationship with us, and save us from His wrath. ([Acts 2:23](#), [Ephesians 1:4](#), [Romans 11:2](#), [1 Peter 1:1-2](#))

Eternity is a difficult concept for us to understand because we are limited by time; in some respects, eternity is "extra-time," outside of time. Perhaps this explanation from Pastor Greg Lawhorn will help:

"Romans 8:29 bridges 'eternity past' and 'eternity future;' it reaches back to eternity prior to creation and looks forward to eternity after the judgment.

"Since we live and exist within time, it's very hard for us to imagine there being no such thing as time. We generally look at our own existence as the main thing, and eternity 'past' and eternity 'future' as being vague and shapeless. We might even put mental parentheses around eternity, as though in eternity past everything was on hold, and eternity future is really just endless time.

"But there isn't a 'past' eternity and 'future' eternity. **There is just one eternity**, and, being eternal, it simply is. It didn't begin. It cannot end. **Eternity is defined by the existence of God Himself**, and so eternity never changes and never ends. In fact, prior to creation, there was nothing other than God.

"Time is really the parentheses; it's time that is odd and unusual. **Eternity exists because God exists. Time exists because God created a universe and creatures that change, and that change is called 'time.'** Time had a beginning, as Genesis 1 tells us. Time will have an end, as the book of Revelation tells us.

"God foreknew His people before creation. It means that **God, being eternal, is unconstrained by the limits of time.** Are you a Christian? Then **God has already foreknown you as His child for all of eternity.** Have you known Him that way? No, not at all; you are constrained by time. You and I must wait for time to unfold before we will know God in glory and perfection. But God isn't constrained by time, and already knows us that way." (GL-CE)

Selections from Greg Lawhorn's sermon "[Christmas in Eternity.](#)" December 16, 2018

37. What are your thoughts or questions about God's Foreknowledge? (FYI—We may not be able to answer them, but it will be a great discussion, and we may pass them along to Pastor Greg!)

Key Doctrine #8 in Romans

Predestination (Election)—God, in His sovereignty, graciously chose certain individuals, but not all, in eternity past before creation, to be saved ("called") and conformed to the likeness of His Son, justified, and glorified.

(RSB)

2. **God Predestined/Elected**—As we have seen in Romans, the whole human race deserved to face God's judgment and destruction, but God determined before the foundation of the world to **redeem SOME, to restore them to the glory for which He had designed them.** Because of His love and mercy, He **predestined** (predetermined) His chosen ones for His chosen end—that is, to be conformed to the image (likeness) of his Son. ([1 Corinthians 2:9](#), [Ephesians 1:5, 11](#), [1 Thessalonians 1:4](#), [1 Peter 2:9](#))

"The most common objection to the doctrine of predestination is that it is unfair. **Why would God choose certain individuals and not others?** We must remember that no one deserves to be saved. We have all sinned ([Romans 3:23](#)) and are all worthy of eternal punishment ([Romans 6:23](#)). As a result, **God would be perfectly just in allowing all of us to spend eternity in hell. However, God chooses to save some of us.** He is not being unfair to those who are not chosen, because they are receiving what they deserve. **God's choosing to be gracious to some is not unfair to the others.** No one deserves anything from God; therefore, no one can object if he does not receive anything from God. An illustration would be a man randomly handing out money to five people in a crowd of twenty. Would the fifteen people who did not receive money be upset? Probably so. Do they have a right to be upset? No, they do not. Why? Because the man did not owe anyone money. **He simply decided to be gracious to some.**

"If God is choosing who is saved, **doesn't that undermine our free will to choose and believe in Christ?** The Bible says that we have the choice—all who believe in Jesus Christ will be saved ([John 3:16](#); [Romans 10:9-10](#)). **The Bible never describes God rejecting anyone who believes in Him or turning away anyone who is seeking Him** ([Deuteronomy 4:29](#)). **The truths of God's sovereign predestination and also man's responsibility are not mutually exclusive.** Somehow, in the mystery of God, predestination works hand-in-hand with a person being drawn by God ([John 6:44](#)) and believing unto salvation ([Romans 1:16](#)). **God predestines who will be saved, and we must choose Christ in order to be saved. Both facts are equally true.** [Romans 11:33](#) proclaims, *'Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!'*" (GQ-PD)

Selections from "[What is Predestination?](#)"

38. After checking out the additional articles provided and the links above, what are your thoughts or questions about Predestination/Election? (**FYI**—We may not be able to answer them, but it will be a great discussion, and we may pass them along to Pastor Greg!)

In the parenthetical phrase in verse 29, Jesus is the “*firstborn*” Son of God by nature ([Colossians 1:15, 18](#)), and the “*many brothers*” are God’s sons by adoption. Remember that believers, male and female alike, are God’s “*sons*” by adoption.

3. God Called—Paul has used “*called*” many times in Romans, but the Greek words are not all the same, so there are some important differences. In 8:30, Paul uses “*kaleō*,” which has the special meaning to **be invited to partake in the blessings and fellowship of the kingdom of God**. (LW) ([1 Timothy 6:12, 2 Timothy 1:8-10](#))

[Matthew 22](#) is a good passage to perhaps make this clearer; Jesus is using a parable to compare the Kingdom of Heaven to a wedding feast; in verse 14, Jesus says, “... many are **called**, but few are **chosen**.” This “*called*” is a different Greek word, “*klētos*,” which also means invited, such as invited to a banquet given by the king. As guests of the king, they would have been given the appropriate garments to wear for the occasion, especially for those who just came in from the streets! The man in this parable had failed to take the garments provided by the king, therefore insulting his host, who had made the garments available for all of the guests. This man who tried to come in to the banquet without the wedding garment had refused what the king provided, and would be thrown out of the wedding feast.

Remember that this is a **parable**, a simple story to illustrate a moral or spiritual lesson. As a parable, each person and thing “**represents**” something in the spiritual lesson. Simply, the wedding garments provided by the king represent the covering of the blood of Christ for their sins, which the man has refused. Indeed, what an insult to the Father! Only those who have been “**chosen**” and have received Christ’s covering (garments) can come; those who refuse have not been chosen so are sent into “*outer darkness*”—hell.

Obviously, the “*called*” in the wedding feast parable is not the same “*called*” as in Romans 8:30 because 8:30 refers to the “**effectual calling**,” meaning that it was **effective** or successful when God called us to faith and salvation; we responded positively to Him because He had drawn us to Himself and **chosen** us for salvation. (JMSB)

4. God Justified—“*Justified*” is also a word that we have seen many times in Romans. This legal term means to be “declared righteous,” including: pardon from the guilt and penalty of sin, crediting Christ’s righteousness to the believer’s account, and providing for the positive righteousness humans need to be accepted by God. (JMSB) ([1 Corinthians 6:11, Romans 3:24-26](#))

5. God Glorified—“*Glorified*” means to be clothed with splendor, having been brought to final glory, ultimately being conformed to the image of his Son; this was God’s set purpose from the very beginning. Paul uses the **past tense here for a future event** to stress its **certainty** and indicating that from God’s standpoint, **the work is as good as done**. He **WILL** complete it as planned. (JMSB) (RSB) ([John 17:22, Hebrews 2:10, Philippians 3:21, 1 John 3:2](#))

39. When did each of these 5 parts of **God's Sovereign Plan of Grace** take place? How can you know that?

Read Romans 8:31-39

40. “*Then*” is a transition word that causes us to look back to the previous topic and move forward to the next topic with a logical association. What do you think are “*these things*” that Paul is referring to in verse 31?

Paul is certainly connecting back to 8:1-30, and more specifically to verses 28-30, but ultimately, he is connecting the entire book/letter so far (1:16-8:30), and launching into the marvelous conclusion of 8:31–‘So, what is our response to all of this? God is for us! What do we have to worry about?’ In the introduction to Romans 8, this author (not Paul) made the claim that Chapter 8 is a victorious mountain top experience from beginning to end (thinking back to the mountain and valley metaphor). Paul is now reaching the pinnacle of the highest mountain, and as he looks toward the heavens, he sees the hand of God who has brought all of His elect to Himself, the purpose for which God created the heavens and the earth. ([Revelation 21:3-4](#))

In these final verses in Romans 8, Paul asks an intensifying group of questions, then answers some of the remaining concerns his readers might still have. His answers are like a balm to their (and our) troubled souls. “The result is an almost poetic expression of praise for God’s grace in bringing salvation to completion for all who are chosen and believe....” (JMSB)

The first question is once again an “if-then,” cause-effect statement (we’ve seen these often with Paul!); the statement is a **fact**. “If” is more clearly understood to mean “**since**”, so “**since** X is true, then Y must also be true”—“**Since** God is for us, who can be against us?”

Penny’s Paraphrase: “Since we **know** that **God is for us** (we are His children), who could possibly be against us? Well..... some people may be against us, but what are **THEY** compared to God! Since God’s plan of redemption is unfolding and **SHALL** be completely accomplished, and having faith that He is working all things together for our good, **we have nothing to worry about**. He’s got it! He’s got US!”

“There will certainly be opposition, but Paul’s point is that it lacks the ability to destroy faith. Since ‘*God is for us*,’ victorious spiritual survival is assured.” (RSB)

Verse 32 tells us WHY we have nothing to worry about—“If God gave the supreme gift of his Son to save us, He will certainly also give whatever is necessary to bring to fulfillment the work begun at the cross.” (NIVSB) “Would God do less for his children than he did for his enemies?” (JMSB) ([Philippians 1:6](#))

God has **chosen us** and **declared us righteous**. Who can revoke that declaration? **No one, not even one!**

Most certainly, Satan is constantly plotting schemes, seeking to destroy us, and trying to accuse us, but his arguments are futile because God has already justified us. ([1 Peter 5:8-10](#), [Ephesians 6:11](#), [Romans 8:1](#))

41. What are the three reasons Paul gives for why no one can condemn God's elect? (34) (Hebrews 7:24-25, 1 John 2:1)

Jesus is interceding for us; He makes **constant** intercession for us. His intercession for us is a tremendous part of His **ongoing saving work** (Hebrews 7:24-25). Jesus instructed His disciples in Matthew 18:19-20, "...if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them." The intercession of the Spirit (8:26) and the intercession of the Son (8:34) are in absolute agreement. (GPL)

■ There can be no condemnation for us, for our enthroned sin-bearer intercedes for us in heaven while the Holy Spirit intercedes in our hearts. (RSB)

4 Characteristics of Life in the Spirit (CB)

#4. Eternal Security/Assurance of Salvation (8:31-39)

Key Doctrine #9 in Romans

Eternal Security—The guarantee of a believer's eternal salvation is based on God's promise to preserve **AUTHENTIC** faith throughout their mortal lives until they enter eternity.

42. As we near the end of this extraordinary chapter, we need to be reminded who Paul is addressing. Who is he addressing in almost every sentence?

The two final questions in Romans 8 (35) are not "if-then," cause-effect, or conditional questions. The answers to these questions are based on the **absolute certainty** that Paul is addressing **"those who are IN CHRIST!"** There is also the **absolute certainty** there is **no condemnation** for **"those who are IN CHRIST!"** These are indeed the most important questions that any person can ask and answer for themselves. **"Who shall separate us from the love of Christ?"** Who or what could cause me to lose my salvation? Surely every believer has asked this same question of themselves.

Eternal Security or **Assurance of Salvation** is a fundamental doctrine of the church, but what does it really mean? How can we be absolutely certain that we are saved?

"The assurance of salvation is, simply put, knowing for sure that you are saved. Many Christians throughout history have written about their struggles in being assured of their salvation. The problem is that many followers of Jesus Christ look for the assurance of salvation in the wrong places....

"We should find the assurance of our salvation in the **objective truth of God's Word**. We should have confident trust that we are saved based on the promises **God has declared, not because of our subjective experiences.** (GQ-AS)

Selections from *"How Can I Have Assurance of my Salvation?"*

Before one can be assured of their salvation, they need to make certain that they HAVE been saved. The Bible makes the plan of salvation very clear. As we have been working through Paul's Letter to the Romans, we have discussed most of the **Essentials of the Gospel**.

Essentials of the Gospel:

1. There is no excuse for unbelief since everyone **does** know that **God exists**. ([Romans 1:18-20](#))
2. **All have sinned**, offending and separating them from God. ([Romans 3:10-12, 23](#), [Isaiah 59:2-3](#))
3. **The consequence of sin is death**. ([Romans 1:28-32](#), [Romans 5:12](#), [Romans 6:23](#))
4. A day of judgment against sin is coming. **God is the rightful and righteous Judge**; He has the absolute authority to judge sinners because He created the human race, and He knows the heart of every human being. ([1 Corinthians 4:5](#), [Romans 2:2](#), [Romans 14:10b-12](#), [Matthew 12:36-37](#))
5. All people are **accountable to God** to answer for their sins, but no one can atone for their own **guilt** before God. God will never declare anyone righteous based on “good” things that they have done, nor for refusing to do “bad” things. ([Romans 3:19-20](#), [Isaiah 64:6](#))
6. God sent sinless Jesus to die as the **atonement** (payment) **for our sins**, as He suffered the wrath of God in our place; Christ’s payment for our sins made it possible for God to be both just and merciful. ([Romans 5:6, 8-10](#), [1 Peter 2:24](#))
7. **Forgiveness, Atonement, and Redemption** are given to us through **faith in the free gift of Jesus**. ([Romans 2:4](#), [Romans 3:24-26](#), [Romans 6:23](#), [Romans 10:9](#), [John 3:16](#))
8. Our **response to Jesus’ sacrifice** on the cross must be to:
 - A. **Believe**—what the Bible says about Jesus: Jesus was the Son of God and fully God; He came to earth in the flesh, fully human; He lived a sinless life; He was crucified and died for our sins; He was raised to life again on the third day; and He returned to Heaven where He sits at the right hand of God the Father. ([John 3:16](#), [John 5:24](#), [Acts 16:31](#))
 - B. **Repent**—to acknowledge your sin, confess it, turn away from sin and turn toward God. ([Matthew 3:1-2](#), [Mark 1:15](#), [Romans 2:4](#), [Acts 3:19](#))
 - C. **Follow**—be willing to “follow” Jesus Christ, to obey Him. ([Mark 1:17-18](#), [Matthew 16:24-28](#), [Luke 9:23](#))

Do you believe that Jesus died to pay the penalty for your sins and rose again from the dead? Do you trust Him **alone** for salvation? If your answer to these questions is “No,” please talk to someone you trust to help you understand the plan of salvation above and answer questions that you might have.

If your answer to these questions is “Yes,” you are *probably* saved! (This author cannot know the true condition of your heart!) Assurance means knowing for sure that you are saved; it is not “wishing” or “hoping” that you are saved, and it is **NOT feeling** like you are saved. Assurance is **not equal** to salvation—again, if you **FEEL** certain or confident, it doesn’t mean you are saved (many people are confident that there is no God, but that doesn’t make it true)!

As an additional point, when a person has no **outward evidence** of saving faith ([Galatians 5:22-24](#)), faithful Christians are instructed to call them to repent and believe the Gospel. Is it possible they may be saved? Of course! The fruit of the Spirit is **not necessary to become a believer**—in fact, it cannot be produced in an unsaved person—but it is **necessary in the life of a believer**. The fruit of the Spirit in the life of a believer not only assures THEM that the Spirit is at work, it assures others as well.

Conversely, when Person A does not see fruit in the life of Person B, Person A is not taking Person B's salvation away, only following what we are to do for one another in Christ. And likewise, when Person A says they see fruit in Person B's life, Person A is not giving salvation to Person B, but reporting what

they observe. For example, a doctor does not **give** us a disease, but he/she knows enough to diagnose it. Likewise, a doctor has no personal ability to take the disease away; he can only give us the prescription that will help, IF they take their condition seriously AND faithfully take the medication.

Assurance of your salvation can only come from the truths found in Christ's own Word. (Study the **Essentials of the Gospel** again) Assurance is based on the perfect and complete salvation God has provided for us through Jesus Christ. **Assurance grows over time as we trust and follow Christ.**

The strongest source of assurance is **stubborn faith**—"No matter how I feel or how I fail, I keep believing that Jesus is my Savior and Lord." [Satan will definitely put fears and doubts in your mind at times, especially when you sin, but the roadmap out of that is to remind yourself what Jesus has done for you, and what you have received by faith—the **Essentials of the Gospel** above.] Every believer needs to be reminded of the Gospel daily.

43. What could possibly separate us from Christ? (35)

In 8:36 Paul quotes a passage from the Old Testament (Psalm 44:2) as a reminder that suffering has always been part of the experience of God's people from the beginning and will continue until He returns. ([Philippians 1:29](#), [James 1:2](#), [1 Peter 4:14](#)) Finally we come to Paul's **unequivocal** conclusion which brings ultimate comfort, peace, and assurance to our souls. In **ALL** these things, and anything that we could ever imagine, **no one and no-thing can separate us from the love of Christ!**

Paul is absolutely certain that these things could **NEVER** separate him from Christ's love—he had personally experienced all of them multiple times (read through Acts!)—he was absolutely certain because he knew the Scriptures! He knew that suffering could not separate believers from Christ but would actually **carry them along** toward their ultimate goal, "*being conformed to the image of Christ.*" (NIVSB) He declares that believers **won't just survive** these times of suffering, but they will be "**MORE than conquerors!**" ([John 16:33](#), [1 Corinthians 15:57](#), [Revelation 3:9-12](#))

44. Why will we be "**MORE than conquerors?**" (37)

45. What further things does Paul list that can **never separate us** from God's/Christ's love? (38-39)

46. Is there anything that could separate you from Christ's love?

In case there is anything or anyone left out of this list, "*nor anything else in all creation*" covers everything but the Creator Himself. (JMSB) It is absolutely impossible to get beyond the reach of God's loving care for us. ([John 10:27-30](#))

47. One more issue regarding **Eternal Security/Assurance of Salvation**. If nothing can rip us out of Christ's hand, can **we** remove **ourselves** from His hand? Why?

- 48.** Take time to carefully read through and ponder the article *“Perseverance of the Saints.”* Write any questions or thoughts you have about that article to discuss when we meet next time.
- 49.** What did you select as the Key Verse(s) in Romans 8? Why?
- 50.** Write a summary of Romans 8.

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