

*Rethinking in Outline Form**Objections to the Proposition Concluded*

3. Objection as to the law in respect to sin. 7:7-12
 Objection Stated: Since it is so desirable to be released from the law, is the law a form of sin?
 Objection Answered:
- (1) The law is not sin, but defines sin. vs. 7c
 - (2) Satan uses the law as an occasion for temptation and sin. vs. 8
 - (3) The personal experience of Paul is given, from his childhood of innocence, to his subsequent death through the efforts of Satan. vs. 9
 - (4) The commandment was given to bring life, but Satan used it to bring death. vs. 10-11
 - (5) The law of itself, apart from the use made of it by Satan, is holy, righteous, and good. vs. 12
4. Objection as to the law in respect to death. 7:13-25
 Objection Answered:
- (1) God forbid. The law of itself brings about the death of no one. Satan uses it as an occasion, and through it spiritual death makes its advent. vs. 13-14
 - (2) The law is from God, but man is fleshly and through the weakness of man's flesh Satan occasions his death. Our spirits are willing, but the flesh is weak. This circumstance results in great inward pain, and we are moved to cry out, "Who will deliver us?" The answer and deliverance comes through Christ Jesus. vs. 15-25

Text

8:1-11. There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God,
 157. Where can we obtain the victory over the flesh?

neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

REALIZING ROMANS, 8:1-11

309. What a marvelous encouragement in vs. 1! Amplify the words "no condemnation"—no condemnation from what, to what, in what, etc.
310. In what sense are we "in Christ Jesus"?
311. What is "the law of the spirit of life," as vs. 2? Show how appropriate this title is.
312. We are indeed separated and delivered from the power of Satan and the law. Do you believe this statement? Experimentally or theologically? Have we entered the fullness of salvation if we do not now have this testimony?
313. The law was good and not weak. The evil and weakness was located elsewhere. Where?
314. What the law and man could not do, God could and did do. What was it?
315. Explain the little expression, "in the likeness of sinful flesh"?
316. In the previous question you discussed the nature of Christ. Now we ask for the purpose of Christ. He came "for sin." Explain.
317. Give a careful explanation of the thought of "condemning sin in the flesh."
318. Did Jesus fight Satan with weapons we do not have? If not, why do we fail to "condemn sin in the flesh"?
319. What did God fulfill in us? Note the marginal reading of "ordinance."
320. Does our walking after the spirit instead of the flesh have anything to do with the requirement of the law being fulfilled in us? If so, what?
321. Just how can we know when we walk by the Spirit?
322. Explain the phrases, "minding the things of the flesh," and "minding the things of the spirit."
323. Give three good reasons for minding the things of the Spirit instead of the flesh.

324. What "death" is referred to in vs. 6?
325. Wouldn't it be wonderful to have the life and peace spoken of in vs. 6b? It will never be real to us until we know the meaning of "the mind of the Spirit." Do you know? Do I? Who is responsible if we do not?
326. "The mind of the flesh" must be that inspired and educated by Satan. Can we have both minds at the same time? Explain.
327. The mind of the flesh can never be subjected to God or his law. Are we not then foolish to attempt to overcome it? How can it be overcome?
328. Are we not all "in the flesh"? Explain.
329. We have the victory not of ourselves but by him who loved us and came to make his abode within. In what sense are we to understand vs. 9a?
330. What is "the Spirit of Christ" of vs. 9b? Is this a disposition or a person?
331. Verse 9a states that the Spirit of God dwelleth in us; verse 10a says Christ dwells in us. Explain and compare.
332. What "body" is meant in vs. 10a? Is this literal or figurative?
333. What is the spirit that is "life" or "alive"?
334. Whose "sin" and whose "righteousness" are discussed?
335. Now in vs. 11 we are told that someone else dwells in us. Who is it? Harmonize vs. 11 with other references to the indwelling presence.
336. What "life" is referred to in vs. 11b? Is this in reference to the resurrection of the last day?
337. Please try to gather an outline of each section (of your own) as you study these verses. What would be the main and subdivisions of this section?

Paraphrase

8:1-11. Mankind under the new covenant being delivered from the curse of the law, there is therefore now no condemnation to those Christians who walk not according to the inclinations of their flesh, but according to the inclinations of their spirit, enlightened and strengthened by the Spirit of God.

2 We the disciples of Christ are able so to walk, because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin in our members, and from the curse of death.

3 For God sending his own Son is the likeness of sinful men to teach us, and of a sin-offering to procure pardon for us, hath destroyed the power of sin in the flesh, so that it can neither enslave nor kill believers, (which is the thing impossible to be done by the precepts and threatenings of the law, because it was weak through the corruption of our nature).

4 This destruction of sin in our flesh God accomplished, that the righteousness enjoined in the law of the gospel, (ver. 2) may be fulfilled by us, who walk not according to the flesh, the law in our members, (chap. vii. 23), but according to the Spirit, the law of our mind.

5 Now, they who live according to the flesh, employ themselves in enjoying sensual pleasures, and in making provision for these enjoyments; and they who live according to the Spirit, employ themselves in the things which reason and conscience dictate: (Gal. 5:16-26.)

6 But whatever wicked men may think, the minding of the body, to the neglect of the soul, is eternal death; and the minding of the soul, is the road to eternal life.

7 The minding of the body to the neglecting of the soul, will be justly punished with death: First, Because to mind the body in the manner, is enmity against God; secondly, Because this temper of mind is not subject to the law of God, neither indeed can be; it is actual rebellion against God.

8 Wherefore, they who live after the flesh cannot be the objects of God's favor, in any dispensation whatever.

9 Now ye live not to the flesh, but to the Spirit, because the Spirit of God dwells in you. But if any one have not the Spirit of Christ dwelling in him, and forming him into the temper and behavior of Christ, whatever such a person's profession may be, he is none of Christ's disciples.

10 And if the Spirit of Christ be in you, the body, with its lusts, which formerly governed you, (chap. vii. 18), will certainly be dead with respect to sin; but the spirit, your rational powers, will be alive, or vigorous, with respect to righteousness.

11 For, if the Spirit of him who raised up Jesus from the dead abide in you by his influences, he who raised up Christ from the dead, will make even your dead bodies, (ver. 10), your animal passions, together with the members of your mortal bodies, alive, that is, subservient to the spiritual life, through his Spirit who dwelleth in you.

Summary

There is no condemnation to them that are in Christ, for by him the gospel freed me, when I first became obedient to it, from the law of sin and death. This the law could not possibly do, because of its weakness through the flesh. But what was impossible for the law, God did, by sending his Son into the world in a body of human flesh, and as a sin-offering. Moreover in this body he condemned all sin committed under influence of the flesh, by showing that such influence can be resisted. He came as a sin-offering that the justification of the law, remission of sins, might be accomplished in us who live not in obedience to the flesh, but to the spirit. To live according to the flesh is to be led by it into sin; to live according to the spirit is to be led by it to do right. They that do the former will die; they that do the latter shall live. Attending to the flesh is continued hostility to God; and he that does it is never obedient to his will; nor can he be so long as he thus acts. We are in the spirit, under its control, provided the Holy Spirit dwells in us; and if it dwells not in us we are not Christ's. If the Holy Spirit dwells in us God will one day make our bodies alive by it.

Comment

1. Freedom in the Gospel. 8:1-11

Introductory Remarks

There has been no little discussion over this chapter as to whether it is a conclusion of the closing remarks of the seventh chapter or a conclusion of the whole preceding treatise. It seems to me that both thoughts could well be held in viewing this chapter. It develops in a wonderful way the thought of deliverance from the bondage of the flesh expressed in 7:24-25a, as well as bringing forth a conclusion for all that has been said of the power of the gospel over the law and the flesh.

a. "There is therefore now no condemnation to them then that are in Christ Jesus." The heart cry of the apostle when he said, "Wretched man that I am! Who shall deliver me from the body of this death?" was answered in the deliverance provided by God through Jesus Christ. So now he can say while considering this happy state, "There is therefore now no condemnation to them that are in Christ Jesus." It would be well to point out that to be free from condemnation we must first of all be "in Christ Jesus". How this is

158. State in your own words the review of the entire situation just discussed.
159. Do you believe Ch. 8 is a conclusion to Ch. 7 only, or to Ch. 1-7? Give your reasons.

achieved was thoroughly discussed in 6:1-4. And after we are "in Christ" we must "abide in him" (Jn. 15:1-12) in order to escape from the tragic victory of the flesh over the spirit described in 7:13-25. But once we are placed "in Christ" through immersion, and we continue in him by denying self daily (Lu. 9:23), truly there is "no condemnation." God does not demand sinless perfection, but he does demand absolute sincerity. 8:1

In considering this passage in a broader scope we can say there is no condemnation to those who "are in Christ Jesus," in the sense that God has provided through the death of his Son an escape from "the stroke that was our due," for it fell upon him. Jehovah made him our substitute as an offering for sin. 8:1

b. Now follow the words of the inspired writer as to how this glorious position was achieved. It is like this: "The law of the spirit of life in Christ Jesus made me free from the law of sin and death." In other words, the gospel (the preaching of the death, burial and resurrection of Christ) freed me from the condemnation of the law under which I was living. The law was a law of sin, for it gave the definition of sin, and also because it became, by the use Satan made of it, a means of bringing sin into my life. When I sinned, the penalty of death was passed. But it is wonderful to know that all that is lifted from my heart; the Son through his gospel has made me free and I am free indeed. 8:2

c. There was only one other provision made by God for man's justification. That was the law. If man had kept the law he would indeed have stood justified before God, but the law was weak; its weakness lay not within itself but in the flesh of man. Man's spirit was indeed willing to obey the law, but his flesh was too weak to carry out the demands of the law. But our Father of love did not leave us to the power of the evil one through the law, for what the law could not do the law-giver could, and what he could, this he did through sending his Son. We know how it took place; the eternal word was made flesh, that is, inhabited a body in which there was as much tendency to sin as in any other mortal creation. But this one did not only come "in the likeness of sinful flesh," but he came to be offered "for sin." He came knowing no sin that he might be made to

160. What "condemnation" is spoken of in 8:1?

161. How can we retain this sense of "no condemnation"?

162. What is "the law of the Spirit of life"?

163. What is "the law of sin and death"?

be sin for us that we through him might stand justified before God. Further, in coming in this body of flesh and being tempted in all points like as we are tempted, and yet not yielding to Satan's suggestions, he condemned the idea that because we are "in the flesh" we must of a necessity yield to sin. 8:3

But back to the thought of how God through Christ did what the law could not do. What was the purpose of the law? Was it not justification, that man through keeping the law was to be made just before God? But this the law failed to accomplish. What the law failed to provide, God provided through his Son. "In us" the requirement of the law finds its fulfillment by Jesus Christ. Of course the persons discussed are Christians who are to walk according to the leading of the Spirit of God. Only by thus continuing in a life lived unto God can we hope for final justification on the day of judgment. 8:3-4

There is a connecting thought between the discussion of verse 4 and verse 5. The thought of justification is the burden of verse 4, whereas we find the course of the Christian's life to be the thought of verse 5. How are they connected? Simply by realizing that although we were brought into this glorious position of justification at our conversion, we will not finally be acquitted unless we follow the life of the spirit. This life of the spirit is discussed in the following verses.

d. The first observation in this life of the spirit that will lead to final justification is a perfectly obvious fact. If our spirits are led by Satan to go after the flesh then we will be giving our attention to the activities of the flesh. (These would be synonymous with the "works of the flesh" mentioned in Gal. 5:19). If on the other hand we allow Jesus to be the leader and captain of our spirits we will be led into the fruitful life of the Christian. There is good reason to choose to follow the life of the spirit rather than the life of the flesh, for the end of a life of sin is death, but the life led for Christ brings peace here and eternal life hereafter. 8:5-6

The reason God has to be so severe with some persons is found in the fact that a mind and heart filled with the desires of the flesh is a mind and heart filled with that which is exactly contrary to God's

164. In what way was the law weak?

165. How is the law fulfilled?

166. What thought connects verses four and five?

167. What is discussed in 8:5-11?

will; that person is at enmity with God, and while thus giving himself to the lusts of the flesh he is not subject to the law of God, neither indeed can he be while so continuing. It is impossible for sweet and bitter waters to flow from the same spring. While living for the flesh, you may as well know that "you cannot please God." 8:7-8

e. "But," remarks the apostle, "this is not your situation for you are not following a course of fleshly desire, but rather you are following the dictates of your spirit which has been educated to do God's will in Christ. This is true providing the Holy Spirit abides in you, for you could not hope to live a life pleasing to God just of yourself (Cf. 7:13-25); hence the Holy Spirit has been sent to strengthen and energize your spirit to the end that we might live after the spirit and not after the flesh." 8:9a

f. Here is a plain statement of fact:—To be a Christian we must have Christ's spirit or the Holy Spirit. How did we obtain the Holy Spirit? Let Peter answer that question for you in Acts 2:38. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." So it follows we cannot be counted as children of God without first obtaining as a gift from God the Holy Spirit. And further, that we cannot continue in a life pleasing to God without the help of the Holy Spirit. Truly, how important does the Comforter become to man! 8:9b

g. Speaking of the Holy Spirit, Paul now brings to our minds that to have the personality of the Holy Spirit, is to have "Christ in us." When we examine ourselves in the light of God's Word we find ourselves to be temples of the Holy Spirit. We also find that although our physical bodies are the sanctuary of God's presence, they nevertheless must die because of Adam's sin. But our spirits will not die. No, they will live eternally with God because of the justification provided by Christ. We need not even despair of the loss of our physical bodies for "if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his spirit that

168. What strong reason is presented for following the spirit as in vs. 6?

169. Why is God so severe with some persons?

170. How does the Holy Spirit help us?

171. What is essential for one to possess in order to be a Christian?

172. How did we come into possession of this great essential?

dwelleth in you." This word of course points to that glad resurrection morning when he will fashion anew the body of our humiliation (Phil. 3:21). 8:10-11

Text

8:12-15. So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

REALIZING ROMANS, 8:12-15

338. We are indeed debtors to the lost world, (cf. 1:14,15) and also to the Holy Spirit. What is our debt and how shall we pay it?
339. There is a call upon us by one who claims we owe him something. Who is it and what is it? We *do not* owe him a thing—not one minute or one ounce of energy or one cent of money. We often pay what we do not owe.
340. To live after the flesh is to die. Explain this. Be specific.
341. By the help of the Holy Spirit we can put to death the deeds of the body. Explain how this takes place.
342. In what particular manner are we "led by the Spirit of God"?
343. Our sonship is revealed in what action? cf. vs. 14.
344. What "spirit" is discussed in vs. 15?
345. Where and when do we cry, "Father, father"?

Paraphrase

8:12-15. Well then, brethren, having such assistances, we are not constrained by the corruptions of our nature to live according to the flesh: we may overcome our evil inclinations.

13 Wherefore, I say a second time, if ye live according to the lusts of the flesh, ye shall die eternally; but if, through the Spirit of God, (ver. 9) ye put to death the lusts of the body by continually restraining them, ye shall live eternally with God.

14 Because, in every nation, as many as are habitually guided by the Spirit of God, these are the sons of God: they partake of his nature, and are heirs of immortality.

173. What are two present results of having Christ in us (8-10)?
174. What is a yet future result of having the Holy Spirit in us (8:11)?

15 That ye Romans are the sons of God, appears from your dispositions. For ye have not received the spirit of slaves again to serve God from fear; that disposition the law produces; but, through the discovery [revelation] of the mercy of God in the gospel, ye have received the spirit of children, by which in our prayers we call him Father, each in our own language.

Summary

We owe the flesh nothing, that we should live according to its evil inclinations. Besides, to live thus will end in death. But if by aid of the Holy Spirit we put an end to the deeds of the body, we shall live. As many, and no more, as are led by God's Spirit are his sons; and we have this Spirit, for we received it at our baptism; and in it we now cry to him, calling him Father.

Comment

2. New Life in Christ. 8:12-17

a. With the thought of our wonderful deliverance found in Christ comes the thought of the new life in Christ. What responsibilities do we have as we thus live? Our responsibilities are expressed here in the words of Paul: "We are debtors." To what are we debtors? We owe nothing to the flesh; we have died out to its bondage. We are debtors to the spirit. We know if we live out the desires of the flesh we will reap the penalty or wages of sin, which is *death*. But contrariwise, if we, although in the flesh, do not yield to Satan's efforts but rather "put to death," by the help of God's Spirit, the suggestions and actions of the flesh we can indeed live—live unto God. Thus our debt is paid to the spirit. 8:12-14

b. The result of such a life lived after the desires of God through the Spirit is to make us know that we are sons of God. There is no thought here of the Holy Spirit imparting knowledge apart from the word to enable man to be led by the Spirit. God leads us through his Spirit by the Spirit's word in the sacred scriptures, and by his Spirit's leading in providence. 8:14

c. The Spirit we received was not a spirit that would lead us into bondage, bringing fear of punishment upon our hearts, like the condition as found under the law, which did truly lead into bondage and fear. But the Holy Spirit is the sign of adoption. He is the "seal" (Eph. 1:13), the "earnest" or "down payment" (2 Cor. 1:22) of our

175. Why are we *not* debtors to the flesh to live after the flesh?

176. Compare the results of living after the flesh and after the spirit?

177. How are we led by the Holy Spirit?

178. Explain 8:15.

inheritance. Thus while letting the Holy Spirit have his way and living a life directed by the Spirit we can truly call out to God as Father. 8:15

Text

8:16-17. The Spirit himself beareth witness with our spirit, that we are children of God: 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

REALIZING ROMANS, 8:16, 17

346. Does the Holy Spirit tell us that we belong to God? Notice the use of the word "with" in vs. 16.
347. The child will have his father's inheritance. When God is the father and we are the children, what an inheritance it will be! Describe the inheritance.
348. If we are to enjoy along with Christ the wonders of the Father's house, we must also be willing to pay the price. What is it?
349. Define the word "glorified."

Paraphrase

8:16-17. Also the Spirit itself, bestowed on us in his extraordinary operations, beareth witness along with the filial dispositions of our own minds, that we are children of God.

17 And if children, then we are heirs; heirs, verily, of God, heirs of immortality and of the felicity of God's house, jointly with Christ; if we jointly suffer with him what afflictions God appoints, that also we may be jointly rewarded.

Summary

The Holy Spirit testifies with our spirit that we are children of God, and if children, then joint-heirs with Christ, provided we suffer with him.

Comment

d. The testimony of the Holy Spirit with our spirit affirms that we are the children of God (8:16). There are many and varied remarks upon this passage but those remarks which seem best to explain the witness of the Spirit with our spirit are as follows:

The Holy Spirit has spoken in the form of the written Word, which is his "testimony". He has told us what to do to become a Christian, or a child of God, and what to do to continue as a child of God. Please notice the all-important fact that the Holy Spirit and our spirit are said to stand side by side in voicing the testimony that we

179. How does the Holy Spirit bear witness with our spirit that we are children of God? Explain fully.

are children of God. The Holy Spirit has already given his testimony. Anyone who will comply with what he has said can become and stay a Christian. We come now to the testimony of our spirit. Can our spirits stand, as it were, alongside of the Holy Spirit and witness to the fact that we are God's children? This testimony could be given by our spirits, if we have done what the Holy Spirit commanded to become a Christian, and are now doing what the Holy Spirit asks to remain a Christian. Thus our spirits can testify "with the Holy Spirit that we are children of God", and the "Spirit himself" can bear witness "with" (not "to") our spirits, that we are children of God. 8:16

e. It follows then that if we are children of God we will surely inherit in the Father's family. Not only are we heirs of God, but having Jesus as our elder brother, we are joint heirs with him. The glories of our inheritance cannot be comprehended with mere mortal mind; only heaven itself will reveal the riches of the heirs of God and joint heirs with Christ Jesus.

There is yet one further word on this matter of inheritance. We can only be counted worthy of being glorified with Christ if we are also willing to suffer with and for him. 8:17

Text

8:18-25. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God. 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. 24 For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? 25 But if we hope for that which we see not, then do we with patience wait for it.

REALIZING ROMANS, 8: 18-25

350. Paul knew something about suffering. Read II Cor. 11. List some of his sufferings.

351. The glory will be beyond compare. Do you think many believe this?

180. What must we endure if we are to be glorified with Christ?

352. The sufferings of this present time *are* compared with the total lack of any tangible evidence of God's glory in the lives of many people. As a result, they become bitter and cynical. Why?
353. How could "expectation" wait? cf. vs. 19.
354. What "creation" is referred to in vs. 19?
355. Are not the sons of God now known? Explain: "The revealing of the sons of God".
356. Is the "creation" of vs. 20 the same as in vs. 19?
357. Define the word "vanity" as here used.
358. Is verse 20 saying that the inanimate creation of God such as the vegetation is hoping and yearning for a deliverance? If so, explain.
359. Is "the liberty of the glory of the children of God" the same as "the revealing of the sons of God"? Now all of this might seem too hard for you, but it is not. It was written for you and me by the Holy Spirit through the Apostle. Do not depend on others. Find out for yourself. Read the verses again—and again.
360. Could it be that "the creation" is man, even as Jesus used the word when he said, "Preach the gospel to the whole creation"? In that case, how does that relate it to verse 23?
361. If our adoption is the redemption of our bodies (not our souls), this must have reference to a different redemption than we ordinarily consider. What is it?
362. In hope were we saved, and by hope we are saved full many a time. What hope is here referred to? Be specific here.
363. One day hope will be turned into reality. What part does patience play here?

Paraphrase

8:18-25. However, the thoughts of suffering with Christ need not terrify you. For I reckon, that the sufferings of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed to the whole universe, in the persons of us the heirs thereof.

19 What a blessing a resurrection to immortality is, may be understood by this, That the earnest desire of mankind hath ever been to obtain that glorious endless life in the body, by which the sons of God shall be made known.

20 Nor is their expectation without foundation; for mankind were subjected to misery and death, nor by their own act, but by God, who, for the disobedience of the first man, hath subjected all his offspring to these evils:

21 In the resolution that, on account of the obedience of the second man, even the heathens themselves shall be set free from the bondage of the grave, and those who believe be brought into the full possession of the happiness which belongs to the children of God.

22 Besides, we know that every human creature hath groaned together under the miseries of life, and hath undergone together sharp pain, like that of child-bearing, till now, on account of their uncertainty with respect to a future state.

23 And not only do they groan under these evils, but ourselves also, who are the sons of God by faith in Christ, and who have the chief gifts of the Spirit as the earnest of eternal life, even we ourselves groan within ourselves, while we wait for that great event by which our sonship will be constituted and manifested, (ver. 19.), namely, the deliverance of our body from corruption, by raising it glorious and immortal.

24 The redemption of the body is not bestowed at present; for we are saved only in hope, that our faith and patience may be exercised. Now hope which hath obtained its object, is no longer hope; for what a man possesses, how also can he hope for it?

25 But if we hope for what we do not possess, we wait with patience for it, and so display our faith in the promises of God.

Summary

But the sufferings we are to undergo are not worthy to be named with the future glory which awaits us. So great is that glory that even creation, or as much of it as was affected by the fall, is waiting for and anxiously expecting the day when the children of God shall realize it. Creation was, by the curse, subjected to frailty much in the same way as man, and, like him, awaits deliverance from it. Under this curse, creation groans together and is in pain till now, and not only creation, but we too who have the earnest of the Spirit groan with it, while waiting for the deliverance of our bodies from the grave. In hope of this deliverance we were saved, and we are cherishing that hope still. Although we have not yet attained what we hope for, we are waiting in confidence that we shall attain it.

Comment

3. Encouragement to Endure Suffering. 8:18-39

The concluding words of Paul in verse 17 suggest the topic for this section.

a. The first encouragement is found in the realization that as trying as may seem the tribulations we are now undergoing, as much as we sometimes make of our ills and heartaches, that it is not even reason-

able to think of comparing them with the glories of the world to come. If we attempted a comparison in order to ascertain whether the glories of heaven would recompense our sojourn amid "this vale of tears," the glories to come would so far outweigh "the sufferings of this present time" that there would really be no comparison. Paul ought to know for we believe he caught a glimpse of those things when he departed from his body and returned again (cp. 2 Cor. 12:1-6.). 8:18

(1) Concerning the event and the time of the event spoken of in verse 19: The greatness of this event can be appreciated when we realize that the very creation itself is waiting expectantly for "the revealing of the sons of God." There are many and detailed remarks upon the meaning of the term "creation." We take it to mean all that which was affected by Adam's sin, both animate and inanimate. The creation is personified in this passage and is pictured as a man earnestly waiting out the time until the sons of God will be revealed. What is the meaning of "revealing of the sons of God"? We know because of the context that it refers to the same time and event as "the glory which shall be revealed" spoken of in verse 18. The sons of God are spoken of as being concealed and awaiting a time when they shall be "revealed," and truly they are. There are literally thousands upon thousands who have departed this life and are thus concealed to us and the world. Those sons of God who are upon the earth are not now revealed in glory. The humble estate of the minority will in the resurrection day be changed to the proud state of the majority. 8:19

(2) The questions might be asked, "Why is the creation waiting in expectancy for the resurrection day? For what does it wait?" The whole creation waits to be "delivered from the bondage of corruption into the liberty of the glory of the children of God." (vs. 21). The creation did not come under this bondage of its own will (for it has no will), but was subjected to frailty and corruption through the sovereign will of him who subjected it, even God (vs. 20). But he did not thus place it in bondage with no hope of release, for even at the time of the curses pronounced upon earth (Gen. 3:17b), God was looking forward to his great plan for man's redemption, and the consequent resurrection of his children, and the deliverance of the creation from its frailties (Gen. 3:15). 8:20-21

(3) Again, speaking figuratively, Paul portrays both the animate

181. What is the subject of 8:18-39?

182. What is the first encouragement given?

183. What is the meaning of "creation" in verse 19?

184. To what event does "revealing of the sons of God" refer?

185. What can "creation" expect to receive in the resurrection day?

and the inanimate creation as groaning and travailing in pain as a woman with child, looking to that time when a new life will be brought forth. The thought of a "new heaven and a new earth wherein dwelleth righteousness" (2 Pet. 3:13) is herein suggested. The thought of a purified, renovated heaven and earth is at least intimated. It is not our purpose to discuss it pro or con; let it suffice to say that this thought is not unreasonable. 8:22

(4) Speaking of the expectation of the creation reminds the writer of the expectant longings of his own spirit, yes, the desire of every child of God: "And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Even though we have the earnest payment on heaven with us, the Holy Spirit, we yet groan while waiting within this earthly tabernacle. Our groanings take the form of desires to be rid of this body of flesh which is subject to much suffering and temptation and to be adopted into that glorified family. This act of adoption into that new world will simply be the deliverance of our bodies from the grave on the resurrection day. 8:23

(5) We find the closely associated truth that all this revelation of the future glory was comprehended in our salvation. When we were converted we considered this fact; the hope spoken of was before us when we accepted Christ. This is true, but we must ever keep before us the true nature of hope. Hope is only hope when it is directed toward something as yet unseen. If the object of hope is seen then hope gives place to realization. We must not, as Christians, grow discouraged because we do not immediately possess heaven. But if we really have our hope set on our goal (firmly established because of the great and glorious reasons for hoping), then we can with patience and confidence wait for the fulfillment of our fondest hopes. 8:24-25

Text

8:26-27. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; 27 and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

186. How is the creation in bondage today?

187. Discuss briefly 8:22.

188. What is the "adoption" spoken of in 8:23?

189. Explain 8:24-25 and tell what lesson is taught.

REALIZING ROMANS 8:26, 27

364. Our infirmities have been helped by what has preceded verses 26, 27. Explain.
365. We *do* know how to pray in some matters. How then are we to understand the expression in 26a?
366. I thought Christ was our only intercessor. How then can it be so said of the Spirit?
367. Who does the "groaning" as in vs. 26b?
368. Explain the word "uttered".
369. Please spend some time and thought and prayer on this passage. It is too important and helpful to give up. Who is the one who searches hearts?
370. How does knowing what is in the mind of the Spirit relate to the Spirit's intercessory work?
371. The intercession of the Spirit is limited to the will of God. Explain.

Paraphrase

8:26-27. And likewise, for your encouragement to suffer with Christ know that even the Spirit helpeth our weaknesses, by strengthening us to bear. For what we should pray for as we ought we do not know, being uncertain what is good for us; but the Spirit himself, who strengthens us, strongly complaineth [pleads] for us, by those inarticulate but submissive groanings which our distresses force from us.

27 And God, who searcheth the hearts of men, knoweth what the design of the Spirit is, in strengthening us to bear afflictions, that to God he complaineth [pleads] for the saints, by these submissive groanings, that he may deliver them when the end of their affliction is attained.

Summary

While in the flesh we are weak, and know not what we should pray for as we ought. But the Holy Spirit, which dwells in us, helps this weakness by interceding for us in inarticulate groanings. God who searches our hearts knows their true state. He also knows what the Spirit's mind is in these groanings, aware that the Spirit always pleads for his children as he wishes.

Comment

b. The Second Encouragement to Endure Suffering is found in the aid the Holy Spirit gives to the Christian. 8:26-27

The hope just expressed in the foregoing verses is a great help to the heart of the child of God. There is yet another help; it is that

which is found through the personal contact of the Holy Spirit. For one example of the way the Spirit aids our weaknesses, we can consider his work in our prayers. We do not know many times how to pray as we ought. It is not that we do not know how to pray at all, but there are occasions when words fail us. We may have a great burden upon our hearts which we bring to God. Our spirits are drawn out to him in prayer. It is then that the Holy Spirit's ministry of help takes up its work. Our groanings and inarticulate sighs are directed by the Holy Spirit and have within them the real and right expression of our needs before God.

The Holy Spirit takes the message of these groanings before God for us. The way these petitions are borne to God is described in verse 27. "He (God) that searcheth the hearts (that is, the inmost being of man—his spirit) knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Jehovah looks into the inner man, the abiding place of the Holy Spirit, and also looks into the mind or understanding of the Spirit. He there sees and understands the petition the Holy Spirit has helped to express, thus receiving the intercession of the Spirit on behalf of the saints. This is all according to the will of God, for the Holy Spirit would not inspire any message that was not in God's will. 8:26-27

Text

8:28-30. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. 29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

REALIZING ROMANS, 8:28-30

372. Consider carefully that vs. 28 does *not* say that all things are good for the Christian. What is good?
 373. If we do not love God, we cannot see the good. Is that the thought here?
 374. Do "things" just "work out" by themselves?
 375. When and by whom were we called?
 376. Study very, very carefully the meaning of the word "purpose" in vs. 28. It is the key word.
 377. Who is involved in the foreknowledge of God, as in verses 28a
190. What encouragement is found in 8:26-27?
 191. Explain the Holy Spirit's intercession for us.

and 29a? Does this mean God has no foreknowledge of others? Are others in his purpose, too?

378. You have a dictionary. Look up the meaning of the word "foreordained." Note please the several synonyms given.
379. Christians are not foreordained to everything, but rather to one thing. Read verse 29b and determine what it is.
380. In verse 29b we learn Jesus is our "elder brother" in what respect?
381. Attempt to discover the position and progress of the expressions: "foreordained—called—justified—glorified." Relate them to your own salvation and hope. Show the progress in God's dealings with you. What happened first, second, etc., first from God's view, then from yours?
382. If we are already glorified in God's plan, could we ever be otherwise? In other words, does this verse teach eternal security?

Paraphrase

8:28-30. Besides, we patiently suffer, because we know, from God's love and from Christ's power, that all things, whether prosperous or adverse, co-operate for the salvation of them who love God, whether they be Jews or Gentiles, even to them who are called the children of God according to his purpose.

29 For those whom God foreknew were to be called his sons, he also predestinated to be conformed to the image of his Son, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, that he might be the first-born of many brethren, the children of God.

30 Moreover, whom he predestinated to be conformed to the image of his Son, them he also called his sons, (ver. 28.): and whom he called his sons, them he also justified, by counting their faith for righteousness: and whom he justified, them he also glorified, by putting them in possession of the eternal inheritance.

Summary

All things work together for good to those that are called according to God's ancient purpose, to those that are called by the gospel. Those who would obey him, he predetermined to be, when raised from the dead, of like form with that of his Son. Those whom he predetermined, he also called; and those whom he called, he justified; and those whom he justified, he glorified. The perfection of God's ancient purpose, or plan, is evident.

Comment

c. Encouragement Number Three is found in consideration of God's eternal purpose for his children. 8:28-30

The encouraging words have all been addressed "to them that love God." We find now this word of conclusion, that "all things work together for good" to these persons. We know that all things which come into the experience of the Christian are not good. God in his infinite wisdom, however, by his everlasting love, works all things together in such a way that they will result in our good. This life may not even see the final good for the child of God (although many times it does), yet in the eternal realm we will know that God has kept his word. There is yet another descriptive comment to be made about those persons who are the objects of God's love. Not only do they "love God," but they are "called according to his purpose." This is the very reason why God works all things together for their good.

The phrase, "called according to his purpose," says Lard, is the clue to understanding all that is said in verses 28b-30. The one word "purpose" is the most important word of the whole section. We quote from Moses E. Lard concerning the meaning of this word. "Prothesis' here rendered 'purpose' is from 'protithimi,' which means 'to place out' or 'set before.' Accordingly, 'prothesis' means a placing or setting before. 'Purpose,' from the Latin 'propono,' 'to place before,' literally and exactly translates it. But 'prothesis' is not predicated of men, but of God, and it denotes not his physical act of placing things locally before or in front of him, but his act of placing them before his mind so as distinctly to see them. The placing is before his mind, and the seeing is mental seeing." Lard, p. 280.

When did this setting before his mind take place? The answer cannot be given as to the exact time, but we know it to be "before the foundation of the world" (Eph. 1:4), at some time before the material universe (including man) came into existence.

What was involved in this setting before? What was comprehended in it? Again we quote from Lard: ". . . *man*, including this world with all that in any way pertains to it, from his conception on,

192. What encouragement is found in 8:28-30?

193. To whom is this encouragement directly addressed?

194. How do we harmonize this scripture with the fact that all things that come into a Christian's life are not good?

195. What special fact is stated about those that love God in addition to the fact that all things work together for good.?

196. What special key word opens our understanding to the verses 28b-30?

197. What does this word mean?

198. Whose purpose is here considered?

to say the least, until his glorification. Beyond this period, for the present, we need not attempt to look. God, as it were, set before him the whole human race with their entire destiny. All that man is or shall be stood before him—sin, redemption, glorification—all were naked and open to his eye. It was there that the Logos was foreordained before the foundation of the world (I Pe. 1:20) to be the lamb of God that takes away the sin of the world; and from that point forward he was ever viewed as slain. There the whole gospel was ideally perfected; in a word, the whole of time, with all that shall transpire in it, was in vision as completely before God as it will ever be in fact when it is past. To us this is utterly incomprehensible, and yet we cannot conceive how it could possibly have been otherwise. In that prothesis, accordingly, each man was as distinctly before God, as saved or lost, as he will be when the judgment is past, not because God decreed that this man should be saved and that one not, but because, leaving each absolutely free to choose his own destiny, he could and did as clearly foresee what that destiny would be, as though he himself had fixed it by unchangeable decree. To assume that God must foreordain what a man's destiny shall be, in order to foresee it, is a profound absurdity. He can as unerringly forecast the end of a perfectly free agent as he can that of a being to whom his decree has left no more of volition than belongs to the merest machine. Can any one be found so daring as to deny that he can do this?" Lard, pp. 280-281.

It yet remains to say that the calling of those who love God was accomplished even as Paul said elsewhere—"through the gospel." (II Thess. 3:13-14)

With these thoughts in mind, we can approach verse 29 with the preparation necessary to understanding.

"For whom he foreknew." The "fore" refers back to the thought that this is the reason we know all things work together for good. The sense in which God foreknew has already been stated: he did foreknow all things regarding the Christian from before his birth to his glorification. His foreknowledge had nothing to do with the choice of man. "He foresaw in the 'prothesis' that certain persons would, of their own choice, obey him or his Son.

199. What act of God does the word "purpose" here denote?

200. At what time did this act of "setting before" take place?

201. What was involved or comprehended in this "setting before"?

202. Is there any conflict between the thought of God's foreknowledge and man's free will?

203. What connection is there between foreknowledge and foreordination?

204. How is the calling of them that love God accomplished?

205. What is the only thing mentioned that God foreordained?

“He also foreordained to be conformed to the image of his Son.”

There is no need to be alarmed at these words if we but remember that the conditions here spoken of were spoken of as if they had occurred long before they actually took place. So, to say that God foreordained or predetermined certain persons to be conformed to the image of his Son is to speak of the conclusion without comment as to what could have occurred between the time they were called and the day they were ushered into eternal presence. It is our conviction that God does not foreordain the life or actions of anyone. He foreknows, it is true, but the shaping of life is done by free choice in obedience to God's will. Because God foresaw that certain persons would of their own volition be faithful to him, he foreordained such individuals to be his. “In other words, their obedience was not determined by his act of predetermination; but his act of predetermination was determined by their voluntary act of obedience.” Lard, p. 282

Please notice that the only thing God foreordained (according to the text) is that those “whom he foreknew” would “be conformed to the image of his Son.” The words “to be conformed to the image of his Son” have reference to the resurrection day when we will indeed be transformed into his likeness. “. . . who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory . . .” (Phil. 3:21) Since Jesus was the first to receive this resurrection body, and since he also is our elder brother, we can consider him “the first-born from among many brethren.” We then can give him due honor and praise. As the elder brother, the first-born was to be honored by all others of the family; so is Jesus to be honored who will give us his likeness on the resurrection morn. 8:29

Still viewing the “prothesis” of God, we can say of those that have been predetermined that they were first called by the gospel, then through their surrender and obedience to Christ they were justified, and finally, viewing the matter as if it had already occurred, we could say, “Them he also glorified.”

In conclusion we can say that the help given to the child of God which will enable him to bear up under any circumstance is found in the bold statement: “We *know* that to them that love God all things work together for good, even to them that are called according to his purpose.” The reasons why we know then follow. We know because of the knowledge we have of God's eternal purpose or “prothesis.” 8:28-30

206. To what does “conformed to the image of his Son” refer?

207. Name the steps to glorification as mentioned in these verses.

208. In conclusion, what reason is given to show that “to them that love God all things work together for good”?

Text

8:31-39. What then shall we say to these things? If God is for us, who is against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay anything to the charge of God's elect? It is God that justifieth; 34 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 36 Even as it is wirtten,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, 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 creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

REALIZING ROMANS, 8:31-39

383. "What shall we say to these things?" What "things"? Note the outline of the whole section.
384. We know who is against us, but in a very real sense no one is against us when God is for us. Explain.
385. We are encouraged to believe that God was and is not only concerned in our redemption but also in our preservation and perseverance. How is this so?
386. We know Satan and sinners will attempt to lay many things to our charge. How are we to understand vs. 33?
387. Christ at God's right hand as our intercessor shall "keep us saved." Explain. cf. vs. 34.
388. In verses 35-37 are we to understand that God sends "tribulation, anguish," etc? Is this a discussion of our love for God, or God's love for us?
389. How can we be "more than conquerors"?
390. What is the difference in the list in vs. 38, 39 from those of 35-37? Is the point the same in the conclusion as in 37 and 39?

Paraphrase

8:31-39. What shall we say then to these things, whereby believers are proved to be the sons and heirs of God? Since God, who hath the whole power of this matter in his hand, is for us, since he sustains our claim to these honors, who can be against us?

32 He certainly who spared not his proper Son, but delivered him up to die for us all, for believers among the Gentiles as well as among the Jews, how, do ye think, will he not with him also gratuitously give us all the other blessings promised to the children of God?

33 At the judgment, who will bring an accusation against the elect of God? Since it is God who justifieth them by faith, neither angel nor man can frustrate his sentence.

34 Who is he who can condemn us believers? Since it is Christ who died to obtain pardon for us, or rather who hath risen from the dead to take possession of the government of the universe for our benefit; who is also at the right hand of God as ruler, and who maketh intercession for us.

35 Elated with our privileges, we cry out, Will any thing induce us to renounce our faith, and make us no longer the objects of Christ's love? will affliction in body, or distress in our affairs, or persecutions, or famine, or nakedness, or danger, or deadly weapons, be able to do this?

36 Sufferings have always been the lot of God's people: As it is written, Psal. xlv. 22. Truly for thy sake we are put to death in a lingering manner; we are accounted as sheep for the slaughter, by our persecutors.

37 These evils have not hitherto made us forfeit the love of Christ. Nay in all these things we do more than overcome, through the aid of him who hath loved us.

38 For I am persuaded, that neither the fears of death, nor the allurements of life, nor all the different orders of evil angels, against whom we fight, (Eph. vi. 12.) nor things present, nor things to come, whether good or evil,

39 Nor prosperity, nor adversity, nor anything else made by God, will be able to make us, the elect, (ver. 33) through apostasy, forfeit the love of God, which is bestowed on us, through Christ Jesus our Lord.

Summary

What now shall we say to these things? God is for us; no one then can successfully be against us. After giving his Son for us, he will withhold from us no other good. He will give us every good thing. No one can bring a charge against us, no one condemn us, for we have Christ to plead for us, and God to acquit us. Not only so, but nothing can separate us from God's love, neither persecution nor anything else, and although we may pass through sufferings, as we certainly shall, still over them all we shall be more than victors through Christ who gave himself for us.

Comment

d. Encouragement Number Four (which forms also a conclusion to what has been said). 9:31-39

“What shall we say to these things?” What things? Why, the hope of the Christian, the help of the Holy Spirit and the eternal purposes of Jehovah. There is only one thing to say, only one conclusion that can be drawn, and that is, “God is for us.” When we consider our own hearts and then behold “all his benefits,” we are moved to cry out, “God is love.” Then follows the thought, “God is for us”—that is, all that can be done for frail man by a loving father has been and is being done. If that be so, then who is there who could successfully bring anything against us? This thought is based upon the truth of the superior strength and authority of Jehovah. If he is for us, then through him we can triumph over any adversary. 8:31

The conclusion here formed is to the effect that because of all the great and glorious benefits God has bestowed upon us we can be assured of our glorification (providing, of course, we are faithful). Verse 32 emphasizes this very point by bringing to our minds the greatest of our gifts from the hand of Jehovah—the gift of his son. If God was willing to give us his own son, will he now hesitate to add to this unspeakable gift “all things,” that is, all and any of those things that would help us in attaining a life of approval before him? Is this not a great source of encouragement to the child of God? This encouragement is based on the hope of heaven even as was the first thought of this section, but it is approached from a different viewpoint. Section one discusses the glories of the new earth; this section discusses the basis for the certainty of our hope. 8:32

There are many things that might arise from time to time to cause us to wonder. There are those who will attempt to lay something to our account so as to prevent us from attaining our reward. But let us think a moment—if our hearts are right before God, if we are living a life of faithfulness, who will be able to “lay anything to the charge of God’s elect?” If God through his son has pronounced us just, who could successfully condemn us? No one can, for if the supreme authority of right and wrong declares us right, then there can be no further appeal in the case. More than this, Christ Jesus has died; yes, rather it should be said that he arose from the dead and is

209. To what does the “these things” of 8:31 refer?

210. What is the only conclusion that can be drawn from “these things”?

211. Show how verse 32 is a great source of encouragement to the child of God.

now at the right hand of God, acting as our intercessor. What an array of encouragements as to the certainty of our glorification! Since the hope of the eternal inheritance is ours because of Christ's love, Paul thought it well to give the marvelous foregoing description of Christ's love. 8:33-34

Now follows a conclusion based upon the fact that Christ does love us. There are many circumstances which arise in the Christian's experience which must be explained in their relationship to the love of Christ. There is tribulation, anguish, persecution, famine, nakedness, peril and sword. When these things come upon us, what are we to say of the love of Christ? 8:35 Perhaps our sufferings could best be expressed by the words of the psalmist when he spoke of the children of Israel in Babylon (Psalms 44). They were God's children, and yet because of the very fact that they were his children they were being killed day by day as sheep in the shambles.

This is even our experience, for we indeed suffer many things. What then shall be our answer? Does Christ love us and still permit these things to so press us? Has he not somehow forgotten us? "No in all these things we are more than conquerors." How so? Ah, it is easy to see, for we not only overcome these things through the strength divine, but we actually use them to work out in our character those elements which enhance us in the sight of man and God (cf. 5:3-5). We are more than conquerors, for we not only can overcome our adversaries but can make them to fight on our side. The final note of victory will be struck when we one day pass from the presence of these earthly trials to be crowned above them in the presence of the one who loves us. 8:35-37

So we can indeed say with Paul that we are going to hold to our persuasion that God loves us in Christ, that nothing is going to separate us from this persuasion: neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature. 8:38-39

212. Discuss briefly 8:33-34.

213. How do we reconcile the trials of a Christian with the love of Christ?

214. How are we more than conquerors over trials of faith?

215. Why did Paul believe that we should hold fast the thought that God loves us in Christ?

Rethinking in Outline Form

Complete Redemption Through the Proposition. 8:1-39

1. Freedom in the gospel. 8:1-11
 - a. Freedom through "the law of the spirit of life in Christ Jesus", from the condemnation which was the penalty of our sin. 8:1-4
 - b. Freedom from condemnation on that final day, for we are called to walk by the spirit and thus be led to our eternal home. 8:5-11
2. New Life in Christ. 8:12-17
 - a. A new position—no longer in debt to sin. vs. 12
 - b. A new power which will enable us to overcome and live in a new life. vs. 13
 - c. A new father, and a new sense of our relationship to God. vs. 14-15
 - d. A new witness, a new inheritance, if we suffer with him. vs. 16-17
3. Encouragements to Endure Suffering. 8:18-39
 - a. We are greatly encouraged when we think "that the sufferings of this present life are not even worthy to be compared with the glory which shall be revealed to usward." vs. 18-25
 - b. The second encouragement is found through the help of the Holy Spirit in our infirmities. vs. 26-27
 - c. Encouragement number three is found in a consideration of God's eternal purpose for his children. vs. 28-30
 - d. Encouragement number four forms also a conclusion to what has been said: "What shall we say to these things?" What things? Why, the hope of the Christian, the help of the Holy Spirit and the eternal purposes of Jehovah. There is only one thing to say, only one conclusion that can be drawn, and that is, "God is for us." He being for us, there is no one who can bring anything against us, no one or no circumstance that can separate us from God's love or can persuade us that God does not love us. vs. 31-39