

ROMANS 6-8



Fellowship Bible Church

ROMANS 6-8

Bible Study Guide

From the leadership development ministry of

FELLOWSHIP BIBLE CHURCH MISSIONS

Acknowledgments

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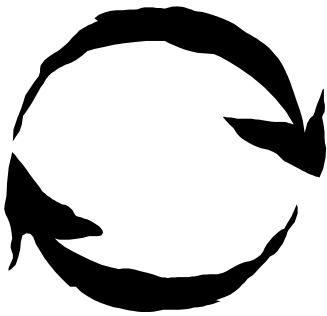
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Revision 1

LESSON 1

Romans Chapter 6

Introduction

- The first 8 chapters of Romans is rather interesting; the 5 ½ chapters from 1:1 to 5:11 form the first half of these 8 chapters, and the 3 ½ chapters from **5:12 to 8:31** the second half. A careful study will show us that the subject matter of the 2 halves is not the same. For example, in the first section we find the plural word “sins” being used. **Rom. 3:25; 4:7** In the 2nd section, this is changed and the singular word “sin” is used again and again. **Rom. 5:12,13 & 20-21; 6:1-2 & 6**
- In the 1st section, it is a question of the sins we have committed, but in the last half the focus is on sin as a principle, or law, or power working in us. **Rom. 7:20.**



- For sure we need forgiveness for our sins, but we also desperately need deliverance from the power of sin. When we first come to know Christ we're kind of oblivious to all this, but eventually we begin to realize that there is something wrong, a power that draws us to sin and when that power is activated we commit sins. We may confess and receive forgiveness, but then we sin again; and life goes on in a vicious circle sinning and being forgiven and then sinning again. We appreciate the fact of God's forgiveness, (**I John 1:9**) but we need something more than that; we need deliverance.
- In these first 8 chapters of Romans we are presented with 2 aspects of our salvation, forgiveness of our sins and deliverance from sin's power. In this 2nd half, a new idea is introduced; In **chapter 6, verse 6**, we are said to have been ‘crucified with Christ.’
- Now remember, the blood can wash away our sins, but it cannot wash away our sin nature; we need the cross to crucify us. The blood deals with the sins, but the cross deals with the sinner.
- Remember Paul's description of the Christian life in **Galatians 2:20**: “I am crucified with Christ and it is no longer I who lives, but Christ.” It is only the life of Christ, only what He does in and through us that produces fruit in our lives. Inside each of us is a self-centered sin nature, the flesh, an inward desire to do wrong.

- And in **Rom. 5:19** it was very clear that our bondage to sin and self came by birth; therefore deliverance from sin and self comes only by death. The Lord's way of victory over sin and self is not through suppressing self-centered desires, nor through confession of sins; God's way of victory is through crucifixion. Deliverance is only through death. **Romans 6:1-14**

A. Deliverance from the power of sin through:

Knowing that we have been crucified and raised with Christ

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

- Paul here addresses the issue of abusing grace. The message of simple grace, apart from any works, seems impossible to both the natural man and carnal Christian, because "if where sins abound grace overflows; then the more sin, the more grace".
- Also, the uninstructed believer is afraid, for he says: "If we are in a reign of pure grace, what will control our evil tendencies? We actually fear freedom. Put us under rules for holy living, and we can get along".
- Another novel thought is that many professing Christians welcome the "abounding grace" doctrine because of the freedom they think it gives to cast aside Christian conduct, and live any way they want. **Gal. 5:13; 1 Pet. 2:16** We live in a world marked by increased tolerance, and being surrounded by sinful behavior increases the tendency to justify sin.

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

- Shall we continue in sin? "God forbid"...
- Paul is not making a plea here for Christians to stop living unto sin, but rather asking how is it possible for we, who have died to sin's power, continue to live in it?
- All Christians have died (past tense), not for sin but to sin (to its power).
- This does not mean that all Christians have discovered or walk in the path of victory over sin, for in this second verse, Paul is really answering the question of verse 1; that grace abounding enables any and all Christians to continue right on in the old self-life.

- It is evident that Paul is not speaking here of some state that we are in, but rather a positional fact that occurred in the past, at the cross; and it was upon this truth that Paul's whole life hung.

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

- Paul could have said it in this way; “don't you know that at salvation, you were placed into Christ, therefore when He went to the cross, you went to the cross; you were placed into His death. **Col. 3:3**
- Paul was also declaring here that in our water baptism, we should be able to see the picture of our spiritual baptism; believer's water baptism, is a physical picture of this key spiritual truth. It appears that Paul could have been wondering if they did not realize the significance of that baptism; that it was an outward showing of their identification with a crucified and buried Lord. (**Gal. 2:20**)



Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

- At salvation, we are placed into Christ (**1 Cor. 1:30a**). When Christ went to the cross, we went to the cross. When He went to the grave, we went to the grave; when He came out of the grave and ascended to take up His position at the right hand of the Father, we were positionally raised and ascended with Him. **Col. 2:12; 1 Cor. 6:14**
- The word baptism here means identification, therefore we could read this verse in this way: “we are buried with Him by identification into death, that as Christ was raised from the dead, by the Father's glorious power, so we also should walk about in newness of life”.
- God's way of deliverance for a race of incurables, is to put us away in the cross of His Son, and then to make a new beginning by re-creating us in union with Him.
- **“Even so we also should walk in newness of life”**; The literal translation of the word “walk” is seen in **1 Pet. 5:8** (walking about). Keep in mind that it is Christ who is raised from the dead, and it was not back into the old flesh and blood earthly life that He came. Because of our union with Christ, as He was raised, so also we are raised to walk about in “newness of life”. **2 Cor. 5:17; Gal. 6:15**

- One more thought regarding the word “life”; this does not refer to a manner of living, but rather a “new kind of life”. We are one with this Risen Christ; positionally abiding above, while conditionally walking in newness of life while in this world.
- Through water baptism, we proclaim our identity with Christ as dead, buried, and the old past ended. Keep in mind it is not through the ordinance of water baptism that we are set free from sin’s power, for the act of baptism merely proclaimed what was already positionally true.

Romans 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

- This verse could be paraphrased as follows: If we actually became united with Him through identification and have shared the reality of His death, we shall also share the reality of the likeness of His resurrection. **Eph. 2:6**
- When Paul declares that we are united with Him in the “likeness of His resurrection”, he refers to “walking about in newness of life” in Christ today.
- To be joined in life with the Risen Christ, and moment by moment, day by day, share in His death is a wonderful truth to rest in, but now to, by faith, walk in the blessedness of His heavenly “newness” of resurrection life. **(Phil. 1:21; Gal. 2:20)**
- “Victory is the believer’s right, as sure as the air he breathes. However, he must understand the conditions. He must see himself crucified with Christ, dead, buried, raised and made to sit in heavenly places with his Lord and Savior Jesus Christ. Without this, he will go down to defeat in spite of all his efforts and prayers. With this position, he is more than a conqueror.” F. J. Hugel

Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

- The word knowing here is to understand completely; note that the concept of being crucified is beyond our human intellect. It can only be spiritually understood, not intellectually understood.
- **“Our old man”**; represents all that we naturally were – desires, lusts, ambitions, etc.
- **“Our old man is crucified with Him”**; here is the very opposite of the teaching of false Christianity about a holy life. For the legalists encourage/challenge us to crucify ourselves, “die out” to this and to that. But God says “our old man”, all that we were in Adam, has already been dealt with by our co-crucifixion with

Christ. And the words “**with Him**” reveals that it was done back at the cross.

Col. 2:11

- Christ died unto sin, and all believers shared that death and died with Him, and are now, therefore, dead unto sin (unto sin’s power). Our relationship to sin is the same as Christ’s. Our part is to believe, knowing ourselves to be in Christ, and reckoning ourselves dead to sin no matter how great or strong sin may appear. (**John 6:28-29**)
- Often times we hear Christians beseeching God for what He says has already been done. Our old man has been crucified with Christ; our part is to walk in faith of these words. We are in Christ, and our relationship to sin is His relationship to sin.
- Christ died once; once for all unto sin. He is not dying continually. We are told to reckon ourselves dead; in that death of Christ. We are not told to do our own dying, but to reckon by simple faith that in His death I died; and to be conformed unto His death. But to be conformed to a death which is already a fact, is not doing my own dying; reckoning ourselves dead in Christ’s death is rather simple.
- **“That the body of sin might be destroyed, that henceforth we should not serve sin”**. The word for destroyed actually means rendered powerless. Therefore since our “old man” has been positionally crucified with Christ, the “body of sin” (which could refer to the power of sin), has been rendered powerless by the Holy Spirit, and now we find ourselves progressively delivered from sin’s bondage.
- If the difference between “Christ dying for us” and “our dying with Christ” has not been recognized acknowledged and counted upon, it may safely be affirmed that the old man is still the dominating factor in life.
- We do not have to crucify the “old man”, that was done in Christ’s death on the cross; nor do we have to annul the “body (power) of sin”, that is done by the Holy Spirit.
- "At the Cross the old man was crucified and buried. When I plant my feet on that fact and say, 'No, as for me, I stand in the Lord Jesus as my life,' its governing power is broken. It is not annihilated or eradicated, but it has lost its throne. It is a greater testimony to the power of the Father to let that thing be in us and give us dominion over it, than to eradicate it to begin with. We want to get clear in our minds that the Father does not mean to improve the old man on the one hand, nor to remove it on the other. The fact that it does not go away or get better does not mean that we are not growing." -N.D.

Romans 6:7 For he that is dead is freed from sin.

- How wonderful to know that we have been “freed from sin” itself. Not only has it lost all right and power over us, but we are declared righteous from the thing; we are standing with God, in Christ, away from the penalty and power of sin.
- Our realization of this truth may be small, our faith may be weak, but the fact remains.
- “Fruit springs out of death. Self-centeredness is always barren and solitary. The way of victory is the way of the cross. The Christian names that are honored in history are the names that stand over graves where the old man was buried long before the body died.”



Romans 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

- Here it is taken for granted that we died with Christ, that our “old man” was crucified with Him, and we go on to the expectation of a glorious life in Christ. **2 Cor. 5:14-16**
- “I have the life of the One in whom I died. (Christ, who is my life – **Col. 3:4**) I am not a bit dead myself. ‘Holiness by faith’ people say I am dead; but that is not true. Others talk about dead to nature. Another novel notion that has come out is, that I must apply the death of Christ to get power over sin. All are wrong. The truth is, I have died with Him, and now I am in His life”. J.B. Stoney
- The future tense is used here, because the life with Him, though begun here at salvation, is not here completed.
- And now the reason for the assurance that we shall keep on sharing the risen life of Christ is given in this next verse 9.

Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

- We **Know** both, that our present participation in Christ’s risen life will continue, as well as our freedom from sin’s penalty and power, in view of the fact that we know that Christ has been irrevocably raised.
- Sin never had dominion over Him, and death could have had no dominion over Him except that our sin was transferred to Him. Death therefore, “the wages of sin”, had a brief dominion, but now that is ended forever; and we are in Him, also forever. **Rev. 1:18**

- Therefore, death with it's dominion is for the believer forever passed away. (**Jn. 8:51**)

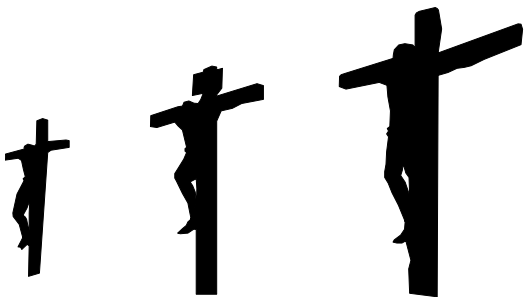
Romans 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

- Christ is seen dying to sin here, not for it. In **2 Cor. 5:21**, God declares, “Him who knew no sin, God made to be sin on our behalf; that we might become the righteousness of God in Him”. Christ is made to be what we were, that we might become, in Him, what He is.
- What a day that was when Christ, made to be sin itself, died to it, and was forever done with it. So that now He lives unto God forever.

**B. Deliverance from the power of sin through:
reckoning it to be so and yielding ourselves to God**

Romans 6:11 Likewise (because of the facts of the preceding verse) reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord

- This eleventh verse now becomes a necessity; God must say to us: Because of the facts of the preceding verses, do you also reckon (count on/rely on) yourselves dead, indeed, to sin, but living to God in Christ Jesus? Our relationship to sin is the same as Christ's, because we are in Him.
- Let's drop back a moment and focus on our death with Christ again. As we mentioned before, many Christians have a hard time with this. The same holy Scripture that says He died for us, **Romans 5:8**, also says that we died with Christ, **Galatians 2:20; Romans 6:8**. Here is something to think about: if I believe in the death of Jesus, then I can believe in my own death just as surely as I believe in His. Let's ask this question: Why do we believe that Jesus died? Because the Word of God says so.



- Here is something else to give some thought to: when Jesus was crucified, two thieves were crucified at the same time. We don't doubt that they were crucified. Why? Because the Scriptures say so. We believe in the death of the Lord Jesus, and we believe in the death of the two thieves, what about our own death?

Again, **Galatians 2:20**. Christ died, and that is a fact. We were in Christ when He died; the self that we hate is on the cross in Christ, and we that are dead are free from sin. **Romans 6:7**

- God's way of deliverance is altogether different from man's way. Man's way is to try and suppress sin by seeking to overcome it, but God's way is to remove the sinner. Many Christians pray for God to make them stronger to overcome sin, but this is not God's way. God's way of delivering us from sin is not to make us stronger and stronger, but by making us weaker and weaker. (**2 Corinthians 12:9, 10; Isaiah 40:29**) God sets us free from the dominion of sin not by strengthening our old man, but by crucifying him.
- Just a word of caution here: many Christians, when they begin to understand their union with Christ, try to place the emphasis on reckoning as though that were the starting point. God's Word makes it very clear that "knowing" (to understand completely) is to precede "reckoning." The sequence is most important. Many of us try to reckon without knowing; we have not first had a Spirit-given revelation of the fact, yet we try to reckon and soon we are frustrated with the results. When temptation comes we begin to reckon furiously, "I am dead, I am dead!" But in the very act of reckoning we lose our temper, and say, "It doesn't work, **Romans 6:11** is no good." We must come to realize that **verse 11** is of no use without **verse 6**. The secret of reckoning is revelation. We must have a revelation from God. **Matthew 16:13-15; Ephesians 1:17**
- Remember the day when we saw clearly that Christ died for us; we all should be equally clear as to the time when we saw that we died with Christ, and then reckon it so. God tells us to reckon ourselves dead, not that through the process of reckoning we may become dead, but because we are dead. Notice the repeated statements in chapter 6 of our actual identification with the death of Christ. **Verses 2,3,4,5,6,7,8,11,13** and also **Colossians 2:20; & 3:1-3**.
- It is obvious from Paul's Epistles that his whole life hung on this fact. **Galatians 2:20**--He was crucified with Christ. It is imperative that we know this; there is no other way to be set free from sin's power...to turn back in unbelief from the Biblical truth that we died with Christ, is to turn back to what? To the weary, hopeless struggle of a burdensome, fruitless life filled with guilt, frustration and defeat. Romans, chapter 6 is the basis for a life of holiness; an interesting verse to ponder is **John 8:32**--sin enslaves, but a walk of faith brings freedom.

Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

- Note the following;
 1. The power of sin is present within and ready to influence and control man's soul (mind, will, emotions).
 2. Keeping in mind that the soul is the gadget that God has given man to control his "mortal body."
 3. Notice when God says, "let not sin reign", man's will is addressed.
 4. Notice also the important word "therefore", which looks back to the first part of chapter 6 in which our death with Christ unto sin has been known, and believed, and our relationship to sin is now the same as Christ's.
 5. We reckon ourselves dead because we participated in Christ's death. Therefore we are able to refuse sin's dominion. **Phil. 2:13** We owe sin nothing. We are dead to it;

Romans 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

- The key word here is "yield" or "present," and we find it used 5 times in verses 13, 16 and 19.
- Many have taken this word "yield/present" to imply consecration (which means to "dedicate for God's use"), so naturally many believe Paul to be saying here that we are to dedicate ourselves to the Lord for His service, which is nothing more than man's effort. Before we can get a clear understanding of Biblical consecration, it will be necessary for us to look at our position of sanctification. To be sanctified, means to be set apart for God's possession and use. (**Gen. 2:3; John 17:17, 19**)
- It is encouraging to know that our sanctification happens at salvation and is the will and work of God. (**I Cor. 1:2; I Thess. 5:23, 24; I Thess 4:3**) Remember that our definition for consecration (to dedicate for God's use) implies some action on our part. However, as we have mentioned many times during these studies, our responsibility is to believe...therefore, Biblical consecration is simply a fruit of faith--it is a natural response to our faith, our trust, our dependence in our sanctification. Consecration does not call on us to do anything but to rest in our sanctification. Positionally we are sanctified (set apart for God's possession and use) and as we rest in that position, the Holy



Spirit gives us the power and desire for consecration (to dedicate our lives for God's use).

- There is a divine order here in Romans 6. 1. **KNOW**--vs 6; 2. **RECKON**--vs 11; 3. **YIELD**--vs 13. Knowing is the first step in Romans 6. Just as we must have knowledge of Christ's crucifixion for our justification, we must also have knowledge of our co-crucifixion for our sanctification. Reckoning is a natural response to true Biblical knowledge, but it is essential to pass through reckoning in order to gain entrance to life in the Spirit. Yielding is the consummation of the divine order, and is not an effort for the believer in the Romans 6 pattern, but rather is simply a natural response. Paul reminds his readers later in the book of Romans of the importance of this final step: "I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (**Rom. 12:1**)
- The subject of consecration is misunderstood by many believers--often times we hear a message like this: "Jesus gave His all for you, now the least you can do is give your all for Him." (**2 Cor 5:14, 15**) We are exhorted and pressured to consecrate, or dedicate, or surrender, or commit our lives to Christ on the basis of our love and gratitude for what He has done for us. I can assure you that our love and gratitude cannot supply the power to live the Christian life (this again is self-effort), nor can more prayer supply the power; as indispensable as prayer is, it is not enough.
- The key to Biblical consecration, yielding, presenting is not **I**; nor the love that **I** can muster, nor the prayers that **I** can pray---It is not **I**, but **CHRIST**. (**Gal. 2:20; Phil 1:21; Phil 2:13**)
- So many of us well meaning Christians seek to consecrate, dedicate, surrender and commit to God what He has totally rejected--**SELF**. Our thinking is if we seek the Lord hard enough and pray, our old man will become spiritual and thus useful in His service. We must understand that the "self life" is unimprovable. Our natural thinking and the modern teaching of consecration which asks us to commit our lives to Christ through self effort, bypasses the death sentence.
- A good example for us is the life of Peter. In **John 13:36-37**, Peter vowed that he would lay down his life for Jesus' sake. Notice the Lord's response in **verse 38**. Turning to **Luke 22:54-62** we see how far Peter's self confident commitment carried him. An interesting Scripture is **John 21:12-17**. What we see in these Scriptures regarding the life of Peter is that Jesus did not give the charge to Peter to "feed His sheep" on hearing his self confident statement "I will lay down my life for you" but rather He gave it after Peter had failed to keep his

vow and wept bitterly in the streets of Jerusalem. It came only at the END OF SELF.

- True, acceptable, Biblical consecration is most clearly shown here in **Romans 6:13**. This is the key statement in all of Scripture regarding this subject. “AS THOSE THAT ARE ALIVE FROM THE DEAD.” Paul is saying for us to present ourselves unto God as those who are alive from the dead. Remember **Romans 6:7**, “he that is dead, is freed from sin.” Nothing from the old creation can be consecrated, yielded, or presented, but only that which has passed through death to resurrection.
- When we KNOW (understand completely) and reckon, presenting/yielding ourselves to Him just naturally follows (**Phil. 2:13**).

C. Deliverance from the power of sin through:

Knowing and reckoning that we are no longer under law but under grace

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

- Notice the outcome of all this: sin will no longer have dominion or power over us. And the reason why sin will not have power over us is because we are not under law (law is man working for God) but under grace (grace is God working for man). Law begins by asking the question, “what must man do?” and grace begins by asking the question, “what has God done?”
- Not under law means that we are delivered from trying to “be good” to gain God’s acceptance. (**Gal. 3:10-14**) Only when we believe that our history in Adam, with all its responsibilities and demands to produce righteousness, ended at the cross, will we find ourselves completely free to enjoy these words – UNDER GRACE. Not behaving, but believing is God’s way; behaving is actually a product of believing.
- “The word favor is the nearest Biblical synonym for the word grace. Grace is favor, and favor is grace, and it finds it’s greatest triumph and glory in the sphere of human helplessness. Grace ceases to be grace if God is compelled to withdraw it because of human failure or sin. In fact, grace cannot be exercised where there is the slightest degree of human merit to be recognized.
- A Few Words About Grace:

By William Newell

The Proper Attitude of Man Under Grace:

1. To believe, and to consent to be loved while unworthy, is the great secret.
2. To expect to be blessed, though realizing more and more lack of worth.

3. To be disappointed with yourself, is to have believed in yourself.
4. To be proud, is to be blind! For we have no standing before God, in ourselves.
6. The lack of Divine blessing, therefore, comes from unbelief, and not from failure of devotion.

Romans 6:15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

- Here Paul sends out another warning against abusing grace. He reveals that those who commit sins are actually in bondage to it. **(John 8:34)**
- The two questions in chapter six are very similar: “**Shall we continue in sin, that grace may abound**”? – **(Verse 1)**; and “**shall we sin, because we are not under the law, but under grace**”? **(verse 15)** Each question considers man’s desire to declare his independence from God, which is always our great temptation.
- The answer to the first question is, we are in the Risen Christ, and we shared His death, therefore our relation to sin is broken forever; we “walk in newness of life”. The answer to the second question, is in **verse 16**.

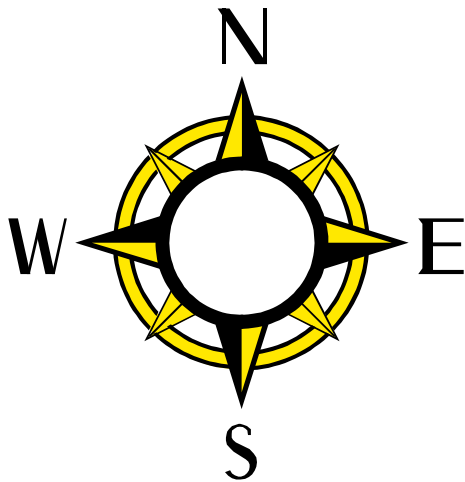


Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

- The answer to the second question is: God has set believers free for the purpose of serving Himself. The only other master is sin; bondage to sin/serving sin. **Jn. 8:34** However, we know from **verse 14** that we are not under law, but under grace.
- Many people, who are in bondage to the guilt of sin, do not realize that they are also in bondage to the power/strength of sin. Sin brought to fallen man the inability to do anything but sin **(Gen. 6:5)**. The strength of sin is just as real as the guilt of sin. Despite all kinds of warnings, men continue to sin and to be in bondage.
- However, there is another obedience; unto righteousness. And the whole thing turns on the words “**to whom ye yield/present yourselves as servants**”.

Although we cannot free ourselves, or change our spiritual condition, the great fact that we are responsible human beings is plainly written here. God, who would have all men to be saved, and to walk free from sin, is always waiting for man to present himself, to Him.

- Let's remember that "obedience unto righteousness" could be reworded in this way; "obedience which produces righteousness and is actually a product of faith". (**Rom. 1:5**)



Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine (the cross) which was delivered you.

- Now, our becoming "obedient from the heart" to the message of the cross involves a work of God far beyond human explanation. From the North, South, East, and West, men, women and children come, "obeying from the heart" this impossible news; of peace by the blood of His cross, as well as freedom from the power of sin though our co-crucifixion

with Christ.

- The phrase "which was delivered you", could be more appropriately translated "that form of doctrine unto which you were delivered over". Example – The Israelites were delivered over to Moses and the law. It was not only that Moses delivered the law to them, but they themselves, were delivered unto a legal system/dispensation.
- The Jews knew they were under the law, they had been handed over to it; to it's demands. Likewise, we believers are delivered/handed over by God to a form of teaching; that our guilt is put away on the cross, and that we now share the risen life of Christ, and are positioned before God as risen ones.

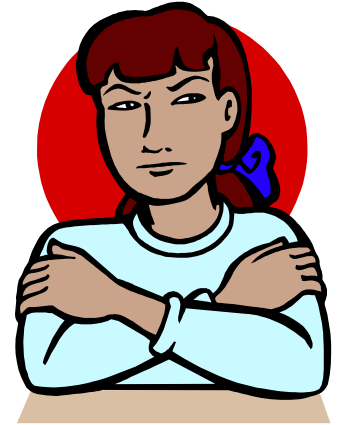
Romans 6:18 Being then made free from sin, ye became the servants of righteousness.

- This becoming "obedient from the heart" by the blood of the cross brings with it our position of co-crucifixion with Christ and freedom from sin's power to be enjoyed in this life. And we see this mighty work of grace in the willing servants (bond-servant) who are pouring out their lives in all lands, to all limits.
- It is interesting to note that here in this verse is the first mention, in this sixth chapter, of "experience" (set free from sin, and servants of righteousness), and is

a direct result of our co-crucifixion with Christ. These believers had received the good news of their salvation, and now through knowing the old man had been crucified, and reckoning it so, found themselves thereby “set free from sin” and “servants of righteousness”. **Gal. 5:1**

Romans 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

- Paul here explains why he is using the term “bondservant” throughout this passage; he declares the “infirmity of our flesh” to be such that we are either in “bond-service” to sin or to God.
- Paul speaks in human terms; “after the manner of men”, and says that we are naturally impotent and are either slaves to sin or slaves to God. The natural man as well as the carnal Christian hates this, boasting of his independence and self-sufficiency in the realms of intelligence, wealth, government, etc. But it is all a delusion.
- We must see that we are either serving sin or serving God. **(1 John 5:19)**



Romans 6:20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

- And in those former evil days, we had been free in regard to righteousness. We were totally given over to iniquity, and those were fruitless days of which we were now ashamed. Free and fruitless, seeking the pleasures and treasures of sin, steadily down a path which led to death. **(Jam. 1:14-15)**

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

- Now, having been freed from the master called, Sin. In addition, are brought into a willing bond-service to God. There is not only the daily fruit which our co-crucifixion with Christ produces, but there is a consciousness that every day brings us one day closer to an eternity with Him. Which we already possess, but the full enjoyment of which is the end of our present pilgrimage.
- Our service to God is no longer one of seeking to perform for God’s acceptance (law), but a willingness such as Christ expressed toward His Father in **Ps. 40:8**.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

- For sin, which many have served for so long, is a terrible paymaster; (sin's wages are death), appointed so by God. **Rom. 5:12** What a hideous employer; what a horrid service; what hellish wages. Yet sin is the chosen master of all without Christ. Of sin's flock it is written; "death shall be their shepherd". (**Ps. 49:14**)
- However, Christ has come in, into death, for us. What a gift (grace)! Sins borne, pardoned, gone, and more. A welcome in heaven, and more; life granted to a lost soul dead in sin, and more; eternal life to last as long as God it's giver, and more; sharing the love and acceptance of the Father in Christ, His Son. God's grace gift.
- It's interesting that God keeps the contrast before us even at the end of this chapter, between what is earned, and what is given. But it must be finally said here, while death is earned wages, eternal life is a free gift. (**Eph. 2:8-9**)
- One more thought; note the sphere of this eternal life; "in Christ Jesus our Lord".

LESSON 2

Romans Chapter 7

Introduction

- Here we have a chapter divided into two sections; (1) Verses 1 through 6; and (2) Verses 7 through 25. Both of which are prone to be misunderstood and misapplied.
- In the first section, God shows how those who were placed by Him under law were released from that relation by sharing in the death of Christ; so that, joined to a risen Christ, they are set free.
- In the second section, we have Paul describing his struggle under the law, as a converted Israelite, before he knew that in Christ, he was dead to the law. “I was alive apart from the law once”. It is the struggle of one that is born again, and “delights in the law of God,” seeking to compel the flesh to obey God’s law.
- Romans 7 is a chapter that many think to be almost unnecessary--some have said that the chapter is in the wrong place; they would have put it between the 5th and 6th chapters, because after chapter 6 all should be perfect. Their thinking is that if chapter 6 is the basis for the life of holiness, then why is Paul struggling in **chapter 7 verses 15-24**?
- Others have tried to explain away chapter 7 by saying that Paul is speaking of his life before salvation and his frustration as a Jew trying to keep the law. Some of what he describes in **verses 15-24** does not sound like it should be a Christian experience, however, many Christians do experience it. It appears where many of us make our mistake in understanding chapter 7 is the failure to see that chapter 6 is dealing with freedom from sin, whereas, chapter 7 deals with something totally different; freedom from the law. (Notice all the references to sin in **Romans 6:1-2**, and the references to the law in **Romans 7:1-2**).
- Romans 7 is a picture of a believer who is extremely self-centered and operating in the power of the flesh. Notice that from **verse 7** to the end of the chapter, the personal pronouns, “I”, “me”, “my”, “myself”, are used 47 times; a very real picture of a self-centered, defeated Christian, who eventually will find himself launched into the experience of **Romans 7:15-24** and will not know why. A similar scripture can be found in



Psalm 42 where “I”, “me”, “my” are used 36 time; another picture of a self-occupied, but not self-satisfied frustrated Christian.

- Here is something for us to think about: our death with Christ in Romans 6 is adequate to cover all of our need, however, the big problem is that we don't fully understand **Romans 6:14b**: “you are not under the law, but under grace.”
- It would almost appear that Romans 7 was written to explain Paul's statement in **6:14**. Grace implies that God does something for us; Law demands that we do something for God. But what does Paul say? “We're not under the law,” which means that we don't have to work for God, and he goes on to say, “But we are under grace” meaning that we should be running on God's power, not our own.
- The problem in chapter 7 is that man, in the flesh, (remember all the me, myself, my, and I's) is trying to do something for God. As soon as we try to please or work for God through our own effort, we place ourselves under the law and the experience of **Romans 7:15-24** is ours. Keep in mind as we study through this chapter that the law is not bad; **Romans 7:12**. The commands of the law are righteous, but the person upon whom the commands are made is unrighteous. **Romans 7:5, 14, 18**.
- Here is something for us to ponder: If we are left alone, we seem to be pretty nice people. However, it is when commands are given to us that our sinfulness comes to light. The commands are all right, but we are not. We have this flesh in us, this evil power, this inward desire to do wrong. When a holy law is applied to a sinful man, his sinfulness comes out in full display. Again **Romans 7:5**. This is the reason for the law; had it not been for the law, we would have never known how sinful and weak we really are. **Romans 7:7**. It is interesting that the more we try to keep the law, the more we fail, and the deeper we get into Romans 7 until we see our hopelessness. (**Romans 7:24**) We could probably say that God never gave us the law to keep; He gave us the law to break, so we could see our sinfulness. (**Romans 5:20**)

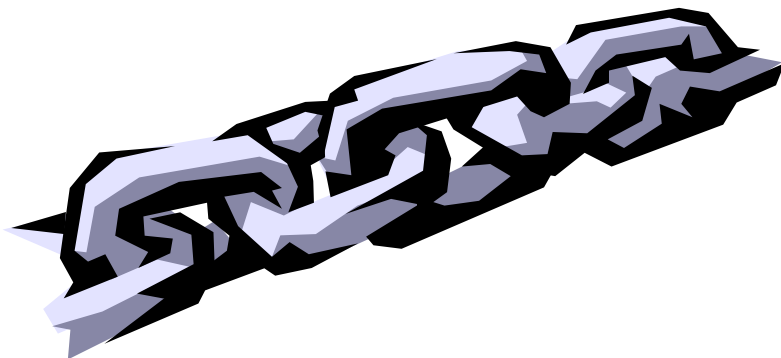
A. Identifying with Christ's death frees us from the law's dominion

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

- As we mentioned before, It would almost appear that Romans 7 was written to explain Paul’s statement in **6:14**. Now let’s go back to Romans 6—Through our sharing in Christ’s death, God delivered us from sin. (**Romans 6:14**) Now in Romans 7—Paul reveals that in the same way that we were delivered from sin’s power in chapter 6 (our sharing in Christ’s death), God will also deliver us from the law. (**Romans 7:6a**)

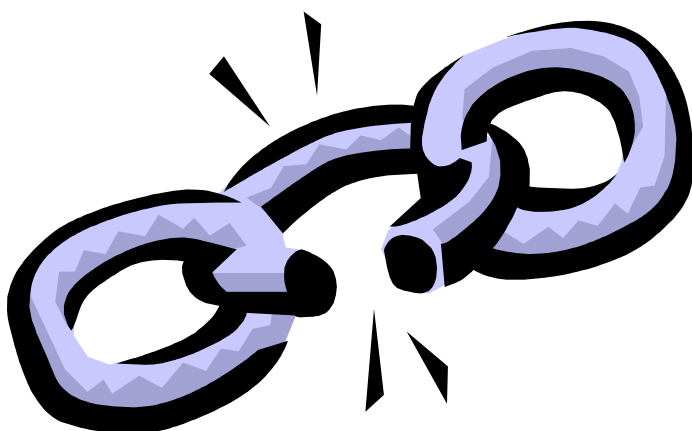
- In Romans 6, the relationship between sin and the sinner is that of master to slave. (**Romans 6:16**) Here in Romans 7, the relationship between the law and the sinner is that of husband and wife. (**Romans 7:1-3**)

- Notice that there is only one woman, but two men; one her husband who represents the law, and one she would like to be her husband, who will represent grace. The woman is in a very difficult position, for she can only be wife of one, and



unfortunately she is married to the less desirable one (the law). Don’t misunderstand--she is married to a good man, but he makes such high demands upon her that she can’t carry them out; therefore, the woman is in great distress. If only she was married to the other man (grace), all would be well. She wants to marry him, but her husband is still alive; what can she do? **1 Cor. 7:39**

- Now remember, husband #1 represents the law; man #2 represents grace; and the woman represents us. We probably need to stop a moment and clarify this:



husband #1 (the law) requires much, but offers no help in carrying out the requirements. Man #2 (grace/the Lord) requires just as much, in fact, more; (**Matt. 5:21-22; 27-28; 43-44**) The big difference is that what grace/the Lord requires, He Himself carries out. The law makes demands and leaves us helpless to carry them out, whereas Christ fulfills in us the very demands

He makes. (**Matt. 5:17; Romans 8:4**)

- No wonder this woman wants to be freed from her husband that she can marry the other man; but her only hope of release is through the death of her first husband. But there is no possibility that he will die. (**Matt. 5:18**) The law will

continue throughout eternity. How can she ever marry the second man if her first husband will never die? There is only one other way out--she must die; if she dies the marriage relationship is dissolved, and that is exactly God's way of delivering us from the law.

Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

- In this verse we see that in fact it is the woman/us who dies. The great lesson that each of us must grasp is that those in Christ, whether Jew or Gentile, are not under law but under grace (unmerited Divine favor).
- If we were to compare the first 6 verses of chapter 6 with the first 6 verses of chapter 7, we would see that chapter 6 teaches that we died with Christ and we are now dead to sin. The same principle operates in our deliverance from the law as our deliverance from sin--if I am trusting in myself, then I must meet the demands of the law, but if I die, the law has lost its claim on me.
- Remember **Gal. 2:20**--We are crucified with Christ. And here in **verse 4a**--We are made dead to the law through the body of Christ. (God speaks here of identification with Christ, where all believers are brought to the end of themselves through the cross, so that our former relation to sin, law, and the world is ended.)
- At salvation, God Himself placed us into the body of Christ, so that when He went to the cross, we did also; when He went into the grave, so did we. (**I Cor. 1:30a**) It's interesting to note that both concerning Christ's death for us, and our death with Christ, Christ's body is mentioned. (**1 Pet. 2:24**)
- One more thing to think about: Jesus did not remain in the grave, on the third day, He arose and since we are placed in Him, so did we. A great lesson to learn here lies in what we call the two Christ's. First there is the "body of Christ" and our old man crucified with Him: Our history in Adam is ended before God. Second, "Christ raised from the dead": It is this latter Christ to whom we are now united. Therefore through the body of Christ, we are "dead to the law" but through the resurrected Jesus we are "alive to God."
- The last phrase in **verse 4** tells us God's purpose in all this--"that we should bring forth fruit unto God." It is only those who see themselves to have died with Christ and now joined to a risen Christ in glory, that will bring forth fruit unto God.
- It is a glorious day when a believer sees himself only in the risen Christ; dead, buried, and risen.

Romans 7:5 For when we were in the flesh, the motions (sinful impulses) of sins, which were by the law, did work in our members to bring forth fruit unto death.

- In this one verse is seen the whole of the struggle detailed by Paul in the latter part of this chapter. **“When we were in the flesh”**; It does not say in the body for we are all in that. Being in the body has no moral significance, but the words are “in the flesh”; the condition of those not saved. **(Rom. 8:8-9)** This does describe a moral condition; absence of life, absence of the Holy Spirit, and controlled by the fallen nature.
- **“The sinful passions that were aroused by the law”**; To those in the flesh controlled by the sin nature through a body dead to God, legal restraint was impossible and intolerable. As we shall see in the last part of the chapter, sin was there but tranquil, until the law came demanding obedience. Then came the arousings (or passions) of sins; sins of all sort. **Rom. 6:21; Gal. 5:19-21**
- **“Did work in our members to bring forth fruit unto death”**. Even in the last part of the chapter, in Paul’s great struggle after he is saved, we find a law of sin in his members. A law against which he is powerless and would have engulfed him in hopelessness, had it not been for the revelation of deliverance in Christ.
- Here in **verse 5**, where an unsaved man is in view, “fruit unto death” is brought forth by those “arousings of sin” which came through the law.

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

- The word translated “delivered or annulled” actually, means, “put out of business”. In chapter 6 we read that “our old man was crucified with Him in order that the body of sin might be annulled”; put out of business. Therefore it is written here in chapter 7 that we have been delivered from the law; the law has been put out of business, having died unto it.
- The law which once held us now has nothing to do with us, for we have been put out of the law’s domain where it once operated.
- **“So that we serve”**. The gospel has such wonderful paradoxes. In **verse 4**, having died we bear fruit; and here, having been delivered, we serve. It’s interesting that the more we sense our complete freedom from the law, the more we will desire to serve God in our love-filled being.

- Before we have an understanding that we have died to the whole legal sphere, it's "I thought I ought to"; now it is "I delight to do". Delighting to do the will of God "in newness of the spirit, and not in the oldness of the letter".

Paul's great struggle



- Before beginning our study on this great struggle of Paul's, let's get it firmly settled in our minds that Paul is not referring to pardon here, but rather deliverance; **"Who shall deliver me from this body of death?"** The whole question is concerning indwelling sin as a power, and not sins committed.
- Keep in mind that while the indwelling Holy Spirit is the Christian's sole power against the flesh, He is not known in this struggle; but it Paul himself

against the flesh, with the law prescribing a holy walk, but furnishing no power for it.

- Therefore, this conflict of Paul's, instead of being an example, is a warning for us to keep out of it by means of God's plan that He reveals through the words; "you are not under law, but grace".
- But now we will probably adopt one of two courses. Either we will read of and avoid the great struggle Paul had under law trying to make his flesh obedient through the law, or we will take the second course which seems to be followed by most Christians, and that is to go through practically the same struggle as Paul until we experientially discover for ourselves what he found.
- However, if we are able to believe, simply believe that we died positionally with Christ, we will enter into the blessed state of deliverance that belongs to all who know both, that they died and are in Christ, and the struggle will be avoided. Rather, there will be a walk of faith, both in Christ's work, and the Holy Spirit's indwelling power.
- If we can learn from Paul's struggle in this seventh chapter all that he desires to teach us, of the fact that we cannot be what we would like because of the incurable evil of our flesh (of the sin that dwells within us). In addition, that deliverance is through faith in our death with Christ unto sin's power and all the "I must" claims of the law, it will be well with our soul.
- But if we fail to learn what Paul is teaching here, we shall not only fail of deliverance from sin's power, but we will soon be sinking to the doctrine that we

must expect to go on sinning and getting forgiveness “till we die”: **Which is of course putting our own death in the place of Christ’s death.**

B. The law’s powerlessness to produce obedience;

Sin’s advantage because of the law

Romans 7:7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

- After telling us in the first section of this chapter that we are made dead to the law and delivered from it, Paul, knowing that the enemies of grace would accuse him thus; “You say we died to the law, therefore you classify the law with sin”. “**God forbid**” is Paul’s answer, “**I had not known sin, but by the law**”. In other words, forbidding a thing to one who cannot abstain from that thing, is a way to make him know his helplessness. (**Rom. 3:20b**)
- “**For I had not known lust, except the law had said, Thou shalt not covet**”. The direct reference in this word “covet/desire” is to **Deut. 5:21**, where the real meaning of this word forbade the reaching out in heart for anything but God Himself, and that any other desire is sin.
- It would be well for all legalists who seek either righteousness or holiness through the law, to hear the law; “Thou shalt not covet”.

Romans 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence (lust/coveting). For without the law sin was dead.

- That indwelling sin which was in Paul’s members, left there by God, had no means of making itself known to Paul except through a law that became a Divine commandment. **Rom. 4:15** Then when God revealed to Paul His holy law, together with the demand on his conscience to fulfill it, then came sin’s chance; Paul had no strength.
- What Paul saw was that “the strength of sin is the law” (**1 Cor. 15:56b**); sin proved itself stronger than Paul, through the commandment.
- “**Produced in me coveting of every kind**”; this discovery that desire is sin, is not confined to the tenth commandment “thou shalt not covet”, but extends itself throughout the whole law.
- “**For apart from law, sin is dead**”. Sin like a coiled serpent is in the old nature, but cannot get at man’s conscience to condemn it, apart from the law; it is dormant, dead. Every impulse of the flesh/old nature is sin.

- Consider again coveting; who can know that this natural desire is sin, until the law says to the conscience “thou shalt not covet”. Keep in mind that this command not to covet does not remove the covetousness, but rather calls attention to it; and in forbidding it, immediately puts into conflict the new nature with the old (power of sin).
- Now, however renewed the human will may be, power against sin does not reside in the human will. Furthermore, human strength is not God’s way to overcome sin; that power resides always and only in the indwelling Holy Spirit.

Romans 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death.

- The words “**alive apart from the law once**”, do not refer to Paul’s life before salvation; it was not “the commandment” that came to save him, it was Jesus Christ in absolute grace, who appeared to him on the road to Damascus. These words “apart from the law” indicate a state of no connection with the law; justification was on grounds where law could not come.
- Therefore, what Paul is referring to here is not life before salvation, but rather that crisis described by so many godly saints; discovering the state of carnality within. **(1 Cor. 3:3a)**
- To Paul, converted, but still thinking himself under law, God uses “the law”, by letting it command him to be and do. This Paul undertakes, not knowing of the sin dwelling in his members. So sin sprang to life with the result that “I died”; it is the death to all hope in himself, in his flesh. **Gal. 2:19-20**

Romans 7:11 For sin (power of sin), taking occasion by the commandment, deceived me, and by it slew me.

- It’s interesting that God was not “beguiling/tricking” Paul by commanding what He knew Paul could not fulfill, but rather He permitted sin to “trick” Paul by leading him to rely on his own power to obey, that Paul might discover powerlessness and finally despair of delivering himself.
- “**And by it slew me**”; That is killed off all his hopes in himself, in his “flesh”. We all know how many honest resolutions are made by earnest Christians to be better Christians, to quit this sin or that bad habit; and what failure and despair is the result of relying on our own strength.



- But to Paul, this failure was terrible; for there was the law, the law of Moses given by God, under which he had been brought up and constantly instructed. And now it not only doesn't help him, but it becomes the very means by which sin attacks and slays him. All hope in himself lies dead.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

- Although it was the instrument used to kill him so to speak, Paul could not speak against the law. **1 Tim. 1:8** The law is holy because it reflects the character and will of God Himself, who is holy. Here is the mark of a true saint; he upholds God, and condemns himself.

Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

- Now Paul answers the further question: **“Did then that which is good become death unto me”**. And again, his answer is “God forbid”; it was indwelling sin that brought death to me, using that which was good (the law).
- Through the commandment, sin was shown to be sin, and the more Paul became aware of new and fresh commands of the law, the more intense and desperate became indwelling sin's opposition to it; it became “exceedingly sinful”.

C. The believer's inner conflict and eventual defeat described Paul's great struggle continued

- In general we might say that in **verses 14 to 17**, the emphasis is upon practicing what is hated; that is the inability to overcome sin in the flesh. While in **verses 18 to 21**, the emphasis is on the failure to do the desired good; the inability on account of the flesh, to do right. Thus the double failure of a “born again Christian” either to overcome evil or do good.

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

- **“The law is spiritual”** may include;
 1. Given to man by God/Holy Spirit.
 2. Can only be spiritually understood.
 3. Spiritual in a moral sense.
- **“But I am carnal”**: Paul speaks of himself here as he is by nature; not unsaved, but a Christian not delivered from the power of the flesh. (**1 Cor. 3:1**)

- **“Sold under sin”**; is what the new convert does not know. Forgiven, justified, he knows himself to be, but now to find an evil nature within of which he had no idea existed, is often a very frustrating and bitter experience.

Romans 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

- It would be good for us to remember throughout this struggle that it is not a description by the apostle Paul of an experience that he was having when he wrote this epistle, but rather an experience that all Christians will have before they know about indwelling sin, or that they have died to sin, died to the law which gives sin its power; and also does not know the Holy Spirit as an indwelling presence and power against sin.
- God let Paul have this experience, and now he writes about it so that we can know the facts about the wretchedness of our old selves; and our powerlessness, though born again, to deliver ourselves from the “law of sin” in our members.
- Therefore Paul declares that in this struggle he found himself doing the very things that he did not want to do, and the things that he wanted to do, he was not able to do. Basically he was “living out” a manner of life that was not his real choice; for he says, “not what I am desiring, that I am practicing”. **Gal. 5:17**

Romans 7:16 If then I do that which I would not, I consent unto the law that it is good.

- Now he goes a step further by saying, **“But if what I am not desiring, I am practicing, I am consenting unto the law that it is right”**. The wicked does what he wants and condemns God’s law if it interferes with him, but Paul declares that “I have just discovered that I am not at all opposing the law, but am agreeing that it is right”.
- Paul, forgiven but undelivered cries, “the law is right”, however, I am far from following it.

Romans 7:17 Now then it is no more I that do it, but sin that dwelleth in me.

- **“No longer I”**; now that is a wonderful discovery for any Christian; that there is a hateful power that dwells within, which seems like one’s own self, but is really “our old man”.
- These are amazing and daring truths that are being brought out for the first time in scripture; since I am doing what I am not desiring, there must be another evil principle working within me. For it is not me that is working out all this evil, but an unwelcome, hateful tyrant which dwells in me.

Romans 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

- Here is the man who wrote in Philippians “If anyone has a mind to put confidence in the flesh, I far more”; and he gave seven facts that he could boast in. **Phil. 3:4-6** But now, we find him saying, not only “in me dwells no good thing”, but also “I can desire, but cannot do”.

- This great double lesson must be learned by all Christians; 1. There is no good thing in our flesh, 2. We cannot do the good we desire to do. (**Phil. 3:3; Gen. 8:21**)

- Here is a quote by Watchman Nee that seems rather appropriate; ““On the one hand, we believe that we deserve only to die and that we are dead in transgressions already. But on the other hand, we think that as long as there is breath in our



mouths, we can still be of some use to God. We think that we have failed because we have not been strong enough in our determination and that we will overcome if we do better the next time.....We think that we have failed because we are not watchful and that we will be able to stand up to temptation if we are watchful the next time.....We think that we have failed because we have not rejected temptation and that we will overcome if we reject temptation the next time.....We think that we have failed this time because we have not prayed enough and that we will overcome if we pray more and harder the next time.

Look at what we are doing...

God has crucified us on the cross and told us that we are dead. However, we have not seen that we are dead, nor have we acknowledged nor believed that we are dead. For the most part, we are hoping that the flame that has been extinguished will flicker again if we give it enough fanning...(This is why we are fanning all the time).

Let’s face it, God has lost hope in us; and we must also lose hope in ourselves.... When we lose hope in ourselves, we will see that ‘It is no longer I.’”

Romans 7:19 For the good that I would I do not: but the evil which I would not, that I do.

- This verse is not and should not be the normal Christian experience, even though many Christians do experience it. However this may describe our Christian lives if we have not learned God's way of faith.

Romans 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

- Paul here repeats his words from **verse 17**, that it is no longer "I", but indwelling sin that is working out this hatred life of defeat.

Romans 7:21 I find then a law, that, when I would do good, evil is present with me.

- He now states as a conclusion, what he has experientially discovered; "**evil is present with me**". It is the denial of this fact that has wrecked many lives; evil will be present in us until the Lord takes us home.

Romans 7:22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

- Here we find delight, discernment, and defeat.
- First "**delight in God's law in the inner man**" (Ps. 1:2); thus revealing himself as regenerate throughout this struggle. **2 Cor. 4:16** No unsaved man would say, "it is no more I that do it, but sin which dwells in me" because he is not conscious of a moral power which is not himself, for he has but one nature, the flesh.
- Second discernment; "**I see a different law in my members**". It is the ignorance or unwillingness to recognize and own this "different law" (this enmity toward God) in our members that causes so much misery and lack of spiritual growth. As long as we fail to recognize indwelling sin, we are far from deliverance. It's interesting that in the law of leper-cleansing (**Lev. 13**), if a man shall have in the skin of his flesh a rising, or even a white rising, he was unclean.



But if the leprosy break abroad and cover all the skin, the priest shall pronounce him clean (**Lev. 13:12-13**). It's significant that at the conclusion of the Sermon on the Mount (**Luke 5:12-13**), we find Christ healing a leper, who the physician Luke describes as "full of leprosy". It is because people do not recognize their "all badness" that they do not find Christ to be their all in all.

- Third defeat; **"I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin"**. There is war going on inside of each Christian (**Gal. 5:17; 1 Pet. 2:11**) and there is no strength or power in ourselves against "the law of sin which is in my members". God has left us as dependent on Christ's work for our deliverance and for our forgiveness. It is totally because we died with Him at the cross to sin as well as to the whole legal principle, that sin's power, for those in Christ, is broken.

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?

- Notice that all self-hope has ceased. It is not how shall I deliver myself, or even how shall I be delivered? But it is a frantic appeal for a deliverer; **"Who shall deliver me"?**
- **"The body of death"** - what a description of the body; unredeemed, unchanged, under the law of sin in all it's members. No matter what the "delight" of the of the quickened human spirit regarding the things of God, to dwell undelivered in such a body is to find it a "body of death".

Romans 7:25 I thank God (for deliverance) through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

- The battle ends with a shout of victory; the winners know who really won.
- The answer to Paul's question, "who shall deliver me", is found in our identification with Christ in His death; **"I thank God (for deliverance) through Jesus Christ our Lord"**.
- Paul was not delivered by Christ, but through Him, not by anything that Christ would do for him at that time, but through the revelation of the fact that he had died, positionally, with Christ at the cross to this wretched indwelling sin as well as to the law which gave sin it's power.
- And now the conclusion: **"So then, with the mind I myself serve the law of God"**; (The real renewed mind subject to God's law), **"But with the flesh the law of sin"**. Paul saw it at last, and bowed to it; that all he was by nature/by the flesh was irrevocably committed to sin. So he gave up to see himself totally in

Christ, who now lived in him, and to walk not by the law, but by the Spirit only; in whose power alone the Christian life is to be lived.

- Now we move to chapter 8, the victory chapter, which is all about the Holy Spirit.

LESSON 3

Romans Chapter 8

Introduction

- We have now come to that great chapter 8 in the book of Romans which has often been referred to as the “Victory Chapter.” It comes after the work of Christ. After His atoning blood has put the believer’s sins away. After he has seen that he died with Christ to sin’s power as well as to the legal responsibility he had in Adam. After the words “sin shall not have dominion over you, for you are not under law, but under grace”. Finally after the hopeless struggle of the flesh, shown to be incurably bad, and that there is a blessed deliverance which gives freedom through our Lord Jesus Christ.
- Romans 8 is all about the work of the Holy Spirit; up until this time, the Holy Spirit has only been mentioned one time in Romans 5:5, but here in chapter 8 it is mentioned 19 times.
- Romans 8 is God’s remedy for man’s dilemma. It is life in Christ lived in the Spirit. It is ruled by grace and lived by faith.
- The answer to “living a victorious Christian life rests with the Holy Spirit. It is not a question of our ability or effort, but of the absolute faithfulness of the Spirit of God. CAN WE TRUST HIM? We’ll answer that question in chapter 8.

A. Deliverance through the indwelling Spirit of Christ; Contrast with the weakness of the law and the flesh

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

- “Therefore” looks back to the struggle of Chapter Seven, and the thankful shout of **verse 25**.
- At first glance, it would appear that Paul is speaking of our justification by the blood of Christ, and that is definitely seen here. However, there are two kinds of condemnation: 1) Condemnation before God; 2) Condemnation before ourselves.
- What Paul may be saying here is that there is also NO SELF-CONDEMNATION to those who are **in** (abiding in) Christ Jesus. The words “in Christ Jesus” express that glorious position in Christ risen where God has placed every believer, where condemnation is not, and cannot be.
- Remember the Bible has one interpretation and many applications--there is no condemnation; whether it be condemnation before God, or self condemnation...and why is that? Our answer is found in vs 2;

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.



- Because the Spirit acts as a law of life delivering us from the law of sin and death: therefore, there is no condemnation. The subject here is no longer Christ's work for us, but rather the Spirit's work in us.
- Without the Spirit within as a law of life, there would be nothing but condemnation; for the new believer has no power within himself against a life of perpetual bondage to the flesh apart from the

Holy Spirit.

- The law of the Spirit of life in Christ Jesus is stronger than the law of sin and death.
- Let's give some thought to this. 1) What is the difference between sin and the law of sin, or between death and the law of death? A law is simply something that happens over and over again, and each time it happens, it happens the same way. 2) Take for instance the law of gravity. If I drop my Bible and it falls to the floor, that is the effect of gravity. However, if I drop it in India, Mexico, Kenya, and Thailand, and it always falls to the floor in the same way, then that is the law of gravity.
- Now let's consider the law of sin and death: if someone comes to me and makes a cutting remark and immediately I become angry and bitter toward that person, that is the effects of sin. But if different people make unkind remarks and it consistently produces the same angry and bitter response, we can now declare that is a law of sin. Like the law of gravity, it is something that always happens the same way.
- Let's add this little side note: when the Bible is dropped, it just naturally falls to the floor without any help from anyone; the law of sin and death is like that. **(Rom. 7:23)**
- The law of sin just naturally happens in us because we are born with a sin nature. The question now becomes, how can we be set free from the law of sin and death?



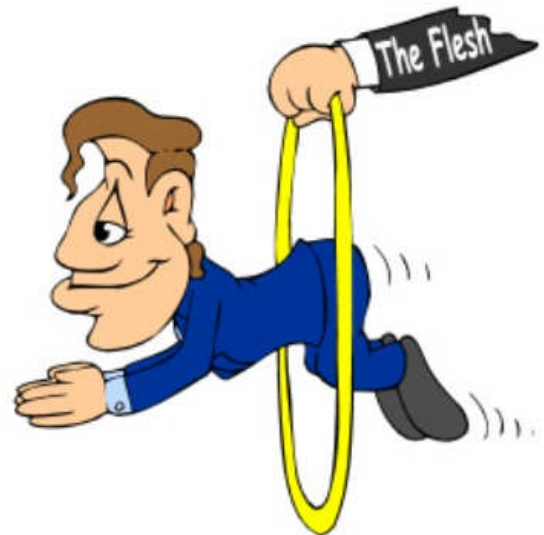
- Let's look again at the law of gravity. Can we overcome the law of gravity? Yes. All we must do is place our hand under the Bible; there is a higher law here, the law of life.
- In just the same way, God delivers us from one law by introducing another. The law of sin and death is there all the time, but God has put another more powerful law in effect; the law of the Spirit of life in Christ Jesus. Read **verse 2** again. Notice it is a law of life in Christ. The resurrection life that triumphed over sin and death. (**Ephesians 1:18-20; Philippians 3:10**)
- Now as to "the law of sin and death", the latter part of chapter seven made abundantly clear what that was; the power of sin working within our unredeemed bodies against which even the renewed will is powerless.
- Now another "law" has come in, "the law of the Spirit of life in Christ Jesus". Not only does the believer have life in the risen Christ, but to him has been given the Holy Spirit as the power of that life who makes the deliverance of **Rom. 7:24** a reality. Of course the deliverance is through Christ, for it is Christ's own risen life that we believers now share.
- Day after day, week after week, month after month, year after year, in the newest convert as well as the oldest saint, the Holy Spirit gives freedom from the law of sin and death.
- Consider now **Colossians 2:6**, "as you have received Christ Jesus the Lord, so walk you in Him." How did we receive Him? First we came to the end of our efforts to try and save ourselves, then we gained a little knowledge that Jesus had died for us, we believed that truth and received God's grace, eternal life. In the same way we must come to the end of our efforts to overcome the law of sin and death, and rather depend on the indwelling Holy Spirit; we will then find His new LAW OF LIFE overcoming that old law of sin and death. **2 Cor. 3:6**

Romans 8:3 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 righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

- God accomplished the thing the law could not do. The law was powerless on account of the flesh. The law, holy, just, and good, could command; but the flesh was not subject to it, and could not be.
- The flesh is weak, therefore we cannot fulfill the law in the power of the flesh (self effort). Now because of our inability and because the law must be fulfilled in us but we have no power to carry it out, God did a thing that the law could not do. The thing that God did was to "send His Son in the likeness of sinful man".

Jesus Christ took on human form; this likeness was not merely in appearance, He was completely human (**John 1:14**), with the same desires that yield to sin, but He never sinned. (**2 Cor. 5:21; Heb. 2:17-18; 4:14-16**) Jesus Christ took on humanity in order to be our sin offering.

- Because Christ was sinless, His death paid the “death sentence” for all of mankind, setting us free from sin’s power; “He condemned sin in the flesh”, although it has not yet been removed.
- Throughout the Old Testament and Psalms, we find that there is under the law, an almost constant striving and groaning after righteousness; seen but not experienced because the law consisted of outward actions to be fulfilled by man. The law furnished no power.
- Now in **Rom. 8:4**, we see three things: First, this righteous state; second, that it was not fulfilled by us; third, it is fulfilled in us as we “walk according to the Spirit”.
- God has not only condemned sin, but He has also provided the Holy Spirit to indwell us and give us the ability to fulfill the law (**Matt 5:17**). How is He going to fulfill it? **Verse 4** tells us, as we “walk not after the flesh, but after the Spirit.”
- To “walk after” implies subjection, yieldedness, speaks of control. Therefore, walking after the flesh means that I am yielded to, in subjection, and under the control of the flesh. However, to walk after the Spirit means that I am yielded to, in subjection and under the control of the Spirit. (**Galatians 5:16; Ephesians 5:18-21**)
- The work on the cross was perfect and far reaching indeed. Not only did Jesus put away our guilt before God by His blood, but there our old man was crucified with Him: Sin was condemned as having any connection with human flesh.



Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

- The word “mind” here does not have reference to the intellect, but rather to it’s natural disposition. We find two classes; first, “those according to the flesh” which includes the unsaved (**Eph. 2:3**); second, those according to the Spirit” who are God’s true children complete with an indwelling Holy Spirit.

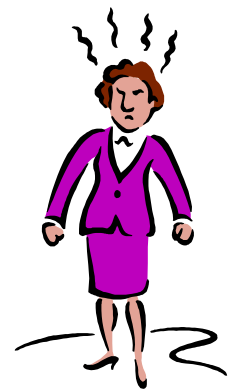
- All these “after the flesh” do mind the things of the flesh. The word “mind here, means to give attention to. They cherish, desire, are occupied with, absorbed in, talk of, think of, the things of the flesh. In other words, they are occupied with the flesh’s things--lust, greed, laziness, pride, envy, anger, etc.
- However, there are those who are after the Spirit. The Amplified version uses the word “controlled”, minds the Spirit’s things; such as salvation, the Lord Jesus Christ, the Word, praise and worship, prayer, the fellowship of the saints, love, joy, peace, etc.
- True, that many Christians fall short in some of these areas, but do mind the things of the Spirit to some degree; however, there are those who will have nothing of them, and the reason is shown in the next verse.

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

- Paul immediately gives the reason for the difference in **verse 5**. The amplified version actually translates **verse 6** this way; “For the mindset of the flesh is death, but the mindset of the Spirit, life and peace.” which puts a whole other light on it. New American Standard translation is “the mindset on the flesh is death”. (**I Cor. 2:12-14**)
- Notice that Paul does not say “to be spiritually minded is life and peace”, as if it were a state of being in which a believer comes, but rather he says “the mind of the Spirit is life and peace”. In neither case does God speak of people, but of the flesh and of the Spirit.
- We could say that if we are “according to the Spirit”, we have been born of God and have received an indwelling Comforter, whose whole mind, disposition, and manner of life within us is “life and peace”. This “life” which the Spirit supplies is the life of the Risen Christ, and this “peace” is that of Christ.

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

- Probably no script more completely shows the wretched condition of natural man in the flesh (an enemy of God). **Romans 5:10** makes it clear that we were reconciled to God while enemies, but that reconciliation did not in any way, change the nature of the flesh. On the contrary, we were transferred by death with Christ, into the Risen Christ; the flesh remaining unchanged.
- Our condition while in the flesh is as lost by nature as that of the



demons, for nothing worse could be said of them than that they are enemies of God and are not able to be subject to His law. It is very clear from Scripture that God has given the flesh up, and nothing short of God's grace and mercy has redeemed a human being.

Romans 8:8 So then they that are in the flesh cannot please God.

- This is God's great announcement concerning all mankind who are out of Christ. Those in the flesh, even if like Cain, would worship God but coming in their own way (the flesh's way), which God cannot and will not accept.
- What a horrible situation, in a position forever displeasing to the One from Whom all blessings flow; such are all not born of God.

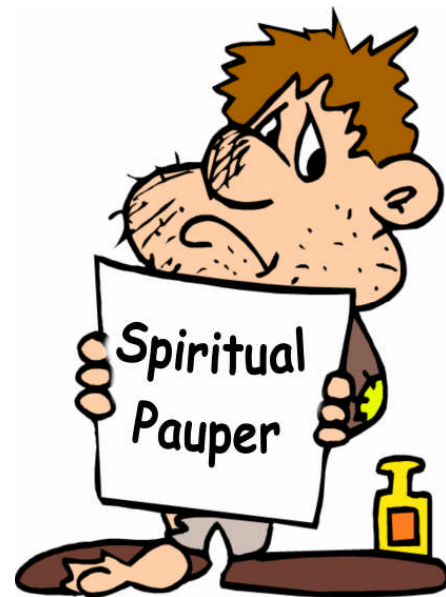
Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

- Here is the mark of a true Christian; the Spirit of God dwells in him. If he is indwelt by the Holy Spirit, he is no longer positioned in the flesh, but rather is an entirely different kind of being, positioned "in the Spirit".
- The Spirit now becomes the realm in which the believer lives; like water to a fish, or air to a bird, vital, supplying, protecting, etc. "**Dwelleth in you**", is a word that is used five times to communicate the idea of the Spirit making His home within every redeemed one.
- "**Now if any man have not the Spirit of Christ, he is none of his.**" When Paul here says "none of His", he is speaking in an absolute way of those who are Christ's and those who are not. Those who are Christ's either have, or will have the Spirit.
- Another thought to ponder is that the Spirit here is referred to as the "Spirit of Christ". He is called thus because Christ promised and sent Him. (**Jn. 15:26 and 16:7**)

Romans 8:10 And if Christ be in you, (though) the body is dead because of sin; but (yet) the Spirit is life because of (Christ's) righteousness.

- Here in this tenth verse we have the answer to Christ's prayer in **Jn. 17:21-22**. "I pray....that they all may be one; even as Thou, Father, are in Me, and I in Thee, that they also may be in us;.....that they may be one, even as we are one".
- "Christ in us"; (**2 Cor. 13:5**). It might be good at this point to consider the 2 phrases, "In Christ" and "Christ in you."

- The moment we trust Christ as our Savior, we step out of life in Adam and enter into life in Christ, **(I Cor. 1:30)**. The term, “In Christ,” is the key to the whole New Testament; it, or it’s equivalent is used 130 times. These two words are probably the most important ever written to describe the relationship between Christians and Christ. To be “In Christ” determines our position, privileges, and possessions. To be “In Christ” is to be where He is, to be what He is, and to possess what He has. Where is He? He’s in the heavenlies. Where does that leave us? In the heavenlies. **(Phil. 3:20)**. It is God’s desire for us to begin to live in heaven, now. **(Col. 3:1,2)**
- To be in Christ is to be what He is, **(I John 4:17)**.
- To be in Christ is to possess what He has, **(Rom. 8:17 & 32)**. We should be living like spiritual millionaires so that others will desire our spiritual wealth, but instead we live like spiritual paupers. How so? Millionaire--love, joy peace. Pauper--anger, depression, frustration.
- Thus was the one part of our Lord’s intercession answered; we are “in Christ”.
- The other part of the great mystery is now before us in this tenth verse; the Spirit can make Christ present “in us”. **(1 Cor. 13:18; 2 Cor. 13:5; Gal. 2:20)**



Notice the progression in the Galatians verse. First, I have been crucified; and then Christ lives in me. The death of self must precede the Christ life. The real Christian life is to possess the life of Christ in such a way that we can say with Paul, “to me to live is Christ.” **(Phil. 1:21)**. The real Christian life is to have Jesus Christ filling our mind, will and emotions in such a way that my will is His will and my emotions are coming from Him. **(John 17:26 I Cor. 1:30, 31)**

- It is Jesus Christ filling my life until I have no life apart from Him. **(Col. 3:4)**. “Christ in you” was the heart of Paul’s message to the churches and He made it very clear in all his teaching and preaching. **(Col. 1:27)** Paul had one goal and that was to see Christ formed in every believer **(Gal. 4:19)**. The Christian life (The Christ Life) can be defined in these two simple phrases:

In Christ...

Christ in you...

- What God has really done through all this is to bring Christ and the Christian into oneness in such a way that Christ is both in the heavenlies and on earth and the Christian is both on earth and in the heavenlies. Christ in the heavenlies is

the invisible part of the Christian while the Christian on earth is the visible part of Christ. In other words, we Christians are to bring Christ down from heaven to earth that men may see who He is and what He can do in a human life. (**2 Cor. 4:10**).

- Back to **Rom. 8:10**. There is a double fact stated here. The body is dead--our bodies are under the curse and not redeemed; they are dead toward God because of sin. (**Rom. 6:23**) However, the (our) spirit is alive toward God because of Christ's righteousness that has been given to us. (**2 Cor. 5:21**)

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

- The mortal body is the subject here. Although our bodies are dead to God on account of sin, the Spirit will give life to these dead to God mortal (subject to physical death) bodies, so that not only are we able to present the members of our bodies to God as instruments of righteousness (**Rom. 6:13**), but also one day, at Christ's return, they will be as alive to God as our redeemed spirits now are.
- "Mortal" and "immortal" in scripture always refers to the body. It is this "mortal" which will "put on immortality" when Christ comes. (**I Cor. 15:35-54 2 Cor. 5:1-4**)
- "Who shall deliver me"? That question of Chapter 7 is answered here in Chapter 8. Not only from guilt by the shed blood of Christ, but also from the "law of sin" in our members. But further, now we find that God, by the same indwelling Spirit, will bring our dead to God and subject to death mortal bodies, to share that life in Christ that our spirits now have.

Romans 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

- Therefore, has all the great truth in mind from **6:1** to this verse. Identified with Christ, our old man crucified with Him, and our connection with Adam broken by death, made to share in His newness of life, the Spirit of life is caused to dwell in us by His mighty power, setting us free from the law of sin and death, because all rights of sin as connected with flesh were cancelled at the cross. Finally, although our bodies are dead to God, yet the Spirit of Him who raised Jesus from the dead, will make our bodies also alive toward Him when Christ returns.

- Now, “we are debtors” to God, to Christ and to the indwelling Holy Spirit. Yes, we are indeed debtors, but not to the flesh.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

- **13a** — This great warning shows how those who have a knowledge of the truth may yet be walking in the flesh which involves refusing the Spirit. (**1 Cor. 15:2; Col. 1:23**) Death here refers to eternal death in **Rom. 6:21, 23**. (**Gal. 6:8; Jude 12; Heb. 6:4-6**)
- **13b** — The flesh/sin nature shows itself through the vehicle of the body; God’s Spirit dwells in us for the purpose of putting to death the misdeeds of the body, which originate in the flesh, comes through the soul, and manifests itself in evil behavior (misdeeds of the body). A holy life without a controlled body is impossible.
- The misdeeds of the body, which stem from the flesh, are naturally selfish, because the body is not redeemed. Even the lawful needs and desires of the body become sinful and full of death if the flesh is ruling the body. In **Rom. 6:11-12**, we read, “Count yourselves dead to sin”; and therefore “let not sin reign in your mortal body that you should obey the desires of it (the body)”.
- A holy life is to be lived by us. (**1 Thes. 4:7**) Not that we have any power; we have none. But God’s Spirit dwells within us for the purpose of putting to death the deeds of the body. Self control is one of that sweet cluster called “the fruit of the Spirit”. (**Gal. 5:22**)

B. Believers made children of God and co-heirs with Christ

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

- The term “led by the Spirit” does not refer to service or guidance, but rather to control by the spirit, of those born of the spirit, and living in and by the spirit.
- Keep in mind that “sons” refers to “adult sons”, and Paul declares here that, true sons of God are those who are led/controlled by the spirit.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- Israel received a spirit of bondage when they were placed under the law; how sad it is that the majority of Christians consider themselves to be under the law, and therefore under



bondage. In this way, they are much like the world, which sees Christ as a tough taskmaster; the result of a spirit of bondage is fear.

- A spirit of fear and bondage is as much out of place now as if one were afraid to face God at the rapture. **2 Tim. 1:7**
- **“But ye have received the Spirit of adoption, whereby we cry, Abba, Father.” Gal. 4:5-6**

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

- Human philosophy and science knows nothing about the human spirit or Holy Spirit. It’s interesting that God in this passage does not acknowledge or address the human intellect, but rather the spirit (**The Spirit itself beareth witness with our spirit**).
- A child of God knows; and the Holy Spirit keeps witnessing, not through the mind, but directly with the spirit (God-consciousness), that he is a born-one of God.
- The spirit goes beyond the realm of human consciousness, therefore assurance of our salvation is not gained through our senses (soul).
- Along with this assurance that we are indeed God’s child, the indwelling Spirit forever witnesses to this fact, enabling us/moving us to cry “Abba Father”.

Romans 8:17 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 together.

- “If born ones, then heirs”. Heirship is from relationship; therefore, if a man is really a child of God by birth, he becomes an heir of God, and joint-heir with His Son. This is a fact of overwhelming magnitude; it is said of no angel, cherub, or seraph, that they are heirs of God.
- Believers must meditate deeply on this fact; “I, a guilty, lost, wretched child of Adam, am born of God, therefore I am one of His heirs”. All that He is and all that He has is ours at salvation.
- **“if so be that we suffer with him, that we may be also glorified together”**. The question is; who are to be glorified with Christ when He comes? The answer; all the saints will share Christ’s glory. (**Jn. 17:24**) The following scriptures leave no room for a partial rapture; (**2 Thes. 1:10; 1 Cor. 15:23; Col. 3:4; 1 Jn. 3:2**)
- Now the Greek word for “suffer with” is used just one other time in the new Testament in **1 Cor. 12:26**; “if one member suffer, all the members suffer with

it". Note that "suffering with" is not a voluntary matter, but one necessitated by the relationship. If someone steps on my foot, my whole body reacts; so it is with Christ and His members.

- Therefore, being a joint-heir with Jesus, as well as a member of His body, all believers will just naturally share in the sufferings that every member of a living Christ will suffer in this fallen world.

C. Future deliverance from death and suffering

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

- **(Heb. 11:35-38).** Tortured, mockings and scourgings, bonds and imprisonment, sawn asunder, tempted, slain with the sword, went about in sheepskins and goatskins, destitute, afflicted, evil treated, wandering through the earth; in spite of these earthly horrors, the glory that shall be revealed will swallow up these brief troubles so that they will not be remembered when Christ returns.
- In view of the glory to be revealed in and through the church, the sufferings which God has ordained for all believers, no matter how difficult, will seem as nothing.

2 Cor. 4:17



Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

- The world knows nothing of this verse. Evolutionists tell their story of where the world came from and where it will end up, but here God tells unto what creation is coming...all of creation is waiting in expectation for the unveiling of the sons of God. The word "revealing" here means a removal of covering. Presently, we saints are wrapped up in a common brown wrapping paper of flesh which looks like other folks. But the whole creation eagerly awaits for our unveiling at Christ's coming, because we are one with Him, and will be glorified with Him at His coming. **1 Jn. 3:2**

Romans 8:20 For the creature (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

- Here God looks back to the garden and to Adam's sin (**Gen. 3:17, 18**); "Cursed is the ground for thy sake... Thorns and thistles shall it bring forth". Here we see



God subjecting the whole creation to “vanity”. The book of Ecclesiastes dwells long on this “vanity”; “putting forth the tender leaves of hope”, only to have the “sudden frost” of disease and death end earthly hope.

- Hope lies ahead for creation, because the millennium is coming and after that, a new heaven and earth.

Romans 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

- It is interesting that although we, who are in Christ, are new creatures, yet God has left our bodies as the link with the present “groaning” creation. This bondage of corruption is all around us. Every decaying carcass of earthly creatures speaks of the “bondage of corruption.” Man’s sin has caused ruin all throughout creation; decay, disease, suffering, death, and destruction everywhere.
- Paul tells us in **Gal. 5:1**, that we already have liberty/freedom in Christ; the liberty of grace. However, “the glorious liberty of the children of God” awaits Christ’s Second Coming. Into that glorious liberty, creation, which has shared “the bondage of corruption”, will be brought along with us,
- Contrast the state of creation today with that of the Millennial Kingdom in (**Isaiah 11:6-9**).

Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

- This world’s doctors, oceanographers, geologists, scientists, come face to face with death every day, with every sick patient, in every crushed ocean shell, every rotten log, but never seem to even get a glimpse of the bondage of corruption in which all creation is groaning; but rather they speak of progress and evolution.
- One poet wrote these words: “The larks on the wing, the snails on the thorn, God’s in His heaven, all’s well with the world.” How far from understanding many people are; to think of writing, “all’s well” in a world where all are dying...no evolution, no progression; just the opposite.
- Ever since Adam’s sin, the curse lies on all the earth. The earth and the creatures are away from God, consequently “groaning” and “travailing” are everywhere. But travailing, though painful, looks forward to a birth.
- **“Until now”**; No “evolution”, no “progress” until Christ comes with the “liberty of the glory”.

Romans 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

- It's interesting that the Christian is the connection between "groaning creation" and God. He is redeemed positionally/heavenly, but his body is unredeemed conditionally/earthly. Yet the Holy Spirit, as the firstfruit of that coming bodily redemption dwells in him.
- We could picture it like this: one who belongs in heaven, yet kept in a body which groans with groaning creation (**2 Cor. 5:1-2**), yet in all this he experiences the goodness of God. For dwelling in Him, is God Himself, in the person of the Holy Spirit to guide and comfort until the body is redeemed.
- Our position is as follows; A recipient of grace, in Christ, sharing in His risen life, delivered from sin's power and law and all worldly things. On the other hand, not yet partaker of glory, (though expecting and awaiting it), but kept in an unredeemed body, not fitted yet for heaven, and in which the longing Spirit, knowing the He Himself is fit to be a "partaker of the saints in light", can only groan.
- God began with man's body in Eden, and He will end with redeeming our bodies.

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? **25** But if we hope for that we see not, then do we with patience wait for it.

- We could define "hope" as "confident expectation". "Confidently expecting" something better. The very fact that we have not seen it as of yet, produces within us that grace which is so precious to God; patient endurance; hope. Patiently waiting for the coming "liberty of the glory of the children of God".

Heb. 11:1

D. The Holy Spirit's intercession and intervention for believers

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

- Many Christians attempt to flatter both God and those listening, as well as themselves with beautiful and eloquent prayers. Not so with those who are walking in the Spirit, for they will have a deep sense of need and inability.
- We know that Christ makes intercession for us at the right hand of God; but here, the Spirit, who knows our every need, is making intercession within us.

- The Spirit, knowing all this, groans— what a word! How shallow is our understanding and appreciation. Notice that He intercedes with groanings that cannot be uttered. **Eph. 6:18; Jude 20**
- **“Which cannot be uttered”**; It would seem that here are needs which our minds know nothing and words cannot describe.

Romans 8:27 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.

- It is God the Father here that is “searching the hearts” to know what is in the mind of the indwelling Holy Spirit, to know what the Spirit groans for, in order that He may supply it. For in the plan of salvation, God the Father is the Source, Christ the Channel, and the Spirit the Agent.
- We know not how to pray as we ought, but the Spirit makes intercession for us “according to God”. According to His nature of which we are partakers; according to our need which He discerns; according to our dangers which He foresees; according to all the desires He has toward us.

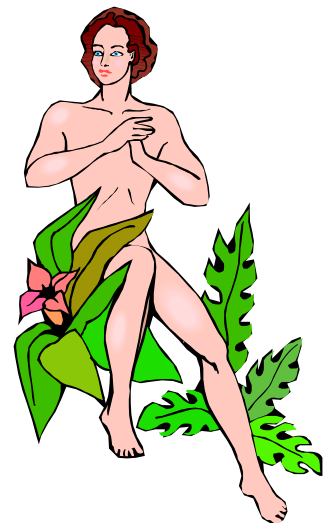
Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

- “To them that love God”; It all comes down to this question, have we believed as guilty lost sinners, that Jesus Christ died on the cross to pay our sin penalty? Is that our only hope? If so, **1 Jn. 4:16** becomes true; “We know and have believed the love which God hath to us”, and **verse 19** follows: “We love, because He first loved us”. We cannot work up love for God; but His redeeming love for us, believed in, becomes the cause and spring of our love. (**2 Cor. 14a; Eph. 3:17-19**)
- If we have a godly old grandmother whom we know really loves us; we will “go the extra mile”, we will do anything for her because we know how much she loves us. The same is true with Christ, when we begin to comprehend the love He has for us, we will reciprocate that love.
- “All things work together for good” to all believing lovers of God. When we begin to reflect on all that the Lord has created around us as well as everything that He permits/orchestrates in our lives, to bring about “good” in, through, and for us, there is a growing confidence and peace that “all things truly are working together for our good”. God indeed does have our best interest at heart. (**Eph. 1:11**)

- **“For good”**; bright things and dark things, happy or sad things, bitter or sweet things, times of prosperity or times of adversity **2 Cor. 4:17**; when the Shunammite, with her one child lying at home dead answered Elisha’s question “is it well with the child?” “It is well”. (**2 King 4:26**) One Christian writer explained **verse 28** in this way, “A soft pillow for a tired heart.”
- **“To them that are called according to His purpose”**. We come once again, face to face, with Divine Sovereign election where we find those that love God are further defined as those that are “called”, not invited, according to His purpose **2 Tim. 1:9**. God is infinite, man is dust; if God had a purpose, a definite intention, it will come to pass, for He has limitless resources. As David says, “all things are thy servants”.
- From here to the end of the chapter, it’s all God, and He promises to use everything, good or bad, to bring about His “good” purpose and “good” plan for us. (**2 Tim. 1:9; Eph. 3:11**) And what is His purpose and plan? (**Verse 29**)

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

- “For whom He did foreknow”. This “for” looks back at the word “purpose” and opens out His purpose for those He “foreknew” (God’s foreknowledge refers to a Divine pre-acquaintance).
- “Foreknowledge” is first, then the marking out a destiny befitting those foreknown ones. “He also did predestinate/foreordain” believers to reach a particular goal. That goal is to change all believers into the “image of His Son” – nothing lacking, nothing short, like Christ – God’s purpose in all of our lives is to mold us into the image of Christ. **Gal. 4:19**
- Let’s go back to the beginning, back to the Garden, to see God’s original purpose. In **Gen. 1:26** we read; "And God said, let us make man in our image, after our likeness"...And so Adam, the head of the human race, was made in the image of God. **Gen 1:27**
- Now the big question is...What was that image? The most logical answer would be, a physical body. However **John 4:24** says, "God is Spirit" and spirits don't have physical bodies. Therefore, the image of God must be seen in something else. (The soul) Our soul is our mind, will and emotions.
- Give some thought to this; we have a mind like God's.



- It's interesting to consider that we don't know everything that God knows, but because we have a mind like Him, He can teach us. It is the same with our children. They don't know all we know, but because they have a mind like ours, we can teach them.
- We also have a will like God's; we can make decisions as God also makes decisions.
- Finally, we have emotions like God; the Bible speaks of God having, joy, sorrow, anger and love, all of which are emotions that we humans have.
- However, at the fall, man's soul became self centered rather than God centered; therefore, rather than being dependent on God we become independent, and in this condition we see that Adam brought forth a sinful, ungodly, self centered race of people born spiritually dead in trespasses and sins. **Gen. 5:3**, and this is exactly how we come into the world, spiritually dead. **Eph. 2:1**
- However, **Heb. 1:1-3 - Col. 1:14,15; (Jesus Christ is the image of the invisible God)** Finally, after thousands of years, here is the image of God back on the earth in the person of Jesus Christ.
- An interesting question to consider; what is the image of God? What does it look like when we have it on? The image of God/Christ is one of death...Dying to self. **Phil 3:10, Phil. 2:5-8**
- Picture in your mind the perfect Christian. What does he look like? He is patient, kind, doesn't seek his own, not inflated with self importance, not easily provoked, bears all things, endures all things. Again, **Luke 9:23**. What does it take to be patient with an unreasonable person? **It takes dying to self.** What does it take to be kind to someone who we feel doesn't deserve our kindness, etc.? **Dying to self. John 12:24; 1Cor.15:36; 2Cor. 7:3** - Notice Paul says, "you are in our hearts to die and live". Die and live, this is contrary to nature.
- It is always live first then die, but not for we Christians, we must die in order to live. This is the principle of death and resurrection, and can only take place at the cross....**Rom.6:6; Gal.2:20.**
- It is interesting to note that Jesus' life produced little or no fruit; oh, He healed a few people, and fed 5,000 and 4,000, but it was His death that gives us eternal life. If we are to become like Jesus, if we are to be molded into His image, if we are to become fruitful disciples of Christ, then we must deny, or die to self.
- **“Predestined to be conformed to the image of his Son, that he might be the firstborn among many brethren”.** Even before He created the world He determined this: “That He might be the first born.” In Christ, like Christ, this is the highest place that God can give His creation. God puts us there; and of

Christ it is written, “He is not ashamed to call them brethren” because we are “all of one with Christ”. (**Heb. 2;11**) This is grace, not to bless us only by Jesus, but to bless us with Him.

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

- Simply put, even before God created the world, before we were born because He would have never chosen us afterward, God determined that He would mold us. So He called us by the Gospel to come as sinners and trust in our Redeemer.
- Since we are considering God’s unfolding of His “purpose” of **verse 28**, we must give some thought to “called” from God’s side. “Calling is that determination by God, of the realm and mode of life for those whom He foreknew and predestined.
- So “whom He called, them He also justified” (declared righteous). God does not here speak of “justification’ by faith, which this epistle is filled with. Now we know that only those who believe are justified; yet in God’s counsels, all His elect already before Him are counted righteous (justified).
- He didn’t stop there, “Them He also glorified.” This is the end of this amazing series of truth – Glorified”. So we saints go on to a glory for God foreknew us in Christ; and it is in this glorified Christ that God chose us long ago, before the foundations of the world. And so we saints go on to a glory already true of us by the word of God - Glorified body/ free from sin and death/everything that Jesus has and is, is ours.

E. The love and grace of God poured out on His children

Romans 8:31 What shall we then say to these things? If God be for us, who can be against us?

- Paul now arrives at the mountain top of Christianity here in **verse 31** — This appears to be a questioning word as well as a triumphant word. “What shall we say to these things that have just been said from foreknowledge to glorification?” To doubt them is to deny them.
- What will we say to these things? Let’s say with Paul; God is for us. We are expected to have heard, understood, and believed everything written thus far in Romans: the conclusion — **“God is for us”**; the Creator of the universe, the Upholder of all things, the Redeemer God Himself, **“for us”**.



- Now comes the challenge: “Who is against us”? Paul knew, as no others have ever known, the persecuting energy of the haters of the Gospel, who stood ready to seize him. Yet he challenges all; **“who can be against us?”**

Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

- This is the God who is for us; and this is the proof. God has poured out His love, opened to us His heart, He has spared not, given His best (His own Son, His only Son, His well-beloved Son), His all, even Christ; now with Him all things come.
- Ah, how wretched we are, even in our own sight; guilty, miserable, defiled, powerless, worthless – **For us all.**
- **“Delivered Him up”**; We saw this same word in **Rom. 4:25** – “delivered up for our trespasses”. We know why, but unto what? Mocking, spitting, scourging, crucifying by men; and to the horrible cup of wrath for our sins at God’s hand – infinitely more appalling than anything by the hand of man. Yet, God spared not – His own Son – but delivered Him up – for us all.
- **“How shall he not with him also freely give us all things?”** He has spared not, given us His best, His all – even Christ. Now with Him, all things come. All the gifts or blessings that God may give to us, now or hereafter, are nothing compared to Christ.
- **“All things”**; It will greatly please the Father for us to come before His throne of Grace saying; “You did not spare your son, but gave Him for me, therefore...”
Let all things be all things.

Romans 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

- This passage is addressed to God’s elect, who boldly challenge any and every foe concerning any possible charge laid against them before God.
- It is not that we are without fault, we know that. But “God is for us”. The emphasis is on God! He is the Judge and we are His elect; He has declared His elect (those of faith in Jesus) righteous, so who can condemn? Shall anyone stand before God’s high court and condemn “whom He has justified”? **Is. 50:8**
- Satan may accuse us, but the day of our condemnation is gone forever, and God will take our part.

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

- There is no crucifix here, no dead Christ, but rather one raised, and at the right hand of God; not merely there in a place of honor and power, but occupied for our benefit.
- God is for us (**verse 31**); the indwelling Spirit is making intercession for us (**verse 26**); and now here in **verse 34** Christ is making intercession for us. What a salvation in which all three persons of the Trinity are constantly occupied on our behalf.



Romans 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

- No enemy, no lack, no guilt, no condemnation and now no separation. The word “who” here obviously refers to God’s enemy, Satan, and then Paul begins to enumerate things and the first mention is of tribulation:
- Satan has never succeeded in separating one saint from the love of Christ by tribulation. (**I Thess. 1:6 & 3:3; John 16:33**)
- Nor has he been able to separate any through distress — it means a narrow, cramped place where one is in anguish...so distress, however terrible, cannot separate us from Christ’s love. (**John 15:20; Acts 23:11**)
- Famine comes next--12 times in the New Testament famine is mentioned. Does it affect the saints? Paul makes these statements in (**Philippians 4:12; 2 Corinthians 11:27**) Famine? Yes! But not to separate us from the love of Christ. We may be hungry in this Christ-rejecting world, and yet loved by our Lord.
- Nakedness—(**I Corinthians 4:11**), or peril— 8 times in one verse—(**2 Corinthians 11:26**) Paul uses the word peril. Or sword--the first use of this word is connected with Jesus Himself (**Matthew 26:47; Hebrews 11:37**).
- And what about the saints? Even in the hour of death by the sword, Christ was there; they were not separated from His love.

Romans 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Ps. 44:22

- Here is an accurate description of God’s saints. Killed and sheep for the slaughter all the day (of grace) long, this is the real state of real saints: we are Christ’s: killed and slaughter sheep (**2 Corinthians 4:10, 11**).
- Let the church turn away from the false dreams of “peace”. The saints are “sheep for the slaughter”. We must name ourselves among them, and cease contending for our rights in a world that has cast out Christ.
- Our motto could be “I am Christ’s; a sheep for slaughter”.

Romans 8:37 Nay, in all these things we are more than conquerors through him that loved us.

- Isn’t this Bible something awesome? Here we are sheep for slaughter, naming ourselves more than conquerors. **2 Cor. 2:14; 1 Cor. 15:57**
- Notice that it is altogether through Him that we are conquerors, not through man’s effort. It is a confidence that this infinite and therefore limitless Divine grace is granted to us for any and all emergencies.
- We know that **verse 39** declares that it is “the love of God which is in Christ Jesus”; from which nothing can separate us.

Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come 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. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

- “For I am persuaded”; before we look at the last two verses of this eighth chapter of Romans, it might be good to consider the word “persuaded”, for it seems to be the basis for Paul’s triumph as he goes shouting up the mountain heights of Christian faith. “Persuaded is a heart-word, and the difference between knowing a truth and being heart-persuaded of it, is brought out in **Rom. 14:14**. (Confident, heart-satisfied, persuasion)
- And so Paul says “I am persuaded”; of course the very thing that he was persuaded about and the emphasis here, is that nothing can separate us from the love of God. Not even death which all fear (**Hebrews 2:14, 15**).
- Nor can the circumstances of life separate us from the love of God. Nor can angels, whether good or fallen separate us from the love of God.
- Nor can Principalities — we know from (**Ephesians 1:21 & 6:12**) that there are levels of unseen authorities, but none of them can separate us from the love of God.

- Nor things present, nor things to come: nothing today or tomorrow can separate us.
- Nor powers, the word “power” here apparently has reference to spiritism and magic (**Acts 8:10**). Speaking of Simon the magician, “This man is that power of God.” Bewitchment, sorcery, mystic spells are cast upon the unsaved, but it is a sad fact that many Christians are afraid of Friday the 13th, going under a ladder, breaking a mirror, or seeing a black cat. Where is God in all that? He is not. None of these powers can separate us from the love of God.
- Nor height nor depth--astronomers would frighten us with the vastness of our universe. But Jesus passed through all the heavens and sits on the right hand of God. No height and no depth can separate us from God’s love in Christ.
- Nor any other created thing (including you or I) separate us from “the love of God”. There, that should put to rest all of our fears.



Notice that this love of God is in Christ Jesus, our Lord (**John 17:26**).

- Romans 8 is the full appropriation of God’s remedy for man’s dilemma. It is life in Christ lived in the spirit; it is ruled by grace and lived by faith alone. The difference and victory of Romans 8 is the Spirit, not the presence of the Spirit, but the absolute rule of the Spirit.

