

# DELIVERANCE AND REDEMPTION: THE BELIEVER SHALL BE FREED FROM STRUGGLING AND SUFFERING BY THE SPIRIT

[Romans 8:1-39](#)

## A. The Man in Christ Jesus is Freed from Condemnation: The Power of the Spirit, [Romans 8:1-17](#)

[\(Romans 8:1-17\)](#) **Introduction:** this is one of the most important passages in all of Scripture. Its subject cannot be overemphasized: the power of God's Spirit in the life of the believer. If the believer needs anything, he needs the power of God's Spirit.

**Forcefully, Scripture spells out point by point what the power of the Holy Spirit is.**

1. **Now since Christ has come (v.1).**
2. **The Spirit gives life (v.2-4).**
3. **The Spirit pulls the mind to spiritual things (v.5-8).**
4. **The Spirit dwells within the believer (v.9).**
5. **The Spirit gives life to the spirit of the believer (v.10-11).**
6. **The Spirit gives the power to mortify—to put to death—evil deeds (v.12-13).**
7. **The Spirit leads the believer, identifying him as a son of God (v.14).**
8. **The Spirit adopts (v.15).**
9. **The Spirit bears witness with our spirit (v.16-17).**

### **1. [\(Romans 8:1\)](#) Condemnation—Deliverance From: since Christ has come, a most wonderful thing has happened.**

The people who believe *in* Christ are not condemned.

1. "No condemnation" (*ouden katakrima*) means that the believer is not doomed and damned, but is freed from the penalty and condemnation of sin; he is not judged as a sinner, but is delivered from the condemnation of death and hell; he is not judged to be unrighteous, but is counted to be righteous.

Very simply stated, the person who is *in* Christ is safe and secure from condemnation now and forever. He will not be judged as a sinner; he will not face condemnation. He is beyond condemnation; he shall never be condemned for sin; he shall never be separated from the love of God which is *in* Christ Jesus our Lord (cp. [John 3:16](#); [Romans 8:33-39](#)). (But remember: the believer is to be judged for his faithfulness to Christ. He will be

judged for how responsible he is—for how well he uses his "**spiritual gifts**" for Christ—for how diligently he serves Christ in the work of God. The judgment of the believer will take place at the great *judgment seat of Christ*.)

**2. Now note the most crucial point:** only the believer who is *in* Christ Jesus will not be condemned. All non-believers will face condemnation for sin. A genuine believer is a person who does not "**walk after the flesh, but after the Spirit.**" Note what it *means* to be *in* Christ Jesus (see [Deeper Study #1, Believer—Romans 8:1](#) see page # for more discussion).

## **2. (Romans 8:2-4) Holy Spirit— Life— Believer: the Spirit gives life.**

The term "**the law of the *Spirit of life***" means **two things**.

It means.....

- a. the *law* of the Holy Spirit.
- b. the *Spirit of life* which is in Christ Jesus.

Within the universe there is a law so important that it has become the law of the Holy Spirit. It is called "***the law of the Spirit of life.***" What is meant by this law? Very simply, life is in Jesus Christ and in Him alone. Whatever life is—energy, being, spirit, love, joy, peace—it is all in Jesus Christ and nowhere else. Within Christ, within His very being is the *Spirit of life*, the very energy and being of life. This fact is important, so important that God has written it into the laws of the universe. It is titled "**the law of the *Spirit of life,***" which is in Christ Jesus and in Him alone. The Spirit of life for which we long and ache is available *in* Christ Jesus.

"In him was life; and the life was the light of men" ([John 1:4](#)).

"I am come that they might have life, and that they might have it more abundantly" ([John 10:10](#)).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" ([John 11:25-26](#)).

"I am the way, the truth and the life" ([John 14:6](#)).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).

"He that hath the Son hath life; and he that hath not the Son of God hath not life" ([1 John 5:12](#)).

**Now for the critical question.** How does the Spirit give life? How does a person go about securing "**the Spirit of life**" so that he may not die but live forever?

**1.** The Spirit gives life by freeing the believer from sin and death, that is, from the "**law of sin and death.**" The "**law of sin and death**" simply *means* the rule and reign of death. Every man dies: death rules and reigns over every man. But the Spirit of God frees

a man from the rule and reign of death. This is natural and understandable; it is common sense, for it is a rule of the universe.

If a person has the Spirit of life, then he naturally does not have the spirit of sin and death. He is not sinning and dying; he is living righteously and eternally.

**This is exactly what the Spirit of life does for the believer:**

- a. He frees the believer from sin and death: from the law or the energy and the power of sin and death.
- b. He frees the believer to live righteously and eternally: to live in the Spirit of life or in the energy and power of life.

Stated another way, the Spirit of life frees the believer from both sin and death. The Holy Spirit frees the believer to live as Christ lived, to actually live out the life which Christ lived. The *active energy* of life, the dynamic force and being of life—all that is in Christ Jesus—is given to the believer. The believer actually lives *in* Christ Jesus. And the Spirit of life which is in Christ frees the believer from the fate (**law**) of sin and death. This simply means that the believer lives in a consciousness of being free. He breathes and senses a depth of life, richness, a fullness of life that is indescribable. He lives with power—power over the pressure and strain, impediments and bondages of life—even the bondages of sin and death. He lives now and shall live forever. He senses this and knows this.

Life to him is a *spirit, a breath, a consciousness* of being set free through Christ. Even when he sins and guilt sets in, there is a tug, a power (**Holy Spirit**) that draws him back to God. He asks forgiveness and removal of the guilt ([1 John 1:9](#)), and immediately upon asking, the same power (**the Holy Spirit**) instills an instantaneous assurance of cleansing. The spirit of life, the consciousness of living instantaneously takes up its abode within him once again. He feels free again, and he feels full of life in all its liberating power and freedom. He bubbles over with all the depth of the richness and fullness of life itself. He is full of the "**Spirit of life.**" Life itself becomes once again *a spirit, a consciousness of living*. He lives now and forever.

**"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" ([2 Cor. 3:17](#)).**

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).**

**"Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" ([Psalm 16:11](#)).**

2. The Spirit gives life by doing what the law could not do. The law could not make man righteous because man's flesh is too weak to keep the law. No man has ever been able to keep the law of God, not to perfection or even close to perfection. All flesh has

miserably failed—come far short of God's glory and law. Consequently, all flesh dies physically and spiritually. Therefore, righteousness and life just cannot come by the law.

**But** what the law could not do, the Spirit is able to do. He can provide righteousness and life.

3. The Spirit gives life by Christ condemning sin in the flesh (see [Deeper Study #2, Christ, Fulfills Law—Romans 8:3](#) see page # for more discussion).

4. The Spirit gives life by Christ providing righteousness for us. He provides righteousness for those who walk not after the flesh, but after the Spirit.

This is a most marvelous statement, a glorious truth.

a. The Spirit "**fulfills righteousness in us.**" He credits righteousness as being *in* us. **When?**

1. When we believe that Jesus Christ is our righteousness, the sinless and perfect Son of God.
2. When we believe that Jesus Christ is our Savior, the One who died *for* us.

When we believe in Jesus Christ, the Spirit of God fulfills righteousness in us; that is, He takes the righteousness of Jesus Christ (which is the righteousness of the law) and credits it to us. He actually places within us the perfect righteousness of Jesus Christ. He places the Divine nature (**righteousness**) of God *in* us ([2 Peter 1:4](#)).

It is critical to see this fact, for the Spirit fulfills righteousness *in us, not by us*. We do not and cannot even come close to keeping the law perfectly, but Christ did (see [Deeper Study #2—Romans 8:3](#) see page # for more discussion). If His righteousness cannot be credited and fulfilled *in* us, then we are hopeless and doomed.

**"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" ([2 Cor. 5:21](#)).**

**"And he [Abraham] believed in the LORD; and he counted it to him for righteousness" ([Genesis 15:6](#)).**

**"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" ([Acts 13:39](#)).**

**"Now it was written for his sake alone, that it [righteousness] was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" ([Romans 4:23-25](#)).**

**"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" ([Phil. 1:11](#)).**

b. **Now note:** righteousness is not fulfilled or credited *in* everyone.

It is only fulfilled in those.....

1. who do not walk after the flesh,
2. who do walk after the Spirit.

You can tell who is righteous and who is not; you can actually see who is fulfilling righteousness and who is not.

All we have to do is look and see:

1. Is a man walking after the flesh?
2. Is a man walking after the Spirit?

**The point is this:** the Spirit gives life to men, but He gives life only to those who forsake the flesh and walk after the Spirit. The spiritual man, the man who walks after the Spirit, loves Christ and wants to honor Christ *in all that he does*. Therefore, he strives to follow Christ and His example. Such love and honor of Christ pleases God to no end, for God loves His Son with a perfect love. He loves His Son so much that He will take whatever honor a man gives His Son and match it for the man.

Whatever recognition and honor a man heaps upon Christ, God matches it for the man.

- a. If a man trusts Christ for righteousness, then God gives that man righteousness.
- b. If a man trusts Christ for meaning, purpose, and significance, then God gives the man meaning, purpose, and significance.
- c. If a man trusts Christ to lead him through some trial or need, then God leads him through the trial or need.
- d. If a man trusts Christ for healing, then God gives the man healing.

**Whatever the man sows in Christ, he reaps: God matches it.** Whatever a man measures out to Christ, the same is measured back to the man: God matches it. In fact, Scripture says that God will even go beyond and do much more than we ask or think (**cp. [Ephes. 3:20](#)**).

Therefore, the man who *walks after* the "**Spirit of life**" which is in Christ Jesus is given the Spirit of life. The Holy Spirit fulfills and credits him with the righteousness of the law, with the right to live eternally.

**"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" ([Romans 6:4](#)).**

**"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" ([Romans 8:1](#)).**

**"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. For as many as**

are led by the Spirit of God, they are the sons of God" ([Romans 8:13-14](#)).

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" ([Galatians 5:16](#)).

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" ([Ephes. 4:1](#)).

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" ([Ephes. 5:2](#)).

"As ye have therefore received Christ Jesus the Lord, so walk ye in him" ([Col. 2:6](#)).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" ([1 John 1:7](#)).

"He that saith he abideth in him ought himself also so to walk, even as he walked" ([1 John 2:6](#)).

### **3. (Romans 8:5-8) Mind, The— Carnal— Flesh— Spiritual Mind: the Spirit pulls the mind to spiritual things.**

This is one of the most important passages in all of Scripture, for it discusses the human mind: "As [a man] **thinketh in his heart, so is he**" ([Proverbs 23:7](#)). Where a man keeps his mind and what he thinks about determine who he is and what he does. If a man keeps his mind and thoughts in the gutter, he becomes part of the filth in the gutter. If he keeps his mind upon the *good*, he becomes good. If he focuses upon achievement and success, he achieves and succeeds. If his mind is filled with religious thoughts, he becomes religious. If his thoughts are focused upon God and righteousness, he becomes godly and righteous. A man becomes and does what he thinks. It is the law of the mind.

Scripture says **three things** about the power of the Spirit and of the human mind.

**1. There is the carnal mind vs. the spiritual mind.** The carnal mind is the mind of man's flesh or body. The phrase "**to be carnally minded**" (*to phronēma tēs sarkos*, [Romans 8:6](#)) *means* the *mind of the flesh*. It is the mind with which man is born, the fleshly mind which he inherits from his parents.

The carnal mind also *means* something else, something that must be heeded. It *means* the mind that is *given over to the flesh*; that focuses upon the flesh and its worldly urges and desires; that gives its attention and pursuits over to the flesh; that savors tasting and partaking of the flesh; that is controlled by one's sinful nature.

The carnal mind focuses upon three areas of life, or to word it another way, there are **three directions** of thought the carnal mind takes:

- a. The carnal mind may focus upon the base, the immoral, the violent, the material, and the physical. This is usually the life-style most people think about when a carnal or fleshly person is mentioned. The minds of some are consumed with the lust for sex, power, money, houses, lands, furnishings, recognition, and position—concerned and filled with the earthly and the worldly.
- b. The carnal mind may focus upon the moral, upright, and cultured life. Some minds are centered upon the welfare and comfort of themselves and of their society. They want themselves and their society to be as refined and educated, as moral and upright as possible, so they focus their minds upon such *commendable* ends. And they are commendable purposes, but a person can be refined and well educated and live as independently and as separate from God as the base and immoral person. Most cultured people depend upon their *good works* and service to make them acceptable to God. Most just think that God will accept them because their lives and efforts have been focused upon building a good life and better society for all. What they fail to see is that God is interested in building a God-centered society and not a world-centered society. God wants the needs of every man to be met, but He wants it to be done from a spiritual basis, not from a human basis. He wants men led to Christ—their minds and lives focused upon God—so that they may have life, life that is both *abundant* and *eternal*. Just taking care of the physical needs of man does not meet the spiritual needs of man. It leaves a gaping hole in man's life; for the *spirit* of man determines how a man lives, either defeated or victorious, either with or apart from God (see note—[Ephes. 1:3](#)).
- c. The carnal mind may also focus upon religion: upon living a religious life of benevolence and good works, of ceremony and ritual. However, note again: a person can be a strict religionist and still live separate from God. He can have his mind *set on religion* and its welfare instead of God. He can be living for religion instead of for God, carrying out the function of *institutional religion* instead of the mission of God. He can be depending upon his commitment to religion to make him acceptable to God instead of believing and trusting God's Son, Jesus Christ our Lord. In all of this, note where the religionist's mind is—note where his thoughts are. There is little if any stress upon a *personal relationship* with God; little stress upon knowing God—really knowing, believing, and understanding Him—little stress upon walking and living in Him. The stress of the carnal religionist is his religion and its rituals and ceremonies, its welfare and projects. Such a focus is fleshly and carnal. It is of the earth, attached to the physical and material *institution* which passes away and dies.

**The point is this:** a carnal mind does not necessarily mean that a man's thoughts are upon the base, immoral, and vicious. A carnal mind means any mind that does not find its basis in God, any mind that is not focused upon God first. A carnal mind may focus upon a moral, upright, and cultured life and still ignore, neglect, and exempt God. A carnal mind may also focus upon religion and still exempt God. A carnal mind is a mind that

finds its basis in this world, which focuses its thoughts upon the physical and material instead of God.

**"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" ([Romans 1:28](#)).**

**"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" ([Romans 8:7](#)).**

**"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" ([Ephes. 4:17](#)).**

**"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" ([Col. 2:18](#)).**

**"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" ([Titus 1:15](#)).**

2. There is the spiritual mind. It is the natural mind of man that has been *renewed by the Spirit of God*.

**"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" ([Romans 12:2](#)).**

**"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" ([Ephes. 4:22-24](#)).**

The words "**spiritually minded**" (*to phronēma tou pneumatōs*) means to be possessed by the Spirit or to be controlled and dominated by the Spirit. It means that the man who walks after the Spirit *minds "the things of the Spirit"* day by day. **And note:** it is the Spirit of God who draws the believer's mind to focus upon spiritual things. The Spirit of God lives within the believer.

He is there to work within the believer, both to will and to do God's pleasure; He is there to keep the mind and thoughts of the believer focused upon spiritual things.

a. The believer *keeps* his mind upon developing spiritual character and fruit.

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" ([Galatians 5:22-23](#)).**

b. The believer *keeps* his mind upon carrying out the ministry and mission of Christ.



"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" ([Matthew 20:28](#)).

"For the Son of man is come to seek and to save that which was lost" ([Luke 19:10](#)).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" ([John 20:21](#)).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" ([Matthew 28:19-20](#)).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" ([Mark 16:15](#)).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" ([Acts 1:8](#)).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" ([2 Cor. 5:20](#)).

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" ([2 Tim. 2:2](#)).

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" ([1 Peter 3:15](#)).

c. The believer *keeps* his mind upon knowing, believing, and understanding God.

"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" ([Isaiah 43:10](#)).

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" ([John 17:3](#)).

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" ([Phil. 3:10](#)).

d. The believer *keeps* his mind upon being conformed more and more to the image of Christ.

"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" ([Romans 8:29](#)).

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" ([2 Cor. 3:18](#)).

"For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" ([Phil. 3:20-21](#)).

"And have put on the new man, which is renewed in knowledge after the image of him that created him" ([Col. 3:10](#)).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" ([1 John 3:2](#)).

- e. The believer *keeps* his mind upon casting down imaginations and making *every thought* obedient to Christ.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" ([2 Cor. 10:5](#).)

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" ([Phil. 4:8](#)).

3. There is the fate of both minds. The carnal mind is strongly warned, whereas the spiritual mind is assured and comforted.

- a. The fate of the carnal mind is death. By death is meant spiritual death, being separated and cut off from God eternally. It *means* the soul is dead *now*, while the man lives on this earth; and it means that the soul remains dead (separated and cut off from God) even when the man enters the next world.

**The carnal mind.....**

1. cannot ignore God now and expect to have thoughts of God in the next world.
2. cannot focus upon the flesh now and expect to focus upon God in the next world.
3. cannot think as it wills now and expect to think as God wills in the next world.
4. cannot have a worldly mind now and expect to have a spiritual mind in the next world.
5. cannot choose the flesh now and expect to be saved from the flesh in the next world.

6. cannot reject God now and expect to be accepted by God in the next world.

Very simply stated, whatever the mind chooses will continue on and on. If the mind chooses the flesh instead of God, then the choice is made. The mind will continue on without God from now on, forever and ever. The mind is allowed to do as it chooses. If it chooses to be separated and cut off from God so that it can dwell upon the flesh, then the soul *shall* have the flesh; it shall be separated and cut off from God. God loves man; God will not violate man's mind and force man to choose Him. **The choice belongs to man:** he may choose God, or he may choose flesh and death (**to be separated and cut off from God**).

**"The man that wandereth out of the way of understanding shall remain in the congregation of the dead [spiritually dead]" ([Proverbs 21:16](#)).**

**"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" ([John 6:53](#)).**

**"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" ([Romans 6:23](#)).**

**"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead [spiritually dead]" ([2 Cor. 5:14](#)).**

**"And you...were dead in trespasses and sins" ([Ephes. 2:1](#)).**

**"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" ([Ephes. 5:14](#)).**

**"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" ([James 1:15](#)).**

**"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead" ([Rev. 3:1](#)).**

**"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" ([Rev. 21:8](#)).**

- b. The fate of the spiritual mind is life and peace. It is the very opposite of death. The spiritual mind is a state of mind, a mind that is filled with life and peace, with thoughts of life and peace. The spiritual mind dwells in life; it lives all that life was intended to be and lives it eternally.

**The spiritual mind is full.....**

1. of meaning, purpose, and significance.

2. of assurance and confidence.
3. of joy and rejoicing.
4. of knowing, believing, and understanding God.
5. of spiritual fruit, the fruit of love, joy, and peace ([Galatians 5:22-23](#)).

The spiritual mind is also full of peace. The man who is spiritually minded is at *peace with God*: he has peace with God because he knows beyond question that his sins are forgiven and that he is now acceptable to God. He also dwells in the *peace of God*: he has the *peace of God* because he experiences the day by day care and guidance of God in his life. He actually walks through life in the peace of God, knowing that God is looking after him and working all things out for his good. He knows his eternity is taken care of, that he shall be given the glorious privilege of living eternally and serving God in some glorious responsibility.

**Note something else as well:** the man who is spiritually minded is at peace with all other men. He loves and cares for all men, no matter who they are, just as Jesus loves and cares for them.

The spiritual mind, the mind that focuses upon the things of the spirit, knows and experiences life and peace. Life and peace are its destiny forever and ever. Such is the promise of God and the testimony of His saints who have gone on before. To be spiritually minded reaps its reward, and its reward is eternal life and peace.

**"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).**

**"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([John 16:33](#)).**

**"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" ([Romans 14:17](#)).**

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).**

**"Great peace have they which love thy law: and nothing shall offend them" ([Psalm 119:165](#)).**

**"In the way of righteousness is life; and in the pathway thereof there is no death" ([Proverbs 12:28](#)).**

**"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" ([Isaiah 26:3](#)).**

4. There is the reason the carnal mind dwells in death. The carnal mind dwells in death because it is at enmity with God. This is simply seen.

- a. God is holy, righteous, and pure; whereas the carnal mind is impure, immoral, and polluted. The carnal or fleshly mind is opposed to God by its very nature.
- b. God acts only in morality and justice and goodness; whereas the carnal mind behaves immorally, unjustly, and selfishly. The carnal or fleshly mind is opposed to God by its very behavior.
- c. God is eternal, from everlasting to everlasting; whereas the carnal mind ages, deteriorates, dies, and decays. The carnal or fleshly mind is opposed to God by its very destiny, death.

The carnal mind is opposed to God, to all that He is. It is not pure or lasting; it is fleshly and full of corruption, and it dwells in death. The carnal or fleshly mind is bitterly opposed to all that God is. Therefore, the carnal mind dwells in death, and it shall dwell in death eternally.

**Now note:** all this is saying one simple thing: the carnal mind **"is not subject to the law of God, nor indeed can be."** The carnal mind cannot be subject to God's law because it is not **"like"** God: not by nature, not by behavior, not by destiny. A carnal mind has no interest in the law of God or in trying to live as God wishes. The carnal mind wants to live as it wishes and do its own thing. The carnal man wants to indulge his flesh, whether by food, sex, pride, power, position, money, recognition, fame, or self-righteousness.

The fate of the carnal mind is clearly stated, a fate that is strongly warned.

**"So then they that are in the flesh cannot please God" ([Romans 8:8](#)).**

**"She that liveth in pleasure is dead while she liveth" ([1 Tim. 5:6](#)).**

**"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" ([Hebrews 9:28](#)).**

**"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" ([Matthew 25:41](#)).**

However, the glorious truth is this. The Spirit of God can transform the mind of man. The Spirit of God can pull the mind to spiritual things.

**Thought 1.** Most carnal minds are influenced heavily by their environment and those around them. If their friends are materialistic or immoral, they focus upon the same. If their environment offers films and literature, they fill their minds with such, whether X-rated or educational and philosophic. Few carnal minds ever break away from their environment and friends. Only the Spirit of God can penetrate the human mind and set it free from the flesh and its carnal passions.

#### **4. (Romans 8:9) Indwelling Presence— Holy Spirit, Power of: the Spirit dwells within the believer, putting the Spirit of Christ within him.**

There is so much in these two verses that cannot be outlined beside the verses. There just is not enough space.

1. The power of the Spirit is seen in the word "dwell" (*oikeō*). The word "dwell" is the picture of a home (*oikos*). The Holy Spirit dwells within the believer: He makes His home, takes up residence, and lives within the believer just as we live in our homes.

2. The power of the Spirit creates the glorious truth of the *indwelling presence* of God within the believer and of the believer within God.

- a. The believer is said to be "in the [Holy] Spirit" ([Romans 8:9](#)).
- b. The Spirit of God is said to "dwell" in the believer ([Romans 8:9](#)).
- c. The believer is said to have "the Spirit of Christ" ([Romans 8:9](#)).
- d. Christ is said to be in the believer ([Romans 8:10](#)).

**"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" ([John 14:16-17](#)).**

**"At that day ye shall know that I am in my Father, and ye in me, and I in you....If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" ([John 14:20, 23](#)).**

**"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" ([Romans 8:9](#)).**

**"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" ([1 Cor. 3:16](#)).**

**"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" ([1 Cor. 6:19](#)).**

**"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" ([2 Tim. 1:14](#)).**

**"But the anointing [Holy Spirit] which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" ([1 John 2:27](#)).**

**"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" ([Ezekiel 36:27](#)).**

Note how the deity of Christ is being proclaimed. The "**Spirit of Christ**" is said to indwell the believer the same as the "**Spirit of God**." Both are said to be equally within the believer. (Cp. [Galatians 4:6](#); [Phil. 1:10](#); [2 Cor. 3:18](#); [1 Peter 1:11](#).)

**3.** The power of the Spirit removes the believer from being "**in**" the flesh and places him within **Himself**, within the Spirit of God.

**Very simply.....**

- a.** the believer is no longer *positioned* "**in**" the flesh: not in God's eyes and not in God's accounting. The believer no longer dwells "**in**" the flesh: he no longer makes his home in the flesh nor lives in the flesh. He is no longer at home, that is, no longer comfortable with the things of the flesh.
- b.** the believer is *positioned* "**in**" the Spirit of God. God sees and counts the believer as being placed and positioned in His Spirit; therefore, the believer dwells "**in**" the Holy Spirit. He makes his home in the Spirit, and he takes up his residence and lives "**in**" the Spirit. He is at home and comfortable only with the things of the Spirit.

**4.** The power of the Spirit identifies the believer as being "**in**" Christ. This is easily seen. Whatever spirit dwells within a man, it is *that spirit* to whom man belongs. If he has the spirit of selfishness within, he belongs to the spirit of selfishness and is known as being selfish. If he has the spirit of complaining, he belongs to the spirit of complaining and is known as being a complainer. If he has the spirit of evil, he belongs to evil and is known as an evil person. If he has the spirit of caring, he belongs to the spirit of caring, and he is known as a caring person. If he has the Spirit of Christ, he belongs to Christ and is known as a follower of Christ.

**"I will not leave you comfortless: I will come to you" ([John 14:18](#)).**

**"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" ([Galatians 2:20](#)).**

**"That Christ may dwell in your hearts by faith" ([Ephes. 3:17](#)).**

**"Christ in you, the hope of glory" ([Col. 1:27](#)).**

**"And he that keepeth his commandments dwelleth in him [Christ], and he in him" ([1 John 3:24](#)).**

**"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" ([Rev. 3:20](#)).**

A person is *spirited*, driven to live according to the spirit that is within him. The Holy Spirit has the power to drive the believer to live as Christ lived. We can look at the spirit of a person and tell if he has the Spirit of Christ. If he does, then he bears the fruit of Christ's Spirit. The Spirit and His fruit are seen in the life of the believer. The true believer *proves* that he is "in" Christ, that he is placed and positioned "in" Christ by the life which he lives.

### **5. (Romans 8:10-11) Holy Spirit— Resurrection, Believers: the Spirit gives life to the *spirit* of the believer.**

The idea of the Greek makes this verse clear: **"If Christ be in you, *although* the body is to die because of sin, the spirit shall live because of righteousness."** Very simply stated, the body of man does die, but his spirit can live forever if Christ is "in" him.

**Note two points.**

**1.** The Spirit of Christ gives life to the *spirit of man* now, the very moment a person believes. Man's body is to die because of sin: the body is corruptible, aging, deteriorating, decaying, and dying. It is in a process of dying—in such a rapid movement toward death—that it can actually be said to be *dead*. The body is dying; therefore, its death is inevitable. However, it is in the midst of death that the Spirit of Christ enters. He enters and converts the spirit of man from death to life. **How?**

- a.** The spirit of man lives because of the righteousness and death of Jesus Christ (see [Deeper Study #1, "In Christ"—Romans 8:1](#) see page # for more discussion; cp. [Romans 4:22](#); [Romans 5:1](#)).

**"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" ([Romans 10:9-10](#)).**

**"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" ([2 Cor. 5:21](#)).**

**"Who his own self bare our sins in his own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" ([1 Peter 2:24](#)).**

- b.** The spirit of man lives by living a righteous and godly life.



"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" ([Matthew 7:21](#)).

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" ([Romans 6:17-18](#)).

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

2. The Spirit of Christ quickens the mortal body *in the future*, in the great day of redemption.

Note two things.

- a. The word "quicken" (*zōpoiēsei*) means to make alive, to give life, to cause to live, to renew and remake life.
- b. The "mortal body" shall be quickened and made alive.
  1. the mortal body is the same body that died. The person is the very same person.
  2. the mortal body is given a totally new life; its elements are recreated and remade into a perfect and eternal body. The new body is to be given the power and energy of eternal elements, eternal molecules and atoms or whatever the minutest elements are. All will be arranged so that the mortal body becomes an immortal body.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" ([John 6:40](#)).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" ([John 11:25](#)).

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" ([Acts 24:15](#)).

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body" ([1 Cor. 15:42-44](#)).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised

incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" ([1 Cor. 15:50-53](#)).

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" ([2 Cor. 4:14](#)).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" ([1 Thes. 4:16](#)).

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" ([1 Peter 1:3-4](#)).

c. There are **two great assurances** of the believer's resurrection.

1. The assurance of Jesus' resurrection (see [Deeper Study #3, Resurrection, of Believers—Romans 8:11](#) see page # for more discussion).
2. The assurance of the Holy Spirit, of Him who indwells the believer. The very same Spirit who raised up Christ shall raise up the believer ([2 Cor. 4:14](#)). He is the power and energy of life, and He dwells within the believer. Therefore, He shall raise up the believer.

"[Jesus Christ] declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" ([Romans 1:4](#)).

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" ([2 Cor. 4:14](#)).

## **6. ([Romans 8:12-13](#)) Holy Spirit: the Spirit gives the power to mortify or put to death evil deeds.**

Note **two points**.

1. Believers are in debt to the Spirit, not to the flesh. The word "debtors" (*opheiletēs*) means to be obligated, to owe, and to be bound by some duty.

a. Believers are not in "debt" to the flesh. The flesh has done nothing for man, nothing of real value.

**Note what the flesh has done for man.**

1. It is sinful flesh, contaminated by sin ([Romans 8:3](#)).
2. It is carnal or fleshly minded ([Romans 8:5](#)).
3. It causes man to die ([Romans 8:6, 13](#)).
4. It is the opposite of life and peace ([Romans 8:6](#)).
5. It has a mind that is at enmity with God ([Romans 8:7](#)).

6. It cannot please God ([Romans 8:8](#)).

A man owes the flesh nothing. He is not in debt or obligated to the flesh, for the flesh brings nothing but misery and suffering to man.

**Thought 1.** A man is a fool to focus his life upon such a weak thing as the flesh; a fool to live as though he is in debt and obligated to something that *caves in*.....

- a. to sickness and disease so often.
- b. to sin and shame so often.
- c. to death much too quickly.

"For I know that in me (that is, in my flesh,) dwelleth no good thing" ([Romans 7:18](#)).

"For to be carnally minded is death; but to be spiritually minded is life and peace" ([Romans 8:6](#)).

"So then they that are in the flesh cannot please God" ([Romans 8:8](#)).

"For if ye live after the flesh, ye shall die" ([Romans 8:13](#)).

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" ([Galatians 5:17](#)).

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" ([Galatians 6:8](#)).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" ([1 John 2:15-16](#)).

- b. Believers are in debt to the Spirit. It is the Spirit who has done so much for man, the Spirit to whom we are so indebted.

**The Spirit of God**.....

1. is the "Spirit of life" ([Romans 8:2](#)).
2. has freed us from sin and death ([Romans 8:2](#)).
3. fulfills righteousness "in" us ([Romans 8:4](#)).
4. pulls our minds to spiritual things ([Romans 8:5](#)).
5. gives us life and peace ([Romans 8:6](#)).
6. dwells within us, removing us from the flesh and identifying us as being "in" Christ ([Romans 8:9](#)).
7. gives life to our spirits now and assures us that He will give life to our mortal bodies in the great day of redemption ([Romans 8:10-11](#)).

It is the Spirit who has done so much for us; it is the Spirit to whom we are "in debt" and obligated.

2. Believers determine their own fate. **The point is clearly seen:** if a man lives after the flesh, he shall die because the flesh dies. The flesh is doomed; it dies, and there has never been an exception. Therefore, if a man chooses to live after the flesh, that is, to follow after the flesh, then in following the flesh he experiences what the flesh experiences. If the flesh stumbles and falls, the man stumbles and falls, for he is following after the flesh. If the flesh kills itself, then the man dies with the flesh, for he is following the flesh. Scripture clearly teaches this.

**"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" ([Romans 6:23](#)).**

**"For to be carnally minded is death; but to be spiritually minded is life and peace" ([Romans 8:6](#)).**

**"If ye live after the flesh, ye shall die" ([Romans 8:13](#)).**

**"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" ([James 1:15](#)).**

**"The soul that sinneth it shall die" ([Ezekiel 18:20](#)).**

However, if a man mortifies or puts to death the deeds of his body, he shall live.

**Note four facts.**

- a. **"The deeds of the body" means** the evil deeds, the evil lusts and passions, the desires and urges that lead to sin and shame, destruction and death.
- b. To **"mortify" (*thanatoute*) means** to put to death. The idea is that of denying, subjecting, subduing, deadening, destroying the strength of.
- c. The power to **"mortify" (*thanatoute*)** the evil deeds of the body comes **"through the Spirit."** However, note this: we deny the evil deeds, and then the Spirit gives the strength to *deaden* and to *subdue* their strength. We are involved just as the Spirit is involved.

He cannot destroy the strength of sin unless we exercise our will and work to destroy it ourselves, and we cannot will and work at it apart from Him. Both the Spirit and we have to be involved, each doing his part if we wish the evil deeds of the body to be put to death. To repeat the point above: we exercise our will to deny the evil deeds, and then the Spirit immediately steps in to *deaden* the pull and strength of the evil deed. If we do not want the evil deeds of our body destroyed, if we want to continue living in the sins of the flesh, if we want nothing to do with the Spirit—then the Spirit can do nothing for us. God loves us too much to force us; He will not override our choice. But if we honestly will to follow the Spirit and honestly desire to destroy the evil deeds of our body, the Spirit will step in and give the power to do so.

**He will break the power of sin:** He will deaden and subdue the strength of it.

- a. Our part is to *will* to follow the Spirit: to mortify the evil deeds and begin to deny them.
- b. The Spirit's part is to deaden and subdue and eventually to destroy the strength of evil deeds.

**Now note:** the conquest of evil deeds is not an immediate, once-for-all thing. It is a continuous struggle as long as we live in the flesh. This is actually brought out in the tense of the verb "**live.**" The tense is a continuous and habitual action. We must *continue* to follow the Spirit and *continue* to mortify the evil deeds of the body. It is a day by day experience just as living is a day by day experience. We are to *live* by developing the habit of living in the Spirit and conquering the evil deeds of the body. The believer *cannot destroy* his flesh while on earth, but he *can break* the strength of evil deeds in his flesh. He can destroy evil deeds in his body.

- d. The person who puts the evil deeds of his body to death shall live. A man dies because of evil, and he lives because of righteousness. If he destroys the evil deeds and follows the Spirit of righteousness, he will not die. He will live.

**"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell"** ([Matthew 5:29](#); cp. [Matthew 18:8](#)).

**"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"** ([Romans 6:6](#)).

**"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"** ([Romans 8:13](#)).

**"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof"** ([Romans 13:14](#)).

**"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh"** ([Galatians 5:16](#)).

**"And they that are Christ's have crucified the flesh with the affections and lusts"** ([Galatians 5:24](#)).

**"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry"** ([Col. 3:5](#)).

**"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul"** ([1 Peter 2:11](#)).

**"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God"** ([1 Peter 4:2](#)).

## 7. ([Romans 8:14](#)) Believers, Duty: the Spirit leads the believer.

There are several ideas in the Greek word *lead* or *led* (*agō*).

- a. There is the idea of *carrying and bearing along*. The Spirit leads the believer and carries him through the trials of this life. He bears the believer up, carrying him over the corruptions of this world.
- b. There is the idea of *leading and guiding along*. The Spirit leads and guides the believer along the way of righteousness and truth. He guides the believer by moving in advance and going ahead of him. He blazes the path, making sure the believer knows where to walk (cp. [John 16:13](#); cp. [Galatians 5:18](#); [2 Peter 1:21](#)).
- c. There is the idea of *directing on a course and of bringing along to an end*. The Spirit directs the believer here to go and how to get there, and He actually brings the believer to his destined end. The Spirit actually becomes involved in the life of the believer, directing him to live righteously and conforming him to the image of Christ. He actually brings the believer to his destined end, that is, to heaven, to live eternally in the presence of God Himself.

This is one of the great powers of the Holy Spirit, the power to lead the believer and to become involved in his life.

**Now note a crucial point.** The evidence or proof that a person is a son of God is just this: Is the person led by the Spirit of God?

- a. Is the person being carried through the trials of life victoriously, acknowledging God and rejoicing in His strength and eternal security?
- b. Is the person being led along the way of righteousness and truth?
- c. Is the person being directed and brought along on the course to heaven, to spend eternity with God?

Very simply, is the person living for God and talking about the things of God? The person who is truly led by the Spirit is wrapped up in the things of God, for he is a son of God. He rejoices in his Father and seeks to please His Father in all that he does.

**"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come"** ([John 16:13](#)).

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" ([1 Cor. 2:13-14](#)).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" ([1 John 2:27](#)).

"For this God is our God for ever and ever: he will be our guide even unto death" ([Psalm 48:14](#)).

"Thou shalt guide me with thy counsel, and afterward receive me to glory" ([Psalm 73:24](#)).

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" ([Isaiah 30:21](#)).

## 8. ([Romans 8:15](#)) Adoption: the Spirit adopts the believer.

Note two very significant points.

1. The Spirit delivers man from a terrible spirit—"the spirit of bondage." Note what the bondage is: it is fear. Man is gripped by the bondage of fear, usually experiencing some apprehension, anxiety, tension, dread, alarm, danger, terror. Man is usually sensing some subjection, some enslavement to some form of fear. The one spirit with which all men are familiar is the *spirit of fear*. Men are enslaved and held in bondage by fear. What causes fear?

Almost everything and anything can arouse fear: a list could go on and on.

A few of the more prominent things are.....

- |                       |                     |
|-----------------------|---------------------|
| a. suffering          | i. death            |
| b. disease            | j. traumatic trials |
| c. unemployment       | k. loss of position |
| d. loss of livelihood | l. loss of spouse   |
| e. not measuring up   | m. falling short    |
| f. failure            | n. punishment       |
| g. disapproval        | o. condemnation     |
| h. blame              | p. rejection        |

**The point is this:** the Holy Spirit delivers the believer from the bondage of fear. How? By adoption, by actually adopting the believer as a son of God.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" ([John 1:12](#)).

"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" ([Romans 8:15](#)).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" ([2 Cor. 6:17-18](#)).

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" ([Galatians 4:4-6](#)).

"For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself" ([Deut. 14:2](#)).

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting" ([Isaiah 63:16](#)).

2. The Spirit gives access into God's presence. The believer has access to God because he has been adopted as a son of God. **Note:** the Spirit is called "**the Spirit of adoption.**" Adoption is such a significant work of the Holy Spirit that it is called "**the Spirit of adoption.**" The believer actually receives the "**Spirit of adoption**" and the sense—the consciousness, the awareness, the knowledge—that he is a son of God. The believer is a son of God with all the privileges of sonship, especially the privilege of access—of entering God's presence anytime and anyplace. It is this wonderful privilege that enables the believer to break the bondage of fear and to conquer the spirit of fear.

No matter what faces the believer, the believer is able.....

- a. to enter the presence of God.
- b. to lay his fear before God.
- c. to cry out, "**Father, Father—help me!**"
- d. to know that God will help him, for God loves him as His adopted son.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" ([John 10:9](#)).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" ([Romans 5:1-2](#)).

"For through him we both have access by one Spirit unto the Father" ([Ephes. 2:18](#)).



**"In whom we have boldness and access with confidence by the faith of him" ([Ephes. 3:12](#)).**

**"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" ([Hebrews 4:14-16](#)).**

**"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" ([Hebrews 10:19](#)).**

**"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" ([1 Peter 3:12](#)).**

Every *genuine believer* knows what it is to fear in this life, and he knows what it is to experience God delivering him through the fear. He knows what it is to have the **"Spirit of adoption"** surge through his being, giving assurance and confidence that God is in control and looking after him. He knows what it is to be a true son of God, a son whom God loves so much that He will move the world in order to meet the need of His dear child. God's love for His adopted child is as great as God's sovereign power. God will do anything for the believer who is His adopted son. (One of the great powers of the Spirit is the power of adoption.

**"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" ([Romans 8:28](#)).**

## **9. ([Romans 8:16-17](#)) Adoption: another power of the Spirit is the power to bear witness with our spirit.**

**He bears witness to four glorious truths.**

1. The Holy Spirit bears witness that we are the children of God. Very simply stated, the Holy Spirit *quickens* our hearts with the perfect knowledge and the complete confidence that we are children of God.

Note how clearly Scripture proclaims this glorious truth, the truth which every believer longs for the world to know.

- a. The Spirit sheds abroad the love of God in our hearts. He spreads the knowledge that God loves us and spreads it all through our being.

**"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" ([Romans 5:5](#)).**

b. The Spirit is the earnest or the guarantee that we are children of God.

**"Who hath also sealed us, and give the earnest of the Spirit in our hearts" ([2 Cor. 1:22](#)).**

**"Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" ([2 Cor. 5:5](#)).**

c. The Spirit is the seal or the guarantee that we are children of God.

**"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" ([Ephes. 1:13](#)).**

**"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" ([Ephes. 4:30](#)).**

2. The Holy Spirit bears witness that we are the heirs of God. If God is truly our Father, then we inherit what He possesses.

a. We are heirs of eternal life.

**"That being justified by his grace, we should be made heirs according to the hope of eternal life" ([Titus 3:7](#)).**

b. We are heirs of salvation.

**"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" ([Hebrews 1:14](#)).**

c. We are heirs of the promises made to Abraham, that is, the promises to inherit the world and to become the citizens of a great nation of people. The heirs of God shall inherit a great kingdom, that is, the new heavens and earth.

**"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" ([Romans 4:13](#)).**

**"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" ([Galatians 3:29](#)).**

**"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" ([Ephes. 3:6](#)).**

**"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" ([Ephes. 5:5](#). See note—[Romans 4:13](#) for more discussion.)**

**"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" ([Hebrews 11:9-10](#)).**

**"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" ([Hebrews 11:13-16](#)).**

**"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise [of the inheritance], look for new heavens and a new earth, wherein dwelleth righteousness" ([2 Peter 3:10-13](#)).**

d. We are heirs of glory.

**"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" ([Romans 8:17](#)).**

**"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" ([Ephes. 1:18](#)).**

**"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" ([Col. 1:12](#)).**

e. We are heirs of righteousness.

**"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" ([Hebrews 11:7](#)).**

f. We are heirs of the grace of life.

**"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" ([1 Peter 3:7](#)).**

The point is that the Holy Spirit is the One who seals the truth to our hearts. He is "**the earnest [the guarantee] of our inheritance**" ([Ephes. 1:14](#)). There is much more that we inherit as children of God (See [Deeper Study #4, Inheritance—Romans 8:17](#) see page # for more discussion.)

3. The Holy Spirit bears witness that we are joint-heirs with Christ. However, this does not mean that we will receive an equal amount or quantity with Christ.

4. The Holy Spirit bears witness that we are conquerors over suffering. All men suffer: as long as a man lives in a sinful and corrupt world, he will suffer and he will be unable to escape suffering. Sin and corruption take their toll upon his body and spirit and pull him ever onward toward the grave. However, this is not the suffering being spoken about in this passage. There is a suffering that is distinct to the true Christian believer, a suffering that can be called **godly persecution**. **Godly persecution means** more than being persecuted for some great cause or purpose. Many men in the world suffer persecution by some of their fellow citizens because of their dedication to some great purpose. However, not all men within the world oppose them. It is this that makes **godly persecution** different and distinctive. Every person in the world who is not godly opposes the **genuine** Christian believer. The world and its citizens oppose the believer by their very nature. The believer stands for and proclaims righteousness and self-denial, the sacrifice of all one is and has. The world opposes such a life and message, and they desire to stamp it out.

It is suffering for the Kingdom of God and His righteousness that is the point of the Scripture. If we suffer with Christ in the great cause of God and His righteousness, then we will be glorified with Him eternally.

**The point is clearly seen.** The person who is a true follower of Christ proclaims and stands for Christ; therefore, he suffers the persecution of the world even as Christ did. And because he does suffer with Christ, he will share in the glory of Christ as well.

**"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" ([Matthew 5:11](#)).**

**"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" ([Matthew 10:22](#)).**

**"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life" ([Matthew 19:29](#)).**

**"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" ([Romans 8:36](#)).**

**"And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation" ([2 Cor. 1:7](#)).**

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" ([2 Cor. 4:11](#)).

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" ([Phil. 1:29](#)).

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" ([Phil. 3:10](#)).

"If we suffer, we shall also reign with him: if we deny him, he also will deny us" ([2 Tim. 2:12](#)).

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" ([Hebrews 11:25](#)).

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" ([1 Peter 2:20](#)).

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" ([1 Peter 3:14](#)).

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" ([1 Peter 4:16](#)).

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" ([1 Peter 5:10](#)).

## DEEPER STUDY #1

**(Romans 8:1) Believer, Position In Christ:** What do the words "in Christ" mean? What does it mean for a person to be *in* Christ?

1. In the simplest of terms, to be *in Christ means* that a person's faith in Christ *places* him *in* Christ. **Positionally**, the person is placed in all that Christ is. Christ lived and died and arose, so to be *in* Christ *means* that a person lives, dies, and arises *in* Christ. Christ is the person's Representative, his Agent, his Substitute, his Mediator in life and death and resurrection. The person who believes *in* Jesus Christ is *identified* with Christ: counted and considered to be "**in**" Christ; reckoned and credited as "**in**" Christ.

Spelled out in a little more detail, when a person believes *in* Christ, God *places and positions* the believer "**in**" Christ.

The believer's faith actually causes God to identify the believer *with Christ*, to count the believer.....

- a. as having lived *in* Christ when Christ lived upon earth; therefore, the believer is counted sinless and righteous because Christ was sinless and righteous.
- b. as having died *in* Christ; therefore, the believer never has to die ([John 3:16](#)). The penalty and condemnation of his sins are already paid for in the death of Christ.

c. as having been raised "**in**" Christ; therefore, the believer has received the "**new life**" of Christ. Just as Christ had a new life after His resurrection, even so the believer receives the "**new life**" of Christ when he believes in Christ.

2. To be **in** Christ means that a believer walks and lives **in** Christ day by day. A true believer lives and moves and has his being **in** Christ. He is in union with Christ. To truly believe is to walk and to truly walk is to believe.

A true believer.....

- a. lays his life—his past sins, his present behavior, all that he is—upon Christ.
  - b. entrusts his present welfare and destiny—all that he is or ever will be—into the hands of Christ.
- A person who truly **lays** his life upon Christ and **entrusts** all he is to Christ is a person.....
- c. who truly believes.
  - d. who lives and walks **in** Christ.

Now, to live and walk **in** Christ means that we do not "**walk after the flesh, but after the Spirit**" ([Romans 8:1, 4](#)). It **means** that "**denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world**" ([Titus 2:12](#)). It **means** that we bear the fruit of the Spirit ([Galatians 5:22-23](#)).

It **means** that we abide **in** Christ, that we become as connected and attached to Christ.....

- a. as the members of the body are connected and attached to each other ([1 Cor. 12:12-27](#)).
- b. as the branch is connected and attached to the vine ([John 15:4-7](#)).

This is what it means for a person to be "**in**" Christ. A person simply **believes** in Christ, putting all he is and has into the hands and keeping of Christ. The person honestly believes that Christ will take care of his past sins, present welfare, and future destiny. Therefore, the believer simply places and positions himself—his faith and welfare—**in** Christ; and God in turn identifies the person with Christ, with all that Christ is. God counts and considers the person to be **in** Christ.

## DEEPER STUDY #2

[\(Romans 8:3\)](#) **Christ, Fulfills Law— Sin:** Christ condemned sin in the flesh by **three acts**.

1. Christ pointed to sin and condemned it as being evil. The very fact that He never sinned points out that sin is contrary to God and to God's nature. Christ rejected sin, and by rejecting it He showed that it

was evil, that it was not to be touched. He condemned it as evil and unworthy of God and man.

2. Christ secured righteousness for all men. When He came into the world, He came with the same flesh that all men are born with—the same flesh with all its desires, passions, and potential for evil. However, He never sinned, not once. Therefore, He secured a perfect righteousness; and because His righteousness is perfect and ideal, it becomes the model and pattern for all men. It stands for and covers the unrighteousness of all men. His perfect righteousness overcomes sin and its penalty—it condemns sin. It is to be noted that He condemned sin "**through the flesh**"; therefore, all flesh finds its perfection and ideal in His righteousness and perfection. All flesh finds its power to condemn sin "**in Christ**," in His ideal righteousness.

**"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" ([John 8:46](#)).**

**"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" ([2 Cor. 5:21](#)).**

**"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" ([Hebrews 4:15](#)).**

**"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" ([Hebrews 7:26](#)).**

**"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" ([Hebrews 9:14](#)).**

**"But with the precious blood of Christ, as of a lamb without blemish and without spot" ([1 Peter 1:19](#)).**

**"Who did no sin, neither was guile found in his mouth" ([1 Peter 2:22](#)).**

**"And ye know that he was manifested to take away our sins; and in him is no sin" ([1 John 3:5](#)).**

3. Christ allowed the law of sin and death to be enacted upon Him instead of upon the sinner. Man has sinned, so the natural consequence is corruption and death. However, Christ approached God and made two requests. First, He asked God to accept His *Ideal righteousness* for the unrighteousness of man. Second, He asked God to lay man's sin and death upon Himself. He asked God to let Him bear the law of sin and death for man and to experience hell for man. He asked God to let Him condemn sin and death "**in His own body upon the tree**" ([1 Peter 2:24](#)). He was the perfect, ideal Man. Therefore, He could bear all the violations of the law and all the experiences of death for *all* men. God so purposed and God bore the awful price of having to

condemn sin and death in the death of His very own Son. Sin and its power have been made powerless. Death has been conquered ([1 Cor. 15:1-58](#), esp. [1 Cor. 15:54-57](#)), and he who had the power of death has been destroyed, that is, Satan.

"For when we were yet without strength, in due time Christ died for the ungodly" ([Romans 5:6](#)).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" ([Romans 5:8](#)).

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" ([1 Cor. 15:3](#)).

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" ([2 Cor. 5:15](#)).

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" ([Galatians 3:13](#)).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" ([Titus 2:14](#)).

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" ([Hebrews 2:9](#)).

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" ([Hebrews 9:28](#)).

"Who his own self bare our sins in his own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" ([1 Peter 2:24](#)).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" ([1 Peter 3:18](#)).

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" ([1 John 3:16](#)).

### **DEEPER STUDY #3**

#### **(Romans 8:11) Resurrection, of Believers— Jesus Christ,**

**Resurrection of:** the resurrection of Jesus Christ assures the believer that he too shall be raised from the dead.

1. The resurrection of Christ proves that *God is*: that He does exist and care for the earth. There is no power on earth that can raise a man from the dead. Only a Supreme, Eternal Power and Person can do that.



Only God can give life to dead matter and to the dust of the earth. The very fact that Jesus Christ was raised from the dead proves that God exists and cares for this earth.

2. The resurrection of Christ proves that Jesus Christ is who He claimed to be, the Son of God Himself. It proves that Jesus Christ was sent to earth to secure the Ideal righteousness for man and to die and to arise from the dead for man.

**"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" ([Romans 1:4](#)).**

**"Which [God's mighty power] he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" ([Ephes. 1:20](#)).**

3. The resurrection of Christ proves that Jesus Christ is the Savior of the world. It proves that Christ is the very One whom God sent to earth to save men from death and to give them life.

**"Who was delivered for our offences, and was raised again for our justification" ([Romans 4:25](#)).**

**"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" ([Romans 10:9](#)).**

**"By which [the gospel] also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" ([1 Cor. 15:2-4](#)).**

4. The resurrection of Christ proves that He is **"the Spirit of life."** It proves that Christ is the very Energy and Force of life, the very Power and Being of life, and that He can give the same **"Spirit of life"** to men. He can raise men from the dead, even as He arose from the dead.

**"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" ([Romans 8:11](#)).**

**"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" ([1 Thes. 4:14](#)).**

**"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the**

dead, to an inheritance incorruptible, and undefiled, and that  
fadeth not away, reserved in heaven for you" ([1 Peter 1:3-4](#)).

"For Christ also hath once suffered for sins, the just for the  
unjust, that he might bring us to God, being put to death in the  
flesh, but quickened by the Spirit" ([1 Peter 3:18](#)).

#### DEEPER STUDY #4

**(Romans 8:17) Inheritance:** the believer is a joint-heir with Christ.  
This is an astounding truth and promise. We shall inherit all that God  
has and all that Christ is and has. We will be given the privilege of  
sharing in all things with the Son of God Himself.

**However note this:** to be a joint-heir with Christ does not mean  
that believers will receive an equal amount of the inheritance with  
Christ. Rather, it means that believers are fellow-heirs with Christ; that  
is, believers will share in the inheritance of Christ; they will *share*  
Christ's inheritance with Him.

Being a fellow-heir with Christ means at least three glorious things:  
it means that we will share in the *nature, position, and responsibility*  
of Christ. The following chart shows this with a quick glance.

#### FELLOW HEIRS BY NATURE

Christ is the Son of God, the very being and energy of life and  
perfection. Therefore, we share in the inheritance of His nature.

We receive.....

1. the adoption as a son of God ([Galatians 4:4-7](#); [1 John 3:1](#)).
2. the sinless nature of being blameless ([Phil. 2:15](#)).
3. eternal life ([John 1:4](#); [John 10:10](#); [John 17:2-3](#); [John 3:16](#); [1 Tim. 6:19](#)).
4. an enduring substance ([Hebrews 10:34](#)).
5. a glorious body ([Phil. 3:21](#); [1 Cor. 15:42-44](#)).
6. eternal glory and honor and peace ([Romans 2:10](#)).
7. eternal rest and peace ([Hebrews 4:9](#); [Rev. 14:13](#)).
8. an incorruptible body ([1 Cor. 9:25](#)).
9. a righteous being ([2 Tim. 4:8](#)).

#### FELLOW HEIRS BY POSITION

Christ is the exalted Lord, the Sovereign Majesty of the universe, the  
Lord of lords and King of kings. Therefore, we share in the inheritance  
of His position.

We receive.....

1. the position of exalted beings ([Rev. 7:9-12](#)).

2. a citizenship in the Kingdom of God ([James 2:5](#); [Matthew 25:34](#)).
3. enormous treasures in heaven ([Matthew 19:21](#); [Luke 12:33](#)).
4. unsearchable riches ([Ephes. 3:8](#)).
5. the right to surround the throne of God ([Rev. 7:9-13](#); [Rev. 20:4](#)).
6. the position of a king ([Rev. 1:5](#); [Rev. 5:10](#)).
7. the position of a priest ([Rev. 1:5](#); [Rev. 5:10](#); [Rev. 20:6](#)).
8. the position of glory ([1 Peter 5:4](#)).

### **FELLOW HEIRS BY RESPONSIBILITY**

Christ is the Sovereign Majesty of the Universe, the One who is ordained to rule and oversee all. Therefore, we share in the inheritance of His responsibility.

We receive.....

1. the rulership over many things ([Matthew 25:23](#)).
2. the right to rule and hold authority ([Luke 12:42-44](#); [Luke 22:28-29](#)).
3. eternal responsibility and joy ([Matthew 25:21, 23](#)).
4. rule and authority over cities ([Luke 19:17, 19](#)).
5. thrones and the privilege of reigning forever ([Rev. 20:4](#); [Rev. 22:5](#)).

These passages will give some idea of what Scripture teaches when it speaks of the believer being a fellow-heir with Christ. There are a large number of Scriptures that could be added to these. As Paul declares:

**"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" ([1 Cor. 2:9](#)).**

**"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" ([Romans 11:33-36](#)).**

# **DELIVERANCE AND REDEMPTION: THE BELIEVER SHALL BE FREED FROM STRUGGLING AND SUFFERING BY THE SPIRIT, [Romans 8:1-39](#)**

## **B. The Whole Creation Shall Be Freed from Struggling and Suffering, [Romans 8:18-27](#)**

**[\(Romans 8:18-27\) Introduction:](#)** this is one of the most glorious promises in all of Scripture. God is going to free *all creation* from struggling and suffering.

1. **[In this life \(v.18\).](#)**
  - a. **[The believer suffers and struggles.](#)**
  - b. **[The future glory will be worth the agony.](#)**
2. **[The creation suffers and struggles for deliverance from corruption \(v.19-22\).](#)**
3. **[The believer suffers and struggles for deliverance from corruption \(v.23-27\).](#)**

### **[1. \(Romans 8:18\) Suffering— Spiritual Warfare, Struggle: in this life the believer suffers and struggles.](#)**

The word "**suffering**" *means* all the forms of suffering which the believer experiences throughout life.

**It means.....**

- a. the suffering that comes from persecution.
- b. the suffering that comes from the struggle of his spirit to overcome the flesh and the world.

Very simply, suffering means the struggle waged by our spirits to overcome all that is experienced in this life, all which is involved in the flesh and the world. It is the spiritual struggle discussed in [Romans 5-8](#), and so descriptively illustrated in [Romans 7](#).

**It is the weight and agony of fighting to overcome.....**

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| a. sin and corruption.            | e. weaknesses and shortcomings. |
| b. disease and pain.              | f. aging and loss.              |
| c. abuse and persecution.         | g. deterioration and decay.     |
| d. unregulated urges and desires. |                                 |

The genuine believer struggles against everything that keeps him from living abundantly and eternally. His sole passion is to bring everything under the control of Christ and to be conformed to the image of Christ. Therefore, he struggles to overcome the flesh and the world with their aging and corruption, sin and death. No matter what suffering is required, the believer bears it in order to overcome and gain the victory of eternal life and its glory.

Note that the believer is to suffer with Christ **"in order that"** (*hina*—Greek) he may be glorified with Christ (**Romans 8:17**). Suffering prepares the believer to participate in the glory of Christ. It is the necessary condition for exaltation. Suffering and struggling are a refining process through which the believer must pass (**1 Peter 1:6-7**). It refines the believer by forcing him to expand his trust in God more and more. Suffering drives a believer to cast himself more and more upon the care of God; therefore, the believer moves closer and closer to that perfect trust and care in God. He will never achieve the perfect trust and care in God, but he will come to know it when God transports him into the very Kingdom of Heaven itself. Suffering enlarges, purifies, expands, and ennoble the believer. It makes him more and more like what he will be when he actually lives face to face with God. This future glory *transcends immeasurably* the suffering and struggling of this present world.

- a. The future glory shall be revealed **"in"** us; it shall become part of our very nature and being. Glory shall radiate and shine forth from our resurrected bodies.

**"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" (**Romans 8:18**).**

**"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (**Col. 3:4**).**

**"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (**Ephes. 1:18**).**

**"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (**2 Tim. 2:10**).**

**"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (**1 Peter 5:1**).**

- b. The future glory shall be an *eternal weight* of glory (just imagine such a weight, a weight beyond all measure, surpassing all measurements and calculations).

**"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the**

**things which are seen are temporal; but the things which are not seen are eternal" ([2 Cor. 4:17-18](#)).**

- c. The future glory shall far exceed anything we have seen or heard or longed for in our hearts.

**"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" ([1 Cor. 2:9](#)).**

**"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" ([1 Peter 5:4](#)).**

- d. The future glory shall be so glorious it will reflect through us to others, making us *ministers* of glory.

**"They are the messengers of the churches, and the glory of Christ" ([2 Cor. 8:23](#)).**

**"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" ([Ephes. 3:10](#)).**

- e. The future glory shall make us just like Jesus in all that He is.

**"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" ([1 John 3:2](#)).**

**"For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" ([Phil. 3:20-21](#)).**

## **[2. \(Romans 8:19-22\) Creation: the creation suffers and struggles for deliverance from corruption.](#)**

The word "**creation**" refers to everything *under* man: animal, plant, and mineral. All creation is pictured as living and waiting expectantly for the day when the sons of God shall be glorified. The words "**earnest expectation**" (*apokaradokia*) means to watch with the neck outstretched and the head erect. It is a persistent, unswerving expectation, an expectation that does not give up but keeps looking until the event happens.

**Note three facts revealed** about the universe in which man lives.

1. Creation is subject to corruption. This is clearly seen by men; and what men see is constantly confirmed by such authorities as the botanist, zoologist, geologist, and astronomers of the world. All of creation, whether mineral, plant, or animal, suffers just as men do. All creation suffers hurt, damage, loss, deterioration, erosion, death, and decay—all creation struggles for life. It is full of "**vanity**" (*mataiotēti*), which is, condemned to futility and frustration, unable to realize its purpose, subject to corruption.

**Note the two things** said about creation in this verse ([Romans 8:20](#)).

- a. Creation was condemned to vanity—futility and frustration—by God. Creation did not willingly choose to be condemned to corruption. The world was made to be the home of man, the place where he lived. Therefore, when man sinned, his world was doomed to suffer the consequences of sin with him. Man's world was cursed right along with him.

"Cursed is the earth for thy sake" ([Genesis 3:17](#)).

"The earth mourneth and fadeth away, the world languisheth and fadeth away [for] the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth" ([Isaiah 24:4-6](#)).

"How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" ([Jeremiah 12:4](#)).

**Thought 1.** Just picture the enormous hurt and damage and decay that takes place in our world.

**Think about.....**

- a. the disease and savagery of the animal world.
- b. the hurt and damage that so easily happens in the plant world.
- c. the destruction and deterioration that takes place in the mineral world.

Think about the earthquakes, tornados, storms, diseases, starvation, attacks, and struggles for survival that take place. And these are only a few of the myriad happenings that show the corruption of the world.

- b. Creation has been subjected to corruption "**in hope.**" The news of Scripture is glorious: the situation of the world is neither hopeless nor final. Creation has the same *hope of redemption and of renovation* as man. The world was made for man, therefore all creation shall be ultimately delivered from corruption just as man shall be delivered from corruption.

2. Creation shall be delivered from corruption. This is the wonderful news of the glorious gospel. Note a most significant point: whatever happens to man is bound to

happen to his world. Man is the summit of God's creation; therefore, all that is under man is intertwined, interwoven, and interrelated to him. Man and his world are one and the same; they are dependent upon each other. This is enormously significant: since man and his world are interrelated, it means that the world will experience whatever man experiences. When man fell, his world was bound to fall with him. But this is the glorious news as well. When man is liberated from corruption, his world shall be liberated as well.

God had to subject man's world to man's fate, but God also had to subject man's world **"in"** hope. Creation will experience the glorious hope of *living forever* with man, of being completely and perfectly renovated. There will be a **"new heavens and a new earth"** (cp. [Psalm 96:11-13](#); [Psalm 98:7-9](#); [Isaiah 11:6-9](#); [Rev. 5:13](#)).

**"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" ([2 Peter 3:10-13](#)).**

**"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" ([Rev. 21:1](#); cp. [Hebrews 12:26-27](#)).**

**"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" ([Isaiah 65:17](#)).**

**"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" ([Isaiah 66:22](#)).**

3. Creation groans in labor for deliverance. Note that all creation suffers together: all creation is interrelated, intertwined, and interconnected. The whole universe is dependent upon its various parts for survival. The earth could not survive without the heavens, and the heavens would have no purpose apart from God's creation of man and his earth. This does not mean that man is to be egocentric or egotistical. It simply means that man and his earth are the focal point of God's unbelievable creation, of His eternal plan and purpose. Being the center of creation *before God* is not a truth to make man proud, but to make him humble—a truth to cause him to bow in worship and praise, appreciation and thankfulness. Being the summit of God's creation is not a gift of privilege, not presently, but of enormous responsibility.

**Note the word "groaneth and travaileth."** The picture is that of a woman giving birth. Creation experiences **"birth pangs"** under its struggle to survive. And note: it has been experiencing the **"birth pangs" until now**, that is, from the fall of man up until this present moment.



**In conclusion**, the whole scene of these four verses is that creation awaits a renovated world. Creation resents evil and struggles against decay and death. It fights for survival. It struggles against the bondage of being slaughtered or changed.

The idea expressed is that creation awaits the Day of Redemption: anxiously, expectantly, longingly, and eagerly awaits for its deliverance from corruption. Creation moans and groans and cries for the unveiling of the Son of God.

**"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" ([Romans 8:21](#)).**

**"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" ([2 Peter 3:13](#)).**

**"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" ([Rev. 22:3-5](#)).**

### **[3. \(Romans 8:23-27\) Corruption, Deliverance from: the believer suffers and struggles for deliverance from corruption.](#)**

Note four facts.

1. It is the first-fruit of the Holy Spirit that delivers and saves man. The term first-fruit *means* either the presence of the Holy Spirit or the fruit of the Holy Spirit: life, love, joy, peace ([Galatians 5:22-23](#)). When a believer is truly saved, he possesses the Holy Spirit and bears the fruit of the Spirit. He actually begins to live abundantly and eternally, and he experiences the fullness of God's Spirit: His love, joy, and peace.

Experiencing these causes the believer to groan and ache.....

- a. for the perfection of the Spirit's presence and fruit.
- b. for the day of adoption, the day when he will actually move into the perfect presence of God.
- c. for the redemption of his body.

The believer is stirred by the taste of the Spirit and of His first-fruits, stirred to groan for their perfection. He groans and aches to be delivered from the sufferings of this world and released into the glorious *liberty of perfection* with God.

**"It is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body" ([1 Cor. 15:44](#)).**

**"And as we have borne the image of the earthy, we shall also bear the image of the heavenly" ([1 Cor. 15:49](#)).**

**"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption....For this corruptible must put on incorruption, and this mortal must put on immortality. So when**

this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" ([1 Cor. 15:50, 53-54](#)).

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" ([2 Cor. 5:2](#)).

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" ([Rev. 21:4-5](#)).

2. It is hope that delivers and saves man. Hope saves us, for it is hope that keeps us seeking after God and His redemption. We hope for redemption; therefore, "**with patience we wait for it**" (see below [Deeper Study #1, Hope—Romans 8:24-25](#) see page # for more discussion).

3. It is prayer and the Holy Spirit that delivers and saves a man. As the believer faces the sufferings of this life he has the greatest resource imaginable: prayer. He has the right to approach God whenever needed, and to ask God for the strength to walk through and to conquer the suffering. That is what prayer is all about.

**Two significant things are said about prayer.**

a. Believers do not know how to pray *as they should*. **Note the word "we."** Paul includes himself in this, which is to say no believer knows how to pray.

By nature we are weak, lacking the power.....

1. for prolonged concentration.
2. to avoid distractions.
3. to stop all wandering thoughts.
4. to prevent emotional changes.
5. to govern varying affections.
6. to know what lies in the future, even one hour from now.
7. to know what is really best for us and our growth in any given situation.

b. The Holy Spirit helps our infirmities. It is true that He helps us in *all* our infirmities, but the point of the present passage deals only with prayer. **Note:** it is assumed that we are praying in this verse. The Spirit is not going to force us to pray. It is our responsibility to pray: to take the time to get alone and pray. When we do this the Spirit begins to act both *upon* and *for* us.

**Note this also:** the Spirit "**helpeth our infirmities.**" Whatever our particular weakness is, it is that weakness which He helps. If we are truly sincere and are wrestling to pray, then the Spirit helps us to control concentration, distractions, wandering thoughts, emotional changes, and affections. **How?**

As we struggle to pray by controlling our flesh and its weakness, the Holy Spirit takes our mind and emotions and.....

1. quiets and silences them.
2. stirs and excites them.
3. draws and pulls them.
4. directs and guides them.

He leads us to pray as we should, controlling and subjecting the flesh and concentrating upon the prayer.

**Note another fact:** the Holy Spirit makes "**intercession for us with groanings which cannot be uttered.**" Sometimes the struggles and sufferings of life become so heavy we just cannot bear them. At other times, matters of such importance grip our hearts to such an extent that words are impossible. Emotions become too much for words. We become lost in the presence of God. Every genuine believer knows what it is to be speechless before God and left groaning in the Spirit.

**Every believer has experienced.....**

- a. God's unspeakable gift.

**"Thanks be unto God for his unspeakable gift" ([2 Cor. 9:15](#)).**

- b. joy unspeakable.

**"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" ([1 Peter 1:8](#)).**

- c. words which are unspeakable.

**"How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" ([2 Cor. 12:4](#)).**

The point to note is that the Holy Spirit takes these great moments of prayer and helps us in our "**groanings**" before the Lord. We are not able to utter words; therefore, the Spirit intercedes for us with groanings that cannot be uttered.

**"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" ([Ephes. 6:18](#)).**

**Thought 1.** The believer's great need is to come before God—and to come often—in such intense prayer.

**"Seek the LORD and his strength, seek his face continually" (1 Chron. 16:11).**

**"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).**

**"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).**

4. It is God who delivers and saves a man.

**Note the three things** said in this verse.

- a. God searches the heart of us all. There is no exception. He knows exactly what is within our hearts. He can read and understand what our groanings and needs are. Not a need will be missed.

**"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chron. 28:9).**

**"Shall not God search this out? For he knoweth the secrets of the heart" (Psalm 44:21).**

**"I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jeremiah 17:10).**

- b. God knows the mind of the Holy Spirit. The Holy Spirit prays for us according to the will of God; therefore, God knows exactly what the Spirit is requesting for us. There is perfect agreement between the Holy Spirit and God the Father.

**"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).**

- c. God will answer our prayer and meet our need. He will deliver and save us, causing the very best thing to happen.

**"Whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).**

**"And in that day ye shall ask me nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak**

unto you in proverbs, but I shall show you plainly of the Father" ([John 16:23-24](#)).

"At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God" ([John 16:26-27](#)).

"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" ([Romans 8:28](#)).

## DEEPER STUDY # 1

([Romans 8:24-25](#)) **Hope** (*elpis*): assured expectation, confident knowledge, inward possession, spiritual surety. Note the statements of definition again, for they are packed full of meaning. The believer's hope cannot be defined as the world defines hope. The believer's hope is entirely different from the world's hope or desire or wish. The world desires and wishes for what it can see, and they may or may not be able to get what they long for.

The believer's hope is entirely different in that it deals with spiritual things and the believer will unquestionably get what he hopes for. The believer's hope is based on the *inward experience and witness of God's Spirit*. The believer knows that God's Spirit lives within him, and he actually experiences the things of the Spirit *now*. Granted, his experience is but a taste; the things of the Spirit are *not yet perfected* in his life, *but they do exist*, and they are present in his body. He already possesses the things of God while in the flesh. His hope of salvation is a present experience—he is saved now—he already has a taste of salvation. The believer's hope to be saved is a living reality now; therefore, his hope is a *sure* hope. To the genuine believer, hope is the absolute assurance of things promised, but not yet seen.

He has absolute assurance because he already experiences the things of God. They are already an *inward possession*, a *spiritual surety*, an *assured expectation*, a *confident knowledge*.

### Note four facts about hope.

1. God has chosen for us to be saved by hope and not by sight. If we were saved by sight, we would not hope in God. If we could actually see and experience perfect redemption and salvation now, then there would be nothing more for which to hope. The result would be catastrophic: we would not be drawing close to God, believing and trusting Him, nor looking to Him to provide a perfect salvation for us. There would be *no liberty and freedom between God and man, no*

*love and trust established.* There just would be no relationship and no fellowship between God and man, not based on a *free moral love, trust, and belief.*

2. God is after one thing: our being patient in hope, that is, our persevering in hope. Why? The more we *hope* for salvation and redemption, the closer we draw to God. And, above all else, God wants us to draw near Him: fellowshipping, believing, trusting, loving, and hoping in Him.

3. The path of hope is the only way God could choose for salvation. For only as a man hopes in God will he draw near to God; and in reality, the more a man hopes in God, the closer he draws to God. The more he hopes, the more he will trust, believe, love, and depend upon God. And this is exactly what God is after; it is His plan and purpose for man and his world.

4. The believer's hope is expressed in several glorious ways. **Note that** God Himself is called "**the God of hope**" ([Romans 15:13](#)).

- a. The hope of "**the resurrection of the dead**" ([Acts 23:6](#)).
- b. The hope of the promise ([Acts 26:6-7](#)).
- c. The hope of Israel ([Acts 28:20](#)).
- d. The hope that is the object of faith ([Romans 4:18](#); cp. [Acts 26:6-7](#)).
- e. The hope of the glory of God ([Romans 5:2](#); [Col. 1:27](#); [Titus 2:13](#)).
- f. The hope that saves us ([Romans 8:24](#)).
- g. The hope that causes believers to endure afflictions ([Romans 8:25](#); [1 Thes. 1:3](#)).
- h. The hope of believers that comes through the Scripture ([Romans 15:4](#)).
- i. The hope which is a gift of the Holy Spirit ([Romans 15:13](#)).
- j. The hope that is one of the three essential traits of the believer ([1 Cor. 13:13](#)).
- k. The hope in Christ ([1 Cor. 15:10](#); [1 Tim. 1:1](#)).
- l. The hope of righteousness ([Galatians 5:5](#)).
- m. The hope of God's calling ([Ephes. 1:18](#); [Ephes. 4:4](#)).
- n. The hope which the lost do not have ([Ephes. 2:12](#)).
- o. The hope of the gospel ([Col. 1:23](#)).
- p. The hope of salvation ([1 Thes. 5:8](#)).
- q. The "**good hope**" which God gives ([2 Thes. 2:16](#)).
- r. The hope of eternal life ([Titus 1:2](#); [Titus 3:7](#); cp. [Acts 2:26](#)).
- s. The "**blessed hope**" of the Lord's return ([Titus 2:13](#)).
- t. The hope that stirs diligence and gives full assurance ([Hebrews 6:11](#)).
- u. The hope set before believers ([Hebrews 6:18](#)).
- v. The hope which anchors the believer's soul ([Hebrews 6:19](#)).

- w. The hope that stirs belief ([Hebrews 11:1](#)).
- x. The "living hope" of the believer ([1 Peter 1:3](#)).
- y. The hope that stirs believers to purify themselves ([1 John 3:3](#)).

## **DELIVERANCE AND REDEMPTION: THE BELIEVER SHALL BE FREED FROM STRUGGLING AND SUFFERING BY THE SPIRIT, [Romans 8:1-39](#)**

### **C. God Assures Deliverance (Freedom) from Struggling and Suffering, [Romans 8:28-39](#)**

**([Romans 8:28-39](#)) Introduction—Predestination—Man, Struggles—Suffering:** the glorious message of Romans is that God assures deliverance (freedom) from struggling and suffering—through Christ. This is the whole point of all that has been written before. Man desperately struggles against the pressures and forces both within himself and alien to himself. He struggles against the weight and discouragement of trials; against the pollution and corruption of life; against the relentless accusations and bombardments of conscience and law; against the pain and decay of his body; against the striking fear and hopelessness of an eternal judgment hereafter. He struggles against the unknown and against pain, hurt, sorrow, loneliness, alienation, aging, death, and hell (**cp. [Galatians 5:17](#)**). And somehow, through his suffering and struggle throughout life, he feels that his suffering and struggling are *due to a wrong relationship with God*.

Therefore, man views his many problems as *really* being one supreme problem: how to get right with God. If he can establish the right relationship with God, he feels sure God will help him through his trials and take care of his future hereafter.

This is the very message of Romans. Man needs to get right with God, for he is under the condemnation and wrath of God ([Romans 1:18-3:20](#)). Man needs a right relationship with God; he needs to be justified, that is, declared righteous by God ([Romans 3:21-5:21](#)). Man needs to be freed from the struggle of sin, for sin corrupts and leads to death ([Romans 6:1-23](#)). Man needs to be freed from the bondage of law (spiritual legalism); for the law enslaves, accuses, condemns, and strikes hopelessness within the heart ([Romans 7:1-25](#)).

**"O wretched man that I am! who shall deliver me from the body of this death?" ([Romans 7:24](#)).**

**"I thank God [that] Jesus Christ our Lord" shall free me from struggling and suffering ([Romans 7:25a](#); cp. [Romans 8:1-39](#)).**

All the discussion in [Romans 8](#) up to this point has now moved to the summit. Those who love God and are called by Him will definitely be freed from the bondages and corruptions of this life and ushered into glory. God assures this. Nothing, absolutely nothing, shall prevent God's settled plan and purpose from coming about in the life of the believer. God's settled plan and purpose for the universe shall be consummated. He has determined two supreme things ([Romans 8:29](#)).

- ✓ Believers shall be conformed to the image of His dear Son ([Romans 8:29](#)).
- ✓ His Son shall have many brothers, among whom He is to be honored as the first (the most preeminent) Person ([Romans 8:29](#)).

1. **Assurance 1: God works things out for those who love Him (v.28).**
2. **Assurance 2: God has determined to fulfill His purpose for the believer (v.29).**
3. **Assurance 3: God has set the glorification of the believer—once-for-all (v.30).**
4. **Assurance 4: God has acted for the believer, not against him (v.31-33).**
5. **Assurance 5: Christ does not condemn the believer (v.34).**
6. **Assurance 6: Christ protects the believer from the severest circumstances (v.35-37).**
7. **Assurance 7: Christ protects the believer from the most extreme experiences and forces (v.38-39).**

### **1. (Romans 8:28) Assurance— Call— Man, Struggles— Salvation: God works all things out for those who love Him.**

This is the first assurance of deliverance. What a comforting declaration! Scripture actually declares that "**all things work together for good**" to the believer. Think about it: nothing could assure the believer any more than God working all things out for his good.

#### **Note four things.**

1. The words "**all things**" go well beyond the great events of the world. God does control the events of the world, but He controls much more. He rules over "**all things**"— all the events and happenings that occur in the life of the believer. He works "**all things**" out for good in behalf of His dear child.

2. The words "**work together**" (*sunergei*) means to create and eliminate, place and replace, connect and group, interrelate and intermingle, shape and forge, press and stretch, move and operate, control and guide, arrange and influence. The words "**work together**" are also present action which means that all things *are continually* working together for good. God is in control of the believer's life. Daily, moment by moment, God is arranging and re-arranging all things for the believer's good.



3. The word "good" (*agathon*) means for the ultimate good. We cannot see the future; we cannot take a single event and see all the lines and ramifications that run from it. We cannot see all the things that result from one single event, much less see the results of every event. But God does; therefore, God takes all the events of our lives and works them out for our ultimate good.

4. There is, however, a limitation on this glorious promise, a limitation that desperately needs to be noted. God works all things out for good *only* to those who *love God* and are *called* according to His purpose.

- a. This fact is graphically seen in the Greek. The clause "to those who love God" is placed first in the sentence: "**But we know that to those who love God all things work together for good.**" Scripture makes sure the point is not missed. God *only* looks after the affairs of the person who loves Him.

**Thought 1.** Think about it for a moment, for it is the only reasonable conclusion. If a man does not love God—does not place his life into the hands of God—how can God take care of Him? If the man turns his back and walks away from God, how can God look after him? God is not going to force His care upon any of us. He is not going to make mechanical robots out of us, forcing us to live at His beck and call. Such is not love; it is only mechanical behavior. What God wants is love that flows from a heart that *chooses* to love Him. The choice is ours: we either turn our lives over to Him in love, or we continue to take our lives into our own hands.

- b. **Note the words, "called according to his purpose."** The believer's deliverance is purposed by God. God calls him for the glorious purpose of being saved from the struggle and sufferings of this life.

**Note a significant fact.** The believer's *position* and *behavior* are both involved in the call of God.

- a. **Positionally**, God chooses the believer by setting him apart through the Holy Spirit and through belief of the truth.

**"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" ([2 Thes. 2:13-14](#)).**

- b. **In behavior**, God calls the believer to a life of purity and holiness.

**"For God hath not called us unto uncleanness, but unto holiness" ([1 Thes. 4:7](#)).**

**The point is this:** God delivers the person who is positioned in Christ and who lives a pure and holy life. The person who truly *loves God* and is living a

godly life is the person who experiences all things being worked out for his good. It is the godly person who loves God that will be delivered from the struggling and suffering of this corrupt world.

**"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).**

**"Many are the afflictions of the righteous: but the LORD delivereth him out of them all" (Psalm 34:19).**

**"Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).**

**"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2).**

**Thought 1.** Contrast the carnal attitude of Jacob and the spiritual attitude of Paul.

- ✓ Jacob said, **"All these things are against me" (Genesis 42:36).**
- ✓ Paul said, **"All things work together for good to them that love God" (Romans 8:28).**

## **2. (Romans 8:29) Assurance— Foreknowledge— Predestination— Conformed— Image— Salvation: God has determined to fulfill His purpose for the believer.**

This is the second assurance of deliverance.

**Note three significant points.**

1. This passage is often abused and misused. It is not dealing so much with theology or philosophy, but more with the spiritual experience of the Christian believer. If the pure logic of philosophy and theology are applied, then the passage says that God chooses some for heaven and others for a terrible hell. But this is simply not the meaning God intends for the passage. What God wants believers to do is to take heart, for He has assured their salvation.

God knows the suffering that believers go through daily (cp. **Romans 8:28-39**). God **"did foreknow"** even before the foundation of the world (**Romans 8:29**). But no matter how great the suffering, no matter how great the opposition, no matter how great the struggle, God is going to complete His purpose for believers. God has **"predestinated [believers] to be conformed to the image of His Son,"** and absolutely nothing can change that. **Why?** **"That Christ might be the first-born [have the preeminence] among many brethren" (Romans 8:29).**

God loves His Son in the most supreme way possible. God has ordained that His Son shall have many brothers (adopted brothers) who will love and serve Him as the first-born, that is, as the first Person or the most preeminent Person of the universe. God has ordained that Jesus Christ shall hold the highest rank and position: that He be the exalted Head of all creation and the One to whom all men look (**cp. Col. 1:15, 18**). Therefore, God is going to allow nothing to permanently defeat believers. God is going to allow no fallen child of His to ever remain down permanently. God is going to fulfill His purpose in every child of His, and nothing can stop His purpose. Jesus Christ, His Son, will have a *multitude of brothers and sisters* who worship and serve Him throughout eternity.

2. Believers will be conformed to the image of God's dear Son. The words "**conformed to the image**" (*summorphous tēs eikonos*) means both an inward and an outward likeness.

- a. "**Conformed**" (*summorphous*) means the very same form or likeness as Christ. Within our nature—our being, our person—we shall be made just like Christ. As He is perfect and eternal—without disease and pain, sin and death—so we shall be perfected just like Him. We shall be transformed into His very likeness.
- b. "**Image**" (*eikonos*) means a derived or a given likeness. The image of Christ is not something which believers merit or for which they work; it is not an image that comes from their own nature or character. No man can earn or produce the perfection and eternal life possessed by Christ. The image of Christ, His perfection and life, is a gift of God.

To be conformed to the image of God's Son means.....

- 1. to become a partaker of the divine nature (**2 Peter 1:4**).
- 2. to be adopted as a son of God (**Ephes. 1:5**).
- 3. to be holy and without blame before Him (**Ephes. 1:4; Ephes. 4:24**).
- 4. to bear the image of the heavenly: which is an incorruptible, immortal body (**1 Cor. 15:49-54; cp. 1 Cor. 15:42-44**).
- 5. to have one's body fashioned (conformed) just like His glorious body (**Phil. 3:21**).
- 6. to be changed (transformed) into the same image of the Lord (**2 Cor. 3:18**).
- 7. to be recreated just like Him (**1 John 3:2-3**).

3. Note what it is that assures the believer's deliverance from the suffering and struggling of this world.

**It is two things.**

- a. The foreknowledge of God. The word "**foreknow**" (*proginōskō*) is used three different ways in Scripture. **It means**.....

1. to know something beforehand, ahead of time.
2. to know something intimately by loving and accepting and approving it.
3. to elect, foreordain, and predetermine something.

The present passage is interpreted differently by scholars. Note that the second and third meanings are much the same. When a person is loved and approved, selection or election is involved. The person becomes a very special or select person.

Again, the point to see is not the pure logic of the theological or philosophical argument. This is not God's purpose in this passage. God's purpose is to assure the believer: the believer is going to be conformed to the image of Christ, and nothing can stop the glorious process. God *foreknew* the fact, saw it even before the world was ever founded. He has always loved and approved the believer, electing and ordaining him from the very beginning. (See [Deeper Study #3, Foreknowledge—Acts 2:23](#) see page # for more detailed discussion.)

**"Known unto God are all his works from the beginning of the world" ([Acts 15:18](#)).**

**"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" ([Romans 8:29](#)).**

**"God hath not cast away his people [Israel] whom he foreknew" ([Romans 11:2](#)).**

**"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained [foreknown] before the foundation of the world, but was manifest in these last times for you" ([1 Peter 1:18-20](#)).**

**"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" ([2 Tim. 2:19](#)).**

**"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" ([1 Peter 1:2](#)).**

- b. The predestination of God. The word **predestination** (*proōrisen*) means to destine or appoint before, to foreordain, to predetermine. The basic Greek word (*proorizo*) means to *mark off or to set off* the boundaries of something. The idea is a glorious picture of what God is doing for the believer. The boundary is marked and set off for the believer: the boundary of being conformed to the image of God's dear Son. The believer shall be made just like Christ, conformed to His very likeness and image. Nothing can stop God's purpose for the

believer. It is predestinated, set, and marked off. The believer may struggle and suffer through the sin and shame of this world; he may even stumble and fall or become discouraged and downhearted. But if he is a genuine child of God, he will not be defeated, not totally. He will soon arise from his fall and begin to follow Christ again. He is predestinated to be a brother of Christ, to worship and serve Christ throughout all eternity. And Christ will not be disappointed. God loves His Son too much to allow Him to be disappointed by losing a single brother. Jesus Christ will have His joy fulfilled; He will see every brother of His face to face, conformed perfectly to His image. He will have the worship and service of every brother chosen to be His by God the Father. The believer's eternal destiny that of being an adopted brother to the Lord Jesus Christ, is determined. The believer can rest assured of this glorious truth. God has predestinated him to be delivered from the suffering and struggling of this sinful world. (See note, [Predestination—' John 6:37](#); note, [Predestination—' John 6:39](#); note, [Predestination—' John 6:44-46](#) for God's part and man's part in salvation. See [Deeper Study #3—Acts 2:23](#); [Deeper Study #1—Romans 9:10-13](#); note—[Romans 9:14-33](#) for more discussion.)

**"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" ([Ephes. 1:4-5](#)).**

**"According to the eternal purpose which he purposed in Christ Jesus our Lord: in whom [Christ] we have boldness and access with confidence by the faith of him" ([Ephes. 3:11-12](#)).**

### **[3. \(Romans 8:30\) Glory of Believer: God has set the glorification of the believer once-for-all.](#)**

This is the third assurance of deliverance. It must be remembered throughout this passage that Scripture is talking about the genuine believer. A genuine believer is a person who sincerely believes in Jesus Christ and diligently seeks to please Him by living soberly, righteously, and godly in this present world ([Titus 2:11-13](#)). It is the genuine believer whose glorification is predestinated, set forever and ever by God. The true believer can rest in this glorious truth, for God has done three wonderful things for him. God has *called, justified, and glorified him*. Note that all three steps are in the past tense; all three steps are something already accomplished. The believer's glorification has already taken place in the plan and mind of God. God already sees believers glorified; He already sees believers in His presence. It is assured and predestinated—already written down in the annals of heaven, never to be erased.

Again, does this mean that some are destined to hell and some to heaven? No, a thousand times, no! This is not the purpose of this Scripture. God's purpose is to give enormous assurance to the true believer: he shall be delivered from the struggling and suffering of this sinful world. He is going to be freed—if he is a true believer—freed

from all the sin and shame, failure and shortcoming, pain and death. He is going to be glorified right along with God's dear Son, the Lord Jesus Christ.

1. God has *called* the true believer. Some time ago the Spirit called and stirred the heart of the true believer to come to Christ. The believer responded to the call. Scripture definitely teaches that the believer had a choice. He could have chosen to respond or not to respond. (Cp. [Rev. 22:17](#).) Thank God he responded and came to Christ. Therefore, the call was *effective*; the call worked. The believer did respond to Christ. (See note, *Draw*—[John 6:44-46](#) for God's part and man's part in salvation.)

**"Come unto me, all ye that labour and are heavy laden, and I will give you rest" ([Matthew 11:28](#)).**

**"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" ([2 Cor. 5:20](#)).**

**"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" ([Rev. 3:20](#)).**

**"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" ([Rev. 22:17](#)).**

**"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" ([Isaiah 1:18](#)).**

**"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" ([Isaiah 55:1](#)).**

2. God has justified the believer. Again, note the past tense. Justification has *already taken place* for the true believer. (See note, *Justification*—[Romans 5:1](#).)

**Thought 1.** The point is clear. If the believer has been truly *called*, if he has been truly saved, then his deliverance from struggling and suffering is assured. His deliverance is a past fact and it is set eternally by God. No matter how deeply the believer senses his shortcoming and failure, his struggle with the sin and suffering of this world, he is a child of God. Every time he comes short or stumbles and falls, he needs to get up and begin all over again. He must not become discouraged and defeated, self-accusing and incriminating, feeling unworthy and undeserving, unwanted and rejected. Such a state of mind is one the most useful strategies of the devil—a strategy which he uses to defeat believers by the multitudes. God *has called* the believer, so he must arise and begin to diligently follow Christ once again. Every believer who is walking about defeated—no matter how great his fall—should arise right now and turn back to Christ. This is our call, our duty.

**"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" ([1 Cor. 6:11](#)).**

**"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" ([1 John 2:1-2](#)).**

Paul the apostle, who was a converted murderer, is a dynamic example of this victorious attitude, the very attitude needed so desperately by all believers.

**"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" ([Phil. 3:13-14](#); cp. [Job 17:9](#); [Psalm 84:7](#); [Proverbs 4:18](#); [Hebrews 12:4](#)).**

3. God has glorified the believer. This, too, is past tense: the glorification of the believer is an accomplished fact, a fact that has already taken place in God's mind and plan. God already sees and counts the believer as *glorified* in His presence for eternity (see [Deeper Study #1—Romans 2:7](#); [Deeper Study #2—Romans 2:7](#); [Deeper Study #3—Romans 2:7](#); [Deeper Study #1—Romans 3:23](#); [Deeper Study #1—John 17:22](#) for what the believer's glorification involves).

**"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" ([Romans 8:18](#)).**

**"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" ([2 Cor. 4:17](#)).**

**"[That ye may know] what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" ([Ephes. 1:18](#)).**

**"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" ([Phil. 3:21](#)).**

**"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" ([Col. 3:4](#)).**

**"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" ([2 Tim. 2:10](#)).**

**"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" ([1 Peter 5:1](#)).**

**"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" ([Rev. 22:5](#)).**

**"Thou shalt guide me with thy counsel, and afterward receive me to glory" ([Psalm 73:24](#)).**

#### **4. (Romans 8:31-33) God, Work of— Assurance— Jesus Christ, Death: God has acted for the believer, not against him.**

This is the fourth assurance of deliverance. This is the greatest truth in all the world. God did not have to act for man, but He did. God loves every man, no matter his condition or sin and shame. Therefore, believers can rest assured that nothing, absolutely nothing shall ever separate them from the plan and purpose of God. God's love is absolute. It is perfect. And God shall have His perfect love expressed by completing His perfect plan and purpose for each life. The believer can have absolute assurance that God will work all things out for his good, even things that fail and are painful to the heart. God shall deliver the believer from the struggling and suffering of this world. The true believer shall be conformed to the image of Christ and glorified with Him ([Romans 8:29-30](#)).

**The point is this:** God Himself is the believer's assurance. God Himself has acted for the believer; He has done everything necessary and then more: "**If God be for us, who can be against us?**"

1. God is our Savior. It was God who "**spared not His own Son, but delivered Him up for us all**" ([Romans 8:32](#)). The words "**spared not**" (*ouk ephesato*) means that God did not hold back or refrain from giving His Son; He did not refuse or even hesitate to give His Son. The picture is that of God weighing man's eternal separation from Him against the sacrifice of His Son. He had a choice to make and He made it; He deliberately chose to sacrifice His Son for us. God knew exactly what He was doing. He wanted man delivered from this struggling and suffering world, and there was only one way for man to be saved:

- ✓ Someone had to bear man's penalty for transgression and sin, which was the judgment of death.

Therefore, God handed His own Son over to die *for* us—in our behalf, in our stead, in our place, as our substitute. God *spared not* His own Son; He delivered Christ Jesus up for us all. What a glorious, marvelous, wonderful love! And just how wonderful His love is can be clearly seen in this: it was while we were sinners, acting and rebelling against God, that He gave His Son to die for us.

**"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" ([Romans 5:8](#))**

**"For when we were yet without strength, in due time Christ died for the ungodly" ([Romans 5:6](#)).**

**"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" ([John 3:16](#)).**



**"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" ([Galatians 1:4](#)).**

**"All we like sheep have gone astray, we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" ([Isaiah 53:6](#)).**

(See notes, [Jesus Christ, Death](#)—" [John 3:16](#); [Deeper Study #2—Acts 2:23](#) for more discussion. Cp. [1 Peter 2:24](#); [1 Peter 3:18](#).)

2. God is our Provider. Since God has done such a great and glorious thing, how shall He not also give us all things? Giving His own Son for us was the greatest gift in all the world; therefore, He is bound to give us everything else. Nothing could ever cost God anything close to the price He has paid in giving up His Son; therefore, God shall give us everything else.

**Note three points.**

a. God's provision includes spiritual, eternal, and material gifts.

1. The spiritual provision is the fruit of the Spirit.

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).**

**"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" ([Ephes. 1:3](#)).**

2. The eternal provision is deliverance from the struggling and suffering of this sinful world. It is the gift of eternal life, of living gloriously conformed to the image of His dear Son, Jesus Christ.

**"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" ([Ephes. 2:7](#)).**

3. The material gifts are the necessities of life.

**"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?...But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" ([Matthew 6:31, 33](#)).**

**"But my God shall supply all your need according to his riches in glory by Christ Jesus" ([Phil. 4:19](#)).**

- b. The provision is *freely* given. God's gift of His Son was freely given; therefore, all that God provides for man is freely given. No man can merit or earn God's provision. God provides and meets the need of the believer because He loves the believer.

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" ([Ephes. 2:8-9](#)).**

- c. The provision of God comes through Christ and through Him alone. **Note the words "with Him."** It is *with Christ* that God gives us all things. If we are *with Christ*, then all things are given to us. We shall be delivered from struggling and suffering. Believers can rest assured of this. No matter how much we struggle and suffer through the sin and shame of this world, God will see us through it all. He is going to conform us to the glorious image of His Son.

**"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" ([John 4:10](#)).**

**"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" ([Romans 6:23](#)).**

**"Thanks be unto God for his unspeakable gift" ([2 Cor. 9:15](#)).**

3. God is our Justifier. This is the most glorious truth: God does not charge us with sin. In fact, He does not *lay anything* to our charge; He justifies us (see [Deeper Study #1, Justification—Romans 4:22](#); [Deeper Study #2, Justification—Romans 4:22](#); note—[Romans 5:1](#) for more discussion).

**Note the question:** Who shall lay anything to the charge of God's elect? It is God; only God can charge us with sin and shame. **But note:** if we have truly trusted Jesus Christ as our Savior, if we are one of God's elect, he does not charge us with sin. He justifies us. He forgives our sin and counts us righteous in Christ Jesus. If we are God's child, no one can charge us with anything. We are God's; we belong to God.

**No one can charge, count, or doom us to be.....**

- |                |                     |
|----------------|---------------------|
| a. a failure   | g. an embarrassment |
| b. a detriment | h. hopeless         |
| c. a shame     | i. helpless         |
| d. a sinner    | j. defeated         |
| e. lost        | k. unworthy         |
| f. unusable    | l. of no value      |

Man is not our judge; therefore, man cannot judge these things to be true of us—only God can. God is our Judge, and this is the glorious truth: God does not judge His elect. He does not lay sin and shame against His children; He justifies His children. No matter how much we have struggled and suffered through the sin and shame of this world, God delivers us. No matter how far we have fallen, no matter how discouraged we have become, if we are truly God's child, He picks us up and justifies us in Christ Jesus and continues to conform us to the image of His dear Son. God does not leave us down and defeated, nor does He go around charging us with sin and shame. God justifies us and continues His work of forgiveness and grace in our lives.

**"Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" ([1 Cor. 6:9-11](#)).**

**"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" ([Phil. 1:6](#)).**

**"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" ([Romans 14:4](#)).**

**"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" ([Hebrews 13:6](#)).**

**"He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD" ([Psalm 112:7](#)).**

**"But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" ([Proverbs 1:33](#)).**

## **5. (Romans 8:34) Jesus Christ, Work of— Salvation: Christ does not condemn the believer.**

This is the fifth assurance of deliverance. Note how direct and forceful the question is: **"Who is he that condemneth?"** It is Christ; only Christ can condemn us for our sin and shame. But the glorious news is that Christ does not condemn us. On the contrary, the very opposite is true.

**Christ does four wonderful things for us.**

1. Christ has died for us. Christ is our glorious Savior. When we *honestly* come to Him, He does not condemn us for our sin and shame; He forgives us. He is able to forgive us because He died for us.

- ✓ Our sins are a shame, for sin is rebellion against God. Sin acts against God, fights and struggles against God. Sin goes against all that God stands for. Sin is insurrection against God; it is the crime of high treason against God. Sin is the most terrible act that can be done against God.

Therefore, we deserve to be condemned by God and put to death for sin. But we do not have to face condemnation. Christ has already paid the penalty for sin. Christ has already been condemned and executed for our transgression against God. This is the glorious love of Christ. He has already died *for us*: in our place, in our stead, as our substitute. Therefore when we sincerely come to Christ, He does not condemn us; He loves us and forgives our sin and shame. This is the very purpose of His death—to free us from sin, from its penalty and condemnation.

**"For when we were yet without strength, in due time Christ died for the ungodly" ([Romans 5:6](#)).**

**"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" ([Romans 5:8](#)).**

**"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" ([Romans 5:10](#)).**

**"Who his own self bare our sins in his own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" ([1 Peter 2:24](#)).**

**"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" ([1 Peter 3:18](#)).**

**"And ye know that he was manifested to take away our sins; and in him is no sin" ([1 John 3:5](#)).**

**"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" ([Isaiah 53:6](#)).**

**2. Christ has risen from the dead for us. Christ is our risen Lord. His resurrection does two marvelous things for the believer.**

- a. The resurrection of the Lord proves that God was perfectly *satisfied* with the death of Jesus Christ. What Christ did—His dying for our sins—was *acceptable* to God; therefore, God has *accepted* Jesus' death *for us*. God has *approved* His dying *for us*. God's divine justice was perfectly satisfied with Christ dying for us. This is clearly seen in the resurrection of Jesus Christ: if God had not been satisfied, He would have left Jesus in the grave. But thank God, God was satisfied, so He raised up Jesus to live forever as the Sovereign Savior of the world.

**"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" ([Romans 1:4](#)).**

"Who was delivered for our offences, and was raised again for our justification" ([Romans 4:25](#)).

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" ([Acts 17:31](#)).

"And if Christ be not raised, your faith is vain; ye are yet in your sins" ([1 Cor. 15:17](#)).

- b. The resurrection of the Lord gives the believer a new life, making the believer a *new creature* and a *new man*.

"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" ([Romans 6:4](#)).

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" ([Romans 6:10-11](#)).

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" ([2 Cor. 4:11](#)).

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again....Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" ([2 Cor. 5:15, 17](#)).

"[That you may know] what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" ([Ephes. 1:19-20](#)).

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" ([Col. 2:12](#)).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" ([Col. 3:1](#)).

3. Christ has been exalted for us. He is our exalted Lord. He sits face to face with God at His right hand.

**This gives two assurances to the believer.**

- a. The believer shall also be exalted into the presence of God. Just as Christ lives face to face with God, the believer shall also live face to face with God throughout all eternity. (See note, pt.2—[Romans 8:29](#) for discussion. See [Deeper Study #1—Romans 3:23](#) for more discussion.)

**"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" ([Romans 6:5](#)).**

**"Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" ([Romans 6:8-10](#)).**

**"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" ([Romans 8:11](#)).**

**"The Spirit itself beareth witness with our spirit, that we are the children of God: 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" ([Romans 8:16-17](#)).**

**"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" ([John 14:2-3](#)).**

**"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world" ([John 17:24](#)).**

**"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" ([Col. 3:4](#)).**

- b. The Lord Jesus Christ is exalted as the Sovereign and majestic Lord of the universe. He is the Ruler who reigns and rules over all, who possesses all might and power and is full of all wisdom and truth. He is the One who is going to destroy and utterly eliminate sin and evil in the world. He is the One who is going to establish a kingdom of righteousness and justice, love and truth in the new heavens and earth.**

**"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" ([Ephes. 1:20-21](#)).**

**"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" ([Phil. 2:9-11](#)).**

**"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when**

he had by himself purged our sins, sat down on the right hand of the Majesty on high" ([Hebrews 1:3](#)).

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" ([1 Peter 3:22](#)).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" ([2 Peter 3:10-13](#)).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" ([Rev. 3:21](#)).

**Note:** it is Jesus Christ (and not another) who rules and reigns over the universe. This stirs enormous assurance in the hearts of genuine believers. Why? Because Jesus Christ has demonstrated His glorious love and care for the world. He not only can, but He will look after us and work all things out for good until He returns ([Romans 8:28](#)). The *control of evil* in the world and our lives are under His care. He is working all things out for good to those of us who truly love Him and are called according to His purpose ([Romans 8:28](#)).

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?...But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" ([Matthew 6:31, 33](#)).

"Lo, I am with you always, even unto the end of the world" ([Matthew 28:20](#)).

"But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" ([Luke 12:7](#)).

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" ([John 10:28](#)).

"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" ([Romans 8:28](#)).

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" ([Hebrews 13:5](#)).

"Casting all your care upon him; for he careth for you" ([1 Peter 5:7](#)).

**"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" ([Jude 24](#)).**

**"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" ([Genesis 28:15](#)).**

**"Behold, he that keepeth Israel shall neither slumber nor sleep" ([Psalm 121:4](#)).**

**"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" ([Isaiah 43:2](#)).**

4. Christ makes intercession for us before the throne of God. He is our great Intercessor, our Mediator and Advocate who stands between God and man. It is Christ Jesus who brings us to God and who makes redemption, even the forgiveness of our sins, possible ([Ephes. 1:7](#)).

- a. It is His advocacy, the advocacy of His death and resurrection for us that forgives our sins.

**"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" ([1 John 2:1-2](#)).**

- b. It is His intercession, the intercession of His death and resurrection for us that saves us.

**"Who was delivered for our offences, and was raised again for our justification" ([Romans 4:25](#)).**

- c. It is His presence in heaven and His plea, the *plea* of His death and resurrection *for us* that opens the door of heaven to us.

**"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" ([Hebrews 9:24](#)).**

**The point is this.** The believer has the greatest assurance imaginable: he shall be delivered from the struggling and suffering of this world. No matter the sin and shame of his life, if he truly comes to Christ, he is not condemned. He is not judged for sin, no matter how terrible or how far he has fallen. If he will only come to Christ, Christ will deliver him. Christ will not leave him down and discouraged and defeated. Christ will not even scold or reproach him. Christ will receive His dear child with open arms.



**"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" ([Ephes. 1:7](#)).**

**"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" ([1 John 1:9](#)).**

**"Come unto me, all ye that labour and are heavy laden, and I will give you rest" ([Matthew 11:28](#)).**

## **6. (Romans 8:35-37) Trials, Deliverance from— Salvation— God, Love of: Christ protects the believer from the severest circumstances.**

This is the sixth assurance of deliverance, and it is the most wonderful assurance imaginable. **"Who [or what] can separate us from the love of God?"** Too many people, even believers, feel that God does not love them, that He just could not love them. They feel unworthy of His love, for they come too short, are too disobedient, and fail too often. How could God possibly love them when they go against His will so much?

**The results of such feelings are.....**

- |                                     |                                  |
|-------------------------------------|----------------------------------|
| <b>a.</b> a sense of unworthiness   | <b>d.</b> an accusing of oneself |
| <b>b.</b> a downing of oneself      | <b>e.</b> a low self-esteem      |
| <b>c.</b> a sense of discouragement | <b>f.</b> a defeated life        |

**Note a crucial point:** such feelings totally contradict Scripture. Look at the verse: **"Who [or what] can separate us from the love of Christ?"** There is no circumstance, no situation, no event that can cause Christ to turn away from us. No matter how terrible or severe the situation, it cannot separate the true believer from the love of Christ. Christ loves the believer regardless of the circumstance, and He longs to be reconciled to the believer.

**No more severe circumstance can be imagined than the ones given:**

- 1.** Tribulation: to undergo struggle, trials, temptation, suffering, or affliction.
- 2.** Distress: to suffer anguish, trouble, strain, agony; not knowing which way to turn or what to do.
- 3.** Persecution: to be abused, mocked, ridiculed, shamed, mistreated, ignored, neglected, harassed, attacked, or injured.
- 4.** Famine: to have no food, to be starving and have no way to secure food.
- 5.** Nakedness: to be stripped of all clothes and earthly comforts; to be bare, having all earthly possessions taken away.
- 6.** Peril: to be exposed to the most severe risks; to be confronted with the most terrible dangers to one's body, mind, soul, property, family, and loved ones.
- 7.** Sword: to be killed; to suffer martyrdom.

Just imagine a person experiencing all this. What would his thoughts be? Would he feel that he had been forsaken by God? In the midst of so much dark trouble, would he believe that God loved him?

Scripture declares loudly and clearly that God does love him. There is absolutely nothing—no matter how dark and depressing, no matter how severe—that can separate the believer from the love of Christ. Circumstances are not evidence that God does not love us. God loves us no matter what the circumstances may be.

But believers must always remember: they are going to suffer while they are in this world. In fact, the world is going to count them as sheep for the slaughter, rejecting and persecuting them ([Psalm 44:22](#)). The world is going to persecute believers as long as believers continue to live for Christ. Their lives of godliness convict the world, and the world rejects godliness.

However, note what is said. No matter the circumstances, we are more than conquerors through Christ who has loved us ([Romans 8:37](#)). No matter the circumstances and their severity, Christ will carry us through all, strengthening and encouraging us. We cannot lose, no matter the severity of the situation. Christ loves us and is going to look after and take care of us.

The believer can rest assured; Christ protects him from the severest circumstances:

a. Christ meets all the material necessities of life.

**"Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?...But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" ([Matthew 6:31, 33](#)).**

b. Christ gives us rest.

**"Come unto me, all ye that labour and are heavy laden, and I will give you rest" ([Matthew 11:28](#)).**

c. Christ gives us peace.

**"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" ([John 14:27](#)).**

**"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([John 16:33](#)).**

d. Christ provides an escape from temptation.

**"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above**

that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" ([1 Cor. 10:13](#)).

e. Christ comforts us through all trials.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" ([2 Cor. 1:3-4](#)).

f. Christ supplies all our needs.

"I can do all things through Christ which strengtheneth me" ([Phil. 4:13](#)).

g. Christ delivers us through persecution.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" ([Hebrews 12:3](#)).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" ([1 Peter 4:12-13](#)).

h. Christ delivers us into His very presence, giving us eternal life if we are martyred.

"And the Lord shall deliver me from every evil work, and will preserve me [transport, take me] unto his heavenly kingdom: to whom be glory for ever and ever" ([2 Tim. 4:18](#)).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" ([Rev. 3:21](#)).

i. Christ cares for us no matter the situation.

"Casting all your care upon him; for he careth for you" ([1 Peter 5:7](#)).

j. Christ enables us to overcome the world.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" ([1 John 5:4](#)).

k. Christ shows Himself strong in our behalf.

**"For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" ([2 Chron. 16:9](#)).**

l. Christ delivers us from fear.

**"Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" ([Isaiah 41:10](#)).**

m. Christ sustains and supports the aged believer.

**"And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" ([Isaiah 46:4](#)).**

## **7. ([Romans 8:38-39](#)) Trials, Deliverance from— Salvation— God, Love of: Christ protects believers from the most extreme experiences and forces.**

This is the seventh assurance of deliverance. There is nothing in the universe that can separate the believer from the love of God which is in Christ Jesus our Lord. The believer can be fully persuaded of this glorious fact.

Just consider the experiences and forces mentioned by Scripture:

1. Not death: confronting death and leaving this world cannot separate us from Christ and His love ([John 5:24](#)).
2. Not life: no trial or pleasure or comfort of life, not any person nor any thing in this life can separate us from Christ and His love.
3. Not angels, principalities, or powers: no heavenly or spiritual creature, no being from any other dimension can separate us from Christ and His love.
4. Not any thing present or any thing to come: neither present events, beings or things, nor future events, beings, or things—absolutely nothing in existence or any thing in future existence—can cut us off from Christ and His love.
5. Not height or depth: nothing from outer space or from the depths of the earth can separate us from Christ and His love.

Note the *grand finale*: if there be any other creature than the ones named, that creature cannot separate us from **"the love of God, which is in Christ Jesus our Lord."**

"The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" ([Zeph. 3:17](#)).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" ([John 3:16](#)).

"At that day [after Jesus' ascension] ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God" ([John 16:26-27](#)).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" ([Romans 5:8](#)).

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" ([Ephes. 2:4-5](#)).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" ([1 John 3:1](#)).

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" ([1 John 4:9](#)).

"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" ([Jeremiah 31:3](#)).