

Table of Contents

For Romans 8

READ THE APPROPRIATE CHAPTER Page 147

READ AND DISCUSS EACH VERSE AND TRANSLATION AMONG YOUR GROUP (ROMANS CHAPTER EIGHT). Page 149

ACKNOWLEDGMENTS (ROMANS CHAPTER EIGHT). Page 167

ROM. 1-8, ADDITIONAL INFORMATION: STUDY AIDS CITED Page 168

QUESTIONS AND ANSWERS FOR DISCUSSION AMONG YOUR GROUP (ROMANS CHAPTER EIGHT). Page 178

ROMANS CHAPTER 8

In Your Group Read Romans chapter eight (aloud) in a modern translation or read it in the King James Version (below). As a Group, Discuss the general content of the chapter.

THE LETTER OF ROMANS CHAPTER 8 King James Version

ROMANS 8: [1] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. [2] For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. [3] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: [4] That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. [5] For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. [6] For to be carnally minded is death; but to be spiritually minded is life and peace. [7] Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. [8] So then they that are in the flesh cannot please God. [9] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. [10] ¶ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. [11] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. [12] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. [13] For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. [14] For as many as are led by the Spirit of God, they are the sons of God. [15] For ye have not received the

spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. [16] The Spirit itself beareth witness with our spirit, that we are the children of God: [17] ¶ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. [18] For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. [19] For the earnest expectation of the creature waiteth for the manifestation of the sons of God. [20] For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, [21] Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. [22] For we know that the whole creation groaneth and travaileth in pain together until now. [23] And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. [24] For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? [25] But if we hope for that we see not, then do we with patience wait for it. [26] ¶ Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. [27] And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. [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. [29] ¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. [30] Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. [31] ¶ What shall we then say to these things? If God be for us, who can be against us? [32] He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? [33] Who shall lay any thing to the charge of God's elect? It is God that justifieth. [34] Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. [35] Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [36] As it is written, **FOR THY SAKE WE ARE KILLED ALL THE DAY LONG; WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER (PSA. 44:22)**. [37] Nay, in all these things we are more than conquerors through him that loved us. [38] For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, [39] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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Discipleship Evangelism
P.O. Box 17007
Colorado Springs, CO 80935-7007 USA

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INSTRUCTIONS FOR THE GROUP: Read and Discuss each verse and translation along with the “Additional Information” in each box provided.

**ROMANS CHAPTER 8
VERSES 1-4**

Romans 8: [1] There is therefore now no condemnation to them which are in Christ Jesus, who walk [*present tense] not after the flesh, but after the Spirit. [2] For the law of the Spirit of life in Christ Jesus hath made me free [*aorist tense] from the law of sin and death. [3] For what the law could not do, in that it was weak through the flesh, God sending [*aorist tense] his own Son in the likeness of sinful flesh, and for sin, condemned [*aorist tense] sin in the flesh: [4] That the righteousness of the law might be fulfilled [*aorist tense] in us, who walk [*present tense] not after the flesh, but after the Spirit. (King James Version) [*Stop and discuss how the Greek tenses may affect the interpretation of these verses: The *present tense* in Greek conveys continuous or habitual action, that is, continuously, repeatedly, over and over again, uninterruptedly, constantly, keep on, and habitually. The *aorist tense* in Greek means the action is viewed as complete whole or one-time action.]

¹So now there is no condemnation for those who belong to Christ Jesus. ²For the power of the life-giving Spirit has freed you through Christ Jesus from the power of sin that leads to death. ³The law of Moses could not save us, because of our sinful nature. But God put into effect a different plan to save us. He sent his own Son in a human body like ours, except that ours are sinful. God destroyed sin's control over us by giving his Son as a sacrifice for our sins. ⁴He did this so that the requirement of the law would be fully accomplished for us who no longer follow our sinful nature but instead follow the Spirit. **(New Living Translation)**

¹So now, those who are in Christ Jesus are not judged guilty. ²Through Christ Jesus the law of the Spirit that brings life made me free from the law that brings sin and death. ³The law was without power, because the law was made weak by our sinful selves. But God did what the law could not do. He sent his own Son to earth with the same human life that others use for sin. By sending his Son to be an offering to pay for sin, God used a human life to destroy sin. ⁴He did this so that we could be the kind of people the law correctly wants us to be. Now we do not live following our sinful selves, but we live following the Spirit. **(New Century Version)**

¹If you belong to Christ Jesus, you won't be punished. ²The Holy Spirit will give you life that comes from Christ Jesus and will set you free from sin and death. ³The Law of Moses cannot do this, because our selfish desires make the Law weak. But God set you free when he sent his own Son to be like us sinners and to be a sacrifice for our sin. God used Christ's body to condemn sin. ⁴He did this, so that we would do what the

Law commands by obeying the Spirit instead of our own desires. **(Contemporary English Version)**

¹So there is now no condemnation awaiting those who belong to Christ Jesus. ²For the power of the life-giving Spirit—and this power is mine through Christ Jesus—has freed me from the vicious circle of sin and death. ³We aren't saved from sin's grasp by knowing the commandments of God because we can't and don't keep them, but God put into effect a different plan to save us. He sent his own Son in a human body like ours—except that ours are sinful—and destroyed sin's control over us by giving himself as a sacrifice for our sins. ⁴So now we can obey God's laws if we follow after the Holy Spirit and no longer obey the old evil nature within us. **(The Living Bible)**

The conclusion of the matter is this: there is no condemnation for those who are united with Christ Jesus, because in Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death. What the law could never do, because our lower nature robbed it of all potency, God has done: by sending his own Son in a form like that of our own sinful nature, and as a sacrifice for sin, he has passed judgment against sin within that very nature, so that the commandment of the law may find fulfillment in us, whose conduct, no longer under the control of our lower nature, is directed by the Spirit. (verses 1-4) **(New English Bible)**

[1] So now no condemnation remains for those who are in Christ Jesus. **[2]** The law of the spiritual life that we have in Christ Jesus has set you free from the law of sin and death. **[3]** For what the Law could not do, because it is weakened by the flesh, God has done by sending His Son to be like sinful flesh. God sent Him to be a sacrifice for sin and condemned sin in His flesh, **[4]** so that we who do not follow the flesh but who follow the spirit might be as righteous as the Law demands. **(God's Word to the Nations)**

[1] There is therefore now no condemnation to those who are in Christ Jesus; **[2]** for the life-giving principles of the Spirit have freed you in Christ Jesus from the control of the principles of sin and death. **[3]** For what the Law was unable to do, weakened as it was through the flesh, that God did by sending His own Son in the likeness of sinful flesh and on account of sin; He thus condemned sin in human nature **[4]** so that the Law's requirements might be completely met by us, who behave not in a fleshly but in a spiritual way. **(Berkeley Version)**

[1] It follows, then, that *there is* now no condemnation for those who are in Christ Jesus. **[2]** For the law of the Holy Spirit who brings life in Christ Jesus has set me free from the law of sin and death. **[3]** God did what the Law could not possibly do, for its power *to help us* was weakened by our sinful nature. But God destroyed sin's *control* over us by sending His own Son, having a body like *our* sinful bodies, to be a sin offering. **[4]** Now we can obey the righteous demands of the Law because our lives are controlled by the *Holy Spirit*, not by our sinful nature. **(The New Translation)**

[1] So there is now no longer any judgment of the second death awaiting those who belong to Christ Jesus. Because they no longer seek to live right solely by means of their own will and determination, but with the powerful help and guidance of the Holy Spirit. **[2]** Because the power of life thru Christ Jesus has not only granted me forgiveness and the promise of eternal life, but also power thru Him to be set free from the power that the law of sin had over me, which if I had continued in, would have sent me to the second death. **[3]** Because what the Law could not do, God did. The Law

was powerless to change the natural passions and selfishness of our evil hearts, but God sent His own Son in the likeness of sinful man as a sin offering for our sins. He thereby condemned to death the sin in our flesh in the human body of Jesus. **[4]** God did this so that the right actions which the Law demands could now be carried out by us, who no longer try to live right only by means of our own will and determination, but by the powerful help and guidance of the Holy Spirit. **(The Last Days Bible)**

Additional Information: (Romans 8) – The Spirit, who was mentioned only once in Romans chapters 1-7, is referred to nearly twenty times in chapter 8. He frees us from sin and death (Rom. 8:2-3); enables us to fulfill God's Law (Rom. 8:4); changes our nature and grants us strength for victory over our unredeemed flesh (Rom. 8:5-13); confirms our adoption as God's children (Rom. 8:14-16); and guarantees our ultimate glory (Rom. 8:17-30) (MacArthur Bible Commentary, p. 1529).

(Verse 2) – “The law of the Spirit.” Paul uses the word “**law**” in several different ways in Romans – to mean, a controlling power (Rom. 8:2), God's law (Rom. 2:17-20; 9:31; 10:3-5); the Pentateuch (Rom. 3:21b); the Old Testament as a whole (Rom. 3:19); a principle (Rom. 3:27) (NIV Study Bible, p. 1716).

(Verse 3) – “What the law could not do.” Though given by God, the law (the written code in the Old Testament) was powerless to enable people to meet its demands because it had to depend on sinful human nature to carry them out (Spirit Filled Life Bible, p. 1699). “**Condemned sin in the flesh.**” Paul seems to mean that in the crucifixion of the incarnate Son of God sin was judged and condemned, so that now all its claims to have us condemned have become invalid (New Geneva Study Bible, p. 1779). Jesus came to do something about sin. What He did was to condemn it; by His death on the cross, He condemned sin (Gk. *katekrinen*, “passed a judicial sentence on it”) so that those in Christ are *not* condemned. The goal of this was so that the righteous requirements of the Law – a life of holiness (Lev. 11:44-45; 19:2; 20:7) – could be fully met as believers do not live according to the flesh but according to the Spirit. The provision of deliverance from the power of sin is through the death of Jesus Christ, but experiencing it in one's daily conduct comes through the controlling power of the Holy Spirit (The Bible Knowledge Commentary, p. 469).

(Verse 4) – “The righteousness of the law.” Although the believer is no longer in bondage to the moral law's condemnation and penalty (Rom. 7:6), the law still reflects the moral character of God and His will for His creatures (Rom. 7:12). But what the external, written code was unable to accomplish, the Spirit is able to do by writing the law on our hearts (Jer. 31:33-34) and giving us the power to obey it (Rom. 8:4). The Holy Spirit working within believers allows them to live a life of righteousness that is seen as the fulfillment of God's moral law. Thus, the operation of grace and obedience to the law of God are not in conflict (See Rom. 2:13; 3:31; 6:15; 7:12, 14). They both point to righteousness and holiness (The Full Life Study Bible, p. 329). The law still plays a role in the life of a believer – not, however, as a means of salvation but as a moral and ethical guide, obeyed out of love for God and by the power that the Spirit provides. This is the fulfillment of Jer. 31:33-34 (a prophecy of the new covenant) (NIV Study Bible, p. 1716). “**Might be fulfilled.**” God's aim in sending his Son was that believers might be enabled to embody the true and full intentions of the law. How the law's righteous requirements can be fully met – by no longer letting the flesh hold sway but by yielding to the directing and empowering ministry of the Holy Spirit (NIV Study Bible, p. 1717). “**Who walk not after the flesh, but after the Spirit.**” “**Walk**” refers to a lifestyle, the habits of living and thinking that characterize a person's life (Luke 1:6; Eph. 4:17; 1 Jn. 1:7). Since every true Christian is indwelt by the Spirit (Rom. 8:9), every Christian will manifest the fruit He produces in his life (Gal. 5:22-23) (MacArthur Bible Commentary, p. 1530). “**Walk**” is *peripateo*, and means “to order one's behavior or conduct.” A Christian is one who orders his behavior in such a way that it is not dominated by the evil nature, but by the Holy Spirit (Wuest's Word Studies from the Greek, p. 130).

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ROMANS CHAPTER 8
VERSES 5-8

[5] For they that are [*present tense] **after the flesh do mind** [*present tense] **the things of the flesh; but they that are after the Spirit the things of the Spirit. [6] For to be carnally minded is death; but to be spiritually minded is life and peace. [7] Because the carnal mind is enmity against God: for it is not subject** [*present tense] **to the law of God, neither indeed can be. [8] So then they that are** [*present tense] **in the flesh cannot** [*present tense] **please** [*aorist tense] **God. [*Stop and discuss how the Greek tenses may affect the interpretation of these verses:** The *present tense* in Greek conveys continuous or habitual action, that is, continuously, repeatedly, over and over again, uninterruptedly, constantly, keep on, and habitually. The *aorist tense* in Greek means the action is viewed as complete whole or one-time action.]

⁵Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit. ⁶If your sinful nature controls your mind, there is death. But if the Holy Spirit controls your mind, there is life and peace. ⁷For the sinful nature is always hostile to God. It never did obey God's laws, and it never will. ⁸That's why those who are still under the control of their sinful nature can never please God. **(New Living Translation)**

[5] People that live following their sinful selves think only about things that their sinful selves want. But those people that live following the Spirit are thinking about the things that the Spirit wants them to do. **[6]** If a person's thinking is controlled by his sinful self, then there is spiritual death. But if a person's thinking is controlled by the Spirit, then there is life and peace. **[7]** Why is this true? Because if a person's thinking is controlled by his sinful self, then that person is against God. That person refuses to obey God's law. And really that person is not able to obey God's law. **[8]** Those people that are ruled by their sinful selves cannot please God. **(The Easy-to-Read New Testament)**

[5] Don't live under the control of your sinful nature. If you do, you will think about what your sinful nature wants. Live under the control of the Holy Spirit. If you do, you will think about what the Spirit wants. **[6]** The way a sinful person thinks leads to death. But the mind controlled by the Spirit brings life and peace. **[7]** The sinful mind is at war with God. It does not obey God's law. It can't. **[8]** Those who are controlled by their sinful nature can't please God. **(New International Reader's Version)**

[5] For those who are according to the flesh and are controlled by its unholy desires set their minds on and pursue those things which gratify the flesh, but those who are according to the Spirit and are controlled by the desires of the Spirit set their minds on and seek those things which gratify the [Holy] Spirit. **[6]** Now the mind of the flesh [which is sense and reason without the Holy Spirit] is death [death that comprises all the miseries arising from sin, both here and hereafter]. But the mind of the [Holy] Spirit is life and [soul] peace [both now and forever]. **[7]** [That is] because the mind of the flesh [with its carnal thoughts and purposes] is hostile to God, for it does not submit itself to God's Law; indeed it cannot. **[8]** So then those who are living the life of the

flesh [catering to the appetites and impulses of their carnal nature] cannot please or satisfy God, or be acceptable to Him. **(Amplified New Testament)**

[5] Because those who are unrenewed, who still live as their sinful nature dictates, are always thinking about how they can further please their corrupt desires. But those who have been renewed by the Holy Spirit have firmly set their minds on pleasing God. **[6]** The mind-set of sinful man leads to death, but peace and everlasting life are the promised possessions of those whose minds are firmly set on pleasing God. **[7]** Because the one whose mind is set on giving supreme attention to satisfying the desires of the flesh is at war with God! He is not living in obedience to the will of God. In fact, it's impossible for him to do so. **[8]** So then, those who are still controlled by the desires of the flesh are unable to please God. **(The Last Days Bible)**

Additional Information: (Verses 5-8) – The Greek has it, “For those who are habitually dominated by the flesh put their mind on the things of the flesh.” The flesh here is the evil nature. The present participle is used, the state being continuous. This person is habitually dominated by the indwelling sinful nature. “Mind” is *phroneo*, “to direct the mind to something.” It speaks of a deliberate setting of one’s mind upon a certain thing. The reason why the mind dominated by the evil nature represents a state of death in the person so constituted, and results in final death, is that it is at enmity against God. Such a mind is not marshaled under the command of God, but of Satan. Consequently, those who are within the sphere of the evil nature, are not able to please God (Wuest’s Word Studies from the Greek, pgs. 130-131).

What difference does it make whether a person is mindful of the flesh or of the Spirit? Again Paul explained. The mind of sinful man is death, that is, it is equivalent to death, or it leads to death in all its forms (physical and spiritual). The mind controlled by the Spirit is life and peace immediately and ultimately. In Romans 8:7-8 Paul focused only on the sinful mind that ends up in death: (1) It is hostile to God; (2) it does not submit (present tense, “is not submitting”) to God’s Law; and (3) it cannot do so. The result is that those controlled by the sinful nature cannot (present tense, “are not able to” please God. A believer who gives in to his sin nature (flesh) is acting like the unsaved (1 Cor. 3:3) (The Bible Knowledge Commentary, p. 470). Paul expects that Christians ordinarily will live “according to the Spirit.” This involves holiness, not only in actions and words, but also in the thoughts that fill our minds (Spirit Filled Life Bible, p. 1699).

Two mind-sets are described here: that of the sinful nature and that of the Spirit. The former leads to death, the latter to life and peace. The sinful nature is bound up with death (Rom. 8:6), hostility to God (Rom. 8:7), insubordination (Rom. 8:7), and unacceptability to God (Rom. 8:8) (NIV Study Bible, p. 1717). Paul divides people into two categories – those who let themselves be controlled by sinful natures, and those who follow after the Holy Spirit (Life Application Bible, p. 2041).

(Verse 5) – Paul describes two classes of people: those who live according to the flesh and those who live according to the Spirit. (1) To live “after the flesh” (“flesh” is the sinful element of human nature) is to desire, take pleasure in, be occupied with, and gratify the corrupt desires of sinful human nature. (2) To live “after the Spirit” is to seek and submit to the Holy Spirit’s direction and enablement, and to concentrate one’s attention on the things of God. (3) It is impossible to follow the flesh and the Spirit at the same time (Rom. 8:7-8; Gal. 5:17-18) (The Full Life Study Bible, p. 329).

Paul is simply saying that the way in which one lives is determined by that on which one focuses one’s thoughts. He is speaking of the contrast between a life which is controlled by one’s flesh and the life which is controlled by God’s Spirit. The word “mind(s)” is used as a comprehensive term to refer to one’s will and affections as well as one’s reason (Help for Translators, p. 148). The verb “mind” (Gk. *phroneo*) means to have something as the habit of your thought; something in which you place a total interest (Liberty Bible Commentary, vol. 2, p. 373).

(Verse 6) – Although Paul is describing the present condition of the man of faith and of the man who lives apart from faith, his focus of attention seems to be on the final outcome of their lives (Help for Translators, pgs. 148-149), death or life and peace.

The flesh – the principle of rebellion within man – produces a certain pattern and way of thinking. Likewise, the Holy Spirit produces a certain pattern and way of thinking. The translation “mind-set” stresses the direction and the outlook of the mind (Wycliffe Bible Commentary, p. 542). **(Verse 7)** –

When Paul uses the word “mind” in such a context, he is referring to the entire person, who is considered God’s enemy (Help for Translators, p. 149).

(Verse 8) – “They that are in the flesh.” Those who are in the flesh characterizes people’s very nature and is a stronger description than the activity of walking according to the flesh (Spirit Filled Life Bible, p. 1699).

ROMANS CHAPTER 8 VERSES 9-11

[9] But ye are [*present tense] **not in the flesh, but in the Spirit, if so be that the Spirit of God dwell** [*present tense] **in you. Now if any man have** [*present tense] **not the Spirit of Christ, he is none** [*present tense] **of his. [10] ¶ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. [11] But if the Spirit of him that raised up** [*aorist tense] **Jesus from the dead dwell** [*present tense] **in you, he that raised up Christ from the dead shall also quicken** [future tense] **your mortal bodies by his Spirit that dwelleth** [*present tense] **in you. [*Stop and discuss how the Greek tenses may affect the interpretation of these verses:** The *present tense* in Greek conveys continuous or habitual action, that is, continuously, repeatedly, over and over again, uninterruptedly, constantly, keep on, and habitually. The *aorist tense* in Greek means the action is viewed as complete whole or one-time action. The *future tense* corresponds to the English future, and indicates the contemplated or certain occurrence of an event which has not yet occurred.]

⁹But you are not controlled by your sinful nature. You are controlled by the Spirit if you have the Spirit of God living in you. (And remember that those who do not have the Spirit of Christ living in them are not Christians at all.) ¹⁰Since Christ lives within you, even though your body will die because of sin, your spirit is alive because you have been made right with God. ¹¹The Spirit of God, who raised Jesus from the dead, lives in you. And just as he raised Christ from the dead, he will give life to your mortal body by this same Spirit living within you. **(New Living Translation)**

[9] You, however, are not living in the flesh but in the spirit if God’s Spirit lives in you. Anyone who does not have the Spirit of Christ does not belong to Him. **[10]** But if Christ is in you, even though your bodies are dead because of sin, your spirits are alive because you are righteous. **[11]** And if the Spirit of Him who raised Jesus from the dead lives in you, He who raised Christ Jesus from the dead will also make your dying bodies alive by His Spirit living in you. **(God’s Word to the Nations)**

[9] However if the Spirit of God lives within you, then you are not *controlled* by *your* sinful nature but by the Spirit. Anyone who does not have the Spirit of Christ does not belong to Christ. **[10]** But if Christ is in you, although your body is going to die because of sin, your spirit will live because you have been made right with God. **[11]** And if the Spirit of God who raised Jesus from the dead live in you, He who raised Christ from the dead will also give life to your bodies that die, by means of His Spirit who lives in you. **(The New Translation)**

[9] But if the Spirit of God is indeed living within you, you will not be living to gratify fleshly desires, but to please God. On the other hand, if the Spirit of Christ is not

allowed to effectively live within you, to influence and guide you, you don't belong to Him at all. **[10]** But even if Christ is living within you, your body will still die because of its corrupt passions and desires, but your spirit will live forever because you have right standing with God, and are now living as God would have you live. **[11]** And if the Spirit of the One who raised Jesus from the dead is indeed living within you, then the God who raised Christ from the dead will also bring your mortal bodies back to life again by means of His Spirit who lives within you. **(The Last Days Bible)**

Additional Information: (Verse 9) – Paul is here speaking of the contrast between the two ways of life: the way which is guided by one's flesh and the way guided by God's Spirit (Help for Translators, p. 150).

"**If so be**" that the Spirit of God dwell in you." "**If so be**" is the translation of *eiper*, used of something that is assumed to be, but whether rightly or wrongly, is left in doubt. The word could be translated "provided that," or "assuming that" the Spirit of God dwells in you (Wuest's Word Studies from the Greek, p. 132). "The Spirit of God **dwell in you.**" The Spirit of God makes His home in every person who trusts in Jesus Christ (1 Cor. 6:19-20). When there is no evidence of His presence by the fruit He produces (Gal. 5:22-23), a person has no legitimate claim to Christ as Savior and Lord (MacArthur Bible Commentary, p. 1531).

(Verse 10) – "**The body is dead because of sin.**" The believer's human body is dead in the sense that it has death in it because of sin (Wuest's Word Studies from the Greek, p. 132). "**The Spirit is life because of righteousness.**" Because the spirit of the Christian has been justified, it is not subject to death as is his body. The Christian is indwelt by the life-giving Spirit as a result of his justification (NIV Study Bible, p. 1717).

ROMANS CHAPTER 8 VERSES 12-14

[12] Therefore, brethren, we are [*present tense] **debtors, not to the flesh, to live** [*present tense] **after the flesh. [13] For if ye live** [*present tense] **after the flesh, ye shall die** [*present tense]: **but if ye through the Spirit do mortify** [*present tense] **the deeds of the body, ye shall live** [*future tense]. **[14] For as many as are led** [*present tense] **by the Spirit of God, they are** [*present tense] **the sons of God. [*Stop and discuss how the Greek tenses may affect the interpretation of these verses:** The **present tense** in Greek conveys continuous or habitual action, that is, continuously, repeatedly, over and over again, uninterruptedly, constantly, keep on, and habitually. The **future tense** corresponds to the English future, and indicates the contemplated or certain occurrence of an event which has not yet occurred.

¹² So, dear brothers and sisters, you have no obligation whatsoever to do what your sinful nature urges you to do. ¹³ For if you keep on following it, you will perish. But if through the power of the Holy Spirit you turn from it and its evil deeds, you will live. ¹⁴ For all who are led by the Spirit of God are children of God. **(New Living Translation)**

[12] So then, dear Christian friends, we have no obligation to our sinful nature, to live under its *control*. **[13]** For if you are living a life *controlled* by your sinful nature, you face *spiritual* death; but if you are putting to death the *evil* deeds of the body by the

Spirit's power, you will live! **[14]** All who are led by the spirit of God are children of God. **(The New Translation)**

Well then, my brothers, we owe a duty – but it is not to the flesh! It is not to live by the flesh! If you live by the flesh, you are on the road to death; but if by the Spirit you put the actions of the body to death, you will live. For the sons of God are those who are guided by the Spirit of God. (verses 12-14) **(Moffatt Translation)**

¹²So, dear brothers, you have no obligations whatever to your old sinful nature to do what it begs you to do. ¹³For if you keep on following it you are lost and will perish, but if through the power of the Holy Spirit you crush it and its evil deeds, you shall live.

¹⁴For all who are led by the Spirit of God are sons of God. **(The Living Bible)**

[12] So then, my dear friends, we have a duty to fulfill – but not a duty to obey what our flesh begs us to do. **[13]** Because if you are living for the purpose of gratifying the passions and appetites of your body in a wrong way, you are on the road to death! But if by means of the power and help which the Holy Spirit will give you, you smash to death the wrong desires your flesh begs you to satisfy, you will live! **[14]** Because it is only those who make a practice of submitting themselves to the influence and control of the Spirit of God who give proof that they truly are children of God. **(The Last Days Bible)**

Additional Information: (Verse 12) – Paul's intention is to stress as strongly as possible the believer's obligation no longer to live his life under the domination of his flesh (Help for Translators, p. 152).

(Verse 13) – “You through the Spirit do mortify the deeds of the body.” Paul is affirming that life lived under the leadership of God's Spirit will show itself in the way that one conducts himself (Help for Translators, p. 153).

(Verse 14) – This way of holiness (verses 12-13) is now further described as the leading of the Spirit and is specified as the mark of God's sons (New Geneva Study Bible, p. 1780).

ROMANS CHAPTER 8 VERSES 15-17

[15] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. **[16]** The Spirit itself beareth witness with our spirit, that we are the children of God: **[17]** ¶ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. **(King James Version)**

¹⁵So you should not be like cowering, fearful slaves. You should behave instead like God's very own children, adopted into his family—calling him “Father, dear Father.”

¹⁶For his Holy Spirit speaks to us deep in our hearts and tells us that we are God's children. ¹⁷And since we are his children, we will share his treasures—for everything God gives to his Son, Christ, is ours, too. But if we are to share his glory, we must also share his suffering. **(New Living Translation)**

[15] Indeed, you receive no spirit that would re-enslave you to fear; instead, you receive the Spirit of sonship by which we cry, “Abba! Father!” **[16]** This Spirit bears witness with our spirits that we are God's children; **[17]** but if children, then heirs too; in

fact, God's heirs together with Christ, presuming that we suffer together, so that we may also enjoy glory together. **(Berkeley Version)**

¹⁵ The Spirit we received does not make us slaves again to fear; it makes us children of God. With that Spirit we cry out, "Father."¹⁶ And the Spirit himself joins with our spirits to say we are God's children.¹⁷ If we are God's children, we will receive blessings from God together with Christ. But we must suffer as Christ suffered so that we will have glory as Christ has glory. **(New Century Version)**

The Spirit you have received is not a spirit of slavery leading you back into a life of fear, but a Spirit that makes us sons, enabling us to cry 'Abba! Father!' In that cry the Spirit of God joins with our spirit in testifying that we are God's children; and if children, then heirs. We are God's heirs and Christ's fellow-heirs, if we share his sufferings now in order to share his splendor hereafter. (verses 15-17) **(New English Bible)**

[15] When you were converted to the Lord you certainly didn't feel like you were in slavery again, causing you to fear; but you sensed that you had been adopted, For that reason we cry out, "Father! My Father!" **[16]** Then we experience God's Spirit warmly witnessing with our spirit, assuring us that we are indeed His children. **[17]** And if we're God's children, we're also His heirs! Think of it! Heirs of God and co-heirs with Christ! However, if we are to be glorified with Christ, we must also be willing to suffer with Him. **(The Last Days Bible)**

Additional Information: (Verse 15) – "Spirit of bondage again to fear." Because of their life of sin, unregenerate people are slaves to their fear of death (Heb. 2:14-15), and to their fear of final punishment (1 Jn. 4:17-18) (MacArthur Bible commentary, p. 1531).

(Verse 17) – "If so be that we suffer with Him." "Suffer" is the Greek word *sumpascho* and means "to experience pain jointly or of the same kind (spec. persecution) (Strong's Lexicon). There is a price for being identified with Jesus. Along with the great treasures, Paul mentions the suffering that Christians must face. What kinds of suffering are we to endure? For first-century believers, there was economic and social persecution, and some even faced death. We too must pay a price for following Jesus. In many parts of today's world, Christians face pressures just as severe as those faced by Christ's first followers. Even in countries where Christianity is tolerated to live as Jesus did always exacts a price (Life Application Bible, p. 2042). Paul reminds us that a victorious life in the Spirit is no easy path. Jesus suffered, and we who follow Him will also suffer. This suffering is considered a suffering with Him (See 2 Cor. 1:5; Phil. 3:10; Col. 1:24; 2 Tim. 2:11-12), and it is the consequence of our sonship to God, our identification with Christ, our witness for Him, and our refusal to conform to the world (Rom. 12:1-2) (Full Life Study Bible, p.330).

ROMANS CHAPTER 8 VERSES 18-21

[18] For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. [19] For the earnest expectation of the creature waiteth for the manifestation of the sons of God. [20] For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, [21] Because the creature itself also shall

be delivered from the bondage of corruption into the glorious liberty of the children of God. (King James Version)

In my opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has in store for us. The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited – yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God! (verses 18-21) **(Phillips Translation)**

[18] For I reckon that the sufferings we now endure bear no comparison with the glory, as yet unrevealed, which is in store for us. **[19]** The created universe is waiting with eager expectation for God's sons to be revealed. **[20]** It was made subject to frustration, not of its own choice but by the will of him who subjected it, yet with the hope **[21]** that the universe itself is to be freed from the shackles of mortality and is to enter upon the glorious liberty of the children of God. **(Revised English Bible)**

¹⁸Yet what we suffer now is nothing compared to the glory he will give us later. ¹⁹For all creation is waiting eagerly for that future day when God will reveal who his children really are. ²⁰Against its will, everything on earth was subjected to God's curse. ²¹All creation anticipates the day when it will join God's children in glorious freedom from death and decay. **(New Living Translation)**

¹⁸Yet what we suffer now is nothing compared to the glory he will give us later. ¹⁹For all creation is waiting patiently and hopefully for that future day when God will resurrect his children. ²⁰⁻²¹For on that day thorns and thistles, sin, death, and decay—the things that overcame the world against its will at God's command—will all disappear, and the world around us will share in the glorious freedom from sin which God's children enjoy. **(The Living Bible)**

[18] I consider our present sufferings to be unimportant when I compare them with the glory soon to be revealed to us. **[19]** for the created world is waiting on tiptoe to see the unveiling of God's children. **[20]** For this created world must waste away, not because it wants to but because its Master would have it so; but it does so with hope, **[21]** because this created world also will be freed from the slavery of decay in order to share the freedom of glory with the children of God. **(God's Word to the Nations)**

Additional Information: (Verse 18) – “The sufferings of this present time.” Paul's contrast between the present time with its evil and suffering and “the coming age” with its glory that is going to be revealed reflects the Jewish and Christian belief in two ages. According to this belief the present age is characterized by the forces of evil exerting themselves and so causing sin and suffering. But the “coming age” is the age in which God's rule (kingdom) will be fully revealed and the power of evil destroyed. When this happens, all sin and suffering will cease, and men of faith will enjoy the benefits of God's presence (Help for Translators, p. 158). How should one view the sufferings of the present? They are to be viewed in the light of the glory that is about to be revealed in us (Rom. 8:18). The sufferings are not to be compared with the coming glory, for they are not at all equal in intensity or value (Wycliffe Bible Commentary, p. 544). If the suffering we presently endure brings great hardship, cruel and unusual punishment, severe persecution or even death itself, none of these evils can compare with the glory that is awaiting those who are in Christ Jesus (Liberty Bible Commentary, vol. 2, p. 375). This future glory is so great that present sufferings are insignificant by comparison. Also the glory is forever, whereas the suffering is temporary and light (See 2 Cor. 4:17). Certainly this truth can help believers endure afflictions (The Bible Knowledge Commentary, p. 471). **“The glory which shall be revealed in us.”** The most natural meaning of the Greek preposition *eis* (in) would seem to be that of “to” or “for,” although there are

definite instances in the New Testament where it does have the force of “in.” If the usual meaning is given to this preposition, the present passage indicates that at the end of time God will reveal his glory “to” or “for the benefit of” his people. Otherwise, the focus is on the truth that at that time God’s people will share in and reflect God’s true glory (Help for Translators, pgs. 157-158).

(Verse 19) – In verses 19-21 Paul introduces a theme that is basic in Jewish thought, and he relates it to the Christian hope. According to the Genesis account, man and the world in which he lives are so closely bound together that man’s sin brings a curse on the entire created order. According to Jewish thought, the reverse is also true; that is, when man is redeemed the universe in which he lives will share his destiny. Paul personifies the created order and depicts it as waiting with eager longing for that moment to take place. In keeping with his Christian conviction, Paul affirms that it will take place when God reveals his sons (Help for Translators, p. 158).

(Verse 20) – **“The creation was subjected to futility”** (NKJV). Here the creation is viewed as originally created, a perfect creation to glorify God. When the curse was put upon it, that purpose was interfered with in that a perishing and decaying creation cannot perfectly glorify Him. It was rendered relatively futile in that respect (Wuest’s Word Studies from the Greek, p. 138).

(Verses 20-21) – God judged the totality of His Creation along with people for their sin (Gen. 3:14, 17-19). When God’s program of salvation for people is completed and the children of God together experience their glorious freedom from sin, Satan, and physical decay, then the Creation itself will be liberated from its bondage to decay. God had cursed the physical Creation as a part of His judgment on people for sin because of their position and authority over the Creation as God’s representatives (Gen. 1:26-30; 2:8, 15). Similarly, since God’s program of salvation for people is one of a new Creation (2 Cor. 5:17; Gal. 6:15), the physical world also will be re-created with a “new heaven and a new earth (Rev. 21:1, 5; 2 Pet. 3:7-13) (The Bible Knowledge Commentary, p. 472).

ROMANS CHAPTER 8 VERSES 22-25

[22] For we know that the whole creation groaneth and travaileth in pain together until now. [23] And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. [24] For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? [25] But if we hope for that we see not, then do we with patience wait for it. (King James)

²² For we know that all creation has been groaning as in the pains of childbirth right up to the present time. ²³ And even we Christians, although we have the Holy Spirit within us as a foretaste of future glory, also groan to be released from pain and suffering. We, too, wait anxiously for that day when God will give us our full rights as his children, including the new bodies he has promised us. ²⁴ Now that we are saved, we eagerly look forward to this freedom. For if you already have something, you don’t need to hope for it. ²⁵ But if we look forward to something we don’t have yet, we must wait patiently and confidently. **(New Living Translation)**

All around us we observe a pregnant creation. The difficult times of pain throughout the world are simply birth pangs. But it’s not only around us; it’s *within* us. The Spirit of God is arousing us within. We’re also feeling the birth pangs. These sterile and barren bodies of ours are yearning for full deliverance. That is why waiting

does not diminish us, any more than waiting diminishes a pregnant mother. We are enlarged in the waiting. We, of course, don't see what is enlarging us. But the longer we wait, the larger we become, and the more joyful our expectancy. (verses 22-25)

(The Message)

It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail. And it is plain, too, that we who have a foretaste of the Spirit are in a state of painful tension, while we wait for the redemption of our bodies which will mean that we have realized our full sonship in him. We were saved by this hope, and let us remember that hope always means waiting for something that we do not yet see. For whoever hopes when he can see? but if we hope for something we cannot see, then we must settle down to wait for it in patience. (verses 22-25) **(Phillips Translation)**

(Phillips Translation)

[22] For we know that to this day the entire creation has been groaning and suffering agony together as if in childbirth, **[23]** and not merely so, but we ourselves, who have the Spirit as first fruits, we also groan within ourselves as we await our adoption as sons, that is, or bodily redemption. **[24]** In this hope are we saved; but hope within sight is not hope, for who hopes for what he sees? **[25]** but if we hope for what we do not see, then we keep on patiently awaiting it. **(Berkeley Version)**

To this day, we know, the entire creation sighs and throbs with pain; and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship. We were saved with this hope ahead. Now when an object of hope is seen, there is no further need to hope. Whoever hopes for what he sees already? But if we hope for something that we do not see, we wait for it patiently. (verses 22-25) **(Moffatt Translation)**

(Moffatt Translation)

[22] We know that everything on the earth cries out with pain the same as a woman giving birth to a child. **[23]** We also cry inside ourselves, even we who have received the Holy Spirit. The Holy Spirit is the first of God's gifts to us. We are waiting to become His complete sons when our bodies are made free. **[24]** We were saved with this hope ahead of us. Now hope means we are waiting for something we do not have. How can a man hope for something he already has? **[25]** But if we hope for something we do not yet see, we must learn how to wait for it. **(The New Life Testament)**

(The New Life Testament)

[22] Because we know that all of creation groans together in birth pangs up to this very moment. **[23]** And it's not only God's creation in general that's in that condition. But even those of us who have been given a small taste by the Holy Spirit, of what it will actually be like to be with the Lord, groan within ourselves as we wait for the finalizing of our adoption, that is, the changing of our bodies into immortal, glorified bodies. **[24]** Because we were given this hope when we were saved, but hope that's been fulfilled is no longer hope. No one hopes for what he already has and is enjoying. **[25]** But if we keep on hoping for what we don't yet have, that means we are continuing to wait for it with patient endurance. **(The Last Days Bible)**

Additional Information: (Verse 22) – “For we know.” Generally this expression is used to introduce a fact of common knowledge (Help for Translators, p. 160). **“The whole creation groaneth and travaileth in pain together.”** Creation is personified as a woman in labor waiting for the birth of her child (NIV Study Bible, p. 1718). Commentators agree that the force of this verse indicates that the universe is groaning and have pains “in all its parts,” that is, “all of creation groans because it has pain, so

to speak” (Ibid., 160-161). The pain with which the whole creation groans is not death pains but birth pains. Paul has in mind the Jewish expectation of a coming Messiah, but he knows that a time of distress will precede that messianic age. Both mankind and the rest of God’s creation will share in these birth pains as they together anticipate the joy that follows the pain of birth (Liberty Bible Commentary, vol. 2, p. 375). In Romans 8:22-27 Paul speaks of a threefold groaning: of creation (v. 22), of believers (v. 23), and of the Holy Spirit (v. 26). The “creation” (that is, animate and inanimate nature) has been subjected to suffering and physical catastrophes because of human sin (v. 20). Thus, God has purposed that nature itself will be redeemed and re-created. There will be a new heaven and a new earth, a restoration of all things according to God’s will (2 Pet. 3:13; Rev. 21:1, 5), when God’s faithful children receive their full inheritance (v. 23) (Full Life Study Bible, p. 330).

(Verse 23) – “Which have the firstfruits of the Spirit.” “First fruits” is a technical term taken from the Jewish sacrificial system; it describes the first yield of the harvest or the first off-spring of animals which had to be dedicated to God before the rest could be used. In the present context the word is used of that which God gives to man rather than that which man offers to God, and so the imagery has changed somewhat. Not only has the imagery changed, but in some places in the New Testament this word is used simply with the meaning of “first” (Rom. 11:16; 1 Cor. 15:23). The Moffatt and Goodspeed translations follow this interpretation and also retain something of the imagery: “Who have the Spirit as a foretaste of the future” (Help for Translators, p. 161) As the creation groans for the coming of the Messiah, so too the believer groans. We are said to have the first fruits of the Spirit. That is, the indwelling Spirit is the first installment or down payment on the eternal glory that awaits both the believer and God’s creation (Liberty Bible Commentary, vol. 2, p. 375). **“We ourselves groan within ourselves.”** We groan because although we are saved, our bodies are still subject to pain and sin. However, we look forward with hope (Rom. 8:24) to our resurrection bodies which will be free from physical frailty and indwelling sin (1 Cor. 15:50-54) (Spirit Filled Life Bible, p. 1700). **“Waiting for the adoption.”** The word **“adoption”** is the same word which Paul used in Romans 8:15, but with a somewhat different emphasis. Verse 15 has reference to the present life of the believer, while the reference in verse 23 is eschatological (concerned with ultimate or last things), looking forward to our final acceptance into God’s family (Help for Translators, p. 162). In one sense each believer has already received the adoption because he has “received the Spirit of sonship” (Rom. 8:15) and is a son of God (Gal. 4:6-7). At the same time, as Romans 8:23 states, believers still anticipate their adoption in its completeness, which is said to be “redemption” (release or deliverance) of their bodies. Paul called that day “the day of redemption” (Eph. 4:30) (The Bible Knowledge Commentary, p. 473). **“The redemption of our body.”** As sons of God we will one day be clothed with immortal and incorruptible bodies (1 Cor. 15:12-55; 2 Cor. 5:2-3; Phil. 3:21) (Liberty Bible Commentary, vol. 2, p. 375). The redemption of the body (Rom. 8:23) obviously has not yet occurred (Who hopes for what he already has?) (The Bible Knowledge Commentary, p. 473).

(Verses 24-25) – “For we are saved by hope.” In this context **“hope”** is close in meaning to “faith.” In the present passage Paul uses the past tense, since his focus of attention is on the beginning of the salvation experience. Although the Christian hope is a confident expectation that God will do what he says (Rom. 5:2), it is still something that will not be “seen” until the final day. And even though the Christian is confident that his hope will finally be realized, he must wait for it with “patience” (Rom. 8:25). The word rendered **“patience”** in this passage seems to have more of an active force than the English word “patience” suggests, and it may be more closely related to our concept of “endurance” (Help for Translators, p. 163).

ROMANS CHAPTER 8 VERSES 26-27

[26] ¶ Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. [27] And he that searcheth the hearts

knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (King James Version)

²⁶ And the Holy Spirit helps us in our distress. For we don't even know what we should pray for, nor how we should pray. But the Holy Spirit prays for us with groanings that cannot be expressed in words. ²⁷ And the Father who knows all hearts knows what the Spirit is saying, for the Spirit pleads for us believers in harmony with God's own will.

(New Living Translation)

²⁶ In certain ways we are weak, but the Spirit is here to help us. For example, when we don't know what to pray for, the Spirit prays for us in ways that cannot be put into words. ²⁷ All of our thoughts are known to God. He can understand what is in the mind of the Spirit, as the Spirit prays for God's people. **(Contemporary English Version)**

Meanwhile, the moment we get tired in the waiting, God's Spirit is right alongside helping us along. If we don't know how or what to pray, it doesn't matter. He does our praying in and for us, making prayer out of our wordless sighs, our aching groans. He knows us far better than we know ourselves, knows our pregnant condition, and keeps us present before God. That's why we can be so sure that every detail in our lives of love for God is worked into something good. **(The Message)**

[26] The Spirit too comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, **[27]** and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God. **(Jerusalem Bible)**

[26] In the same way, the Holy Spirit helps us where we are weak. We do not know how to pray or what we should pray for, but the Holy Spirit prays to God for us with sounds that cannot be put into words. **[27]** God knows the hearts of men. He knows what the Holy Spirit is thinking. The Holy Spirit prays for those who belong to Christ the way God wants Him to pray. **(The New Life Testament)**

[26] And it's also at this point that the Holy Spirit comes to our aid and helps us in our weak efforts, because at times we don't even know what we should pray for, or how we should pray. But then the Spirit Himself prays for us and thru us with such intensely deep feelings that we cannot express them in our own words. **[27]** Now the One who searches out and takes note of everything that's in our hearts also knows what's in the mind of the Holy Spirit as He prays, because He pleads with God for His people in perfect harmony with God's will. **(The Last Days Bible)**

Additional Information: (Verses 26-27) – “The Spirit also helpeth our infirmities.” “Helpeth” (Greek *sunantilambanoma*) means “to take hold with another” and implies joint sharing in the same work (Disciple's Study Bible). This Greek word is used in Luke 10:40, where Martha wants Mary to come and *help* her (Spirit Filled Life Bible, p. 1700). The word speaks of the action of a person coming to another's aid by taking hold of the load he is carrying. The person helping does not take the entire load, but helps the other person in his endeavor. The Holy Spirit comes to the aid of the saint in his difficulties, not by taking over the responsibility for them, but by lending a helping hand, allowing him to overcome his difficulties, with His help (Wuest's Word Studies from the Greek, p. 140). **“For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”** The word (helpeth) does not indicate that the Holy Spirit prays *instead* of us, but that the Holy Spirit takes part *with* us and makes our weak prayers effective. The expression **“which cannot be uttered”** does not necessarily mean “silent,” but can rather mean “not able to be put into words.” If verse 26 refers to **“groaning”** of the Holy Spirit, which we cannot hear, then the verse simply gives encouragement that the Holy Spirit prays for us and adds effective prayer when we do not pray

effectively. But it, as seems more likely, the verse refers to our “groaning” in prayer, then it means that those sighs, groans, loud “cries and tears” (Heb. 5:7), and other expressions of our hearts and spirits in prayer are taken by the Holy Spirit and made into effectual intercession before the throne of God (Spirit Filled Life Bible, p. 1700).

Concerning the Holy Spirit’s activity in helping the believer in prayer, three observations are important: (1) The child of God has two divine intercessors. Christ intercedes for the believer in heaven (Rom. 8:34; Heb. 7:25; 1 Jn. 2:1) and the Holy Spirit intercedes within the believer on earth. (2) “With groaning” probably indicates that the Spirit intercedes with the groans uttered by the believer. These groanings occur in the hearts of believers. (3) The spiritual desires and yearnings of believers find their source in the Holy Spirit, who dwells within our hearts. The Spirit Himself sighs, groans, and suffers within us, longing for the final day of redemption (Rom. 8:23-25). He appeals to the Father on behalf of our needs “according to *the will of God*” (Rom. 8:27) (Full Life Study Bible, p. 330).

The Bible Knowledge Commentary, p. 473, states, “These verses point out that believers are not left to their own resources in their sufferings (Rom. 8:18) and groaning (Rom. 8:23). The Spirit helps (present tense in Greek, “keeps on helping”) us. It is not that the Spirit helps in those occasional times *when* Christians are weak; their state is one of weakness and the Spirit continually helps them. The Greek word for weakness (*astheneia*) may include physical, emotional, and spiritual, etc. “Helps” translates *synantilambanetai*, a rich word that pictures someone helping another carry a heavy load.”

ROMANS CHAPTER 8 VERSES 28-30

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. [29] ¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. [30] Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (King James Version)

²⁸ And we know that God causes everything to work together for the good of those who love God and are called according to his purpose for them. ²⁹ For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn, with many brothers and sisters. ³⁰ And having chosen them, he called them to come to him. And he gave them right standing with himself, and he promised them his glory. **(New Living Translation)**

²⁸ We know that in everything God works for the good of those who love him. They are the people he called, because that was his plan. ²⁹ God knew them before he made the world, and he decided that they would be like his Son so that Jesus would be the firstborn of many brothers. ³⁰ God planned for them to be like his Son; and those he planned to be like his Son, he also called; and those he called, he also made right with him; and those he made right, he also glorified. **(New Century Version)**

God knew what he was doing from the very beginning. He decided from the outset to shape the lives of those who love him along the same lines as the life of his Son. The Son stands first in the line of humanity he restored. We see the original and intended shape of our lives there in him. After God made that decision of what his children should be like, he followed it up by calling people by name. After he called them by name, he set them on a solid basis with himself. And then, after getting them

established, he stayed with them to the end, gloriously completing what he had begun.
(The Message)

Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a pattern for good. For God, in his foreknowledge, chose them to bear the family likeness of his Son, that he might be the eldest of a family of many brothers. He chose them long ago; when the time came he called them, he made them righteous in his sight, and then lifted them to the splendor of life as his own sons. (verses 28-30) **(Phillips Translation)**

Additional Information: (Verse 28) – “All things work together for good to them that love God.” God works in “all things” – not just isolated incidents – for our good. This does not mean that all that happens to us is good. Evil is prevalent in our fallen world, but God is able to turn every circumstance around for our long-range good. Note also that this promise is not for everybody. It can be claimed only by those who love God and are called according to his purpose (Life Application Bible, p. 2043).

Romans 8:28 does not say, as some have wrongfully held, that God causes all things that happen. God is a good, righteous, faithful God who does not cause evil and suffering. The Bible constantly describes sinful, satanic evil in this world. This verse does teach us that when evil events do occur, God can work through those tragic circumstances to bring a blessing to His people. The misuse of human freedom or the working of natural law may be the cause of the calamities that befall us. The point here is that our living Heavenly Father can even work in these circumstances to sustain and bless us (Disciple’s Study Bible, p. 1430).

(Verse 29) – “He also did predestinate.” “Pre” means “beforehand” and “destinate” means “to give a destiny to.” Believers are predestinated to be conformed to the image or likeness of God’s Son.

(Verses 29-30) – God’s eternal choice and foreknowledge involves more than establishing a relationship between God and believers. It also involves the goal or end of that relationship: Those God foreknew He also predestined to be conformed to the likeness of His Son (1 Jn. 3:2). The entire group that is brought into relationship with God in His eternal plan is predestined. God determined beforehand the believers’ destiny, namely, conformity to the image of Jesus Christ. The resurrected and glorified Lord Jesus Christ will become the Head of a new race of humanity purified from all contact with sin and prepared to live eternally in His presence (1 Cor. 15:42-49). As the “Firstborn” He is in the highest position among others (Col. 1:18). To be glorified is another way of saying that God’s children will be “conformed” to His Son; and that is God’s ultimate “purpose.” No longer will they “fall short of the glory of God” (Rom. 3:23) (The Bible Knowledge Commentary, p. 474).

ROMANS CHAPTER 8 VERSES 31-36

[31] ¶ What shall we then say to these things? If God be for us, who can be against us? [32] He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? [33] Who shall lay any thing to the charge of God's elect? It is God that justifieth. [34] Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at

the right hand of God, who also maketh intercession for us. [35] Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [36] As it is written, FOR THY SAKE WE ARE KILLED ALL THE DAY LONG; WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER (PSA. 44:22). (King James Version)

³¹ What can we say about all this? If God is on our side, can anyone be against us? ³² God did not keep back his own Son, but he gave him for us. If God did this, won't he freely give us everything else? ³³ If God says his chosen ones are acceptable to him, can anyone bring charges against them? ³⁴ Or can anyone condemn them? No indeed! Christ died and was raised to life, and now he is at God's right side, speaking to him for us. ³⁵ Can anything separate us from the love of Christ? Can trouble, suffering, and hard times, or hunger and nakedness, or danger and death? ³⁶ It is exactly as the Scriptures say, "For you we face death all day long. We are like sheep on their way to be butchered." **(Contemporary English Version)**

³¹ What can we ever say to such wonderful things as these? If God is on our side, who can ever be against us? ³² Since he did not spare even his own Son for us but gave him up for us all, won't he also surely give us everything else? ³³ Who dares accuse us whom God has chosen for his own? Will God? No! He is the one who has forgiven us and given us right standing with himself. ³⁴ Who then will condemn us? Will Christ? *No!* For he is the one who died for us and came back to life again for us and is sitting at the place of highest honor next to God, pleading for us there in heaven. ³⁵ Who then can ever keep Christ's love from us? When we have trouble or calamity, when we are hunted down or destroyed, is it because he doesn't love us anymore? And if we are hungry or penniless or in danger or threatened with death, has God deserted us? ³⁶ No, for the Scriptures tell us that for his sake we must be ready to face death at every moment of the day—we are like sheep awaiting slaughter; **(The Living Bible)**

Additional Information: (Verse 31) – "If God be for us, who can be against us?" Paul is merely saying, in an emphatic way, that all opposition to God's people will finally come to nothing, because God is on their side (Help for Translators, p. 170).

(Verse 32) – "He that spared not his own Son, but delivered him up for us all." He did not even keep back his own Son is evidently an allusion to the story of Abraham's sacrifice in Genesis 22:16. In the Septuagint (the ancient Greek translation of the Hebrew Old Testament) account of that story the Greek translator used the same verb that Paul uses here (keep back, literally "to spare" (Help for Translators, p. 170).

(Verse 33) – "It is God that justifieth." Since the called are justified by God, therefore no one will be able to appeal God's verdict of justification. Every tongue that attempts to do so will be silenced (Isa. 50:8-9; 54:17). Paul is saying that anyone can issue a charge, but only One has the authority to condemn (v. 34) and that authority is committed into the hands of the Son of God (Jn. 5:22) (Liberty Bible Commentary, vol. 2, p. 378).

(Verse 34) – "Who is he that condemneth?" There are four reasons the believer cannot be found guilty: (1) Christ's death; (2) His Resurrection; (3) His exalted position; and (4) His continual intercession for them (MacArthur Bible Commentary, p. 1533). **"It is Christ that died."** Only the Lord God could devise a plan in which the only person in the universe who can condemn us, is the very person who died for us (Liberty Bible Commentary, p. 378). He **"is risen again, who is even at the right hand of God, who also maketh intercession for us."** By His victorious death, His victorious resurrection, His victorious ascension into heaven, and His victorious intercession for us, the Lord Jesus has sealed the eternal purpose of God. In the whole universe there is nothing which can provide greater assurance than the finished work of Christ (Liberty Bible Commentary, vol. 2, p. 378).

(Verse 35) – "Does it mean he no longer loves us if we have trouble or calamity, or are persecuted, or are hungry or cold or in danger or threatened with death? (NLT)" This list of

experiences and persons that can't separate the believer from God's love in Christ was not just theory to Paul. Rather, it was personal testimony from one who had personally survived assaults from these entities and emerged triumphant (MacArthur Bible Commentary, p. 1534).

(Verse 36) – “As it is written.” This quote (Psa. 44:22) is introduced to indicate that God's people shall endure affliction even as the faithful did in the Old Testament. However, the persecution and tribulation that enters our lives, which has featured so prominently in this chapter, is not sufficient to separate us from God's love, demonstrated at the cross of Christ (Liberty Bible Commentary, vol. 2, p. 378). **“For you we are in danger of death all the time. People think we are worth no more than sheep to be killed”** (NCV). Believers have always had to face hardships in many forms: persecution, imprisonment, even death. These could cause them to fear that they have been abandoned by Christ. But Paul exclaims that nothing can separate us from the love of God. Christ death for us is proof of his unconquerable love (Life Application Bible, p. 2043). Paul quoted Psalm 44:22 to remind his readers that in this life the people of God must face much affliction ((Jn. 16:33; Acts 14:22) including even martyrdom for some. In the early days of the church one or more Christians were martyred every day, or faced the possibility of it. Their persecutors valued Christians' lives as nothing more than animals to be butchered (The Bible Knowledge Commentary, p. 475).

ROMANS CHAPTER 8 VERSES 37-39

[37] Nay, in all these things we are more than conquerors through him that loved us. [38] For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, [39] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (King James Version)

³⁷No, despite all these things, overwhelming victory is ours through Christ, who loved us. ³⁸And I am convinced that nothing can ever separate us from his love. Death can't, and life can't. The angels can't, and the demons can't. Our fears for today, our worries about tomorrow, and even the powers of hell can't keep God's love away. ³⁹Whether we are high above the sky or in the deepest ocean, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord. **(New Living Translation)**

³⁷But in all these things we have full victory through God who showed his love for us. ³⁸Yes, I am sure that neither death, nor life, nor angels, nor ruling spirits, nothing now, nothing in the future, no powers, ³⁹nothing above us, nothing below us, nor anything else in the whole world will ever be able to separate us from the love of God that is in Christ Jesus our Lord. **(New Century Version)**

³⁷In everything we have won more than a victory because of Christ who loves us. ³⁸I am sure that nothing can separate us from God's love—not life or death, not angels or spirits, not the present or the future, ³⁹and not powers above or powers below. Nothing in all creation can separate us from God's love for us in Christ Jesus our Lord! **(Contemporary English Version)**

[37] And yet, throughout it all, overwhelming victory is ours through him who loved us. **[38]** For I am convinced that there is nothing in death or life, in the realm of

spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, [39] in heights or depths – noting in all creation that can separate us from the love of God in Christ Jesus our Lord. **(Revised English Bible)**

[37] But we have power over all these things through Jesus who loves us so much. [38] For I know that nothing can keep us from the love of God. Death cannot! Life cannot! Angels cannot! Leaders cannot! Any other power cannot! [39] The world above or the world below cannot! Any other living thing cannot keep us away from the love of God which is ours through Christ Jesus our Lord. **(The New Life Testament)**

Additional Information: (verses 37-39) – This is the inspired answer to the question of Romans 8:35: **“Who shall separate us from the love of Christ?”** That is, once we have been justified, what power is there, that can separate from the love of Christ? When the apostle says that neither death nor life shall separate, can you think of anything which is neither included in death nor in life? Neither death nor life shall separate! No unseen powers can separate the believer from Christ, **“neither angels, nor principalities, nor powers.”** These terms are used again and again in the New Testament, particularly in the Epistles, for angelic hosts, good and evil. When our Savior rose from the dead He spoiled principalities and powers, that is, He defeated all the hosts of evil led by Satan; and so we may take it that the angels referred to here are good angels, and the principalities and powers are possible evil angels. But there is nothing that good angels would do and nothing that evil angels can do which will result in the separation of the believer from Christ. And then further he says, **“neither things present nor things to come.”** Again let me put the question, Can you think of any experience through which a believer might ever go which is neither a thing present nor a thing to come? And the Holy Spirit says that neither things present nor things to come shall be able to separate us from the love of Christ. As though that were not enough, He speaks in a more general way when He says that neither **“Height nor depth** (nothing in heaven, nothing in hell), **nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”** (H.A. Ironside, April 24, 1934).

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ADDITIONAL INFORMATION

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QUESTIONS & ANSWERS

(Romans Chapter 8)

Instructions for Group Leader: Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to Romans Chapter 8.**

- 1. Read Romans 8:1.** The word “walk” means “to live” and is in the present tense in Greek. This means “to do something continuous as a lifestyle.” Romans 2:7-11 describes a life lived after the flesh and one lived after the Spirit. Read Romans 8:1, Romans 2:7-11 and Acts 26:18-20. Discuss your insights among your group.
- 2. Read Romans 8:2.** God’s Spirit and Christ’s life has set me free from the law of sin that results in what? Death.
- 3. Read Romans 8:3.** What is it that “the law could not do”? See also Gal. 3:21, 2:21. The Law could not give eternal life or give us the righteousness that we needed, that is, a right relationship with God.
- 4. Read Romans 8:4.** The Law and its ability to bring spiritual life and righteousness was weakened by our own sinful flesh. So God brought judgment against sin in the human body of Jesus Christ on the cross (2 Cor. 5:21). This act accomplishes what according to Romans 8:4? That the righteousness of the Law might be fulfilled in us. (Note: Walking after the flesh or after the Spirit [denotes direction, not perfection]. This is another way of describing repentance and conversion).
- 5. Read Romans 8:5.** “Do mind” is from a Greek word meaning, “to be of the same mind, that is, to agree together, to cherish the same views and be harmonious” (Thayer’s Greek Lexicon). What is Paul describing? Paul is describing two kinds of people. He is using the present tense which means the continuous or habitual lifestyle of the repentant and unrepentant.
- 6. Read Romans 8:6.** To be “carnally minded” means that a person’s thoughts and purposes are of the lower human nature apart from God. Paul says that the end result of this is what? Death. “Death that comprises all the miseries arising from sin, both here and hereafter” (Rom. 8:6, The Amplified Bible).
- 7. Read Romans 8:6.** The thoughts and purposes of those whose hearts are set on God results in what? Life and peace.
- 8. Read Romans 8:7.** The carnal mind is not subject to what? The Law of God, that is, God’s ways.

- 9. Read Romans 8:8.** Who does “in the flesh” describe? The unconverted.
- 10. Read Romans 8:9.** To belong to God, you must have what? The Spirit of God, that is, the Spirit of Christ dwelling in you.
- 11. Read Romans 8:10.** Our bodies will die because of indwelling sin, but if Christ is in us, our spirits are alive because of what? Righteousness, that is, because we have been put right with God.
- 12. Read Romans 8:11.** If the Spirit of God dwells in you, what will He do to your mortal body? Quicken your mortal bodies, that is, give life to your mortal bodies.
- 13. Read Romans 8:13.** If you do what, you shall die? Live after the flesh. “Live” is present tense in the Greek meaning “continuous and habitual action,” showing who your true master really is. This means direction, not perfection.
- 14. Read Romans 8:13.** How do you put to death the deeds prompted by the flesh? Through the power of the Holy Spirit.
- 15. Read Romans 8:14.** What is this called in Romans 8:14? Being led by the Spirit.
- 16. Read Romans 8:15.** Through Christ, what kind of Spirit did you receive? The Spirit of sonship, we are now God’s children.
- 17. Read Romans 8:17.** Is the Christian life always going to be easy? See Acts 14:22. No. We must pay a price to follow Jesus.
- 18. Read Romans 8:18 & 2 Cor. 4:17-18.** How does Paul describe the future of the believer? By the glory which shall be revealed to us and in us.
- 19. Read Romans 8:19.** Everything that God made is waiting for what? For God to show his children’s glory completely (New Century Version).
- 20. Read 2 Peter 3:13.** The Living Bible in Romans 8:20-21 states, “For on that day thorns and thistles, sin, death, and decay—the things that overcame the world against its will at God’s command—will all disappear, and the world around us will share in the glorious freedom from sin which God’s children enjoy.” How does 2 Peter 3:13 describe this? As new heavens and a new earth where righteousness will dwell. See also Revelation 21:1-5.
- 21. Read Romans 8:22.** All creation has been groaning like a woman experiencing what? Childbirth.
- 22. Read Romans 8:23.** For what is the Christian waiting for? The redemption of the body.

- 23. Read Romans 8:23-25.** Invisible things hoped for are grasped by faith. According to Romans 8:25, hope calls us to be what? Patient.
- 24. Read Romans 8:26-27.** What is the context of Romans 8:26-27 (that is, the thoughts that the preceding or following verses add)? That the Holy Spirit is helping us in our present limitations and weaknesses.
- 25. Read Romans 8:26.** Who must help us in prayer? The Holy Spirit. The Spirit Himself expresses our plea in a way that could never be put into our own words.
- 26. Read Romans 8:27.** The Spirit pleads on behalf of whom? The saints.
- 27. Read Romans 8:28.** All things work together for good, to who? To them that love God and have been called according to His purpose and plan.
- 28. Read Romans 8:29.** What does “predestinate” mean? Pre=beforehand; destinate=to give destiny to.
- 29. Read Romans 8:29.** What are believers predestinated to in Romans 8:29? To be conformed to the image of God’s Son.
- 30. Read Romans 8:30.** What four things will God do for the believer? Predestinate, call, justify, and glorify.
- 31. Read Romans 8:31.** What is the questions being asked in Romans 8:31? What can we ever say to such wonderful things as these? (Living Bible). If God be for us, who can be against us?
- 32. Read Romans 8:32.** What is the question being asked in Romans 8:32? How will God not also, along with Jesus, graciously give us all things.
- 33. Read Romans 8:33.** What is the question being asked in Romans 8:33? Who shall lay any charge against those whom God has chosen?
- 34. Read Romans 8:33.** What is the answer to that question? It is God that justifieth. The Jerusalem Bible states, “Could anyone accuse those that God has chosen? When God acquits” (Rom. 8:33).
- 35. Read Romans 8:34.** Who can condemn and bring judgment against the believer? No one.
- 36. Read Romans 8:34.** Why is it that no one can condemn or bring judgment against the believer? Because of Christ’s death and His intercession on our behalf.
- 37. Read Romans 8:38-39.** Who shall separate us from the love of Christ? No one.

38. Read Romans 8:38-39. In all these things (the hardships in verses 35-36), we are more than conquerors through God that loves us. What is Paul's reasoning? Paul had an eternal perspective of God's love that will be manifested to him and others throughout all eternity as they share God's glory.

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