



# NOW! – NO condemnation, NO separation

*And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day ... Holy Father, keep them in Thy name which Thou has given Me that they may be one even as We are. While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled*

John 6:39, 17:11,12

## Study 10a: The CHOICE -- IN CHRIST or IN DEATH (8:1-11)

**8:1-3 Who only will escape the condemnation of sin and death? When?** (John 6:47-58; 2 Cor.5:17; 1 Pet.1:3)

Gravity never ceases, but it may be overcome. The law of sin in the members exists as long as they do, but "in Christ" it cannot operate. -- **J.M. Stifler**, *op.cit.*, p. 142

Apart from the anticipatory mention of the Spirit in Romans v. 5, where His coming is said to flood the hearts of believers with the love of God (and the brief reference in i. 4 to the "spirit of holiness" in connection with Christ's being raised from the dead), this is the first place in the Epistle where the Spirit of God enters the argument. It is no accident that with His entry there is no further talk of defeat. The warfare between the two natures still goes on, but where the Holy Spirit is in control the old nature is compelled to give way. -- **F.F. Bruce**, *op.cit.*, p. 160

**8:4-8 Who only are enabled to meet the requirements of God?** (Josh. 24:19; Matt. 26:31-41)

The law prescribed a life of holiness, but it was powerless to produce such a life, because of the inadequacy of the human material that it had to work upon. ... God's commands have now become God's enablings.

"To run and work the law commands,  
Yet gives me neither feet nor hands;  
But better news the gospel brings:



**LEWIS SPERRY CHAFER**  
**Will Christ's prayer  
go unanswered?**

It bids me fly, and gives me wings."

"Grace was given", as Augustine puts it, "that the law might be fulfilled." ... A vine does not produce grapes by Act of Parliament; they are the fruit of the vine's own life ... -- **F.F. Bruce**, *op.cit.*, p.162-3

The flesh" is therefore not -- as men have thought under the influence of ancient ways of thinking -- a lower part of man against which man could place the spiritual side of his nature. The spirit of man also is comprehended in the carnal. It is precisely in his spiritual striving and condition that it is manifest that man is "flesh." ... He who is carnal has his mind ... his thoughts, his desire and constant yearning directed to that which belongs to "the flesh." -- **A. Nygren**, *op.cit.*, p. 320-1

**8:9-11 Who only belong to Christ? Live forever? Have eternal life -- that is, both present possession and future prospect?** (John 3:3-7; 14:16,17,23)

Our walk depends on our mind, our conduct on our outlook. As a man 'thinketh in his heart (or mind), so is he' (Prov.23:7, AV) and so he behaves. It is our thoughts, ultimately, which govern our behaviour ... It is a question of our preoccupations, the ambitions which compel us and the interests which engross us; how we spend our time, money and energy; what we give ourselves up to. That is what we set our minds on. **John Stott** *Men Made New* pp.86,87

## Study 10b: SLAVES or SONS? (8:12-30)

**8:12-17 If we are no longer slaves, what obligates us to obey God?** (1 Cor. 6:20; 2 Cor. 5:14,15)

Is your claim verified by this, that you are kindred with God in holy affections, in like purposes, loving what He loves, hating what He hates, doing what He wills, accepting what He sends, longing for Himself, and blessed in His presence?... If you are not drawing your

life, your character, your emotions, your affections, from the sacred well that lies up yonder, you are drawing them from the black one that lies down there. There are heaven, hell, and the earth that lies between, ever influenced either from above or from below. You are sons because born again, or slaves and 'enemies by wicked works.'

**Alexander MacLaren** *Expositions... Romans* p.156

**8:18-22 What is one aspect of the glorious inheritance of God's sons? (Matt. 5:5; 19:27-30; 25:14-23)**

If words mean anything, these words of Paul denote not the annihilation of the present material universe on the day of revelation, to be replaced by a universe completely new, but the transformation of the present universe so that it will fulfil the purpose for which God created it. Here again we have an echo of an Old Testament hope -- the creation of new heavens and a new earth "wherein dwelleth righteousness" (2 Pet. iii. 13, quoting Is. lxx. 17, lxi. 22; cf. Rev. xxi. 1). But the transformation of the universe depends upon the completion of man's transformation by the working of God's grace. -- **F.F. Bruce**, *op.cit.*, p. 170

**8:23-25 Though we have received the spirit of adoption, why is our hope unrealized? (Acts 2:24-28,31)**

The Apostle thinks and argues quite differently of these matters than do the philosophers. They view the present state of things so exclusively that they speculate only about the essence and attributes (of created things). But the Apostle turns our attention from the consideration of the creature in its present condition and directs us to its future state. Speaking of the earnest expectation of the creature, he urges us to explore not what the creature is, but what it expects. But oh, how many foolish opinions befog our philosophy! When shall we become reasonable and perceive that we are wasting precious time by such worthless studies, putting aside things that are of so much greater value. To us the word of Seneca may be applied: "We fail to know what is necessary, because we study unnecessary things: indeed, we

do not know what is good for us, because we study merely what injures us." -- **M. Luther**, *op.cit.*, p. 107,108

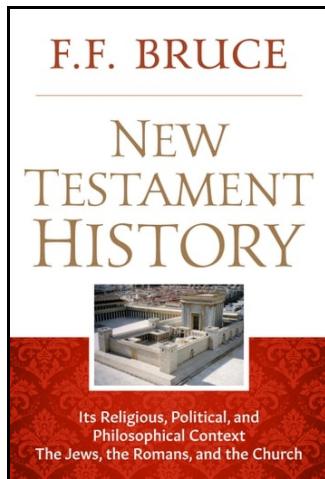
**8:26-30 Even when we lose our grip, what assurance have we that God will not? (John 10:27-30)**

Not one link in the chain of actual Redemption is of our forging -- or the whole would indeed be fragile. -- **Handley Moule**, p. 237

God predestinates men not for heaven, but for holiness. He makes "all things work together" toward this end. Trials and crosses under his control are sanctifying. "Tribulation works out patience," etc. (v.3). The ultimate purpose of God's predestination is to surround his Son with a multitude like him, that by this likeness they may be his brethren. The likeness will be completed at the resurrection ... These

verses give an intelligent view of heaven. God did not predestinate and call his people to a place, but to a likeness and a relation, to be conformed to the image of his Son and to be his brethren, that is, to be God's sons. Heaven is not where his people shall be, but what they shall be. -- **J.Stifler**, p.156-57

At a certain stage of religious life the accurate form of words is regarded as essential to the efficacy of prayer; when the spirit of man is in closest harmony with the Spirit of God words may not only prove inadequate; they may even hinder prayer. But God, before whom the thoughts of men are like an open book, recognizes in those unspoken "groanings" deep in His people's hearts the voice of the Spirit interceding for them in tune with His own will, and answers them accordingly. -- **F.F. Bruce**, *op.cit.*, p.171



**Study 10c: One more MINISTRATION of the SPIRIT --ASSURANCE (8:31-39)**

**8:31-34 On what two bases does Paul rest the believer's ultimate victory? (John 17:2,6,11,12,15)**

(1:4; 5:5; 8:26,27)

In all the uncertainty that marks this earthly life there is still something which is absolutely fixed and certain namely, God's election and Christ's love. Both of these are equally eternal and immovable. -- **A. Nygren**, *op.cit.*, p.348

**8:35-39 Even though the Spirit is not mentioned in these latter verses, what part has He in this ultimate victory?**

**Shall the Father not heed Christ's prayer?**

This prayer as recorded in John 17 supports the concept of eternal salvation. Though the possibility and probability of the disciples' sinning is taken into full consideration, Christ nevertheless prayed for them as those who were given to Him (vv. 2,6,9,11-12,24). Added to His disciples were those who would believe throughout the present age (v. 20). Christ's prayer for those who were given to Him was that they might be one in the same sense that Christ and the Father are One (v. 11). Just as the Trinity cannot be severed, so believers cannot be severed from God. Even Arminians would hesitate to assert that Christ's prayer would not be answered. **Lewis Sperry Chafer** *Systematic Theology* Vol.2 p.167