

Lesson 9:  
There is no condemnation for those who walk in the Spirit  
Romans 8:1-39

**Romans 8:1-17: "There is therefore now no condemnation..."**

1. For whom does Paul say there is "...therefore now no condemnation"? [8:1 *ESV*; cp 4:15; 5:13; 7:8; etc]
2. What two "laws" does Paul contrast, in a sense continuing the argument that he began in Romans 6 of dying to one situation in order to live in another (i.e. dead to sin, alive to God; dead to one master (sin), alive to a new master (God); dead to law, alive to grace; dead to one husband (the law), alive to a new one (Christ); etc)? [8:2; cp 6:2, 11, 16-18, 22-23; 7:4; etc]
  - What has happened as a result of this new "law"? [8:2b; cp 6:7, 18, 22; 7:2-3, 4, 6; etc]
3. Paul now sets up a contrast between what two "things"? [8:3]
  - **Why** was the law unable to save man from sin and justify him? [8:3; cp Heb 8:7-8; Rom 3:19-20; etc]
    - So **how** did **God** work out justification **for** men, fulfilling the law? [8:3-4; cp Is 59:1-4, 9, 15b-16; see also 2 Cor 5:21; Heb 2:14-15; 1 Pet 2:24; etc]
    - For whom is "the righteous requirement of the law...fulfilled"? [8:4; cp 8:1]
4. What further contrast does Paul now establish? [8:5; cp 7:21-25; cp Col 2:20-3:3; etc]
  - What are the different ends that these two contrasting "minds" lead to? [8:6; cp 6:21-22; etc]
  - Why is the carnal mind **incapable** of pleasing God? [8:7-8; cp 1:18, 21, 26, 28; 2:1, 5, 8-9, 28-29; see also Heb 11:6; etc]
5. Whereas Paul had said before that sin "dwelled" in him (cp 7:17-20), what does he now say "dwells" in the one who is not "in the flesh"? [8:9]
  - What does Paul say having the Spirit (of Christ) – or **NOT** having the Spirit – indicates? [8:9; see Acts 5:32; 10:47; 15:8; 19:2; 1 Cor 3:16; 2 Cor 1:22; 5:5; Gal 4:6; Eph 2:22; 1 John 3:24; etc]
6. Before, Paul was speaking of Christians as being "in Christ" (cp 6:3, 23; 8:1-2). Now, he speaks of Christ being "in" the Christian (8:9-10). What does Paul say is the situation of the body, even with Christ "in" us? [8:10]
  - However, ultimately what is the blessing for those who have Christ (His Spirit) in them? [8:10-11; cp 6:4-9 (note: this is **exactly** the result of being under "no condemnation"! (cp 8:1; Gn 3:17-19))]

7. Therefore (i.e., since THIS is our reality), to whom are we **NOT** “debtors” (the one we will serve as master)? [8:12; cp 6:15-18; see also 1:14-15; etc]

- If we work as “debtors” to the flesh, what will be the result? [8:13a; cp 6:16, 21]

- However, if we work as “debtors” to the Spirit (which means “put to death the deeds of the body”), what will be the result? [8:13b; remember, Paul called this a “law” earlier in the chapter (8:2)]

8. As Paul speaks of living “according to the Spirit”, he further defines this concept by speaking of those that are “led by the Spirit of God” (8:14a). What does being “led” by someone imply? [8:14a]

- What does Paul say is true of those who are “led by the Spirit of God”? [8:14b; cp Jesus’ discussion with “the Jews” in John 8:37-47]

9. What further contrast does Paul emphasize here? [8:15; cp Gal 4:1-7]

10. What other (more important!) witness is there to our “sonship”? [8:16; cp 9:25-26; Gl 3:23-29; 4:4-7; see also Rom 5:5]

11. What is the resulting glorious implication of our being God’s sons? [8:17; cp 4:13-25; see also Gl 4:7; John 8:35-36; etc]

- However, what is an inherent part of this sonship, just as it was for Jesus Himself? [8:17b]

- But what is the **expected** result of all this process? [8:17c; cp the language in 6:4; also 1 Pe 4:14; etc]

***Romans 8:18-30: our present suffering is not even comparable to our future glory***

12. What contrast does Paul now emphasize? [8:18; cp 2 Cor 4:16-18; etc]

13. Besides the Christian, what else does Paul say has an “earnest expectation” in Christ? [8:19; cp 5:3-5; see also Jesus’ instructions to the apostles in Mark 16:15 (especially the variant readings in all of the *non* King-James versions); cp Eph 1:22-23; Col 1:15-20; etc]

- Why does Paul say this is so? [8:20; cp Gen 3:17-18; 6:5-7, 11-13]

- What does Paul say is the reason that God “subjected” the creation to “futility”? [8:20b]

- What, then, is the ultimate hope (“earnest expectation”) of all creation? [8:21]

14. What does Paul call the painful situation in which the creation now finds itself? [8:22; cp Gn 3:16-17]

15. Who else does Paul say is therefore now “groaning” together with all creation? [8:23]
- What does Paul say these who groan are “eagerly waiting for”? [8:23b; cp v19]
16. In essence, what does Paul say all this groaning produces in us? [8:24; cp vv20-21; 5:3-5; etc]
- What is the implied value, then, of hope that “is not seen” – what **benefit** does such a hope bring? [8:24-25; cp 5:3-5; etc]
17. As we hope and yet stumble in our weaknesses, what help does Paul say we have? [8:26; cp vv14-16]
- **How** does He help us? [8:26-27; cp Jesus’ prayer in the garden (Matt 26:38-44, 46 [Hb 5:7-8]) and Paul’s own prayer (2 Cor 12:8-10); etc]
18. As Paul explains the certainty of our hope and the power of God both to intercede (by His Spirit) as we pray and to answer our prayers in accordance with His will, for whom does he say that “all things work together for good”? [8:28; note carefully that he defines the “for whom” in **two** ways here]
19. In Romans 8:29-30, Paul further explains the process by which Christians are “called according to His purpose”. It is interesting to note that the verbs here are all in the past tense – that is, God’s plan **has been fulfilled** in Christ completely “according to His purpose”. It now remains for us to see what part those who are “called” have in that plan! This is the same plan Paul mentions in Ephesians, where he says God “chose us in Him (Christ) before the foundation of the world” [Eph 1:4].
- What did God “foreknow” or “predetermine” concerning those who would be the “called according to His purpose”? [8:29a]
    - What was the ultimate desire of God in predetermining this? [8:29b; cp also 1 Cor 15:20, 23; Col 1:15, 18; James 1:17-18; etc]
    - What did God first do for those whom he had “predestined” in this way? [8:30a; cp 1:6-7; 1 Cor 1:9; Gal 1:6; **2 Thess 2:14**; 1 Tim 6:12; 2 Tim 1:8-9; etc]
    - Then what did He do for them (those that responded to the call)? [8:30b; cp 3:21-26; 4:23-25; 5:1-2]
    - And what did He do for them as a result of this? [8:30c; cp 2:29; 3:23; 5:1-2; 8:16-17, 18]
- Romans 8:31-39: “...we are more than conquerors...”**
20. Now Paul brings the glorious conclusion to this section of Romans that began at chapter 5 speaking of the Christian’s “hope of glory” (5:2). What is the overarching truth behind all that God has done in Christ for those that respond to the gospel’s call and die with Christ? [8:31; cp 5:8, 10; 6:23; 8:1; etc]
- What does Paul offer as “proof” that God will deliver fully on his promises to the faithful? [8:32; cp the language God uses when speaking to Abraham in Gen 22:9-12]

21. Why is there **no one** who can “bring a charge against God’s elect”? [8:33; cp 8:31; Is 50:8-9; see also Rev 12:7-11]
- How is God able to save us from any condemnation? [8:34; cp 8:1; 1 John 1:5 - 2:2; etc]
22. Therefore, should the Christian consider **sufferings** to be **proof** that he is separated from the love of Christ? [8:35; cp 8:18-25; 5:3-5; James 1:2-6; Rev 1:9; 2:10-11; 6:9-11; 7:13-17; 12:10-11; 14:13; etc]
- How does Paul’s citation from Psalm 44:22 support his argument that nothing can separate us from the love of Christ? [8:36; cp Psalm 44:4-8, 22-26]
23. Even in all of this, what does Paul say is true “through Him who loved us”? [8:37; cp Ps 44:1-8]
24. Paul concludes with another series of contrasts – what four extreme opposites does he list here as being unable “to separate us from the love of God”? [8:38-39]
- Just in case he has missed anything in this list, what else does he mention? [8:39]
  - Where does Paul say this inseparable “love of God” is found? [8:39; cp 8:1-2; 6:11, 23; Gal 3:26-28; Eph 1:3-14; etc]