

GOD

Romans Chapter 8

Chapter 8 of the Book of Romans is the culmination of the Doctrinal portion of this epistle written by Paul to the Church in this Grace Administration. We as members of the Body of Christ in this administration can apply what it says to us: we can put our names on it, just like we can to the rest of the Church Epistles written by Paul. In Romans, we learn of God's grace, and of the born-again believer's standing as a son or daughter of God. We learn how we were saved not by works, but by grace, God's unmerited divine favor, by our believing what it says in Romans Chapter 10, verse 9. As the culmination of the doctrinal portion (the first eight chapters) of this epistle, Chapter 8 proclaims our sonship and power as joint heirs with Christ, and the greatness of God's love for us.

8:1 There is therefore now no condemnation to them which are in Christ Jesus (*the rest of the verse is not in 6 of the Critical Greek manuscripts or in any of the Aramaic manuscripts so should be deleted*).

“Therefore” refers to something that was written earlier. Here, Chapters 6 and 7 are actually a parenthesis expanding on what was said in Chapter 5, so we could read directly from Chapter 5 to verse 1 of Chapter 8 to find out why there is no condemnation to us:

5:19 ...so by the obedience of one (Jesus Christ) shall many (*that's us*) be made righteous (*we are righteous!*)

5:21 ...so might grace (*God's unmerited divine favor*) reign through righteousness unto eternal life by (*the accomplishments of*) Jesus Christ our Lord.

Because of God's grace, we are righteous before God. So...

8:1 There is therefore now no condemnation...

We are righteous: we are free from any and all condemnation (judgment). The adversary has no right at all to try to condemn us, because God made us righteous.

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

We have God's gift of holy spirit within us, and are therefore freed from the bondage of the law of the flesh which brought sin-consciousness and spiritual death before we got born again.

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh (*Jesus Christ was a man, living in this five-senses world*), and for (*as a sacrifice for*) sin, condemned sin in the flesh.

8:4 That the righteousness (“requirement” *in the text*) of the law might be fulfilled in us, who walk not after (according to) the flesh, but after (according to) spirit.

When we got born again (when we confessed Jesus as Lord and believed in our hearts that God raised Jesus from the dead), we were freed forever from the law, which was never able to save anyone (“by the works of the flesh shall no flesh be justified”). We are now able to walk (live our lives) according to God’s Word, using the gift of holy spirit that we now have, not according to the flesh (five senses).

- 8:5 For they that are after the flesh (*those who live by just the 5 senses*) do mind (*think, be obedient to*) the things of the flesh; but they that are after the spirit (*those who live according to spiritual matters, spiritually-minded by putting God’s Word on in our minds*) the things of the Spirit (*we live obedient to the things of God and His Word*).
- 8:6 For to be carnally minded *is death (to live according to the senses brings nothing good)*, but to be spiritually minded (*to renew our minds according to God’s Word*) is life and peace.

When we renew our minds (see Romans 12) to God’s Word we can enjoy life in all its fullness and have peace.

- 8:7 Because the carnal mind (*in the text: minding, or being obedient to, the flesh*) is enmity (ill-will) against God: for it (*obedience to the five senses*) is not subject to the law of God, neither indeed can be.

Will we choose to live our lives by the five senses, according to the flesh, which will keep us under the influence of the adversary and his attacks, or will we live our lives by renewing our minds, by putting God’s Word into our minds and endeavoring to live accordingly?

- 8:8 So then they that are in the flesh (*those people who walk by the flesh, who are obedient to the five senses*) cannot please God.

It doesn’t please God when people chose to ignore His great blessings and ignore His Word but choose to live by the five-senses.

- 8:9a But ye are not in the flesh (*are not living according to the flesh*), but in spirit, if so be that the spirit of God dwell in you.

If you are born again and renew your mind, you are living according to the spirit and not according to the flesh.

- 8:9b Now (But) if any man have not the spirit of Christ, he is none of his.

If someone is not born again, he is not God’s, and can’t live according to the spirit since he does not have the gift of holy spirit within.

- 8:10 And (But) if Christ be in you (*if you’re born again with Christ in you, that gift of holy spirit within*), the body is dead because of sin; but the spirit (*that gift of holy spirit within*) is life because of righteousness.

If someone is born again, the physical body (which is in the five senses category) is still spiritually dead, but that person, because of the gift of holy spirit within, has spiritual life and has been made righteous before God.

8:11 But (And) if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead (*God*) shall also quicken (make alive) your mortal bodies by his spirit (*the gift you have*) that dwelleth in you.

Once you're born again, that gift of holy spirit God gave you ("God in Christ in you") will make you alive, giving energy (power) to you. We who are born again are spiritually alive and have great power available to us, for us to use.

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

We don't owe anything to the five senses, so we don't want to live any more according to the five-senses (we are no longer obedient to the things of the flesh). Instead, we want to renew our minds on God's Word.

8:13 For if ye live after the flesh, ye shall die: but if ye through (by) spirit do mortify the deeds of the body, ye shall live.

It's not good to live according to the five senses when you can live according to God's Word. If you live according to the Word (by first renewing your mind) you will "mortify" (put to death) the stuff of the world (including the "old man" nature that you had before getting born again), and will live life in its fullest.

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

Once you've been "led by the spirit of God", getting born again of God's spirit, you are a "son" (child) of God.

8:15 For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption ("sonship" *in the text*), whereby we cry, Abba, Father.

God didn't give us a spirit that would put us back into the bondage of the law, making us afraid as we tried unsuccessfully to gain salvation by works (not available). Instead, He gave us the gift of holy spirit and made us His children. We are God's beloved children, and so we can joyously cry to Him "Abba, Father". "Abba" is a term of great love and endearment used by a child for their father, kind of like "Daddy!"

8:16 The Spirit (God) itself beareth witness with our spirit (*the gift of holy spirit we have*), that we are the children of God:

How does God "bear witness" or "give proof" to us via our holy spirit that He gave us? The only way He can do this is by our operating our gift of holy spirit in manifestation and speaking in tongues. When we "speak by the spirit" we are speaking in tongues. It's the only

proof we have in the senses world that we are born again of God's spirit. When we speak in tongues, we know that we are born again and are beyond any possible doubt children of God (everything else, including the other manifestations of holy spirit, can be counterfeited by the adversary, so provides no proof).

8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him* ("him" *not in text*), that we may be also glorified together.

When we speak in tongues (God's bearing witness with our gift of holy spirit) we know that we are His children. Being His children, we are heirs of God – everything He has is ours. That makes us joint-heirs with Christ, God's only-begotten Son. We are brothers and sisters of our Big Brother, our Lord and Savior, Jesus Christ. So, as joint-heirs we share fully with everything God made available to Christ. We may not see this truth in its greatness in the senses realm today, but we know that when Christ returns, we will fully realize our great inheritance. That's why this verse continues: "If so be that we suffer with (*now, we "put up with" the things of the world we live in*), that we may be also glorified together". When Christ returns and we receive our new bodies to be just like him for all eternity, we all together will be glorified as God's children should be.

Verses 18 through 25 are really a parenthesis focusing on this contrast between our living in this world today and our being glorified when our Big Brother returns to get us (our Gathering Together to meet the Lord in the air). We won't go over all these verses, except to look at verse 18:

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

No matter how bad things get in this life ("the sufferings of this present time"), these are nothing compared to what we will have when Christ returns and we are glorified. We have this hope of Christ's return, and nothing that happens today can take that away. So, we shouldn't let any of that stuff in the world get to us.

We'll resume in verse 26. If we read from the main points of verse 16 (and 17), before the parenthesis, directly to verse 26, we will see this:

8:16 The Spirit beareth witness with our spirit (*by our speaking in tongues*), that we are the children of God:

8:26 Likewise (*in the same way that God made available our proof we are His children – the context is still speaking in tongues*) the Spirit (God) also helpeth our infirmities (*in the text, this is singular – only one infirmity*): for we know not what we should pray for as we ought: but the spirit itself (*the gift of holy spirit we have within*) maketh intercession for us with groanings which cannot be uttered.

These "groanings which cannot be uttered" (can't be understood sense knowledge-wise by the person speaking) refers to speaking in tongues. Our one "infirmity" in our prayer life is that sometimes we by our senses thoughts don't know what we should pray for. God does want us to

“pray with our understanding”, using our words and thoughts, but there are a lot of things that we may want to and need to pray for, that we just don’t have the knowledge about or the right words. We can still pray for these things by “praying with the spirit”, which is speaking in tongues (II Corinthians 14:15). Praying by speaking in tongues takes care of this one infirmity of at times not knowing exactly what to pray for or how to pray for something. In this way, we see that one of the major benefits (there are at least 18) of speaking in tongues is that speaking in tongues is perfect prayer. When we speak in tongues we are praying perfectly, making intercession to our heavenly Father. We don’t need to know what exactly we are praying for, but the great positive results will come.

I once read somewhere (I don’t remember the reference) that when George Washington was taking his troops across the Delaware River at night to attack the Hessian army camp, as he was up in the front of the boat, he was overheard “mumbling” in a language his hearers didn’t understand (he was speaking in tongues). He wouldn’t have known exactly what he was praying for, but he was praying perfectly. As it turns out, if nothing else happened, they would have landed and gotten to the enemy camp in broad daylight, and the enemy would have seen them coming and defeated Washington’s army. But as they neared shore and the sun was rising, a heavy fog unexpectedly rolled into the camp area, and Washington’s troops were able to succeed in their surprise attack. This was a major turning point in the Revolutionary War, and God’s hand of blessing was on this man of God. As Washington prayed (perfectly by speaking in tongues), God was able to take action.

The next verse continues with this “perfect prayer”:

8:27 And he that searcheth the hearts (*God*) knoweth what is the mind (thoughts) of the spirit, because he (“it” *in the text, the spirit in manifestation when we speak in tongues*) maketh intercession for the saints according to *the will of God*.

Even though we don’t know exactly what we are praying for as we speak in tongues, because it’s perfect prayer, making intercession to God, God knows, and the positive results follow.

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

If you keep this verse in mind, you’ll be amazed how much more positive and peaceful you can be.

The context is still speaking in tongues, perfect prayer. As we continue to pray perfectly, we know that we are making perfect intercession to our heavenly Father, and no matter what happens, we know (we can perceive, we can put that picture, that image of victory, into our minds) that all things are going to work together for good to them that love God (that’s us), to them who are the called according to *his* purpose (again, that’s us).

It doesn’t mean that bad things won’t happen (the adversary is the god of this world, after all, and he doesn’t like us), but as we pray perfectly and believe, God will make a way. He will

make the best solution come to pass for that situation. According to I Corinthians 10:13, “There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.”

We can be confident that as we continue to believe and go to God in prayer, praying perfectly, God will take care of us and work out things for the best for us.

Why would God do this for us? The rest of Chapter 8 tells us how we, His sons and daughters born again of His spirit, stand in His eyes.

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

God chose us in His foreknowledge before the foundation of the Earth, and knew that we would believe and get born again, becoming His sons and daughters. We will receive a new body at the Return of Christ, making us “conformed to the image (likeness) of his Son (Jesus Christ (*who already has that body*))”. Jesus Christ is “the firstborn among many brethren” because he was God’s only begotten Son, then through his accomplishments God was able to make it available for us to get born again, making us God’s children and at the same time brothers and sisters of Jesus Christ.

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

First, God “foreknew” us in His foreknowledge. He knew that we would believe what it says in Romans 10:9 by our free will, so He was able to “predestinate” us to become His children, and so He was able to “call” us, giving us His calling to hear and believe. Then, once we believed and got born again, we were at that moment justified, forever to be just and righteous before God because of the accomplishments of Jesus Christ. And, when Christ returns, we will see the greatness of how we were glorified. God did a lot for us. Because of this, look at the next verse:

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

God did all this for us, making us His children, justifying us and glorifying us. So, God, our loving heavenly Father, is definitely “for” us. With God standing for us, His children, who can possibly stand against us? The adversary, of course, is against us, and he works through people and things to try to attack us, but who is the adversary compared to God? We don’t have to worry about the adversary and his attacks through people or conditions or events: we have the almighty God that backs us up!

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

God didn't spare His only begotten Son, Jesus Christ, but allowed them to crucify him so that mankind could be redeemed. If God didn't hold back here, how could He hold back on what we need? It says that He will freely (not grudgingly!) give us all things – God is our supply. He gives us whatever we need as we believe and go to Him in prayer. We're His kids.

The next several verses expand on the greatness of how we stand in God's eyes and how nobody else's opinion matters. These verses are rhetorical questions, and in the King James Version are not accurate as far as punctuation and words added by the translators are concerned. Here's how verses 33 and 34 should read:

8:33 Who shall lay anything to the charge of God's elect? God that justifieth?

Who's going to bring anything against us, God's elect? Will God, who justified us, do this? It's a rhetorical question, the answer to which is a resounding "No!" If God won't bring anything up against us - if God won't accuse us - who is anyone that might? Remember verse 31 (If God be for us, who can be against us?).

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

Remember, verse 1 said that there is no condemnation to us. We are justified and made righteous in God's sight. So, who's going to condemn us? Will Jesus Christ, our Big Brother, who's now at God's right hand, interceding for us? Again, the answer is "No!"

8:35 Who (What) shall separate us from the love of Christ (*the love of God made available to us by the accomplishments of Jesus Christ*)? Shall tribulation (*mental pressure*), or distress, or persecution, or famine, or nakedness, or peril, or sword?

Knowing that with God for us, we are not to be judged or condemned, and that God won't spare anything for us but will freely give us all things and that all things work together for good, is there anything that can separate us from God's love for us? Can anything take us away from His justification, from His righteousness?

The next verse is a parenthesis quoting a verse in the Old Testament that applied only to Israel, not to us in this grace administration. Today, once we are born again, we are not "counted as sheep for the slaughter" under the dominion of the adversary. Instead, as verse 37 emphatically states:

8:37 Nay, in all these things (*anything that could possibly come along*) we are more than conquerors through him that loved us.

In the text, "more than conquerors" is "super-conquerors". As we keep our minds renewed on God's Word and go to Him in prayer, nothing can defeat us. We can be super-conquerors in every situation! Knowing this, we should believe and expect God to come through for us as we live the "super-conqueror life-style".

8:38 For I am (have been) persuaded (*beyond a shadow of a doubt*), that neither death, nor life, nor angels (*spirit beings, including devil spirits*), nor principalities, nor powers, nor things present, nor things to come,

8:39 Nor height, nor depth, nor any other creature (created thing), shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

There is not a single thing or entity anywhere, at any time, that can or will be able to separate us, the born-again believers, from God's love. God is always present with us, and He always loves us, no matter what.

Chapter 8 of Romans is one of the great chapters from the Church Epistles that, if you read it and make it your own, will help you to maintain a positive attitude and have great peace in your life. If you diligently put it on in your mind, nothing the adversary throws at you will be able to tear you down. Just keep believing God and praying perfectly, and He will always take care of you.

- Dr. Rick Batt