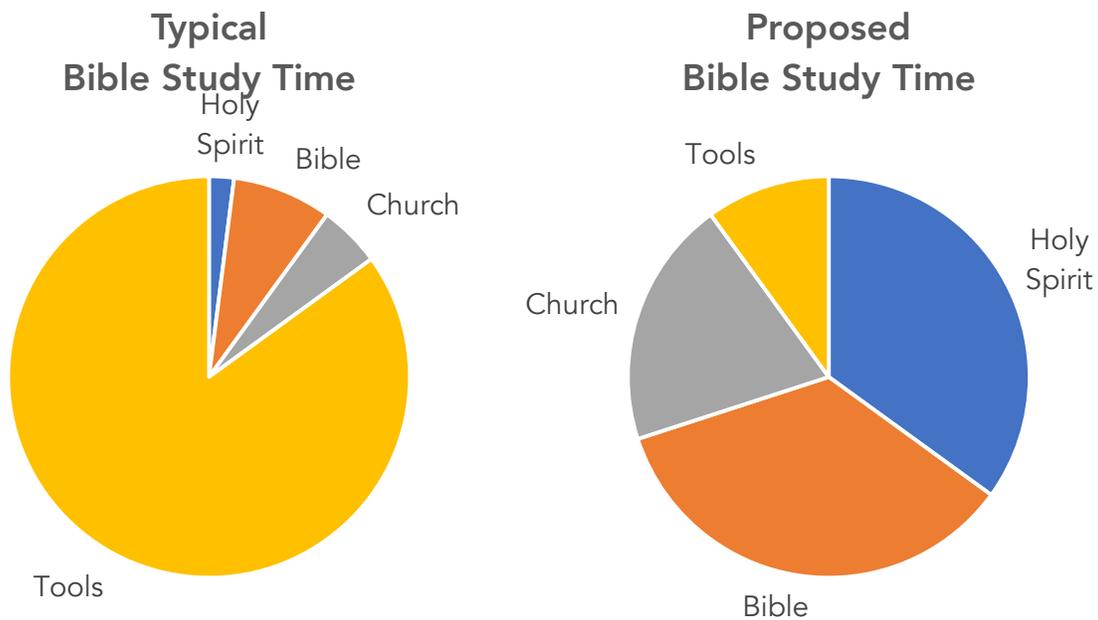


Romans

God's Everlasting Love ([Romans 8:31-39](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- 4. Righteous Freedom ([5:1-8:39](#)) (post-Easter to July 4) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 8:31-39](#)) is the tenth part of this major section.

Peace with God through Faith

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

1 What shall we say then? Are we to continue in sin that grace may abound? **2** By no means! How can we who died to sin still live in it? **3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? **4** We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free from sin. **8** Now if we have died with Christ, we believe that we will also live with him. **9** We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. **10** For the death he died he died to sin, once for all, but the life he lives he lives to God. **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. **14** For sin will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

15 What then? Are we to sin because we are not under law but under grace? By no means! **16** Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? **17** But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, **18** and, having been set free from sin, have become slaves of righteousness. **19** I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

20 For when you were slaves of sin, you were free in regard to righteousness. **21** But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. **22** But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. **23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Released from the Law

1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

The Law and Sin

7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." 8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. 9 I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10 The very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and righteous and good.

13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14 For we know that the law is spiritual, but I am of the flesh, sold under sin. 15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that

dwells in my members. **24** Wretched man that I am! Who will deliver me from this body of death? **25** Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Life in the Spirit

1 There is therefore now no condemnation for those who are in Christ Jesus. **2** For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. **3** For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, **4** in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. **5** For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. **6** For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. **7** For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. **8** Those who are in the flesh cannot please God.

9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. **10** But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. **11** If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Heirs with Christ

12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. **13** For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. **14** For all who are led by the Spirit of God are sons of God. **15** For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" **16** The Spirit himself bears witness with our spirit that we are children of God, **17** and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Future Glory

18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. **19** For the creation waits with eager longing for the revealing of the sons of God. **20** For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope **21** that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the

children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. 23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? 25 But if we hope for what we do not see, we wait for it with patience.

26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Read: God's Everlasting Love (8:31-39)

31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written,

“For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”

37 No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Explain: God's Everlasting Love (8:31-39)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

What do the words mean?

31 What then shall we say [future active indicative] **to these things? If God is for us, who can be against us?** **32 He who did not spare** [aorist middle (Robertson) indicative; abstain, treat leniently, forbear, spare] **his own Son** [child, son; same word used in [Romans 1:3, 4, 9; 5:10; 8:3, 14, 19, 29](#)] **but gave him up** [aorist active indicative; surrendered, yielded up, entrusted, transmitted, betrayed, brought forth, cast, committed, delivered, gave over, gave up, hazarded, put in prison, recommended; same word used in [Romans 1:24, 26, 28; 4:25; 6:17](#)] **for us all, how will he not also with him graciously give us** [future active indicative; to grant as a favor, 'gratuitously, in kindness, pardon or rescue,' deliver, forgive, freely give, grant] **all things?** **33 Who shall bring any charge** [future active indicative; to call in (as a debt or demand), bring to account, accuse, call in question, implead, lay to the charge] **against God's elect** [select, favorite, chosen, elect]? **It is God who justifies** [present active participle; rendered just, rendered innocent, freed, justified; same word used in [Romans 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 6:7; 8:30](#) (twice)]. **34 Who is to condemn** [present/future (Robertson) active participle; judge against, sentence, condemn, damn; same word used in [Romans 2:1; 8:3](#)]? **Christ Jesus is the one who died** [second aorist active participle; has died off, is dead, died, lies a-dying, is slain; same word used in [Romans 5:6, 7, 8, 15; 6:2, 7, 8, 9, 10](#) (twice), [7:2, 3, 6, 9; 8:13](#)]—**more than that, who was raised** [aorist middle participle; woke, roused, lifted up, raised again, stood, took up; same word used in [Romans 4:24, 25; 6:4, 9; 7:4; 8:11](#)]—**who is** [present middle indicative] **at the right hand** [right hand, right side] **of God, who indeed is interceding** [present active indicative; chance upon, confer with, entreat, deal with, make intercession; same word used in [Romans 8:27](#)] **for us.** **35 Who shall separate** [future active indicative; place room between, go away, depart, put asunder, separate] **us from the love** [agape] **of Christ? Shall tribulation** [pressure, affliction, anguish, burden, persecution, tribulation, trouble; same word used in [Romans 2:9; 5:3](#) (twice)], **or distress** [narrowness of room, calamity, anguish, distress; same word used in [Romans 2:9](#)], **or persecution, or famine** [scarcity of food, dearth, famine, hunger], **or nakedness** [nudity, nakedness], **or danger** [danger, peril], **or sword** [knife, dirk, war, judicial punishment, sword]? **36 As it is written** [perfect middle indicative],

"For your sake [on account of, because, for cause, for sake, wherefore, by reason of, that] **we are being killed** [present active (Robertson) indicative; become dead, put to death, killed, mortified; same word used in [Romans 7:4](#)] **all the day long;** **we are regarded** [*logizomai*; aorist middle indicative; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned; same word used in [Romans 2:3, 26; 3:28; 4:3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24; 6:11; 8:18](#)] **as sheep to be slaughtered** [butchered, sacrificed, destroyed, slaughtered]."

37 No, in all these things we are more than conquerors [present active indicative; to vanquish beyond, gain a decisive victory, more than conquer] **through** [*dia*] **him who loved** [*agape*; aorist active participle] **us**. **38 For I am sure** [perfect passive (Robertson) participle (Robertson); convinced, assented, rely, agreed, assured, believed, have confidence in, contented, make friend, obeyed, persuaded, trusted, yielded; same word used in **Romans 2:8, 19**] **that neither death nor life, nor angels** [messenger, pastor, angel] **nor rulers** [chiefs, beginnings, corners, magistrates, powers, principalities, principles, rulers], **nor things present** [perfect active participle; place on hand, impend, be instant, come, be at hand, present] **nor things to come** [present active participle; intend, be about; same word used in **Romans 4:24; 5:14; 8:13, 18**], **nor powers** [*dynamis*; force, miraculous power, ability, abundance, meaning, might, miracle, strength, violence, mighty work; same word used in **Romans 1:4, 16, 20**], **39 nor height** [an elevated place or thing, altitude, barrier, height, high thing] **nor depth** [profundity, extent, mystery, deep, deepness, deep things, depth], **nor anything else in all creation** [original formation, building, creation, creature, ordinance; same word used in **Romans 1:20, 25; 8:19, 20, 21, 22**], **will be able** [*dynamai*; future active indicative; able, possible, be of power; same word used in **Romans 8:7, 8**] **to separate us** [aorist active infinitive; place room between, go away, depart, put asunder, separate; same word used in **Romans 8:35**] **from the love** [*agape*] **of God in Christ Jesus our Lord**.

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. [Ironsides: Every voice is silenced. Every accusation is hushed. Our standing in Christ is complete. Kroll: The only one who could legitimately condemn us is the very person who died for us.] **35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?** [Hughes: Paul is speaking autobiographically, having experienced all that he writes about here, and he affirms that none of this—in fact nothing at all—can separate us from Christ's love.] **36 As it is written,**

**“For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”**

37 No, in all these things we are more than conquerors through him who loved us. **38** For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, **39** nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Apply (What is the point?)

1. Security of the believer
2. Bad stuff happens . . .
3. God's got this

Personalize (What do we do with that?)

1. You + God = **win!**
2. Be quick to consider other **believers**. God uses everything!
3. Worry is real, but so is **God!**

Next week: God's Sovereign Choice (9:1-29) (1/2)

1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— **2** that I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. **4** They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. **5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, **7** and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." **8** This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. **9** For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." **10** And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **11** though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— **12** she was told, "The older will serve the younger." **13** As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! **15** For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." **16** So then it depends not on human will or exertion, but

on God, who has mercy. **17** For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." **18** So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" **20** But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" **21** Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? **22** What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, **23** in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— **24** even us whom he has called, not from the Jews only but also from the Gentiles? **25** As indeed he says in Hosea,

"Those who were not my people I will call 'my people,'
and her who was not beloved I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,'
there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, **28** for the Lord will carry out his sentence upon the earth fully and without delay." **29** And as Isaiah predicted,
"If the Lord of hosts had not left us offspring,
we would have been like Sodom
and become like Gomorrah."

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

The name of this chapter is Super Conquerors, I find great comfort that through Christ I can be a Super Conqueror.

In verse 35 Paul is speaking autobiographically, having experienced all that he writes about here, and he affirms that none of this—if fact nothing at all—can separate us from Christ's love.

We may be defeated at this moment, but evil will never prevail. We are always being led to victory in Christ. . . . God is for us.

God is for me, He is for us all. He spares nothing and will stop at nothing. He freely gave us His son, He stands for us and He will not let us separate. While there are times that we feel alone, He has never left us. We may move but He . . . He stays steady and always at the ready.

Jessica Norris (Kroll)

The only one who could legitimately condemn us is the very person who died for us. Only God could come up with a plan like that!

Tribulation: *thlipsis* in Greek which means "pressure" such as pressed together in a vice. This reminds me of how diamonds are formed.

Distress: *stenochoria* in Greek and denotes a narrow place, a tight squeeze.

Persecution: *diogmos* and is referring to any form of harassment.

Famine: *limos* in Greek and is the death of anything but especially food which of course leads to hunger.

Nakedness: *gumnotes* in Greek and is referring to the nakedness of the body.

Peril: *kindunos* in Greek and denotes any kind of danger or jeopardy.

Sword: *machaira* in Greek and identifies either a large knife or a small sword.

Paul searches the entire universe and is unable to find anything that can separate us from God and His love for his children. Not tribulation, distress, persecution, famine, nakedness, peril, or sword.

Sean McGarvey (Ironsides)

There is no answer possible. Every voice is silenced. Every accusation is hushed. Our standing in Christ is complete, and our justification unchangeable.

Even though exposed as sheep to the slaughter, yet death but ushers us into the presence of the Lord. In all circumstances we more than conquer, we triumph in Christ.

And so, as he began with this portion with “no condemnation,” he ends with “no separation.”