

INTRODUCTION

- I. THE BELIEVER IN CHRIST IS NOT CONDEMNED. 1-2
 - A. Katakrima is the Greek word most often translated condemnation.
 1. Joseph Thayer defines the word as **to judge worthy of punishment**. cf, Rom. 8:34; John 8:10
 2. Vines Expository Dictionary notes that katakrima is **the sentence pronounced with a suggestion of the punishment following**. cf. Rom 5:16,18
 - a) The apostle Paul asserted that he was about to be scourged without being condemned. Acts 22:25
 - b) Paul was beaten in Philippi without being condemned. Acts 16:37
 3. Judgment proceeds condemnation in Scripture. cf. Matt. 12:42
 - a) Christ was judged by the sanhedrin, the condemnation was death. Matt. 20:18; Mk. 10:33
 - b) Adam was judged as a result of his sin and condemnation followed. Rom. 5:16
 - c) The woman caught in adultery was already judged, the Scribes and Pharisees sought to execute the prescribed condemnation. John 8:5,10
 - B. The use of katakrima notes the persistent rendering of an eternal sentence of separation from God by someone against a believer. Rom. 8:34
 1. Christ's death, burial and resurrection makes condemnation impossible. vs. 34
 2. The believer's position in Christ makes condemnation impossible. vs. 34
 - a) Christ is located at the Father's right hand. vs. 34
 - b) Believers are seen as being "in Christ" eliminating any possible condemnation. Rom. 8:1
 - c) Christ's intercessory ministry makes condemnation impossible. vs. 34 cf. Heb. 7:25
- II. THE FLESH PRESENTED THE BIGGEST PROBLEM TO THE MOSAIC LAW. vs. 3-12
 - A. The law was incapable of working because of the flesh. Vs.3
 1. "The flesh" is used primarily in the book Romans of the fallen nature of man. Cf. Rom. 7:25

2. "Weak' is the word for astenia (Imper. Act. ind.) which is used of a mental or physical ailment (on account of the flesh)
 3. "The righteousness of the law" can be better interpreted "the results of a righteous act from the concerning the law" (dikaioma -- justification -- the result of making right)
- B. The ones who are "after" (kata -- according to a standard of measurement) reflectively think upon the things of the flesh. Rom. 8:5
- C. The result of reflectively thinking upon the flesh is "death" (thanatos -- a quality of separation from) vs. 6
1. It is death because reflective thinking upon the flesh is enmity against God (deity). vs. 7 cf. Ja. 4:4 (friendship with the world is enmity against God)
 2. The reflective thinking upon the flesh is not subject to any quality of law from God. vs. 7
- D. Those "in the flesh" are not able to please God. vs. 8
- E. Believers are not under a moral obligation to "the flesh". Vs. 12
- F. Believers who live according to the flesh are about to die. Vs.13

III. THE HOLY SPIRIT AIDS THE BELIEVER TO BE SUCCESSFUL IN PRESENT TENSE SALVATION. Vs. 13-27

- A. Believers who live according to the flesh are about to die. Vs.13
- B. Believers can by the Spirit put to death the practices of the flesh and live. vs. 13
- C. As many as are led (agontai -- pres. Pass. ind.) by the Spirit of God are the sons of God. vs. 14
- D. The Spirit co-witnesses with the believer's spirit that we are "children" (born ones of God). vs.16 cf. 1st John 3:1, 2,10
- E. Believers have the "firstfruits" (aparche --sampling cf. 1st Co. 15:20) of the Spirit. Rom. 8:23
- F. The Spirit helps (sunantilambanomai -- "to strive to obtain with others." -- Joseph Thayer) in the believer's "infirmities" (weaknesses) vs.26
- G. The Spirit makes intercession for the saints according to deity. vs.27

IV. BELIEVERS IN CHRIST CAN HAVE CONFIDENCE IN LIVING OUT PRESENT TENSE SALVATION. Vs. 28-39

A. All things work together for the good to those who are loving God. vs.28

B. There is no charge that can be made to the believer today. vs.33

1. The word for “*charge*” is egkalesei -- **to bring charges against**. --Vines cf. Acts 19:38; 23:28
2. The charges noted here are concerning the believer’s eternal state, in keeping with the context.

C. There is nothing that can separate the believer from the love of God. vs.35

CONCLUSION