SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Romans 8

No Condemnation, No Separation — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-09 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

In Christ there is no condemnation behind me and no separation ahead of me. The Spirit who lives in me fights my flesh, calls God my Father, groans with me in this broken world, and will finish what God began.

00 The Text

ROMANS 8 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Therefore there is now no condemnation for those who are in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

8 and those who are in the flesh cannot please God.

9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

11 But 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.

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

14 For all who are being led by the Spirit of God, these are sons of God.

15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

16 The Spirit Himself testifies with our spirit that we are children of God,

17 and if children, heirs also, heirs of God and ☆ fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

18 For I consider that ◷ the sufferings of this present time are not worthy to be compared with ☆ the glory that is to be revealed to us.

19 For the anxious longing of the creation waits eagerly 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 also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation ⟲ groans and suffers the pains of childbirth together until now.

23 And not only this, but also we ourselves, having the ☆ first fruits of the Spirit, even we ourselves ⟲ groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?

25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

26 In the same way the ⟲ Spirit also helps our weakness; for we do not know how to pray as we should, but △ the Spirit Himself intercedes for us with ⟲ groanings too deep for words;

27 and He who searches the hearts knows what the mind of the ⟲ Spirit is, because He intercedes for the saints according to the will of God.

28 And we know that △ God causes all things to work together for good to those who love God, to those who are called according to His purpose.

29 For those whom He foreknew, He also ⟲ predestined to become ☆ conformed to the image of His Son, so that He would be the firstborn among many brethren;

30 and these whom He ⟲ predestined, He also called; and these whom He called, He also justified; and these whom He justified, ◷ He also glorified.

31 What then shall we say to these things? △ If God is for us, who is against us?

32 He who △ did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

33 Who will bring a charge against God's elect? △ God is the one who justifies;

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, △ who also intercedes for us.

35 Who will ⟲ separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

37 But in all these things we ☆ overwhelmingly conquer through Him who loved us.

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39 nor height, nor depth, nor any other created thing, will be able to ⟲ separate us from ☆ the love of God, which is in Christ Jesus our Lord.

Marked in the text

- **v1** "no condemnation" — Promise / blessing
- **v2** "has set you free from the law of sin and of death" — God — His character & actions
- **v3** "what the Law could not do" — Time / place / contrast
- **v3** "sending His own Son" — God — His character & actions
- **v3** "condemned sin in the flesh" — God — His character & actions
- **v6** "the mind set on the flesh is death" — Sin / warning
- **v6** "the mind set on the Spirit is life and peace" — Promise / blessing
- **v7** "hostile toward God" — Sin / warning
- **v8** "cannot please God" — Sin / warning
- **v9** "the Spirit of God dwells in you" — God — His character & actions
- **v11** "will also give life to your mortal bodies" — Promise / blessing

- **v13** “putting to death the deeds of the body” — Command / instruction
- **v15** “Abba! Father!” — Promise / blessing
- **v16** “testifies with our spirit” — God — His character & actions
- **v17** “fellow heirs with Christ” — Promise / blessing
- **v18** “the sufferings of this present time” — Time / place / contrast
- **v18** “the glory that is to be revealed to us” — Promise / blessing
- **v20** “subjected to futility” — Sin / warning
- **v23** “first fruits of the Spirit” — Promise / blessing
- **v26** “the Spirit Himself intercedes for us” — God — His character & actions
- **v28** “God causes all things to work together for good” — God — His character & actions
- **v29** “conformed to the image of His Son” — Promise / blessing
- **v30** “He also glorified” — Time / place / contrast
- **v31** “If God is for us, who is against us?” — God — His character & actions
- **v32** “did not spare His own Son” — God — His character & actions
- **v33** “God is the one who justifies” — God — His character & actions
- **v34** “who also intercedes for us” — God — His character & actions
- **v37** “overwhelmingly conquer” — Promise / blessing
- **v39** “the love of God, which is in Christ Jesus our Lord” — Promise / blessing
- **v5** “flesh” — Key repeated word (every occurrence)
- **v2** “Spirit” — Key repeated word (every occurrence)
- **v22** “groans” — Key repeated word (every occurrence)
- **v23** “groan” — Key repeated word (every occurrence)
- **v26** “groanings” — Key repeated word (every occurrence)
- **v29** “predestined” — Key repeated word (every occurrence)
- **v35** “separate” — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · ROMANS 8:6

"For ⚠the mind set on the flesh is death, but ☆the mind set on the Spirit is life and peace,"

Setting. Romans 8 follows straight on from the cry of 7:24–25 — "Wretched man that I am! … Thanks be to God through Jesus Christ our Lord!" The "therefore" of verse 1 is the conclusion of everything since 3:21. Paul is writing to believers in Rome he has not yet visited, laying out the gospel he preaches.

Structure:

- vv1–4 — **the verdict:** no condemnation for those in Christ Jesus. The law of the Spirit of life has set us free; God did what the Law could not do, sending His Son in the likeness of sinful flesh and condemning sin in the flesh, so that the Law's requirement is fulfilled in us.
- vv5–13 — **two minds:** the mind set on the flesh is death, hostile toward God, cannot please Him; the mind set on the Spirit is life and peace. You are in the Spirit if the Spirit of God dwells in you (v9). He who raised Jesus will give life to your mortal bodies (v11). We are under obligation, not to the flesh; by the Spirit put to death the deeds of the body, and live (vv12–13).
- vv14–17 — **the family:** led by the Spirit = sons of God; not a spirit of slavery leading to fear, but of adoption — "Abba! Father!" The Spirit testifies with our spirit; if children, heirs — fellow heirs with Christ, if we suffer with Him.
- vv18–27 — **the groans:** present sufferings are not worthy to be compared with coming glory. Creation, subjected to futility, waits for the revealing of the sons of God and groans in childbirth (vv19–22). We groan, having the first fruits of the Spirit, waiting for adoption — the redemption of our body (vv23–25). The Spirit helps our weakness and intercedes with groanings too deep for words (vv26–27).
- vv28–30 — **the purpose:** God causes all things to work together for good to those who love Him; foreknew → predestined → called → justified → glorified.
- vv31–39 — **the triumph:** five questions (vv31–35), Psalm 44:22 quoted (v36), "we overwhelmingly conquer" (v37), and ten things that cannot separate us from the love of God in Christ Jesus our Lord (vv38–39).

Repeated words, with counts:

- "Spirit" (capital S) ×17 — vv2, 4, 5 (×2), 6, 9 (×3), 11 (×2), 13, 14, 16, 23, 26 (×2), 27; plus "spirit" ×4 — vv10, 15 (×2), 16. Twenty-one in all (Greek *pneuma*).
- "God" ×19 (+ "God's" v33) — vv3, 7 (×2), 8, 9, 14 (×2), 16, 17, 19, 21, 27, 28 (×2), 31, 33 (×2), 34, 39.
- "flesh" ×13 — vv3 (×3), 4, 5 (×2), 6, 7, 8, 9, 12 (×2), 13.
- "Christ" ×9 — vv1, 2, 9, 10, 11, 17, 34, 35, 39; "in Christ Jesus" ×3 — vv1, 2, 39.
- "death / dead / die" ×9 — vv2, 6, 10, 11 (×2), 13 (×2), 36, 38.
- "according to" ×8 — vv4 (×2), 5 (×2), 12, 13, 27, 28.
- "son(s)" ×7 — vv3, 14, 15, 19, 23, 29, 32; "children" ×3 — vv16, 17, 21; "heirs" ×3 — v17.

- “hope” ×6 — vv20, 24 (×4), 25.
- “law” ×5 — vv2 (×2), 3, 4, 7 (compare chapter 7).
- “mind / minds” ×5 — vv5, 6 (×2), 7, 27.
- “glory / glorified” ×4 — vv17, 18, 21, 30; “creation” ×4 — vv19, 20, 21, 22.
- “love / loved” ×4 — vv28, 35, 37, 39.
- “groan(s) / groanings” ×3 — vv22, 23, 26; “waits / waiting / wait eagerly” ×3 — vv19, 23, 25; “intercede(s)” ×3 — vv26, 27, 34.
- “condemnation / condemned / condemns” ×3 — vv1, 3, 34; “separate” ×2 — vv35, 39.
- “nor” ×9 in vv38–39 (with “neither,” ten things named).

Contrasts: condemnation (v1) ⟷ no separation (v39). The law of the Spirit of life ⟷ the law of sin and of death (v2). Flesh ⟷ Spirit, death ⟷ life and peace (vv5–13). Slavery leading to fear ⟷ adoption (v15). Sufferings of this present time ⟷ the glory to be revealed (v18). Futility and slavery to corruption ⟷ the freedom of the glory of the children of God (vv20–21). Hope that is seen ⟷ hope for what we do not see (vv24–25). Who is against us? ⟷ God is for us (v31).

Shape of the chapter: a verdict (1–4), a battle (5–13), a family (14–17), a groaning creation (18–27), an eternal purpose (28–30), a hymn of questions (31–39). It moves from the courtroom to the throne, and it starts and ends “in Christ Jesus.”

Chapter theme (my words): Because God condemned sin in His Son, those in Christ will never be condemned, and because God set His love on them before time, nothing in time can separate them from it. In between, the Spirit is the life of the believer.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · ROMANS 8:30

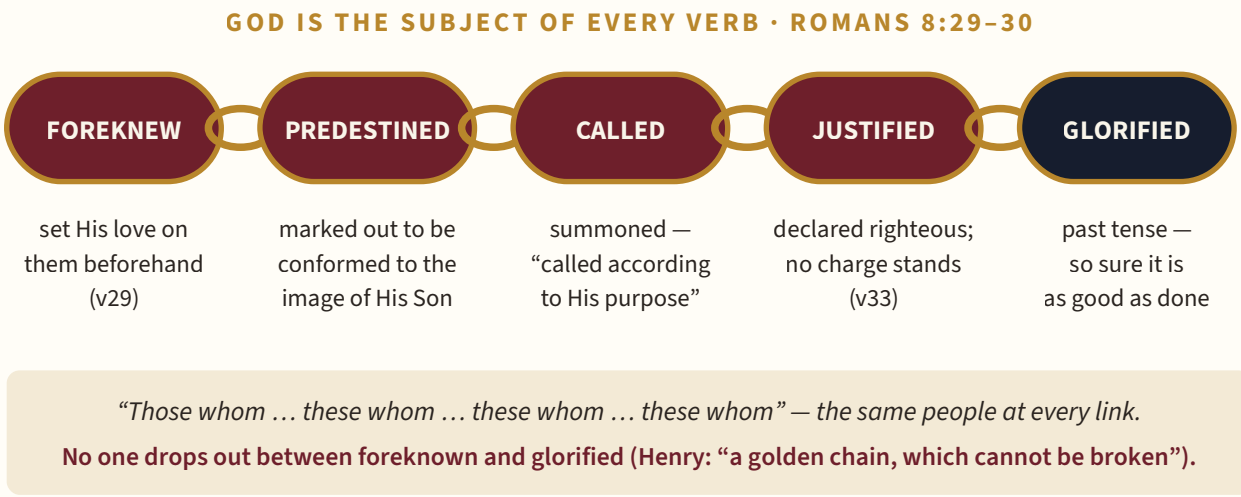
"and these whom He △predestined, He also △called; and these whom He called, He also △justified; and these whom He justified, ◷He also glorified."

FIGURE · TWO MINDS, TWO ENDS

ROMANS 8:4–13	THE MIND SET ON THE FLESH	THE MIND SET ON THE SPIRIT
WHAT IT MINDS	the things of the flesh (v5)	the things of the Spirit (v5)
WHERE IT ENDS	death (v6; "you must die," v13)	life and peace (v6; "you will live," v13)
TOWARD GOD	hostile toward God; cannot please God (vv7–8)	the Spirit of God dwells in you; you belong to Christ (v9)
GOD'S LAW	does not subject itself — is not even able to (v7)	its requirement fulfilled in us (v4)
THE BODY	its deeds rule: living according to the flesh (v13)	its deeds put to death; life to mortal bodies (vv11, 13)

Read across each row: Paul sets the mind of the flesh and the mind of the Spirit side by side on what they think about, where they end, how they stand toward God, His law, and the body.

FIGURE · THE GOLDEN CHAIN



Five verbs, one Subject, the same people at every link — and the last link is already written in the past tense.

Who is the man of chapter 7, and how does chapter 8 answer him? All four of our teachers read 7 and 8 together. Spurgeon preached them as one passage: the believer still struggles, and "Souls that sigh for holiness are not condemned to eternal death, for their sighing proves that they are in Christ Jesus." Sproul says plainly that he still struggles with sin decades after his conversion. Romans 8 does not say the fight is over; it says the verdict is.

The missing clause in verse 1. The KJV adds "who walk not after the flesh, but after the Spirit." Guzik and Spurgeon both note that it is not in the oldest manuscripts and was borrowed from verse 4. That matters: walking by the Spirit is the *fruit* of being in Christ, not the *condition* of escaping condemnation. Guzik: "You can't acquit the head and condemn the hand."

What the Law could not do (vv3–4). The Law was not bad; it was weak "through the flesh" — it had nothing to work with in us. So God did it: He sent His Son in the *likeness* (*homoiōma*) of sinful flesh — real flesh, not sinful flesh — as a sin offering, and condemned sin there. Sproul: "There is the gospel in a nutshell: What the law cannot do, God can do." The Law's requirement is fulfilled "in us," not by us (Guzik).

Is there such a thing as a "carnal Christian"? Verse 9 says if anyone does not have the Spirit of Christ, he does not belong to Him; Guzik: "This means every believer has the Holy Spirit." Sproul: "The idea of a carnal Christian is as far away from the Apostolic teaching as one can get." They do not mean believers never act carnally (1 Cor 3:1–3), but that no one can be in Christ and settled in the flesh. Paul's test is not a feeling but a fight: are you, by the Spirit, putting to death the deeds of the body (v13)?

Spirit or spirit in verse 10? NASB prints "the spirit is alive," the human spirit; KJV prints "the Spirit is life." Sproul reads the human spirit made alive by the indwelling Spirit and says the practical difference is small. The point stands either way: the body still dies because of sin, but the One who raised Jesus will raise it (v11).

Led by the Spirit (v14). Sproul warns against turning this into private hunches about decisions: in context the Spirit leads God's sons into holiness — "this is the will of God, your sanctification" (1 Thess 4:3) — and "never, ever against the Word." Guzik: "we become sons first and then the Spirit of God leads us."

What does creation wait for (vv19–22)? Creation was subjected to futility "because of Him who subjected it" — God, after Adam's sin (Gen 3:17) — "in hope." Its groan is a birth-pang (Guzik: "not … death pangs… but birth pangs"). Henry: "a general outcry of the whole creation against the sin of man." Sproul: "It was not by vote." The new creation comes when the sons of God are revealed.

The Spirit's groanings (vv26–27). We do not know what to pray as we should; the Spirit intercedes for us with groanings too deep for words, and always according to the will of God. Guzik allows that this may include tongues but is not limited to it. Henry: "Christ intercedes for us in heaven, the Spirit intercedes for us in our hearts." Sproul: "Prayer is a Trinitarian activity."

Romans 8:28 — what it promises and to whom. Not that all things are good, but that God works them together toward good — the good of verse 29, likeness to Christ. Sproul separates the evil done from the good God brings out of it (Gen 50:20): "But in the ultimate sense, there are no tragedies for the Christian." The promise has an address: those who love God, the called.

Foreknowledge and predestination (vv29–30) — where Christians differ. Our four teachers read the chain in the Reformed way: God's foreknowledge is His loving choice of persons, not His foresight of their faith. Sproul: "Scripture nowhere says that predestination is based upon foreknowledge"; *proegnō* means those He "fore-loved." Spurgeon tells us to find our election by our calling: "If I am called, then I am predestinated." Henry: "a golden chain, which cannot be broken." Guzik also affirms predestination while stressing that God works our conformity with our cooperation. Many faithful Arminian readers take "foreknew" as foresight of faith; I want my men to know both readings exist and to land where all agree: the chain is God's work at every link, and its goal is that we look like Jesus.

For whom was the Son delivered up (v32)? Sproul reads "for us all" as the elect — "I do not believe for a moment that this was for all mankind." Other believers read it more broadly. The comfort of the verse doesn't depend on settling that: the God who gave His Son will not hold back anything lesser.

Word study (Greek):

- **condemnation — *katakrima* (G2631):** the sentence and its penalty; only Rom 5:16, 18; 8:1.
- **likeness — *homoiōma* (G3667):** real resemblance, not identity (Rom 8:3; Phil 2:7).
- **mind set — *phronēma* (G5427):** the whole bent of a life; four times, all in Romans 8 (vv6, 6, 7, 27).
- **hostile / enmity — *echthra* (G2189):** a noun — the fleshly mind *is* enmity.
- **putting to death — *thanatoō* (G2289):** present tense — keep on executing the deeds of the body, by the Spirit.
- **adoption — *huiothesia* (G5206):** son-placing; now (v15) and not yet (v23); Paul only (Rom 8:15, 23; 9:4; Gal 4:5; Eph 1:5).
- **Abba — *Abba* (G5):** Aramaic "Father," the word of Gethsemane (Mark 14:36).
- **testifies with — *symmartyreō* (G4828):** a second witness beside our own spirit.
- **anxious longing — *apokaradokia* (G603):** watching with neck stretched out; only here and Phil 1:20.
- **futility — *mataiotēs* (G3153):** frustration of purpose; Ecclesiastes' "vanity."
- **first fruits — *aparchē* (G536):** the first sheaf pledging the whole harvest.
- **intercedes — *hyperentynchanō* (G5241):** pleads on our behalf; only here.
- **groanings — *stenagmos* (G4726):** only here and Acts 7:34 (Israel in Egypt).
- **work together — *synergeō* (G4903):** synergy; all things worked together toward good.

- **foreknew — *proginōskō* (G4267):** to know beforehand; with God, of persons (Rom 8:29; 11:2; 1 Pet 1:20).
- **predestined — *proorizō* (G4309):** to mark out beforehand; six times (Acts 4:28; Rom 8:29, 30; 1 Cor 2:7; Eph 1:5, 11).
- **bring a charge — *enkaleō* (G1458):** to file a formal accusation; elsewhere only in Acts.
- **separate — *chōrizō* (G5563):** to divide, part (Matt 19:6).
- **overwhelmingly conquer — *hypernikaō* (G5245):** super-conquer; only here, present tense.

Key insights to carry (from the Deep Dive):

1. **"No condemnation" and "no separation" are bookends** — both rest on "in Christ Jesus" (vv1, 39).
2. **The Spirit is the chapter's main character** — *pneuma* twenty-one times; chapter 7 was crowded with "law."
3. **The sentence still fell — on sin, in Christ's flesh** (vv1, 3). God did not cancel condemnation; He carried it out on His Son.
4. **The mind is not neutral.** The fleshly mind is not merely hostile; it is enmity (Henry: "not only an enemy, but enmity itself").
5. **Led by the Spirit means led into holiness,** never against the Word (Sproul).
6. **Adopted now, adopted in full later** — the name now, the redeemed body later (vv15, 23).
7. **Three groans, one hope** — creation, we ourselves, the Spirit; labor pains, not death throes.
8. **"Glorified" is already past tense.** All five verbs of the chain are aorist.
9. **Every question has the same answer** — a Person, not our record (vv31–35).
10. **The anvil outlasts the hammers** (Spurgeon) — we conquer in all these things, not by escaping them.

Cross-references: Gen 3:17; 22:12; 50:20; Exod 4:22; Lev 23:10; Deut 19:15; Ps 44:22; Isa 11:6–9; 50:8–9; Amos 3:2; Matt 19:6; Mark 14:36; John 3:6; 8:39–44; 10:28–29; Acts 7:34; Rom 5:16–18; 7:24–25; 1 Cor 3:1–3; 2 Cor 1:22; 5:21; Gal 4:4–7; 5:16–25; Eph 1:5, 11–14; 5:18; Phil 1:20; 2:7; 1 Thess 4:3; Heb 7:25; 1 Pet 1:20; 1 John 3:2.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · ROMANS 8:13

"for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live."

FIGURE · FIVE QUESTIONS AND SEVENTEEN THINGS THAT CANNOT SEPARATE

FIVE QUESTIONS NO ONE CAN ANSWER AGAINST US · ROMANS 8:31–35

1	If God is for us, who is against us?	v31	no one who can prevail
2	How will He not … freely give us all things?	v32	He already gave His own Son
3	Who will bring a charge against God's elect?	v33	God is the one who justifies
4	Who is the one who condemns?	v34	Christ died, rose, reigns, intercedes
5	Who will separate us from the love of Christ?	v35	nothing — see below (vv38–39)

SEVEN TROUBLES (v35)

- tribulation
- distress
- persecution
- famine
- nakedness
- peril
- sword

TEN POWERS (vv38–39)

- death
- life
- angels
- principalities
- things present
- things to come
- powers
- height
- depth
- nor any other created thing

None of them "will be able to separate us from the love of God, which is in Christ Jesus our Lord" (v39).

Each of Paul's questions has the same answer — Christ — and every trouble and power he can name is listed only to be shut out.

Promise to trust — "no condemnation." I know men who can quote this verse and still live under a sentence — the courtroom, the ex-wife, the father who said they'd never amount to anything, their own voice at 3 a.m. I've heard that voice too. Romans 8:1 is not a feeling God hopes I'll have; it's a verdict He has already given, because the sentence fell on sin in Christ's flesh. When the accuser starts his case, I answer with verse 34: Christ died, was raised, sits at God's right hand, and intercedes for me.

Command to obey — "by the Spirit … putting to death the deeds of the body." This is present tense: not one big moment at the altar, but a daily execution. For the men in recovery I walk with, that means naming the deed, cutting off its supply lines, telling a brother, and asking the Spirit for strength in that hour — not white-knuckling

it in the flesh. I owe the flesh nothing (v12). This week I will name one deed of the body and put it to death, by the Spirit, out loud with another man.

Sin to confess — a mind set on the flesh. Paul says the battle is in what I set my mind on (vv5–6). I confess the hours I give to things that feed the flesh — the screen, the grudge, the fantasy, the worry — and the little time I give to the things of the Spirit. The forge of my thoughts is shaping the man I am becoming.

Truth to live in — "Abba! Father!" So many of the men I serve never had a father they could run to; some had one they ran from. The Spirit of adoption doesn't just let me say "God"; He lets me say "Abba." I'm not a slave on probation, waiting to be thrown out. I'm a son and an heir.

Example to follow — the groaning Spirit. When I don't know how to pray — over a man who relapsed, a marriage coming apart, a diagnosis — I don't have to have the words. The Spirit groans for me, and He prays according to the will of God. My groaning is not unbelief; it's labor pain, and it leans toward glory.

Questions for the table (from the Deep Dive):

1. Where do I still live as if I were under condemnation — replaying old guilt, waiting for the sentence to fall? (8:1–3; 2 Cor 5:21) *The sentence did fall — on sin, in Christ's flesh. "No condemnation" is a verdict, not a mood.*
2. What has my mind been set on this week? If someone read my thoughts, would they say "flesh" or "Spirit"? (8:5–6) *The mind is the forge of thoughts; what it minds, it becomes.*
3. Name one deed of the body I need to put to death, by the Spirit, starting today — and who will help me keep at it. (8:13) *Present tense: an ongoing practice, never in our own strength.*
4. Many of us grew up with absent or harsh fathers. What changes when I can call God "Abba! Father!"? (8:15–16; Gal 4:6) *A spirit of adoption, not of slavery leading to fear again.*
5. What suffering am I carrying that I have never weighed against "the glory that is to be revealed"? (8:18, 28) *Henry: weighed in the balance and found light.*
6. Which of the seventeen things in vv35–39 do I most fear could separate me from Christ — and what does Paul say about it? (8:35–39; John 10:28) *Each is named only to be shut out.*

Worship. The chain runs from before time to after it — foreknew, predestined, called, justified, glorified — and God holds every link. Paul ran out of arguments and started asking questions no one can answer. Who is against us? Who will bring a charge? Who condemns? Who will separate? No one. Nothing. Not death, not life, not anything in all creation.

Prayer. Abba, Father — thank You that there is no condemnation for me in Christ Jesus, and that nothing in all creation will be able to separate me from Your love in Him. Set my mind on the things of the Spirit. By Your Spirit, help me put to death what is killing me. When I don't know how to pray, pray in me. Work all things together for my good — make me look like Your Son — and keep me, and the men I serve, until the day You finish what You began. Amen.

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