

Series: “*The Secure Struggler – An Exposition of Romans 8*”<sup>1</sup>

Main Idea: Romans 8:1-4 answers two important questions for us that will enable us to experience security in our Christian experience.

- I. We learn why we can have security (1-2).
  - A. We need not fear condemnation (1).
    - 1. We’ve been delivered by the law of the Spirit.
    - 2. We’ve been delivered from the law of sin.
  - B. We need not fear bondage (2).
- II. We learn how we can have security (3-4).
  - A. God justifies us through His Son (3).
    - 1. He takes care of our problem with sin.
    - 2. He takes care of our need for righteousness.
  - B. God sanctifies us through His Spirit (4).
    - 1. Holiness is God’s purpose.
    - 2. Holiness is seen in righteousness.
    - 3. Holiness is the work of the Spirit.

Make It Personal: We can experience security in the struggle because of Christ!

*Scripture Memory Song (“Redeemed people sing the Word”):* Isaiah 46:3-4

We’re on a journey at WBC. For the past month we’ve pondered carefully *The Struggle Within*, working our way through Paul’s confession in Romans 7. It’s important that we are honest about the struggle, for if we’re not honest we’re not only being naïve, but also robbing God of glory and ourselves of joy. Having said that, I’m so thankful Romans 7 isn’t the final chapter in the book. Praise God for Romans 8!

This morning we’re launching our next series entitled *The Secure Struggler*. Both words are vital. Is the Christian a *struggler*? Yes, until we see Christ. But because of Christ he or she is a *secure* struggler. Security in Christ is a wonderful reality, and sadly, far too many are not experiencing it. Romans 8 will help us. Here’s where we’re heading, as the Lord allows.

Romans 8:1-4 “No Condemnation in Christ”

Romans 8:5-11 “Life in the Spirit”

Romans 8:12-15 (or 12-17) “The Benefits of the Spirit”

Romans 8:16-21 (or 18-21) “Secure Sufferers”

Romans 8:22-27 “We Groan, He Groans”

Romans 8:28-30 “The Promise of a Good Outcome”

Romans 8:31-34 “If God Is for Us”

Romans 8:35-39 “Secure in the Love of Christ”

*Scripture Reading: Romans 8:1-4*

I googled the question, “What is the greatest chapter in the Bible?” and immediately found an article by Sinclair Ferguson by the same title pointing to Romans 8:

Romans 8 has almost everything. It begins with our justification by grace alone through faith alone in Christ alone (vv. 1–4), continues with sanctification and the work of the Holy Spirit (vv. 5–13), and then speaks about our adopted sonship with the Father (vv. 14–17), the significance of suffering (vv. 17–18), the prospect of glory (vv. 17–18), the final redemption of our bodies (vv. 17–25), and the

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\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

<sup>1</sup> For a previous look at this passage, see the Romans 8 series preached at WBC in 1995.

restoration of all creation (vv. 19–21). It reassures us that as we wait for our resurrection and final transformation (vv. 23–24), the Spirit helps us in our weakness (v. 26) and intercedes for us (vv. 26–27).

It teaches us about the good and sovereign providence of God in our lives (v. 28), and that His goal is to transform us into the likeness of Christ (v. 29). Indeed, Paul says, nothing can stop God from bringing that to pass (v. 30). No one can successfully oppose us, bring any charge against us, condemn us, or finally separate us from God’s love for us in Christ (vv. 31–39).

This is breathtaking theology!

That is the point, isn’t it? Romans 8 is not merely breathtaking eloquence. It is the theology of these verses that puts backbone into Paul’s life—and it can put backbone into our lives too.<sup>2</sup>

Thank God that through Jesus Christ, we can know God. *Personally*. And we can have assurance and confidence and security. Christianity does not deny the struggle. That’s Romans 7. But if we’re in Christ, we can become *secure strugglers*. We will never stop struggling in this life. But we can struggle *securely*.

Here is today’s message in a sentence. We’re going to learn *why* we can have security and *how* we can have security. Romans 8:1-4 answers these two important questions for us which are vital if we are to experience security in our walk with God. First, the *why* question. Second, the always important *how* question.

### I. We learn why we can have security (1-2).

As we’ve already mentioned, there’s an unfortunate chapter break between chapter 7 and chapter 8 that hinders us from seeing Paul’s continuity of thought in this section (see the connective “therefore” in verse 1). The issue at hand in Romans 6-8 is sanctification, how to live the Christian life. It builds on the material of Romans 1-5 where the theme is justification.

When it comes to successful Christian living, chapter 6 teaches us that license is out, chapter seven reveals that legalism is out, and chapter 8 verifies that living in the Spirit is in. The Holy Spirit, that is, who was mentioned only a couple of times in the first seven chapters, but is identified at least twenty times in Romans 8.

Don’t miss that important detail. The Holy Spirit changes everything. He turns a struggler into a secure struggler.

Romans 7 was all about the struggle of the Christian life. In verse 19 Paul describes his struggle saying, “For the good that I would I do not; but the evil which I would not, that I do.” And then he shares the climax in verse 24, “Wretched man that I am! Who shall deliver me from the body of this death?”

And what’s his answer? He gives it in verse 25, “Thanks be to God through Jesus Christ our Lord!”

After reading Romans 7, we might ask, “So do I have to spend my whole life frustrated as a Christian?” The answer is most certainly *no*. Struggle, yes. Frustrated, no. How do we know? The answer is in Romans 8.

As someone has said, “This is high and holy ground indeed for the Christian pilgrim to tread.”<sup>3</sup> Granted, Christians have struggles, but what is true of us if we are in Christ?

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<sup>2</sup> <https://www.ligonier.org/posts/whats-greatest-chapter-bible?>

<sup>3</sup> Harrison, p. 85.

We can have confidence. Why? The answer to the why-question is found in verses 1-2. There are two foes to security that we no longer need to fear.

**A. We need not fear condemnation (1).** Paul makes a staggering announcement in verse 1, “There is therefore now no condemnation for those who are in Christ Jesus.” Actually, the word order in the Greek text is even more emphatic for it literally reads, “No therefore now condemnation to those in Christ Jesus.”

No condemnation? That's right. Struggle, yes, but condemnation, no. The Christian's future is secure in Christ. The heat of the battle does not imply that the outcome is uncertain. We need not fear condemnation.

The word “condemnation” carries the idea of “punishment.” It’s a legal term and it includes not only the sentence the judge issues but also the punishment following the sentence as well. Back in Romans 5:18, we encounter the same word, “Therefore, as one trespass led to **condemnation** for all men, so one act of righteousness leads to justification and life for all men.”

Please notice that Romans 8:1 does not say, “There is later no condemnation,” but “There is *now* no condemnation.” Right now, if we are in Christ Jesus, there is no condemnation.

If you’re looking at the KJV, you’ll notice that verse 1 includes another phrase, “who walk not after the flesh, but after the Spirit.”. This phrase is not in the oldest Greek manuscripts (apparently, it was added later by a scribe who inadvertently picked up the phrase from verse 4 and put it in verse 1). It doesn't belong in verse 1 for there are no conditions for us to meet. If we are in Christ, there is no condemnation, period.

As a sidenote, when someone says, “This phrase isn't in the oldest manuscripts,” what does he mean? The statement has to do with how we got our Bible. From Moses in 1400 BC to John in the 90s AD, God the Holy Spirit worked through human authors who wrote the inspired Word of God. The Old Testament writers wrote in Hebrew (and some Aramaic) while the New Testament writers used *Koine* Greek. The original manuscripts no longer exist (perhaps God didn't want people to worship them as relics). But we do have access to thousands of ancient copies of these manuscripts, and by study of these scholars can provide accurate translations for the modern reader.

Keep in mind the ESV and NIV and KJV and the NKJV are all translations (no one is more “inspired” than another). In fact, the contemporary translators had access to more ancient manuscripts than did those who produced the KJV in the 1600s. This in part answers why the ESV and NIV and NASB leave out the final phrase in verse 1. Paul didn’t insert that statement in verse 1 but did in verse 4.

What he said in verse 1 is this, and nothing should distract from its simplicity. “There is no condemnation for those in Christ Jesus.” Period. We need not fear condemnation. Why not? Not because of something *we* can do or *will* do, but because of what *Christ has already done*. Jesus Himself announced in John 5:24 (KJV), “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and *shall not come into condemnation*; but is passed from death unto life.”

Here's why we can have confidence. Security is linked to Christ. If we are in Christ, we need not fear the foe that so many dread. Condemnation. Nor a second foe.

**B. We need not fear bondage (2).** Paul continues in verse 2, “For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.” Why don’t we need to fear bondage? For two reasons. The little word “for” at the head of verse 2

appears seventeen times in this chapter, and as J. Vernon McGee points out, it is the cement that holds this chapter together. Let's not miss the logical development.

1. *We've been delivered by the law of the Spirit.* How does God set us free? Paul says *the law of the Spirit* has set us free. Paul used the word "law" twenty-three times in chapter seven, and four more times in our passage. Sometimes he has in mind the Mosaic law, the Pentateuch. Not here. When you see "law" in verse 2, think "principle". Paul is contrasting two principles here (also in 7:23), how things work with the Spirit (that's one principle) and how things work with sin and death (that's another principle).

We see God the Holy Spirit in the creation account, hovering over the waters, as the Triune God is producing life *ex nihilo* ("out of nothing" Genesis 1:2). And the Spirit is agent of the new creation as well.

The Bible teaches that the Holy Spirit regenerates every believer (Titus 3:5), and bestows new life to those born of Him (John 3:5-8). Galatians 5:22 reveals that it is the Spirit who produces fruit in the people of God. In Romans 8:2, He is called the "Spirit of life," in other words, He is the One who produces life.

What's more, as Paul tells us in our text, He has "set you free". The verb is in the aorist tense suggesting a once for all act that took place when we were born again. The word carries the idea "to exempt from liability."

We understand liability. If you visit me, and slip on my broken front step, I am liable. So too, sinners are liable. But here's the good news. If I am in Christ, I have been exempted from my liability through the work of the Spirit of life.

But there's more. There's another reason we need not fear bondage. According to Paul, we've been delivered *by* something but also *from* something.

2. *We've been delivered from the law of sin.* Over and over, we see this principle in Romans. Sin produces death. Sin reigned unto death (5:21). The wages of sin is death (6:23). Sin, taking occasion by the commandment, deceived me and by it slew me (7:11). The law (or authority) of sin resulted in death for us, but the law of the Spirit liberates us, delivers us, and produces life in us.

Beloved, we need not fear condemnation nor bondage if we are in Christ.

And this raises a critical question. If the key to security is being in Christ, how does a person become *in Christ*? We need to be precise and biblical in the answer we give to that question. People don't leap into heresy. They slip into it one small step at a time.

It's an unfortunate reality. Many people in churches today toss around biblical terms, but don't define them biblically. Terms like "saved," "fellowship," "justified," and more. I bumped into a man on the street not long ago who called me "brother", but gave no indication that he was a Christ-follower. People are high-jacking biblical terms all the time. Does it really matter?

Suppose I am walking in a deep forest using a compass, and I want to go north. If instead of going straight north, I veer to the northeast just slightly, and think, "Oh, that's close enough," I may not notice a problem for a short distance. But given enough time I'll be totally lost. When it comes to reaching a destination, here's the equation.

Fuzzy understanding plus time equals lostness.

Is it enough to say, "Well, I believe in Jesus so I'm OK."? When I hear that statement, I want to ask two questions. One, what Jesus do you believe in? And two, what do you mean by believe?

For instance, we have Roman Catholic friends who would agree with the statement, "Yes, a person needs to be in Christ." But according to Roman Catholic doctrine, how

does that happen? I don't want to misrepresent anyone, so I went to the catechism provided at [www.vatican.va](http://www.vatican.va). Here is what I found:<sup>4</sup>

*1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (vitae spiritualis ianua),<sup>4</sup> and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."*

*1277 Baptism is birth into the new life in Christ. In accordance with the Lord's will, it is necessary for salvation, as is the Church herself, which we enter by Baptism.*

*1278 The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.*

*1279 The fruit of Baptism, or baptismal grace, is a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which man becomes an adoptive son of the Father, a member of Christ and a temple of the Holy Spirit. By this very fact the person baptized is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ.*

According to Roman Catholic doctrine, baptism is one of seven sacraments which people must observe to obtain grace, and thus enter into Christ. Is this what the Bible teaches? Is this how Romans says a person becomes "in Christ," by observing sacraments? If you're not sure, I encourage you to spend some time this afternoon reading carefully the first part of Romans, with particular attention to Romans 3:21-25, 5:1, and 10:9-10, 13. You'll find statements like this one in Romans 5:1. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

So what does the Roman Catholic Church think about people who believe that faith in Christ alone, not the sacraments, saves a person? Here is a statement taken from the Council of Trent, Seventh Session, Canon IV (in 1547). "If any one saith, that the sacraments of the New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification;-though all (the sacraments) are not ineed necessary for every individual; let him be anathema."<sup>5</sup>

The Roman Catholic Church has never recanted of that statement. It pronounces a curse on any person who believes in justification by faith alone.

I am not saying that there are not saved people within the Roman Catholic Church. There are. Martin Luther was one. But they are saved in spite of what their church teaches, not because of it, which is why Luther eventually left the church.

Dear friends, it matters what we believe. According to the apostle Paul, we can have confidence and security in our relationship with God, not because of something we do, but solely on the basis of what *Christ has done*.

When I was eleven years old, I feared life after death. I felt inner turmoil. For a period of several weeks, I prayed on my bed at night, but it was blind prayer. I told God I believed in Him, that I had faith, but something was missing. Thankfully, a loving pastor

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<sup>4</sup> [https://www.vatican.va/content/catechism/en/part\\_two/section\\_two/chapter\\_one/article\\_1/in\\_brief.index](https://www.vatican.va/content/catechism/en/part_two/section_two/chapter_one/article_1/in_brief.index)

<sup>5</sup> <https://www.papalencyclicals.net/councils/trent/sixth-session.htm>

shared with me the wonderful biblical truth that my faith doesn't save me, any more than anything else I could do. Christ alone saves me. It wasn't until I put total trust in Christ alone that I experienced genuine assurance and security.

There is now no condemnation to them who are in Christ Jesus. That's why we can have security. Romans 8 answers a second question in verses 3-4.

## II. We learn how we can have security (3-4).

Perhaps you're thinking, "I know I'm a child of God because I'm trusting in Christ alone for salvation. But I still struggle with sin. How can I get rid of this enemy?"

That's a good question. How do we get rid of indwelling sin? All of us struggle with besetting sin, even the child of God. So how do we get rid of it? Do we just need to work harder at removing the sin, by going to war against it, and scratching and clawing and yanking it out? Is that what's needed? While radical amputation is certainly part of the battle plan (Matthew 5:29-30), there's actually something else that's needed first.

I recently listened to the recording of a book by Thomas Chalmers (a Scottish minister in the 1800s), *The Expulsive Power of a New Affection*. It's so helpful. The forward is by John Piper and he shares an interesting illustration.

Suppose I gave you a beaker from a chemistry lab and told you that your assignment was to remove all the air from it. To help, I give you access to all the latest equipment in the laboratory. How would you empty the beaker so that there was no more air in it? It's a pretty complicated assignment, in it?

Actually, it's not. My three-year-old grandson could do it. Just pour water into the beaker and the water will force the air out. Don't try to remove the air. Just replace it.

The same principle holds in the Christian life. This is the premise of Chalmers' book. If you want to get rid of indwelling sin, it's not enough to go to work on getting rid of the sin. It must be replaced. And how does that happen? By filling your soul with something else, something far more satisfying than the sin. This is Chalmers' point. There is incredible expulsive power in a new and better affection.

Of course, Chalmers is just telling us what the Bible says. We're given a very straightforward command in Ephesians 5:18. "Don't be drunk with wine which leads to debauchery. But be filled with the Spirit." What does it mean to be filled with the Spirit? According to Colossians 3:16, being filled with the Spirit is essentially synonymous with being filled with the Book the Spirit has given us.

I'll share more from Chalmers later. But with this simple picture of a beaker in mind, we're reading to move to the *how-question* in Romans 8. Our security is linked not to what we do or did, but to the person of God and two activities He accomplishes for us.

**A. God justifies us through His Son (3).** Verse 3 says, "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."

This is beautiful. God did for us what we could not do for ourselves. He justified us through His Son. In verse 2 we're told that we have been delivered from the law of sin. Does that mean that God just overlooked sin? Many think so, and believe that since God is a loving God, He sort of says, "Well, boys will be boys. Let's just forget about those little sins, and you come and enjoy me heaven with Me."

My friend, that is not how God works. A holy God cannot overlook the violation of His righteous law. Nor can He accept unrighteous people in His presence. Is there hope? Yes. How? God justifies us through His Son. Jesus meets the Father's holy requirements and He does so in two ways.

1. *He takes care of our problem with sin.* Verse 3 says the law couldn't do it. It was powerless. But what the law couldn't do, God did for us. How? The text says, "By sending His own Son." Notice, Jesus did not come as an angel. He came as a man "in the likeness of sinful flesh."

And why specifically did Jesus come? Notice those two all significant words. He came "*for sin.*" He came to do something about sin, not His own sin for He lived a sinless life. He did this *for our sin.*

And what did God do with this sin? Verse 3 says, "He condemned sin in the flesh." Instead of condemning the sinner, God chose to condemn sin in the flesh.

"Sentence was passed and executed on sin in Christ's 'flesh', in his human nature, and thereby in human nature as such," explains F. F. Bruce.<sup>6</sup>

"It was in Christ's 'flesh,' his human nature, that God condemned and punished the sins of his people," says Hendriksen and Kistenmaker. "It was in his people's place that Jesus bore God's wrath."<sup>7</sup>

On the cross, Jesus took care of our problem with sin. He paid sin's penalty. He took the judgment of sin in our behalf. If we are in Him, sin's power has been broken.

Amazing! And yet there's more, for there's another side to justification.

2. *He takes care of our need for righteousness.* We see this at the beginning of verse 4. "In order that the righteous requirement of the law might be fulfilled in us."

Don't miss that. Getting rid of sin is only half of our problem. If we are to stand in the presence of a righteous God, we need righteousness. And in Christ, that's what we receive (see 2 Cor 5:21). God justifies us through His Son. He is our confidence.

Ron Carlson was lecturing in New Zealand and Australia several years ago, and some sheep ranchers told him what often happens in a large flock of sheep. When the mother ewes are giving birth to lambs there will often be a mother that dies while giving birth to a live lamb. But somewhere else in the flock a mother ewe gives birth to a dead lamb. The sheep ranchers bring the orphan lamb to the mother who lost her baby, in order for the orphan to nurse and feed. But the mother ewe can smell that it is not her baby, and she will always kick it away and not allow it to suckle. But the sheep ranchers have discovered that they can take the blood of the stillborn lamb and smear it as a covering over the fleece of the orphan lamb. Then when they bring that lamb to the mother who lost her baby, she will smell the blood, sense that it is her lamb, and allow it to nurse and feed.<sup>8</sup>

Though there are certainly limitations with the illustration, it does portray a beautiful reality. While God is holy and must not tolerate our sin in His presence, when He sees the blood of His dear Son covering us, He sees us in a new light. He no longer sees our sin, for the righteous blood of His Son has covered our sin. He now accepts us as His own.

Peter marvels at this reality in 1 Peter 1:18-19 (NIV). "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect."

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<sup>6</sup> Bruce, F. F. (1985). [\*Romans: an introduction and commentary\*](#) (Vol. 6, p. 163). InterVarsity Press.

<sup>7</sup> Hendriksen, W., & Kistemaker, S. J. (1953–2001). [\*Exposition of Paul's Epistle to the Romans\*](#) (Vols. 12–13, p. 248). Baker Book House.

<sup>8</sup> Ron Carlson, *Fast Facts on False Teachings*, p. 49. Ron was president of Christian Ministries International.

This is why we are now secure, because of what God has done for us. He justified us through His Son, which means we are secure in His Son. And we'll *feel* secure too, as we learn to meditate on expulsive power of this glorious new affection.

But there's more to the how-question, a second divine activity.

**B. God sanctifies us through His Spirit (4).** Listen to the purpose clause in verse 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."

Now we're talking, not about what God did in the past, but what He is doing in the present. He justified us in the past through His Son, now He sanctifies us in the present through the ministry of His Spirit.

While Paul doesn't use the word "sanctify" here, he's certainly describing it. To sanctify means "to make something clean or holy."<sup>9</sup> Sanctification has to do holiness, and this verse provides us with three helpful insights into holiness.

1. *Holiness is God's purpose.* Don't miss the purpose clause. The text specifically says that God sent His Son to condemn sin "*in order that* the righteous requirement of the law might be fulfilled in us." In fact, right here we see a good definition of a Christian, "who walk not according to the flesh but according to the Spirit." We have been saved to live a holy life.

2. *Holiness is seen in righteousness.* Christ died in our place so that the *righteous requirements* of the law might be fulfilled in us. Righteousness matters. Doing right matters. And Christ makes that possible. Because of Him, we can now do what is right in life. And how do we do it?

3. *Holiness is the work of the Spirit.* We now walk "according to the Spirit," says Paul. Holiness is the by-product of keeping in step with (that's what *walking* means) the Holy Spirit. The flesh is what we inherited from Adam, our inclination to rebel against God. When we repent and receive Christ, God gives us His Spirit to reverse the control of the flesh.

As John Stott explains, "The reason for holiness is the coming and death of Christ. The nature of holiness is the righteousness of the law... And the means of holiness is the power of the Holy Spirit."<sup>10</sup>

Now back to the beaker in the chemistry lab. How do I remove the air? Just fill the beaker with something else. How do I as a struggler get rid of my indwelling sin? I must fill my heart with something else, something more beautiful and valuable than anything else in the universe. Listen to how Thomas Chalmers explains this in the opening of helpful work, *The Expulsive Power of a New Affection*.

THERE are two ways in which a practical moralist may attempt to displace from the human heart its love of the world- either by a demonstration of the world's vanity, so as that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it; or, by setting forth another object, even God, as more worthy of its attachment, so as that the heart shall be prevailed upon not to resign an old affection, which shall have nothing to succeed it, but to exchange an old affection for a new one.

My purpose is to show, that from the constitution of our nature, the former method is altogether incompetent and ineffectual and that the latter method will

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<sup>9</sup> From *Eerdmans Dictionary of the Bible*.

<sup>10</sup> John Stott, p. 82.



alone suffice for the rescue and recovery of the heart from the wrong affection that domineers over it.<sup>11</sup>

We understand this. Parents, are you having any trouble getting your twelve year old to take a shower and put on clean clothes? Just wait until he's about sixteen and notices a pretty young lady who smiles at him at school. You'll begin to see the incredible power for change in a new affection.

A five-year-old loves his matchbox cars and can't imagine life without them. But when he's sixteen, his desire for a real car replaces the former affection. You don't even have to tell him to put the matchbox cars away.

As I assess my own preaching, I've spent too much time in the past talking about getting rid of sin and too little time showing the excellencies of Christ. It's when we see the beauty of Christ that we have, not only *reason* to get rid of the sinful trinkets that seemed so important prior to this, but also the *power* to do it.

This is why Romans 8 is vital. In Romans 8 we are seeing the solution for the struggler in Romans 7. The solution is Christ Himself. The solution is to behold the infinite beauty and worth of Christ, respond in adoring faith, and then live in the light of His glorious presence enabled by the ministry of His Spirit. In Him there is no longer any condemnation nor bondage to sin. Rather, in Him there is life beyond imagination. Indeed, He Himself is life beyond our wildest dreams, now and forever.

Make It Personal: We can experience security in the struggle because of Christ!

Not because of we have religion, or a dozen religions, but because we have Christ. And if we have Christ, we have all the power we need to live a fruitful, stable, secure life. What's needed is to appropriate what He has done for us, and live in light of what His Spirit wants to do in and through us.

What does that look like? We'll find out in the coming weeks, the Lord willing, as we explore the rest of the goldmine of Romans 8. Don't miss it. Better yet, invite someone to enjoy the treasure hunt with you.

Before we sing our closing hymn, I'd like to sing a little chorus. The words are simple, memorable, and essential. Feel free to join me on the third verse.

First verse: *Christ is all I need. Christ is all I need. Christ is all I need. Christ is all I need.*

Second verse: *You died for me. You were nailed to the tree. You rose from the dead. You are coming again.*

Third verse: *Christ is all we need. Christ is all we need. Christ is all we need. Christ is all we need.*

**Closing Song:** #350 "'Tis So Sweet to Trust in Jesus" (all four verses)

**This evening:** "Making the Most of Gospel Opportunities" Ephesians 5:15-17

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<sup>11</sup> <https://www.monergism.com/thethreshold/sdg/Chalmers,%20Thomas%20-%20The%20Expulsive%20Power%20of%20a%20New%20Af.pdf>