

# Romans

## No Condemnation, No Separation [8:1-39]

- **The Law Fulfilled in Us [8:1-4]**

- In no way, then, is there condemnation now for those who are in Christ Jesus.  
Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.
  - The word “no” is from οὐδεῖς (oudeis) which means “no one”, “nothing” or “in no way”.
  - Paul put this word at the beginning of this Greek sentence to emphasize the fact that “in no way” are believers condemned.
  - The word “Therefore” is ἄρα (ara) which means “so”, “then”, “consequently” or “as a result”.
  - This verse is not a conclusion based upon the text in the previous verses, so “then” is the best translation here.
  - The word “condemnation” is κατάκριμα (katakrima) which means “condemnation”.
  - This word describes a judicial pronouncement upon a guilty person as in the punishment phase of a trial.
  - The word “now” is νῦν (nun) which means “now” or “at the present time”.
  - This is a reference to the present dispensation of the Church.
  - The phrase “in Christ Jesus” is of critical importance here.
  - Paul uses the phrase “in Christ (Jesus)” to refer to the position granted to all born-again believers in the dispensation of the Church.
  - This phrase describes the believer’s identification with Christ through the baptism of the Spirit.
  - Born-again believers in previous dispensations were not baptized into Christ and were not “in Christ (Jesus)” positionally.
  - In the best manuscripts verse 1 stops right here.
  - Some manuscripts include the phrase “who do not walk according to the flesh but according to the Spirit” at the end of this verse, but that is almost certainly a transcription from the end of verse 4.
- For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.  
ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.
  - The phrase “the Spirit” refers to the Holy Spirit.
  - The Holy Spirit gives life, whereas sin brings death.
  - The phrase “life in Christ Jesus” refers to the life we have as believers in Jesus Christ.
  - This is promised to all who believe [2 Tim 1:1].
  - The phrase “set ... free” is from ἐλευθερόω (eleutheroō) which we saw in Rom 6:18, 22.
  - The majority of texts have the word με (me) here.
  - The pronoun σε (se = “you”) is more likely what was in the original texts.

- The phrase “the law of sin and of death” refers back to chapter seven and is the “different” law in the members of our bodies [Rom 7:22-23].
- For what the Law was powerless to do, weak as it was through the flesh,
 

Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς σαρκός,

  - The phrase “could not do” is from ἀδύνατος (adunatos) which means “impossible”.
  - This word carries the meaning of being powerless to accomplish some task.
  - The word “weak” is from ἀσθενέω (astheneō) which means “weak” or “sick”.
  - The Law itself is holy and righteous, but it is weak because it depends upon the energy of the flesh.
  - The phrase “through the flesh” refers to the fleshly members of our bodies in which “something no good” dwells [Rom 7:18].
- God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin,
 

ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας

  - The word “sending” is from πέμπω (pempō) which means “dispatch” or “send”.
  - This word necessarily involves going from one place to another.
  - It is not stated explicitly here, but this is God the Father sending the Son from heaven to the earth.
  - That means this verse confirms the preincarnate existence of Christ.
  - The phrase “the likeness of sinful flesh” tells us that Jesus did not have flesh of sin as we do.
  - He did, however, dwell in human flesh which He would necessarily do as our Kinsman Redeemer.
  - The phrase “as an offering for sin” is “for sin”.
  - This specific phrase, περὶ ἁμαρτίας (peri hamartias), is used concerning offerings and sacrifices for sin [Heb 10:6, 8, 18; 13:11].
- He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us,
 

κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν

  - The word “He” here could refer to God the Father or God the Son.
  - This verse makes sense either way, but I believe this refers to Jesus Christ.
  - The word “condemned” is from κατακρίνω (katakrinō) which means “condemn”.
  - This word describes pronouncing a sentence as in the punishment phase of a trial.
  - At the cross the thing being condemned was sin.
  - The phrase “in the flesh” refers to Jesus coming in the likeness of sinful flesh and accomplishing the work of the cross in His humanity.
  - The word “requirement” is δικαίωμα (diakiōma) which means “requirement” or “commandment”.
  - This word speaks of just or righteous actions demanded by rules or regulations.
  - The word “fulfilled” is from πληρῶω (plēroō) which means “fill” or “fulfill”.
  - This means that the righteous requirement of the Law is carried out to the fullest extent in us.

- who do not walk in accordance with the flesh but in accordance with the Spirit.  
 τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.
  - The word “walk” is from περιπατέω (peripateō) which means “walk” or “conduct oneself”.
  - This word refers to the step-by-step way we live our lives.
  - The phrases “according to” are κατὰ (kata) which means “according to” or “in accordance with”.
  - The translation “in accordance with” fits better in this context.
  - This verse highlights the contrast between the flesh and the Spirit which will be explored in much more detail in the verses which follow.
- Principles of Romans 8:1-4
  - Born again believers are in Christ (identified with Him through the baptism of the Spirit) and no longer face condemnation [Rom 5:16; John 5:24].
  - Unbelievers remain under condemnation because of their unbelief [John 3:18].
  - Believers have two conflicting laws working within them [Rom 7:22-23].
  - The law of the Spirit of life in Christ Jesus will win out over the law of sin and death every time [Gal 5:16-18] unless quenched [1 Thess 5:19].
  - Freedom from the Law is one aspect of our abundant life in Christ [John 10:10].
  - No fallen human could keep the Law in its entirety [Job 15:14-16; Ecc 7:20; Jas 2:10].
  - The Law could not free us from sin, but Christ, who came in the likeness of sinful flesh, defeated sin once and for all [Rom 6:10-11; 1 Pet 2:21-25].
  - Believers in the Church are not under the Law [Rom 7:4-6; Gal 3:24-25] but the requirements of the Law are fulfilled in them [Mt 5:17; Gal 2:1-21] when they walk by means of the Spirit [Gal 5:16].

## • The Mind Set on the Spirit [8:5-8]

- For those who are living in accordance with the flesh are focusing on the things of the flesh, οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,
  - The word “are” is ὄντες (ontes) which is from εἰμί (eimi) meaning “be” or “exist”.
  - This word is used of existing conditions here and is better translated “are living”.
  - The phrase “according to” is κατὰ (kata) which means “according to” or “in accordance with”.
  - The translation “in accordance with” fits better in this context.
  - The phrase “set their minds on” is from φρονέω (phroneō) which means “be intent on” or “set one’s mind on”.
  - The translation “are focusing on” better describes what Paul is saying here.
  - The words “flesh” are both references to the sin nature which resides in the flesh.
- but those who are living in accordance with the Spirit, are focusing on the things of the Spirit. οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.
  - The translation of “are according to” follows what we did in the first half of this verse.
  - It also follows that the individuals mentioned here “*are focusing on* the things of the Spirit”.
  - The words “Spirit” are both references to the Holy Spirit here.
  - We are talking about believers, so they would also be focusing on the things of the human spirit which has been created in righteousness.
- For the mind focusing on the flesh is death, but the mind focusing on the Spirit is life and peace, τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη.
  - The phrases “the mind set on” are τὸ ... φρόνημα (to ... phronēma) which means “mind-set” or “way of thinking”.
  - We will use the same “focusing” translation here.
  - As we have seen before, Paul uses the word “death” to describe operational death.
  - When a believer is operationally “dead”, he has become spiritually dormant, producing no fruit.
  - The opposite of operational death is operational life and peace derived from the Holy Spirit.
  - What is implicit in this contrast is that fleshly believers do not experience the peace of God.
- because the mind focusing on the flesh is hostile toward God; διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν,
  - The phrase “the mind set on” is τὸ φρόνημα (to phronēma) as we saw before.
  - We will use the same “focusing” translation again here.
  - The word “hostile” is ἔχθρα (echthra) which means “enmity”.
  - This is the word used in Jas 4:4 to describe how friendship with the world is enmity with God.

- for it does not subject itself to the law of God, for it is not even able *to do so*,  
 τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται.
  - The phrase “subject itself” is from ὑποτάσσω (hupotassō) which means “subordinate”.
  - The basic meaning of this word is to submit to someone or something as a higher authority.
  - The phrase “the law of God” is the same phrase Paul used in Rom 7:22.
  - Paul uses this phrase to describe God’s righteous standards, commandments, etc.
  - The word “able” is from δύναμαι (dunamai) which means “able” or “capable”.
  - This tells us that when we focus on fleshly things we *cannot* submit to God’s righteous standards.
- and those who are in the flesh cannot please God.  
 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.
  - Paul uses the phrase “in the flesh” just as he did in Rom 7:5 to refer to our condition as unbelievers.
  - He will make this clear in verse 9 such that there is no doubt that the phrase “those who are in the flesh” is a reference to unbelievers.
  - This should be distinguished from “those who are living in accordance with the flesh” [v. 5] which includes carnal believers as well.
  - Paul makes a shift to unbelievers in this verse to emphasize the folly of a fleshly focus.
  - The word “please” is from ἀρέσκω (areskō) which means “please” or “accommodate”.
  - This word means to satisfy another by carrying out important obligations to meet the expectations of a relationship [1 Cor 7:33; 2 Tim 2:4].
- Principles of Romans 8:5-8
  - Believers can walk in carnality or spirituality – focused on the flesh or the Spirit.
  - A consistent walk in either state becomes the characteristic of the believer’s life.
  - As believers in the Church, we are accountable for the things we think (focus on) [Rom 12:3, 16; 15:5; 1 Cor 13:11; Phil 2:1-5; 3:15; Col 3:2].
  - Although a believer is no longer a child of wrath by nature, operational death mimics the mindset of an unbeliever [Eph 2:1-3].
  - Operational life is a mindset of life and peace that is fully aware of positional reconciliation [Rom 5:1].
  - A fleshly (worldly) focus reverts to the hostility with God we had as unbelievers [Jas 4:4].
  - Such hostility is not reflective of the position a believer holds in Christ [Eph 2:15-16].
  - The carnal mind is not able to submit to God’s righteous and holy standards including the commandments given in His word.
  - The carnal mind is also unable to learn the “meat” of God’s word [1 Cor 3:1-3a].
  - The convicting ministry of God the Holy Spirit is the agent which takes the believer’s mind off of fleshly things and recenters the focus on God.
  - Unbelievers cannot please God and carnal believers act just like unbelievers [1 Cor 3:3b].
  - Our primary purpose as believers is to please God [Col 1:9-11; 1 Thess 4:1; Heb 11:5-6; 13:20-21].

- **Living by the Indwelling Spirit [8:9-14]**

- However, you are not in the flesh but in the Spirit, since indeed the Spirit of God dwells in you.  
 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.
  - Paul now explains how he uses “in the flesh” to refer to unbelievers.
  - Believers can choose to live in accordance with the flesh but are positionally “in the Spirit”.
  - The phrase “if indeed” is a first-class conditional.
  - To correctly communicate this, we will translate this “since indeed”.
  - The phrase “the Spirit of God” refers to God the Holy Spirit.
  - Notice that Paul does not qualify this statement which would limit this to some believers.
  - This is because all believers are indwelt by the Holy Spirit from the moment of salvation.
  - Paul is going to restate this very important truth in the remainder of this verse.
- But if anyone does not have the Spirit of Christ, he does not belong to Him.  
 εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
  - The word “if” is a first-class conditional here.
  - However, when combined with the indefinite pronoun τις (tis) this become a 3<sup>rd</sup> class conditional statement in form.
  - The phrase “the Spirit of Christ” refers to God the Holy Spirit.
  - The parallelism with the first half of this verse is proof that Jesus Christ is indeed God.
  - The phrase “he does not belong to Him” does not directly say that this person is not saved.
  - However, Jesus said that His Father has given all believers to Him [John 10:27-30; 17:1-2, 6, 9, 24].
- Since Christ is in you, though on the one hand the body is dead because of sin, on the other hand the spirit is alive because of righteousness.  
 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζῶν διὰ δικαιοσύνην.
  - The word “if” is a first-class conditional.
  - To correctly communicate this, we will translate this “since”.
  - The phrase “Christ is in you” is not a restatement of the positional truth of the indwelling of the Spirit.
  - This refers to the indwelling of Christ Himself.
  - The words “though” and “yet” are the translation of the μὲν ... δὲ (men ... de) construction.
  - The best way to translate this construction is “on the one hand... on the other hand”.
  - The phrase “the body is dead because of sin” describes the fallen nature of our bodies.
  - The word “sin” refers to the old sin nature here.
  - The word “spirit” refers to our human spirit here.
  - There is no need to say that the Holy Spirit is alive because He is God and therefore is eternal life.
  - The phrase “the spirit is alive because of righteousness” describes the result of the “quickening” of the human spirit at salvation.
  - The righteousness in view here is imputed righteousness which this verse states is a prerequisite to regeneration.

- But since the Spirit of Him who raised Jesus from the dead dwells in you,  
 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν,
  - The word “if” is a first-class conditional.
  - To correctly communicate this, we will translate this “since”.
  - The phrase “the Spirit of Him who raised Jesus from the dead” refers to God the Holy Spirit.
  - In this passage He has been called the Spirit of Christ and the Spirit of the Father.
- He who raised Christ Jesus from the dead will also give life to your mortal bodies  
 ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν
  - The phrase “He who raised Christ Jesus from the dead” refers to God the Father.
  - Not all manuscripts contain the word “Jesus”, but it does not affect the meaning of this verse.
  - The phrase “will ... give life” is from ζωοποιέω (zōopoieō) which means “make alive” or “give life”.
  - This is the word Paul used to describe bodily resurrection [1 Cor 15:36].
  - However, in this verse a temporal life-giving ministry of the Holy Spirit is being described.
- through His Spirit who dwells in you.  
 διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.
  - Some manuscripts have “because of” rather than “through” here, but “through” is preferable.
  - This marks the third time in this passage that the indwelling of the Spirit is mentioned.
  - This verse says the Holy Spirit’s life-giving ministry is accomplished on behalf of God the Father.
- So then, brethren, we are under obligation, not to the flesh, to live in accordance with the flesh—  
 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,
  - The word “brethren” is ἀδελφοί (adelphoi) which means “brothers” or “brothers and sisters”.
  - Paul very importantly uses this word here to refer to born-again believers.
  - The phrase “under obligation” is from ὀφειλέτης (opheiletēs) which means “one who is obligated”.
  - Paul used this term to describe his own obligation to preach the gospel in Rom 1:14.
  - The obligation Paul will eventually detail is to live according to the Spirit.
  - However, he begins with the negative case of not living according to the flesh.
  - As we have done before, we will translate κατὰ (kata) plus the accusative as “in accordance with” rather than “according to”.
- for if you are living in accordance with the flesh, you will subsequently die;  
 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν.
  - Once again, we will translate κατὰ (kata) plus the accusative as “in accordance with” rather than “according to”.

- The word “must” is from μέλλω (mellō) which means “about to”.
  - This word describes something that will occur subsequent to another event and is best translated here “will subsequently”.
  - The word “die” is from ἀποθνήσκω (apothnēskō) which means “die”.
  - Remember that Paul is speaking to believers here, so this cannot be eternal death and clearly refers to operational death (carnality).
- but if by means of the Spirit you are causing the deeds of the body to cease, you will live.  
 εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.
- The phrase “by the Spirit” is the dative of πνεῦμα (pneuma) which means “spirit”.
  - This is a dative of means and would be better translated “by means of the Spirit”.
  - The phrase “putting to death” is from θανατόω (thanatoō) which means “put to death”.
  - This word is used here in the sense of cessation of an activity or “causing ... to cease”.
  - The phrase “you will live” is from ζάω (zaō) which means “live”.
  - This word describes the operational life of the spiritual believer who walks by means of the Spirit.
- For all who are being led by the Spirit of God, these are sons of God.  
 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.
- The phrase “being led” is from ἄγω (agō) which means “lead” or “guide”.
  - This word describes the leading/guiding ministry of the Spirit toward believers.
  - Paul refers to the Holy Spirit as “the Spirit of God” which is the same term he used back in verse 9.
  - This forms a nice set of “bookends” for this passage.
  - The phrase “sons of God” refers to the position believers are in because of their adoption.
  - Paul will expand upon this concept in the passage which follows.



- Principles of Romans 8:9-14
  - The Spirit of Christ is a name for the Holy Spirit in His ministry of spotlighting the Son [1 Pet 1:10-11].
  - All born-again believers have the indwelling of the Holy Spirit [1 Cor 3:16; 6:19].
  - The receiving of the Holy Spirit occurs at the moment of salvation.
  - As a result, born-again believers are positionally in the Spirit and no longer in the flesh.
  - Another positional truth for believers is “Christ in you” [Eph 3:14-19; Col 1:25-27].
  - The Father also indwells all Church-age believers [1 John 4:15-16].
  - Though their bodies are dying, believers have a human spirit made alive by the Spirit [Titus 3:5-7].
  - Through the Spirit, the Father works in believers even while living in these mortal bodies [Phil 1:6; 2:13; 1 Cor 12:6].
  - Believers are under obligation as a response to the grace that saved them [1 John 2:6; 3:16; 4:11].
  - Believers ought to walk in a worthy manner [Eph 4:1-3; Col 1:9-11; 1 Thess 2:10-12].
  - This involves putting to death the deeds of the body [1 Cor 9:26-27; Col 3:5] which is the temporal reality of what Christ has already done on the cross [Rom 6:5-7].
  - This is accomplished through the ministry of the Holy Spirit who leads all believers.
    - For carnal believers, the Holy Spirit leads by convicting us of sin.
    - For spiritual believers, the Holy Spirit leads by granting us understanding of God’s word, guiding us in the will of God, giving us words to say, etc.
  - There is a sense in which unbelievers are “children of God” because God is the creator of the entire race [Ezek 18:4], but believers are the true children of God [John 1:12; Gal 3:26; 1 John 3:1].
  - This very important distinction comes about because God adopts every believer into His Royal Family [Gal 4:4-6].

## • Living as Children of God [8:15-17]

- For you have not received a spirit of slavery leading to more fear,  
οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον
  - The word “received” refers to something we have received as believers.
  - The phrase “a spirit of slavery” refers to some spirit which could be of the world [1 Cor 2:12] or of the devil [Heb 2:14-15].
  - The phrase “leading to fear again” describes the fear we operated under as unbelievers.
  - The word “again” is πάλιν (palin) which means “again” or “once more” and refers to the position we now find ourselves in as believers.
- instead you have received a Spirit of adoption as sons by whom we call out, “Abba! Father!”  
ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κράζομεν· ἀββα ὁ πατήρ.
  - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with the previous statement.
  - We will translate this “instead” to indicate this contrast.
  - The phrase “a spirit of adoption” is a reference to the Holy Spirit whom we received at salvation.
  - The phrase “adoption as sons” is from υἰοθεσία (huiiothesia) a legal term for adoption of children.
  - This legal term describes the Roman concept of adoption with full legal status for the child.
  - The word “sons” is generic for children of either gender who are legally adopted in this way.
  - The phrase “by which” includes a neuter pronoun referring to the Spirit.
  - Since we are talking about the Holy Spirit here, the translation “by whom” makes more sense.
  - The phrase “cry out” is from κράζω (krazō) which means “cry out” or “call out”.
  - This describes the way we “call out” to God, so we will use that translation.
  - The word “Abba” is a transliteration of the Aramaic word for father.
  - This is a term of endearment indicative of a loving relationship.
- The Spirit Himself testifies together with our spirit that we are children of God,  
αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.
  - The phrase “testifies with” is from συμμαρτυρέω (summaptureō) which means “bear witness with”.
  - The “sum” prefix means “together with”.
  - The phrase “our spirit” is a reference to our human spirit which was made alive at salvation.
  - This verse highlights the interaction between the indwelling Holy Spirit and our human spirit.
  - The word “children” is from τέκνον (teknon) which means “male or female child”.
  - This word is in parallel with “sons” in the previous verse confirming that both genders are included.

- and since we are children, we are heirs also – on the one hand heirs of God and on the other hand co-heirs with Christ,
 

εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ,

  - The word “if” is a first-class conditional which we will translate “since”.
  - The Greek construction in this verse implies that “we are” children and heirs.
  - The word “heirs” is from κληρονόμος (klēronomos) which means “heir” or “beneficiary”.
  - This word is a legal word describing a designation as heirs as a result of our adoption as sons.
  - The word “and” is the translation of a μὲν...δὲ (men...de) construction which is better translated “on the one hand...on the other hand”.
  - The phrase “fellow heirs with” is from συγκληρονόμος (sugklēronomos) which means “heir together with” or “co-heir”.
- since indeed we suffer together with *Him* so that we may also be glorified together with *Him*.
 

εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

  - The phrase “if indeed” is a first-class conditional which we will translate “since indeed”.
  - The phrase “suffer with” is from συμπάσχω (sumpaschō) which means “suffer together with”.
  - That we suffer together with Christ (Him) is implied in the construction of this sentence.
  - The phrase “glorified with” is from συνδοξάζω (sundoxazō) which means “honor/glorify together with”.
  - That we will be glorified together with Christ (Him) is implied in the construction of this sentence.
- Principles of Romans 8:15-17
  - God gave us the Holy Spirit not to produce in us any sort of timidity or fear, but power and love and discipline [2 Tim 1:7].
  - As adopted sons of God, by means of the Spirit we cry out to Him, “Abba, Father!” [Gal 4:6], which is the same way Jesus Christ addressed His Father in Gethsemane [Mk 14:36].
  - The Holy Spirit has an internal witness with every believer’s human spirit that is a powerful ministry of reassurance [Acts 5:32; 1 John 5:10-11].
  - As believers we have been made co-heirs with Christ [Eph 1:11-14; 1 Pet 1:3-5] who the Father appointed as heir of all things [Heb 1:2].
  - Believers should expect suffering in this life [John 15:20; 2 Tim 3:12; 2 Cor 1:5-7].
  - Suffering in this life will be celebrated in glory in eternity [1 Pet 1:6-8].
  - Suffering in this life ought to be celebrated here and now as well [Acts 5:41; Phil 2:17; Col 1:24; 1 Pet 4:12-16].

- **Waiting for Glorification [8:18-25]**

- For I consider that the sufferings of this present age are not worthy  
 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
  - The word “consider” is λογίζομαι (logizomai) which means “think”, “ponder”, “reckon” or “consider”.
  - This is one of many thinking words in our Bible reflecting God’s desire for mindful faith.
  - The word “sufferings” is from πάθημα (pathēma) which means “suffering” or “misfortune”.
  - This word describes enduring a long period of difficulty, not simply a brief misfortune.
  - The word “time” is from καιρός (kairos) which means “time period” or “age”.
  - The translation “age” better describes what Paul is referring to here.
  - The word “worthy” is from ἄξιος (axios) which means “of comparable worth or value” or “worthy”.
  - This means that Paul’s valuation of suffering is quite low compared to the glory to come.
- to be compared with the glory that is about to be revealed to us.  
 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
  - The word “glory” is from δόξα (doxa) which means “splendor”, “radiance” or “glory”.
  - This glory refers to everything we will see and experience when we are face-to-face with Jesus Christ in heaven.
  - The phrase “the glory that is to be revealed” is literally “the about to be revealed glory”.
  - The “about to be” part of this phrase expresses the imminence in Paul’s thinking.
  - The phrase “to us” should be linked back to the “brethren” in verse 12 as this glory will be revealed to those who are believers.
- For the creation eagerly and expectantly waits for the revealing of the sons of God.  
 ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.
  - The phrase “anxious longing” is ἀποκαταδοκία (apokaradokia) which means “eager expectation”.
  - The phrase “waits eagerly” is from ἀπεκδέχομαι (apekdechomai) which means “await eagerly”.
  - We will rearrange and reword this translation to capture the full meaning of these two words and highlight the personification of the creation in this verse.
  - The word “revealing” is from ἀποκάλυψις (apokalupsis) which means “revelation”.
  - The phrase “the sons of God” refers to Church Age believers in this context.
  - The phrase “the revealing of the sons of God” refers to the glorification of the Church at the Rapture event [Col 3:4].
- For the creation was subjected to futility – not voluntarily, but because of Him who subjected it –  
 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα,
  - The words “subjected” are from ὑποτάσσω (hupotassō) which means “subordinate”.
  - The basic meaning of this word is to submit to someone or something as a higher authority.

- In the case of the creation, ὑποτάσσω (hupotassō) is in the passive meaning that the creation was acted upon.
- The word “futility” is from ματαιότης (mataiotēs) which means “without use or value”.
- This is a cognate of the word Paul used in Rom 1:21 to describe worthless speculations.
- The idea of “futility” here is that the creation is currently operating in a corrupted state, functioning under the curse that resulted from the fall of man [Gen 3:17-18].
- The word “willingly” is from ἐκόν (hekōn) which means “willingly” or “gladly”.
- The basic meaning of this word is to be favorably inclined to do something without being pressured.
- The only other use of this word is in 1 Cor 9:17 where it is translated “voluntarily”.
- This phrase is an aside and we will designate that by using hyphens.
- in expectation that the creation itself also will be set free from its slavery to corruption  
ἐφ’ ἐλπίδι ὅτι καὶ αὐτὴ ἢ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς
  - The word “hope” is from ἐλπίς (elpis) which means “confident expectation”.
  - We will translate this “expectation” here to communicate the sense of this word.
  - The phrase “creation itself also” is given here because in verse 19 the focus was on the creation waiting for the revealing of the sons of God, but the creation itself will eventually be redeemed.
  - The phrase “will be set free” is from ἐλευθερώω (eleutheroō) which means “release” or “set free”.
  - Paul used this word three times already in Romans to describe believers being set free from sin.
  - The word “corruption” is from φθορά (phthora) which means “deterioration” or “corruption”.
  - This clarifies the meaning of the word “futility” in verse 20.
- into the freedom of the glory of the children of God.  
εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.
  - The word “freedom” is from ἐλευθερία (eleutheria) which means “freedom” or “liberty”.
  - This word is a cognate of the verb for “set free” and is set in contrast to the slavery to corruption just described.
  - The phrase “the glory of the children of God” describes the ultimate glorified state of believers.
  - The creation will eventually be given freedom from corruption just as all believers in glory are free from the corruption of sin.
- For we know that, as one, the whole creation groans and suffers agony up until this day.  
οἶδαμεν γὰρ ὅτι πᾶσα ἢ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.
  - The phrase “we know that” is a particular Greek phrase οἶδαμεν ὅτι (oidamen hoti).
  - This phrase is used to describe things that are very well known and accepted as true.
  - The phrase “the whole creation” tells us that it was not only the earth that was corrupted in the fall.

- The word “groans” is from συστενάζω (sustenazō) which means “lament” or “groan”.
- The συ (su) prefix means “together with” and describes all parts of the creation groaning as one.
- The word “suffers the pain of childbirth” is from συνωδίνω (sunōdinō) which means “suffer agony”.
- The συν (sun) prefix means “together with” and describes all parts of the creation suffering as one.
- The phrase “until now” is ἄχρι τοῦ νῦν (achri tou nun) which means “until the present”.
- We will translate this “up until this day” to capture what Paul was saying.
- And not only this, but also we ourselves, already having the first fruits of the Spirit, οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, ἡμεῖς
  - With the phrase “And not only this, but also we ourselves,” Paul shifts his focus from the creation back to born-again believers.
  - The phrase “having the first fruits of the Spirit” refers to everything believers have already received at the moment of salvation (the full array of Salvation Grace Blessings).
  - The phrase “first fruits” is from ἀπαρχή (aparchē) which means “first fruits” or “first portion”.
  - It is implicit within the idea of first fruits that there is more where that came from.
  - The word “Spirit” here is a reference to God the Holy Spirit who is actively involved in and an integral part of the Salvation Grace Blessings package for believers.
- we also groan within ourselves, waiting eagerly for the fullness of our adoption as sons, the redemption of our body. καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
  - The phrase “even we ourselves groan within ourselves” is literally “we also groan within ourselves”.
  - The word “groan” is from στενάζω (stenazō) which is the stem of the word we saw in verse 22 describing the groaning of the creation.
  - Just as all of the creation groans as one, as believers we also groan within ourselves.
  - The phrase “waiting eagerly” is from ἀπεκδέχομαι (apekdechomai) which means “await eagerly”.
  - This is the same word we saw in verse 19 describing the eager waiting of the creation and we will see this word again in verse 25.
  - The phrase “adoption as sons” is from υἰοθεσία (huiiothesia) the legal term for adoption of children which we saw back in verse 15.
  - We have already been legally adopted as sons into God’s royal family, but we have not yet received the fullness of the associated blessings.
  - The phrase “the redemption of our body” refers to receiving our resurrection bodies which will occur at the Rapture event.

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

τῆ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς ἐλπίζει;

- The word “hope” appears four times in this verse and every occurrence is a form of ἐλπίς (elpis) or ἐλπίζω (elpizō) meaning “confident expectation”.
- The phrase “we have been saved” is from σόζω (sōzō) and refers to our eternal salvation through faith in Christ.
- Believers have already received many blessings, but also confidently expect to receive future blessings including the redemption of our bodies.
- The phrase “hope that is seen is not hope” is almost too obvious.
- Nonetheless, Paul goes on to make it even more clear by asking a question with an obvious answer.
- No one is looking with confident expectation for something he can already see.
- But since we hope for something we do not see, with steadfastness we wait eagerly for it.  
εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα.
- The word “if” is a first-class conditional.
- To correctly communicate this, we will translate this “since”.
- The phrase “hope for” here again is a form of ἐλπίζω (elpizō) meaning “confident expectation”.
- Believers have a confident expectation that they will receive what has been promised by God.
- This confident expectation is not diminished by the fact that we cannot currently see the things that have been promised for the future.
- The word “perseverance” is from ὑπομονή (hupomonē) which means “endurance”, “steadfastness” or “perseverance”.
- Patience is implicit in the meaning of this word.
- The phrase “wait eagerly” is from ἀπεκδέχομαι (apekdechomai) which means “await eagerly”.
- This is now the third time we have seen this word in this passage [vv. 19, 23, 25].

- Principles of Romans 8:18-25
  - God's plan for His children includes both suffering and glory [Luke 24:26; Heb 2:10].
  - The suffering we face in time is not even comparable to the glory to come [2 Cor 4:17-18].
  - All of creation was corrupted in the fall of man [Gen 3:17-18; Isa 24:5-6] and eagerly awaits its redemption [2 Pet 3:7, 10-13; Rev 21:1].
  - The creation currently groans as it wears out like a garment [Psalm 102:25-26] just as we groan as this body wears out like a garment [2 Cor 5:2].
  - Every aspect of redemption comes through Jesus Christ who became a curse as the cure for the curse of the Law [Gal 3:13], the Noahic curse [Isa 65:20-25] and the curse of creation [Rev 22:3].
  - In anticipation of its own redemption, the creation expectantly awaits (as we do) the Rapture in which Church Age believers will experience their bodily redemption [1 Cor 1:4-8; 15:42-44; Phil 3:20].
  - That redemption represents the ultimate fulfillment of the promise of God that believers will be made righteous sons through faith in Christ [Gal 5:5].
  - As believers we are already beneficiaries of every spiritual blessing in the heavenly places in Christ Jesus [Eph 1:3].
  - We should remain steadfast in our confident expectation that God will fulfill all of His promises to us including the eventual redemption of our bodies at the Rapture [1 Co 15:51-53; 1 Pet 1:3-5].



## • **Intercession of the Spirit [8:26-27]**

- Likewise also, the Spirit works with our *spiritual* weakness;  
Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν.
  - The phrase “In the same way” is ὡσαύτως (hōsautōs) which means “similarly” or “likewise”.
  - When ὡσαύτως (hōsautōs) is combined with καὶ (kai) it means “Likewise also” [1 Tim 5:25].
  - The question then becomes, what does the phrase “Likewise also” refer to?
  - The answer lies in the “groanings” which are produced by the creation [v. 22], believers [v. 23] and the Holy Spirit [v. 26].
  - The word “spirit” here refers to God the Holy Spirit who indwells every born-again believer.
  - The word “helps” is from συναντιλαμβάνομαι (sunantilambanomai) which means “work together with” or “come to the aid of”.
  - The word “weakness” is from ἀσθένεια (astheneia) which can refer to physical or spiritual weakness.
  - As it does in James 5:14-15, this word describes spiritual weakness here.
- for, you see, we do not know how to pray properly,  
τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν,
  - The word “for” is γὰρ (gar) which can be a marker of cause or reason, a marker of clarification, or a marker of inference.
  - Here it is used as a marker of clarification regarding the spiritual weakness just mentioned.
  - The phrase “how to pray as we should” is literally “how we might pray as is proper”.
  - Paul includes all believers in this statement, clearly indicating that even mature believers do not offer completely “proper” prayers.
- but, instead, the Spirit Himself intercedes on our behalf with groanings too deep for words;  
ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις.
  - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what came before.
  - We will translate this “but, instead” to capture this meaning.
  - The phrase “intercedes for us” is from ὑπερεντυγχάνω (huperentugchanō) which means “intercede on behalf of another”.
  - The word “groanings” is from στεναγμός (stenagmos) which is a cognate of the words for “groan” we have seen in verses 22 and 23.
  - This connects this verse to the previous passage.
  - The phrase “too deep for words” is from ἀλάλητος (alalētos) which means “wordless”.
  - The idea is that these are inexpressible groanings of the Holy Spirit that go well beyond mere words.
  - Charismatic theologians try to use this verse to argue that the Holy Spirit prays in tongues.
  - The problem with this conclusion is that tongues are merely other languages that uses words.

- and He who searches the hearts knows what the Spirit is thinking,  
ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος,
  - The phrase “He who searches the hearts” refers to God the Father [Luke 16:15].
  - This indicates that the Holy Spirit directs His inexpressible groanings toward the Father.
  - The word “mind” is φρόνημα (phronma) which means “mindset” or “way of thinking”.
  - Even though the Holy Spirit does not use words, the Father knows what He is thinking.
- because He pleads for the saints according to *the will of God the Father*.  
ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.
  - The phrase “intercedes for” is from ἐντυγχάνω (entugchanō) which means “appeal” or “plead for”.
  - This word does not have the “huper” prefix we saw in verse 26 which subtly changes the meaning of this word to “pleads for”.
  - The phrase “according to the will of God” is literally “in accordance with God”.
  - This phrase is often used to describe compliance with the will of God [2 Cor 7:9-10; 1 Pet 4:6; 5:2].
  - In this context “God” refers to God the Father.
- Principles of Romans 8:26-27
  - No matter how mature we become in the faith and in our ability to express ourselves prayers, we will never offer prayers with complete properness.
  - Nonetheless, we approach the Throne of Grace with confidence [Heb 4:16] knowing that the Holy Spirit intercedes on our behalf and completes our prayers, making them proper before the Father.
  - The Holy Spirit does not take over our prayers, but when we are in fellowship, He works together with our spirit to make our prayers effective [Eph 6:18; 1 Cor 14:15; Jas 5:16].
  - This process of “Spirit working together with spirit” should be standard operational procedure for the born-again believer [1 Cor 2:10-13].
  - In His omniscience, God the Father knows our every thought [1 Sam 16:7; 1 Kgs 8:39; Jer 17:10] and all our needs even before we ask [Matt 6:8].
  - Even if we do not know how to express our thoughts in words, the Holy Spirit can effectively communicate the essence of our prayers to the Father [Psalm 77:1-4].

- **Certainty of Glorification [8:28-39]**

- And we know that all things work together to produce good for those who love God,  
Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν,
  - The phrase “we know that” is a particular Greek phrase οἶδαμεν ὅτι (oidamen hoti).
  - This phrase is used to describe things that are very well known and accepted as true.
  - The phrase “God causes” is not in one of the early manuscripts.
  - The best critical analysis leaves out this phrase, but the meaning of the verse remains unchanged.
  - The phrase “all things” includes good things and bad things.
  - The phrase “work together” describes these good and bad things working together for good.
  - The phrase “for good” is literally “to good”.
  - Given that this is in a “work together” context, the meaning here is the production of good.
  - The phrase “to those who love God” is the indirect object of the verb “work together”.
  - This could be translated “to” or “for” and the “for” translation fits better here.
  - Verse 29 explains that the “good” being produced for believers by all things (good and bad) is that we will be conformed to the image of His Son.
  - Paul uses the phrase “those who love God” in the sense of faithful Jewish believers who are “those who love God and keep His commandments” [Ex 20:6; Josh 22:5; Neh 1:5; Dan 9:4].
  - It is notable that Paul left out the second half of that O.T. phrase because he wanted to emphasize the Church Age believer’s love for God without being obligated to observe the Mosaic Law.
- for those who are called according to *His* purpose.  
τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.
  - This entire phrase is the indirect object of the verb “work together”.
  - This could be translated “to” or “for” and the “for” translation fits better here.
  - The word “called” is from κλητός (klētos) which means “called” or “invited”.
  - In Romans chapter one we saw that this can refer to the invitation of God to believe in Christ [1:6], to a life of holiness [1:7] or to serve in ministry [1:1].
  - This could refer to any or all of those, but the primary emphasis is on the calling to believe in Christ [Rom 9:24].
  - The word “purpose” is from πρόθεσις (prothesis) which means “plan” or “purpose”.
  - This word can be used of man [2 Tim 3:10] but is most often used of God [Rom 9:11; Eph 1:11; 3:11; 2 Tim 1:9] as it is here.
  - While this word does include God’s will, its main emphasis is on the plan of God which will become very clear in the next two verses.
- For those whom He foreknew, He also predestined *to become* conformed to the image of His Son,  
ὅτι οὗς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ,
  - The word “foreknew” is from προγινώσκω (proginōskō) which means “know beforehand”.

- This word refers to knowledge only, not choosing, etc. as the Calvinist would try to assert.
- The knowledge which God had of us in eternity past goes beyond mere factual knowledge.
- God has always known everything about us in intimate detail.
- The word “predestined” is from προορίζω (proorizō) which means “predetermine”.
- The sentence construction makes it clear that this predetermination is based upon foreknowledge.
- The phrase “conformed to” is from σύμμορφος (summorphos) which means “similar in form or nature”.
- Aspects of both form and nature are in view here.
- The phrase “the image of His Son” refers to all that Christ is – His nature, His holiness, His present state of glorification, etc.
- God foreknows everyone, but the only ones He predetermines to become conformed to His Son are the ones who believe in His Son.
- Our ultimate conforming to the form of Christ in resurrection is assured, but this also speaks of the ongoing process of being conformed to the nature and holiness of Christ [Eph 4:22-24 cf. Ro 13:14].
- to the end that He would be the firstborn among many brethren;  
εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·
  - The phrase “so that” is εἰς (eis) which means “to” or “toward”.
  - The meaning here is “to the end that”.
  - The word “firstborn” is πρωτότοκος (prōtotokos) which means “firstborn”.
  - This is the word used of Christ being the firstborn of the dead in His resurrection [Col 1:18; Rev 1:5].
  - The phrase “among many brethren” describes Christ being among all the resurrected saints.
  - This will be the ultimate conclusion of our being conformed to the image of Christ.
- and these whom He predestined, He also called;  
οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν·
  - After speaking of God’s predetermination for believers, Paul goes back to the calling he mentioned in verse 28.
  - The calling of God occurs in time leading to faith in Christ for those who respond positively which was foreknown by God in eternity past.
- and these whom He called, He also justified; and these whom He justified, He also glorified.  
καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.
  - In the context of those whom God predetermined, those who are called believed in Christ.
  - As Paul has made clear in this letter, those who believe in Christ are justified [Rom 3:24, 28].
  - Paul then speaks of the called and justified believer being glorified.
  - He speaks of it in the past because its fulfillment is so certain that it is as good as done.

- Principles of Romans 8:28-30
  - As children of God we should not expect to be excluded from bad things in this life [Job 2:10].
  - When we suffer for righteousness we are blessed [1 Pet 3:14] because, when God tests us with fiery ordeals, our faith is proven [1 Pet 1:6-7] and we share in the sufferings of Christ [1 Pet 4:12-13].
  - As we mature in the faith, we come to know God and to love Him which equates to being known by Him [Gal 4:9; 1 Cor 8:2-3].
  - As believers we have been called according to God's purpose [1 Cor 1:9; 1 Pet 3:8-9].
  - It is implicit in this calling of God that we will one day be glorified with Christ [2 Th 2:14; 1 Co 15:49].
  - It is also God's purpose in calling us that, during our time on this earth, we would walk in a worthy manner [Eph 4:1-3] and be ever-increasingly conformed to the image of His Son [2 Cor 3:18].
  - In eternity past, God knew all about us in every detail, including the fact that we would believe in His Son Jesus Christ.
  - In eternity past, God the Father predetermined that everyone whom He foreknew to believe in His Son would be conformed to His image.
  - In doing this, God the Father ensured that His Beloved Son Jesus Christ would not be alone in His resurrection, but the firstborn [Col 1:18] among many brethren.
  - In eternity past, God also predetermined that those whom He foreknew to believe in His Son would be adopted as sons [Eph 1:5-6] and be washed, sanctified and justified [1 Cor 6:9-11].
  - It is important to note that God's predetermination is based upon His foreknowledge which means that foreknowledge  $\neq$  predetermination.

- What then shall we say to these things? Since God is for us, who can be against us?  
 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;
  - In Rom 3:5 Paul used the phrase “what shall we say” to highlight a potential opposing view.
  - In Rom 4:1 and 6:1 he used the exact same phrase as here for the same purpose.
  - Here, this question is based upon vv. 28-30 and is the first of five questions in vv. 31-34.
  - The phrase “these things” refers to God’s grace eternal plan for all who would believe in His Son.
  - The word “if” here is a first-class conditional and should be translated “since”.
  - The two “being” verbs are not given explicitly in the Greek text but are implied by the context.
  - To better communicate Paul’s meaning here, we will translate the second one “can be”.
  - The phrase “for us” describes the One who works in our favor and the phrase “against us” describes those who might work to do us harm.
  - The second half of this verse is the second of the five questions in vv. 31-34.
- He who did not spare His own Son, but delivered Him over for us all,  
 ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν,
  - The word “spare” is from φείδομαι (pheidomai) which means “spare”.
  - The meaning of this word is to save someone from some form of loss or discomfort [2 Pet 2:4-5].
  - The phrase “delivered ... over” is from παραδίδωμι (paradidōmi) which means “hand over” or “deliver”.
  - Jesus used this word to refer to being delivered over to the cross [Matt 17:22-23; 20:18-19; 26:2].
  - This verse tells us that, although men were clearly involved in the betrayal of Jesus, God the Father delivered Him over to be crucified.
  - This verse also tells us that Jesus was delivered over to the cross for everyone [1 John 2:2].
- how will He not also together with Him graciously give us all things?  
 πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;
  - The pronoun “He” is the Father and the pronoun “Him” is the Son.
  - The word “with” is σὺν (sun) which means “with” or “together with”.
  - The translation “together with” fits better here.
  - The phrase “freely give” is from χαρίζομαι (charizomai) which means “give graciously”.
  - This is a grace word that means to give something freely as a favor.
  - The phrase “all things” refers to everything God gives to those who have believed in His Son.
  - This involves everything believers need for life and godliness [2 Pet 1:3].
  - The second half of this verse is the third of the five questions in vv. 31-34.
- Who will make an accusation against God’s chosen ones?  
 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ;

- The phrase “bring a charge” is from ἐγκαλέω (egkaleō) which means “bring charges” or “make a formal accusation”.
- This phrase describes believers being accused in the courtroom of heaven.
- This phrase could refer to anyone, but Satan the deceiver-accuser is clearly in Paul’s mind here [Rev 12:9-10 cf. Zech 3:1].
- The word “elect” is from ἐκλεκτός (eklektos) which means “chosen” or “choice”.
- In general, this word can refer to those chosen by God in any dispensation [Isa 43:1; 65:9; Mark 13:19-27; Matt 24:22-31].
- This word can also refer to Jesus Christ, the Chosen One [Isa 42:1; Luke 23:25; 1 Pet 2:6].
- Here this word refers to all believers in this dispensation who have been chosen by God to be part of the Church, the body of Christ.
- The first half of this verse is the fourth of the five questions in vv. 31-34.
- God is the one who justifies; who is the one who will condemn?  
θεὸς ὁ δικαίων· τίς ὁ κατακρινῶν;  
  - The phrase “God is the one who justifies” restates what Paul already asserted in verse 30 regarding those who believe in Christ.
  - The second half of this sentence is the fifth of the five questions in vv. 31-34.
  - The Greek phrase ὁ κατακρινῶν (ho katakrinōn) can have a future sense as in “will condemn”.
  - The one who will condemn (at the final judgment) is Jesus Christ, to whom all judgment has been given [John 5:22].
  - However, those who have been justified no longer need to fear condemnation [Rom 8:1].
- Christ Jesus: and it is He who died, yes, rather who was raised,  
Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς,  
  - Paul answers his own question concerning who is the one who will condemn – Christ Jesus.
  - Some manuscripts do not contain the Greek word for “Jesus”, but the meaning of this verse is the same either way.
  - Paul continues by stating that Christ died and was raised which we know was relevant regarding our justification [Rom 4:25].
  - We will add “and it” to the translation to make clear what Paul was saying here.
- who is also at the right hand of God, who also pleads on our behalf.  
ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.  
  - The Greek word καὶ (kai) which means “and” or “also” is left untranslated here.
  - Paul continues his description of Christ, so we will translate this “also” here.
  - The phrase “at the right hand of God” completes Paul thought regarding Christ’s death, resurrection, ascension and session.
  - The word “intercedes” is from ἐντυγχάνω (entugchanō) which means “appeal/plead for”.
  - We translated this “pleads” in verse 27.
  - The phrase “for us” is ὑπὲρ ἡμῶν (huper hēmōn) which means “for us”.
  - This word is used here to mean “on our behalf”.

- Principles of Romans 8:31-34
  - As believers, we should maintain an attitude of amazement and appreciation for God's grace eternal plan of salvation [Eph 2:8-9; 2 Tim 1:9].
  - When we recognize the sinners we were and realize all that God has already done for us in saving us, we should be thankful [1 Cor 6:9-11].
  - Understanding all that we now have in Christ which God purposed in eternity past should spur us on to a life of godliness [1 Tim 6:10-12].
  - It should humble us and calm our fears when we realize that Almighty God Himself is working on our behalf [Psalm 56:9-11; 118:6-9].
  - In the courtroom of heaven Satan rightly accuses us of being sinners daily [Rev 12:10], but we have an Advocate in Christ [1 John 2:1-2].
  - Christ Himself has cleared us of all charges against us [Zech 3:1-4] having cast all our sins into the depth of the sea [Mic 7:18-19].
  - As believers we have been justified (declared innocent) as a gift by His grace [Rom 3:24] as a result of faith in Jesus Christ [Rom 5:1].
  - Jesus Christ is our Savior and High Priest and He ever lives to intercede for all of us who have drawn near to Him through faith [Heb 7:25].
  - Because of what God the Father did to His Son for us on the cross, working together with His Son He is now able to freely give us all things.
  - This is yet another example of the *a fortiori* principle that Paul has applied often in this letter to the Romans [Rom 5:8-11].



- Who *or what* will separate us from the love of Christ?  
 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
  - The word “Who” is the masculine pronoun τίς (tis) which means “who” or “what sort of person”.
  - Given that the next question in verse 35 describes circumstances, not people, it is obvious that Paul is using this pronoun with an all-encompassing meaning of “who or what”.
  - The word “separate” is from χωρίζω (chōrizō) which means “divide” or “separate”.
  - This is the word that Jesus used when he was talking about separating husbands and wives joined together by God [Matt 19:6; Mark 10:9].
  - The phrase “the love of Christ” refers to the love that Christ has for us (see verse 37).
  - Some early manuscripts say “God” instead of “Christ” here, but that was probably done in matching up this phrase with verse 39.
  - As in 99.9% of text questions, the meaning of this verse/passage is not changed either way.
- Will tribulation, or distress, or persecution, or hunger, or exposure, or peril, or death by sword?  
 θλιψις ἢ στενοχωρία ἢ διωγμός ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;
  - This second question in verse 35 lists various difficulties that believers might face.
  - Some try to connect this with end-times tribulation, but Paul has experienced this [2 Cor 11:23-28].
  - The word “tribulation” is θλιψις (thlipsis) which means “oppression”, “affliction” or “tribulation”.
  - This word describes trouble or difficulties that lead to distress.
  - Paul put this word at the front of this list to introduce and encompass the rest of the difficulties mentioned in the list.
  - The word “distress” is στενοχωρία (stenochōria) which means “distress” or “anguish”.
  - This word describes difficult and stressful circumstances [2 Cor 6:4].
  - The word “persecution” is διωγμός (diōgmos) which means “persecution”.
  - This word describes a program or process designed to harass and oppress [Acts 13:50].
  - The word “famine” is λιμός (limos) which means “famine” or “hunger”.
  - This word seems to be used of “hunger” here as it is in Luke 15:17 and 2 Cor 11:27.
  - The word “nakedness” is γυμνότης (gymnotēs) which means “lack of sufficient clothing”.
  - This word seems to be used of “exposure” here as it is in 2 Cor 11:27.
  - The word “peril” is κίνδυνος (kindunos) which means “danger” or “risk”.
  - This word is found in the plural and translated “dangers” in 2 Cor 11:26.
  - The word “sword” is μάχαιρα (machaira) which means “sword” or “dagger”.
  - Here this word describes a violent death by way of the sword.
- 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.”  
 καθὼς γέγραπται ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.
  - Paul quotes Psalm 44:22 here to remind us that God’s chosen ones often face difficulties.

- Christians may even face martyrdom [Ac 7:58-60].
- Paul also had in mind the idea of dying daily in our sufferings [1 Cor 15:30-31].
- But instead in all these things we overwhelmingly conquer through Him who loved us.  
ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.
  - The word “But” is the conjunction ἀλλά (alla) which forms a sharp contrast with what came before.
  - We will translate this “But instead” to capture the strength of this contrast.
  - The phrase “all these things” refers back the list of difficulties presented in verse 35.
  - The phrase “overwhelmingly conquer” is from ὑπερνικάω (hupernikaō) which means “prevail completely”.
  - This word is a hapax legomena but is the “hyper” version of the more common word νικάω (nikaō) which means “conquer”, “overcome” or “prevail” [John 16:33; Rom 12:21; 1 John 5:4-5].
  - The phrase “Him who loved us” could be a reference to God the Father or Jesus Christ in this context, but this verse calls to mind 1 Cor 15:57 and Gal 2:20 which both focus on Christ.
- For I have become convinced that neither death, nor life, nor angels, nor principalities, πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ
  - The phrase “I am convinced” is from πειθῶ (peithō) which means “attain certainty”.
  - This word is in the perfect tense and should be translated “I have become convinced”.
  - The idea of death ended the list in verse 35 but begins the list here.
  - In death or in life, the believer belongs to Christ.
  - Paul mentions the spiritual forces of darkness next in this list.
  - The “angels” are technically the messengers in the spiritual realm of creation.
  - The “principalities” are the rulers in the spiritual realm of creation.
  - Both of these terms could refer to holy angels, but Paul is referring to fallen angels here.
- nor things present, nor things to come, nor powers, οὔτε ἐνεστώτα οὔτε μέλλοντα οὔτε δυνάμεις
  - Paul mentions the relevant time frames next.
  - This is the equivalent of saying “not now, not ever” will we be separated from the love of God.
  - Inclusion in this list confirms that time itself was created by God.
  - The “powers” mentioned here could be angelic [Eph 6:12] or human powers.
  - Given the placement in the list, this is more likely a reference to human powers here.
- nor height, nor depth, nor any other created thing, οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἐτέρα
  - Paul mentions spatial dimensions next.
  - Although only height and depth are mentioned, Paul uses this to encompass all dimensions.
  - Inclusion in this list confirms that both time and space were created by God.
  - Paul ends this list by including anything and everything that has ever been created.

- This includes the believer himself.
- This list of 10 items is actually made up of six components when the couplets are considered.
- will be able to separate us from the love of God, which is in Christ Jesus our Lord.  
δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
  - The phrase “will be able” is from δύναμαι (dunamai) which means “able” or “capable”.
  - This is a power word which means that nothing in the creation has the power to overcome God.
  - This verse talks of separation from the love of God whereas verse 25 says the love of Christ.
  - Both Father and Son love us and will not release us out of their omnipotent grips [John 10:27-30].
  - Paul concludes this chapter and this section by emphasizing our position in Christ.
  - The special love which God has for believers is based upon our position in Christ.
- Principles of Romans 8:35-39
  - Romans chapter 8 begins with no condemnation for believers and ends with no separation.
  - This chapter begins with assurance of salvation for believers and end with security of salvation.
  - The blessings of positional truth (regeneration, justification, adoption, glorification, etc.) are worthless if they are not everlasting.
  - Just as Israel was promised that they would defeat enemies stronger than they were [Deut 7:1-2] we also are given the promise that we are able to overwhelmingly conquer the enemies we face.
  - Paul understood very well the enemies that believers can face in this life and how to be victorious against them [2 Cor 6:1-10].
  - When we are victorious, it is because God the Father leads us in triumph in Christ [2 Cor 2:14].
  - Not only can we have victory in this life, but we can be completely assured that we will have victory over death [John 11:25-26; 2 Tim 1:12].
  - No created thing can separate us from God – not angels, not human powers, not even you.
  - We can also be certain that God Himself will not cast us out [John 6:27-40].
  - This is not because of any merit of our own, but because of our position in Christ [2 Tim 1:8-9].
  - God does not want us to doubt the security of our salvation – He wants us to know that we have eternal life [1 John 5:11-13].