

Romans 8:1

Questions from last week:

Why did Paul sound like he had two personalities? Why did Paul as a saved man sound so helpless and wretched?

Answer: He was talking as a justified man (saved) but had not began the discussion concerning the empowerment from the indwelling Holy Spirit.

This will be discussed in ch. 8.

Chapter 5 was Paul's summary of **justification**, the **work of Jesus**. It ends by saying, "just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord." (5:21)

Chapter 8 is Paul's summary of the **sanctification** of the believer, the **work of the Spirit**. It ends by saying, "I am convinced that neither death nor life, . . .neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God tat is in Christ Jesus our Lord." (8:38-39)

The Holy Spirit is the theme of this chapter.

The word *pneuma* (spirit) is used 21 times in this chapter.

19 times it refers to the Holy Spirit.

So the Holy Spirit is mentioned at a rate of once every two verses.

(15 times in verses 1-17 and 4 times in verses 18-39)

(1 Corinthians 12 mentions Holy Spirit once every three verses)

Chapter 8 ties everything discussed in chapters 3-7.

This chapter opens with:

"There is now no condemnation for those who are in Christ Jesus" (8:1)

This chapter closes with:

". . .nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." (8:39)

Outline of Chapter Eight

- 1) 8:1-13 The Spirit gives Life
 - a. in the present time
 - i. from penalty of sin (justification)
 - ii. from power of sin (sanctification)
 - b. in the future
 - i. resurrection of the mortal body.
 - c. the believer must willing participate (8:12-13)
- 2) 8:14-17 Adoption into God's nature, character, family and glory
 - a. this means in the midst of this life with sin and suffering in and around us we have a power much greater to live by and to live for
- 3) 8:18-30 Hope in this Age of the Battle
 - a. The transition begins in the second half of verse 8:17 when Paul mentions present suffering and future glory.
 - i. This is also seen in Paul's introducing the idea that the children of God are also Heirs of God. Heirs must wait for their inheritance.
 - b. A clear distinction is made between present sufferings and future glory
 - c. The Spirit that we have now is only the first fruits (or, a sampling) of what is yet to come.
- 4) 31-39 The Shout of Triumph

- a. This is a summary of the privileges of being a Christian
- b. This is an example of the application of these truths, principles and laws to the Christian's mental attitude and world view.

Understand that Romans 8:39 is the end of Paul's theological exposition.

1) We see this in Ephesians 1-3 which ends with Ep. 3:14-21, which in part says:

“. . . Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us., to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.” (Ep. 3:20-21)

-This is followed by 3 chapters of application of these truths to life:

“I urge you to live a life worth of the calling you have received. . . “

(Ep. 4:1)

2) We see this in Colossians 1:1 – 3:4 which ends with:

“For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory.”

(Col. 3:3,4)

- This is followed by 2 chapters of instruction for living:

“Put to death, therefore, whatever belongs to your earthly nature.(Col. 3:5)

3) In Romans the theological exposition (chapters 3-8) are also followed by instruction for Christian living, but this begins in 12:1:

“Therefore, I urge you brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. “ (12:1)

a) This means that chapters 9-11 of Romans are not part of Paul's usual style of writing. Chapters 9-11 are not part of Paul's typical theological exposition nor are they instructions on Christian living.

b) In Chapter 9 Paul begins to discuss the issue of Israel, the promise and their unbelief.

c) Galatians (written 49 AD) is a book about Paul trying to wrestle the truth and the Christian faith from the bondage of the Jewish religion. This battle was occurring even in Jerusalem in 48 AD at the Jerusalem council.

d) Now, ten years later, the battle to separate Christianity from Judaism has been won, but the problem now is to rescue Israel, their promises, and God's faithfulness from the scrap heap. As always there was a pendulum swing.

8:1

“**Therefore**” begins a summary and conclusion of chapters 3-7.

Paul's statement in 7:6 is expanded in detail here.

Romans 3:20 is the “therefore” of condemnation;

“Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.”

Romans 8:1 is the “therefore” of no condemnation:

“Therefore, there is now no condemnation for those who are in Christ Jesus.”

(Wiersbe, 1:538)

“**Now**” refers to a new era in the history of salvation. The age of the Spirit that began with the church on Pentecost.

“**Condemnation**” As Romans 5:12-21 taught there is no eternal condemnation in Christ.

Death was in Adam; Life was in Christ.

Romans 8:34, “*Who is he that condemns? Christ Jesus, who died – more than that who was raised to life – is at the right hand of God and is also interceding for us.*”

8:2

“**For**” shows that this verse explains why there is no condemnation.

Law” is used here to mean “principle” not the Mosaic Law.

- 1) The focus is on the certainty of the principle like the law of gravity.
- 2) “Law” or “nomos” can mean “principle, authority, power”

The topic of discussion here is no longer about Jesus justifying us but about the Spirit’s work in our lives to sanctify us.

Jesus has set us free, but we left to our newly saved selves still have no power as is seen in chapter 7. The saved person has a new nature that wants to follow

God but is still overcome by the sin nature. This is the struggle of Paul in chapter 7. We have hope of deliverance in eternity but are left to live with the sin nature today.

Now here in chapter 8 the new believer finds there is now hope for today also because of the presence of the Holy Spirit.

Without the Spirit we would be saved but powerless. With the Holy Spirit we have power over the sin nature we are left with.

This understanding adds meaning to Jesus’ words in John 14:15-:

“If you love me, you will obey what I command. “

(Which is impossible left to ourselves)

And I will ask the Father, and he will give you another Counselor to be with you forever – the Spirit of truth.

(Jesus realized that those who loved him would want to obey him but would need a power greater than themselves.)

The world cannot accept him, because it neither sees him nor know him.

(The Holy Spirit’s power is not available to the world.)

But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you.”

The Spirit will:

- 1) Battle against sin and the sin nature in us
- 2) Rescue the believer from both physical and spiritual death
- 3) Accomplish in us what the Law (or, law) never could do

8:3

The Law of Moses is holy, righteous and good but it cannot set us free from our sin problem.

The Law of Moses or any standard of righteousness may inspire us to be good and obey God, but it does not provide the power.

Since the law was powerless to help us God sent his Son to deal with sin.

“**For**” now explains when, where and why the law of the Spirit of Life takes affect. It is when the work of Jesus is applied.

“**Law**” or “nomos” is now talking about the Law of Moses

“**in the likeness of sinful man**” –

“**Likeness**” is “homoiomati” ‘omoiwmati and here it means “form”

The idea here is that Jesus had real flesh like men, but it was not flesh with a sin nature like men. Paul is saying Christ really had flesh and was a real man, but Paul is also steering clear of putting Christ in the category of fallen men with a sin nature.

sarkoV ”of flesh” -
amartiaV ”of sin” -

το γαρ FOR αδυνατον POWERLESS του THE νομου LAW εν IN ω THAT
ησθενει IT WAS WEAK
δια THROUGH της THE σαρκος ο FLESH θεος GOD τον HIS εαυτου OWN
υιον SON πεμψας HAVING SENT εν IN ομοιωματι LIKENESS
σαρκος OF FLESH αμαρτιας OF SIN και AND
περι FOR αμαρτιας SIN κατεκρινεν την CONDEMNED αμαρτιαν SIN εν IN
τη THE σαρκι FLESH

“to be a sin offering” – is literally “for sin” and does not have “to be” or “offering”.
In the LXX this phrase often meant and was translated as “sin offering”

God judged and condemned sin in Jesus on the cross. So the judicial requirement for punishing sin has been done. The wrath of God has been poured out and finished on the cross. So, in Christ there is no more condemnation for sin by God. The power of sin and the results of sin are broken, gone, satisfied.

8:4

Romans 8:4 ina THAT to THE dikaiwma REQUIREMENT tou OF
THE nomou LAW plhrwqh SHOULD BE
FULFILLED en IN hmin US toiV WHO mh NOT kata ACCORDING
TO sarka FLESH peripatousin WALK, alla BUT kata ACCORDING TO pneuma SPIRIT.

“the righteous requirements of the law might be fully met in us” –

The righteous requirements of the law are fully met in us by the power of the Spirit, but it is not automatic for every person or every believer.

“who do not live according to the sinful nature” -

“but according to the Spirit.” -

8:5

Romans 8:5 oi THEY THAT gar FOR kata ACCORDING TO sarka FLESH onteV ARE ta THE
THINGS OF thV THE sarkoV FLESH fronousin MIND oi AND de THEY kata ACCORDING
TO pneuma SPIRIT ta THE THINGS OF tou THE pneumatov SPIRIT

8:5a – “being according to the flesh” or “according to the Spirit”

8:5b – “thinking the things of the flesh” or “thinking the things of the Spirit”

8:6 - “the mind of the flesh” or “the mind of the Spirit”

8:8-9 – “being in the flesh” or “in the Spirit”

“Flesh” refers to these things in scripture:

- 1) The physical life experienced by both the saved and unsaved
- 2) Ethical - the corrupt and sinful nature
- 3) Reference to the unregenerate or unsaved

“Spirit” as used here could refer to:

- 1) The spirit part of a mans make up such as spirit, soul and body (as in 1 Cor. 5:3)

- 2) The divine life of the believer which is the new nature
- 3) The Spirit of God

The Answer to the meaning of "Flesh" and "Spirit"

Paul is describing and contrasting two different classes of people in these verses.

Many times we read this and think Paul is encouraging the believers not to walk in the flesh.

Paul does this in **Galatians 5:16-26**, but here Paul is not talking about the behavior of people but instead the being of people.

Paul is contrasting the state of the:

- a) Unregenerate and the regenerate
- b) Condemned and the Justified
- c) Unsaved and the saved
- d) Unconverted and the converted
- e) Unbeliever and the believer

This opinion can be supported by these three observations:

- a) in 8:8 it not possible for a believer to be “being in the flesh”
- b) there are no imperative verbs (mood of command) in these verses. The verbs are indicative (statement of a fact, it is the mood of reality)
- c) Paul uses the third person to describe general groups of people
- d) Paul is careful to exclude his readers (who are believers) from the group of those in the flesh in 8:9.

Paul’s point is to express the complete opposites of life in the flesh and life in the Spirit.

The reason for Paul’s point in 5-8 is to explain why only those with the Spirit can have the Life or the eschatological life describe in verses 1-4

The reference to "Spirit" is a reference to the Holy Spirit in these verses because:

- 1) The chapter began talking about the Holy Spirit and there has been no indication that we have switched.
- 2) This chapter refers to the power and life of the Spirit. It would seem Paul is talking about the source of the power and life which is the Holy Spirit. He would not be referring to our human spirit or our new nature since those are not the source but the recipients of this new life.

8:6

Romans 8:6 to THE gar FOR fronthma MIND thV OF THE sarkov FLESH qanatoV IS DEATH to BUT de THE fronthma MIND tou OF THE pneumatov SPIRIT zwh LIFE kai AND eirhnh PEACE

“Mind” is more than the mental task of thinking and concentration. It also includes the will and the desires. So to say “the mind of the spirit” or “the mind of the flesh” is to say not only what it thinks but what it desires.

8:7

Romans 8:7 dioti BECAUSE to THE fronthma MIND thV OF THE sarkov FLESH ecqra IS ENMITY eiV TOWARDS qeon GOD tw TO THE gar FOR nomw LAW tou OF qeou GOD ouc IT IS upotassetai NOT SUBJECT oude NEITHER gar FOR dunatai CAN IT BE

8:8

Romans 8:8 oi AND

THEY de THAT en IN sarki FLESH onteV ARE qew GOD aresai ou PLEASE dunantai C
ANNOT

The Sinful (Unsaved) man is described with four points

- 1) He is hostile toward God
- 2) He is insubordinate to God's law
- 3) He fails to please God
- 4) He is living in death.

The sinful man (unsaved) must be born again.

8:9

This verse begins with the first class condition of “if”

Names for the Holy Spirit so far:

- 1) Spirit of Life – He regenerates us and renews us with life
- 2) Spirit of God - He carries out God's purposes
- 3) Spirit of Christ – He applies the results of Christ's redemptive work to us

Every Believer has the Holy Spirit

Ephesians 1:13

Fullness of Christ is in the believer by the presence of the Holy Spirit

Ephesians 3:16, 17

Filling with the Spirit

Difference is “in” and “upon”

Acts 19:1-7

Ephesians 5:18, 19

- a) “fill” is πληρουσθε in the present passive and means “to fill”
- b) in passive it means to be filled
- c) The point is to be controlled.
- d) The present calls for a habitual and continuing action.
- e) Passive could be permissive passive which would be “allow yourselves to be filled”

8:10 – The Spirit in us in Time

“spirit” is another reference to the Holy Spirit not the human spirit because:

- 1) Pneuma has been the Holy Spirit throughout this chapter
- 2) Paul's use of body is not usually in reference to the separate part of man called the “body” but to man in his natural self. So, the natural man in himself is dead.
- 3) The pneuma (spirit) is “alive” because of righteousness in the NIV. In the Greek it is not the word “alive” but the word “life”.
- 4) In this chapter (8:2) the Holy Spirit is said to be the Spirit of Life

So this should read (possibly) “But if Christ is in you, your body (natural self) is dead because of sin (Rm. 7) yet the Spirit is your life because you have been made righteous.”

8:11 – The Spirit in us in Eternity

This is the hope of the eternal resurrection because of that same Spirit

1 Corinthians 15:44 calls this the spiritual body

8:12- Paul turns from instruction to exhortation

This verse states our obligation in the negative.

We have an obligation, but our obligation is not to the sin nature.

Literally it says: “So then, brothers, debtors we are, not to the flesh, according to flesh to live”

“**debtors**” is οφειλετης and means one who owes a moral debt, or a debtor

8:13

“**put to death**” is θανατουτε is the present active and means “to put to death”

8:14

Spirit testifies with us and to us that we are sons of God

Gal. 3:24 the Law leads us to Christ

Rom. 8:14 the Spirit leads us in growth

Steps

- 1) Putting off the flesh
- 2) Testified to by the Spirit of who we are
- 3) Glorification

8:15

“**sonship**” is υιοθεσια and means “adoption” This word shows two things:

- a) a new family relationship has been formed
- b) all the rights, privileges and responsibilities are included in this adoption

“**abba**” is Aramaic for father

8:16

“**testifies**” is “συμμαρτυει” in present active. It means to bear witness with someone in order to confirm and testify in support of that person. We find this used in the papyri writings when someone would sign the document as a witness. The words “I bear witness with and I seal with.”

8:17

“**heirs**” is κληρονομος.

“**co-heirs**” is συγκληρονομος .

Romans 8:18

This chapter has been about the Holy Spirit and his role in our lives

- a) 8:1-9 the Holy Spirit empowers the human to overcome the sin nature

- b) 8:10-11 the Holy Spirit will resurrect your mortal body
- c) 8:15-17 the Holy Spirit testifies to us that we are Sons of God, adopted by God
- d) 8:26 the Holy Spirit today intercedes for us

Before Paul begins discussing the final ministry of the Holy Spirit in our lives he develops a thought he began in 8:18 – suffering today, glory in the future.

We have been seen as:

- a) slaves (to sin)
- b) children (adopted by God)
- c) an heir

These verse develop what Paul wrote in 2 Corinthians 4:17

Paul sees himself and believers as caught in the process of the history of salvation. In a sense saved, but on the other hand waiting. The “now but not yet” view of the Christian life

8:18

The glory will be revealed in us

The Greek begins this with “for” indicating this is a continuation of suffering in 8:17

“**consider**” is “λογιζομαι” and means to “compute, to calculate, to reason, to consider.”

Paul is saying “after thinking logically and reasoning to a conclusion I have come this conclusion.”

8:19

This glory in us will effect all of creation.

“**Eager expectation**” This word is only used elsewhere in Phil. 1:20

- a) is apokaradokia or αποκαραδοκια and comes from
 - a. “apo” – meaning “from”
 - b. “kara” – meaning “the head”
 - c. “dokein – meaning “to watch”
- b) The key to this word is “apo” or “from” which gives the meaning of some one watching with their head turned away from the obvious and looking at something else.
- c) is the picture of leaning forward because of interest, anticipation and desire.

Used of Believers anticipating Christ’s return in:

Gal. 5:5 Phil 3:20 Heb. 9:28

8:20

“**Frustration**” because the present circumstances of creation is so disappointing because of its existence at a level that is so far below its potential.

“**the one who subjected it**” – Who is that? All of the below have been suggested:

- a) Adam
- b) Satan

c) Jesus

Adams sin subjected creation to frustration or vanity and emptiness

God is the one spoken of here when he subjected it to the curse but also as it says in 8:20, God “subjected it in hope”

So God did not cause the fall of man but did take the fall and gave it meaning by cursing it and promising a deliverance.

8:21

Just as death is part of man’s nature since he is in bondage to sin, so nature is in bondage to decay.

Man has been delivered spiritually, but man like nature is waiting for the spiritual reality to break the bondage to sin (man) and decay (nature) totally in the physical world.

8:22

Speaks of the physical creation. Man’s body is mentioned separately in 8:23.

Jesus calls this “the renewal of all things” in Matt. 19:28

- a) “renewal” is *παλιγγενεσια* and means “regeneration, the new world.”
- b) The Jewish belief was that there would be a renewal of the land of Israel and of the whole world.

8:23

Here Paul makes a comparison between the creation and believers:

- a) groaning
- b) eagerly waiting for this renewal
- c) transformation of the earth and the transformation of our bodies

“first fruits of the Spirit”

- a) does not mean we will get more of the Spirit
- b) refers to the fact that by our having the Spirit given to us at the beginning of the Christian life (the first fruits of God’s plan of redemption) then God is guaranteeing a completion of the process of salvation

The complete work of salvation is the resurrection of the physical body:

- a) 1 Corinthians 15:44
- b) Philippians 3:20-21

“Adoption” occurs twice:

- 1) once when we are born again (8:15)
 - a. Eph. 1:13, 14 -
 - b. Eph. 4:30 -
- 2) again when our bodies are resurrected. (8:23)
 - a. 1 John 3:2 – “now we are sons of God, but what we will be has not yet been made known. . .”

8:24

“In this hope we were saved” – We were saved because we understood that there was going to be a complete deliverance and a complete change.

We are saved spiritually (phases one)

We are experiencing the salvation process of our souls or minds (phase two)

We are waiting for the salvation experience of our bodies (phase three)

We have or are experience phase one and two. We have to wait for phase three.

By experience we know we are still missing something from a complete salvation.

We do not have it but since phase one and two are part of our daily experience we know or have hope that phase three will also occur.

“Who hopes for what he already has?” makes Paul’s point that if you are still looking for something or something is still missing you admit there is something else that is going to occur.

No one looks for something they have. So, there is more to come and it will.

8:25

“patiently” is ‘υπομονη and means “patience, patient endurance”

In view of the suffering we are enduring today to get to the future

In view of God’s promise we are patient and waiting for his time.

Romans 8:26-27

Review:

This chapter has been about the Holy Spirit and his role in our lives

- a) 8:1-9 the Holy Spirit empowers the human to overcome the sin nature
- b) 8:10-11 the Holy Spirit will resurrect your mortal body
- c) 8:15-17 the Holy Spirit testifies to us that we are Sons of God, adopted by God
- d) 8:26 the Holy Spirit today intercedes for us

Romans 8:26

ωσαυτως IN LIKE MANNER δε AND και ALSO το THE πνευμα SPIRIT

συναντιλαμβανεται ταις JOINTLY HELPS

ασθενειαις WEAKNESS ημων OUR το THAT γαρ FOR τι WHICH

προσευξομεθα WE SHOULD PRAY FOR καθο ACCORDING AS □δει IT

BEHOOVES ουκ WE oidamen KNOW

NOT all BUT αυτο ITSELF to THE πνευμα SPIRIT

υπερεντυγχανει MAKES INTERCESSION υπερ FOR ημων US

στεναγμοις WITH GROANINGS αλαλητοις INEXPRESSIBLE

ωσαυτως IN LIKE MANNER

- a) Just like the Spirit testifies to us that we are sons of God
- b) And this knowledge gives us hope for the future deliverance

- c) Now in the same way the Spirit is praying our desires into God's will.

ασθενειαις WEAKNESS

- a) Could refer to the weakness of the believer who is still living in a body or to the believers limits in prayer
- b) The word means "want of strength, or weakness"
- c) The weakness refers not to physical weakness but our inability to operate effectively in the spiritual realm which includes prayer.
- d) 2 Cor. 12:9, 10 – power made perfect in weakness
- e) Part of our weakness is that not knowing the details of God's will and God's plan (Job)

προσευξομεθα WE SHOULD PRAY FOR

- a) the word "for" is not in the Greek meaning and should simply say "we should pray"
- b) This means that we may know what to pray for (topics) but we do not know what we should pray concerning the topics (content)

το THAT

- a) This is the definite article is before the phrase:
"γαρ FOR τι WHICH προσευξομεθα WE SHOULD PRAY FOR"
- b) This is like saying "We do not know the 'What' we should pray for."
- c) We know to pray for "God's will" and to pray for "maturity" but we do not know God's plan or how he at this moment is going to work it.

συναντιλαμβανεται ταις JOINTLY HELPS

- a) This word only occurs in Luke 10:40 were Martha required help from Mary in preparing the meal. "Bid her therefore that she help me" or "Bid her to lend me a hand."
- b) The image from Martha's use of the word is someone else coming alongside her to help carry part of the responsibility.
- c) So, though this verse is about the Spirit praying this image of Mary coming to help Martha did not mean that Martha would have stopped.
- d) We pray and the Spirit also prays. This is part of the meaning of Ephesians 6:18 where Paul tells them to pray in the Spirit
- e) This word is made from:
 - sun "together with"
 - anti "over against"
 - lambano "to take"
 - So the meaning of the word is a picture of a person coming to the aid of another and taking a hold of the problem or weight along with that person.
 - The Spirit will come to our aid and assist us in our problems but He does not take over our responsibilities nor give us automatic deliverance without any effort

υπερεντυγχανει MAKES INTERCESSION

- a) The word is made of:
 - a. entugcanei which means "happens on" as in someone may happen to come upon an accident or someone in need.

στεναγμοις WITH GROANINGS alalhtoiV INEXPRESSIBLE

- a) Also translated as:
 - a. "unuttered groanings"

- b. “sighs that baffle words”
- b) alalhtoiV INEXPRESSIBLE is only used here in the NT.
- a. The etymology of the word is “unspoken, wordless”
- c) Are these groans of ours or groans of the Spirit?

Romans 8:27

o BUT de HE WHO ereunwn SEARCHES taV THE kardiaV HEARTS
 oiden KNOWS ti WHAT IS to THE fronhma MIND tou OF
 THE pneumatoV SPIRIT oti BECAUSE kata ACCORDING TO qeon GOD
 entugcanei HE INTERCEDES uper FOR agiwn SAINTS

This verse gives more detail concerning how the “στεναγμοις WITH GROANINGS αλαλητοις INEXPRESSIBLE” can be understandable to God. God can understand the “inexpressible groanings” because the Spirit is in us and the Spirit then expresses them to God for his understanding. “he who searches the hearts” is God or in Revelation 2:23 it is Jesus.

ερευνων SEARCHES is present active participle and means “to search, to examine”
 - the present tense means this is an ongoing activity.

κατα ACCORDING TO θεον GOD means the Spirit knows both God’s plans and our desires and they are brought together by the Holy Spirit.

εντυγχανει HE INTERCEDES means to intercede or to plead for.