

Romans 8

- 8:1 begins with a conjunction, ἄρα –
- How does ἄρα relate to the previous context?
- How to make sense of the conjunction?

- There is therefore now no condemnation for those who are in Christ Jesus
 - κατάκριμα condemnation
 - ἐν Χριστῷ Ἰησοῦ

- 8:2-4 explains the reason than condemnation no longer exists for those in Christ
 - ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς
 - ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.
 - from the law of sin and of death OR from the law of sin and (the law) of death

- ἐν Χριστῷ Ἰησοῦ
 - what does this prepositional phrase modify?
 - Law of the spirit of life OR the verb, ἠλευθέρωσέν to be set free?
 - we have been set free in Christ Jesus, OR *the law of the spirit of life in Christ Jesus set us free.*

- Note the object σε – you!

- 8:3 – difficult in syntax
- God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh
 - The language of sending
 - The notion of “in the likeness of sinful flesh”

- What does *περὶ ἁμαρτίας* mean?
 - With reference to sin?
 - To deal with sin?
 - As a sin offering?
 - Note different translations

- **ESV Romans 8:3** 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.
- **KJV Romans 8:3** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- **NAS Romans 8:3** For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and as *an offering for sin*. He condemned sin in the flesh.
- **NET Romans 8:3** For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh.

- **NIV Romans 8:3** For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man.
- **NLT Romans 8:3** The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent his own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving his Son as a sacrifice for our sins.
- **NRS Romans 8:3** 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 to deal with sin, he condemned sin in the flesh.
- **RSV Romans 8:3** For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh.

- In the LXX – the phrase *περὶ ἁμαρτίας* refers to sin offering
- Translated as “sin offering” total of 44x out of its 54 occurrences. The same meaning is also intended in Heb 10:6, 8; 13:11

- 8:4 now conveys the purpose of the work of Christ

- 8:5-11: Note the contrast:

According to the Flesh	According to the Spirit
set their minds on the things of the flesh,	set their minds on the things of the Spirit
hostile to God, for it does not submit to God's law; cannot please God	Spirit of God dwells in you
body is dead because of sin	the Spirit is life because of righteousness.

- 8:12-17
- This section begins with: "Αρα οὖν, ἀδελφοί , therefore then, brothers and sisters

- 8:15-16 → build on the theme that believers are the children of God.
- The use of adoption *νιοθεσία*
- What is the background of this word?
- Not found in LXX but only 5x in NT (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5)

- 8:17
- Note the condition: we are heirs with God and Christ – provided we suffer with him in order that we may also be glorified with him

- 8:18-25
- The main thesis of 8:18: present sufferings are inconsequential in light of our certain future glory, and this thesis is further supported in 8:19-30.

- How does 8:19 (which begins with *γάρ*) advance this thesis?
 - For the anxious longing of the creation waits eagerly for the revealing of the sons of God.
 - See the word *ἀποκαραδοκία* eager expectation (only appears 2x in NT, the other in Phil 1:20) and *ἀπεκδέχεται*, awaits eagerly (appears 8x - Rom. 8:19, 23, 25; 1 Co. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28; 1 Pet. 3:20).
 - Note that the use of the verb is always in ref to end times

- 8:20-22 – Paul explains why the creation anticipates so avidly the future revelation of God's sons and daughters

- 8:23-25
 - Why are believers groaning?
- 8:26-27
 - Note the link here: *ὡσαύτως* likewise
 - What does this link to?
 - If it connects to the previous verses, what is the relationship?
 - Note the focus is on the Holy Spirit aiding us in our weakness

- The verb *συναντιλαμβάνεται* is probably intensive.
- Used 5x in both OT and NT, with 3x in LXX and 2 in NT - Exod. 18:22; Num. 11:17; LXX Ps. 88:22 (89:21); Lk. 10:40; Rom. 8:26) – bearing the burden in the OT

- What then is our weakness?
 - Perhaps more specific as spelt out in, 8:27
 - Note the chiasmic structure:
 - A the spirit helps
 - B in our weakness
 - B' for we do not know what to pray as we ought
 - A' but the spirit intercedes with unspeakable groanings

- What does the Spirit help us?
 - Content of our prayers – note *ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.*
- What then are the groanings of the Spirit?

- 8:28-30
- Further expands on the 8:27 – believers are filled with hope because the Spirit prays according to the will of God.
- Reveals the central goal of the Spirit's prayers: believers become conformed to the image of God's son, Jesus Christ.

· Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

- What does what is the subject of the verb *συνεργεῖ*?
 - God?
 - Spirit?
 - All things?

- ESV And we know that for those who love God all things work together for good, for those who are called according to his purpose.
- KJV And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- NAS And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.
- NET And we know that all things work together for good for those who love God, who are called according to his purpose,

- NIV And we know that in all things God works for the good of those who love him, who have been called according to his purpose.
- NLT And we know that God causes everything to work together for the good of those who love God and are called according to his purpose for them.

- Note the flow:
- And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

- 8:31-39
- What then shall we say to these things?
- If God is for us, who can be against us?
 - He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?
- Who shall bring any charge against God's elect?
 - It is God who justifies.
- Who is to condemn?
 - Christ Jesus is the one who died--more than that, who was raised--who is at the right hand of God, who indeed is interceding for us.
- Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
 - Nothing shall separate us from the love of God

- Note the flow:
 - the love of Christ (8:35)
 - tribulations of the world (8:35-36)
 - love of God/Christ (8:37)
 - tribulations of the created order (8:38-39)
 - love of God/Christ (8:39)

- the appropriation of Ps 44:22 (44:23 in MT; 43:23 LXX) for the church in 8:36
 - As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."
 - Context of Psalm 44
 - Application of Ps 44:22 in Rom 8:36