

Romans-Chapter 8

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

- now- As opposed to his former condition under the Mosaic that did not produce salvation. Continuing with the previous verse (7:25), Paul furthered his thoughts on the conflicting ideologies once in his mind by defining the two laws that were warring against each other from within. One influenced the flesh (*via human nature*), the other the spirit (*Gk.4151- rational soul, mental disposition- "inner being"- Eph 3:16*). He begins here by making a distinction between what separates those who are in Christ Jesus from those who are not. Those in Christ do "not come into judgment, but [pass] from death to life" (*Jn 5:24*).

- condemnation- Gk.2631- an *adverse sentence* (the verdict). Paul here is showing the defining mark between the Mosaic Law and the Gospel. The Old Law only brought condemnation since its purpose was **not** to save. Its priesthood was only a "shadow of the heavenly things" (*Heb 8:5*).

Heb 10:4 For it is impossible for the blood of bulls and goats to take away sins. 5 Consequently, when Christ came into the world, He said, "Sacrifices and offerings You have not desired, but a body have You prepared for Me;

Its purpose was for sin's destructive nature to be revealed, the Law showing that "through the commandment [sin] might become sinful beyond measure" (*see notes on 7:13*). Sin is the problem since it has a negative influence on the flesh, and is the helm by which Satan has control over the world to separate it from its Maker. He employs "liars whose consciences are seared (*cauterized*)" (*1 Tim 4:2*) who do "not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (*1 Cor 2:14*). They are the ones who "fall into the condemnation of the devil" because of their "pride" (*1 Tim 3:6*).

- Only through humbly submitting to the Gospel can man escape such a verdict. By obedience, emulating the death, burial and resurrection of Christ through baptism, a person can truly be found in Christ Jesus. (*6:4, 10; Gal 3:27*) (*Emp. added*)

- walk- Gk.4043- to *live, deport oneself*. We either live after the flesh or according to the Spirit, being guided by the inspired word.

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Rom 8:2 For the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death.

- The term in Christ Jesus has to do with being "baptized into Christ [having] put on Christ" (*Gal 3:27*), and thus in a covenant relationship with Him. Those who only believe in Him without obedience are only "dating" Him. But those obedient are the ones who are of the "betrothed" (*2 Cor 11:2*). This is also covered in the notes of Rom 6:3. Only those obedient to the Gospel (*through baptism in Christ*)

are subject to the Law of the Spirit of life (*the Gospel*). As Jesus said in John 6:63, “it is the Spirit Who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.” It is an ordinance (*Gk.3551- through the idea of prescriptive usage*) that, if one is governed by it, will set you free (*Jn 8:32*) from the law that opposes it, here referred to as...

- the Law of sin and death- This is the Law that the apostle once battled within, i.e., the Mosaic. With his extensive knowledge of the O.T. Scripture, and how any sin against God would be considered a transgression, some might say that the Gospel that he now preached was negatively affecting his conscience. Not so (*see Gal 5:11*). This is what Paul referred to as the “law waging war against the law of [his] mind and making [him] captive to the law of sin that [dwelt] in [his] members” (*see notes on 7:23*). Under this *prescriptive usage*, those governed by it will “suffer the punishment of eternal destruction, **away from the presence of the Lord**” (*2 Thes 1:9- Emp. added*). This is a.k.a. spiritual death, i.e. you sin you die (*here under the Mosaic*). (*Read also 1 Cor 9:21; Gal 6:2; Jam 1:25; 2:8, 12.*)

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Rom 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:

- The context always determines usage and here the focus is on what the (Mosaic) Law... could not do. Paul had already stated that “the (*Mosaic*) Law is holy, and the commandment is holy and righteous and good” (*7:12*). You can be all those things and still have a flaw, but in this case (*concerning the O.T. Law*), a human flaw which weakened its influence since Israel could not “keep it” (*Act 7:53*). The Law, in and of itself, was not weak (*Deu 32:48-52*).
- God had in mind “a better covenant, which [is] established on better promises” (*Heb 8:6*). The Old Law was established temporarily with God’s ‘chosen people Israel’ (*1 Chr 16:13*) in order to introduce the Messiah, and to show the true nature of sin (*7:13*). It was never meant to be the “last will and testament” (*Heb 9:16*) for mankind, here obviously speaking to his Jewish brethren since there was a Judaizing force both present and on the horizon then.
- could not do- *Gk.102- unable*, that is, *weak* (literally or figuratively); passively *impossible*. Our sinful flesh has always been problematic since it is the part of man that Satan is able to influence. He couldn’t tempt Jesus, as God, until after Jesus became identified with man once He was baptized (*Mat 4*) and thus began referring to Himself as “the Son of man”.
- sending- *Gk.3992- to dispatch*. This is what Jesus was referring to in the parable of the vineyard owner. It reveals a sense of authority given to the One being sent.

Luk 20:13 Then the owner of the vineyard said, 'What shall I do? I will send (*Gk.3992*) my beloved son; perhaps they will respect him.'

- His Own Son- God expected Israel’s sacrifices to “be without blemish” (*Ex 12:5*) and His ordinances followed to the tee or, if not, “that person shall be cut off from

Israel” (*Ex 12:16*). If He accepted/expected no less than perfection, He expected it from Himself. But what could He possibly accept that He didn’t already own since “every beast of the forest is [His], the cattle on a thousand hills” (*Ps 50:10*)? Not one angel (*Heb 1:13*), or even a multitude of angels in Heaven, had the amount of worth to atone for the sin of even one soul since they are created beings and not Deity. God had to give of Himself, so it was through His Son’s “blood [He] ransomed people... from every tribe and language and people and nation” (*Rev 5:9*). But Jesus, as God, could not die. Therefore, understanding His mission “before the foundation of the world” (*1 Pet 1:20*), a human body that **could** die was thus prepared for Him to inhabit.

Heb 10:5 Consequently, when Christ came into the world, He said, “Sacrifices and offerings You have not desired, but a body have You prepared for Me;

- in the likeness (*Gk.3667- a form; resemblance:- similitude.*) of sinful flesh- Jesus “in every respect has been tempted as we are, yet without sin” (*Heb 4:15*).

Heb 2:17 Therefore He had to be made like (*Gk.3666- to assimilate; to become similar*) His brothers in every respect, so that He might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. 18 For because He Himself has suffered when tempted, He is able to help those who are being tempted.

Jesus was/is 100 % God and 100% man. As a man He could know what it was like to suffer temptation which qualified Him in the flesh to be the final “sacrifice for sins” (*ASV- Heb 10:26*) and thus as God, pay the price (*1 Cor 6:20; 7:23*) of Deity to purchase His creation (*Gen 1:26*) who “were ransomed from the futile ways... not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot” (*1 Pet 1:18-19*).

- for sin- It was for this purpose that Jesus came. Man was being so influenced by Satan’s “cunning” (*2 Cor 11:3*) which led him away from God, that only Christ was able to “[give] Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (*Titus 2:14*).

- Only though the body that was “prepared” for Him was this possible. Only through it, suffering since God cannot experience suffering, was He able to experience death, since as Deity He could not die, thus becoming a sacrifice to end all sacrifices so that man can be “justified by His grace, [and be] made heirs according to the hope of eternal life” (*Titus 3:7*).

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Rom 8:4 That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

- That- The purpose for the above is to show the extent at which God went in order to make the church part of ‘spiritual Israel’ (*Deu 11:13, 18; 30:2, 10; Rom 2:28-29; 2 Cor 3:3*). It is now through N.T. spiritual Israel, a.k.a. the church, that His New Covenant relationship, as established before with Abraham (*Gen 17:7*), is being continued as the “everlasting covenant” (*Jer 50:5*).

- righteousness of the Law- This is what God expected of Israel, and even though they were under the sacrificial system, as Jesus said (*at that time still under the O.T.*) concerning the scribes and Pharisees with reference to what the Law required, these outward acts (*such as obeying the Law on tithing*) “you ought to have done, without neglecting the others” concerning “the weightier matters of the Law: justice and mercy and faithfulness” (*Mat 23:23*). The Levitical laws were to be kept but the actual purpose behind them, i.e. obedience, righteous judgment, faithfulness and mercy, was not to be neglected if they were to remain in a covenant relationship with God as their ‘Husband’ (*Jer 31:32*). These were laws that were to be obeyed but as, “a matter of the heart, by the Spirit, not by the letter” (*Rom 2:29*). They were to be followed as proof of their love for God and neighbor. We Christians obey them as we “present our bodies as [] living [sacrifices], holy and acceptable to God, which is [our] spiritual worship” (*Rom 12:1*). Notice the spiritual application that has existed all along. Read *Lev 19:18*; *Deu 10:12*; *1 Sam 15:22* and *Lk 10:28*.

- fulfilled in us- The us here referring to the church; we fulfill the righteousness of the Mosaic Law through “justice and mercy and faithfulness”.

Joh 13:34 A new (*Gk.2537- [especially in freshness]*) commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. *35* By this all people will know that you are My disciples, if you have love for one another."

- walk- *Gk.4043*- to live, deport oneself, follow (as a companion or votary). Votary, as defined by Webster is: 1. One bound by a vow, esp. by religious vows 2. One devoted to a cause, study, etc. not after the flesh- Christians are no longer to devote ourselves to our “former manner of life” (*Eph 4:22*).

- but after the Spirit- This is in response to being “born of water and the Spirit” (*Jn 3:5*). (*See notes v. 1*) It is the “newness of life” (*6:4*) by which we are to conduct ourselves. Where the Law was “weakened by the flesh” (*v. 3*) it is by the Spirit that spiritual Israel is strengthened to fulfill what is required, written “with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (*2 Cor 3:3*); not according to the Old Commandment but according to the New (*Jn 12:48*; *13:34*). If we love one another we won’t steal from, lie to or about, covet what belongs to, murder, or commit adultery with the spouse of, our neighbor (*Ex 20:13-17*). And we are to always love God before “father or mother... son or daughter [*etc.*]” (*Mat 10:37*) if we live after the Spirit. A person who is spiritual will understand that (*1 Cor 2:15*).

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Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

- To live after the flesh is to have a mindset focused on the temporal and those of this mindset will ultimately “suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of His might” (*2 Thes 1:9*). This is the group that purposely lives for the ‘now’, having no concept of the eternal or spiritual since “the word of the cross is folly to those who are perishing” but they that are after the Spirit having minds on the things of the Spirit are those of “us

who are being saved [by] the power of God” (1 Cor 1:18), “the Gospel” (Rom 1:16).

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Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

- minded- Gk.5427- (mental) *inclination* or *purpose*. Paul here explains the end result of each mindset. Free agency allows choice and from it a person decides their destiny, both in this life and the next as decided by which world view they are disposed to. Who would want to suffer an eternity in Hell? If everyone understood the horror of that place, obviously, no one would. But we all have that choice even though many ‘feel’ their own ‘wisdom’ is correct, believing that such a loving God, if He exists as many will question, would not have created such a place of punishment (“*except for murders, rapists and child molesters*”). Just because one doesn’t believe in God doesn’t mean He doesn’t exist. Who would want to gamble their eternal soul on that idea? Such an ideology is not backed up with Scripture since our ways are not obviously His ways, neither our thoughts, His (*Isa 55:8*).

Mat 15:18 But what comes out of the mouth proceeds from the heart (*Gk.2588-thoughts or feelings [mind]*), and this defiles a person. 19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.

Col 3:1 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth. 3 For you have died, and your life is hidden with Christ in God. (See also Rev 3:21.)

- To set our minds on things above is to be focused on living for Christ in everyday situations. The punishment for living purposely for the present though is death, spiritual in nature thus an eternal separation and condemnation “away from the presence of the Lord” (*2 Thes 1:9*). The one who is “a friend of the world makes himself an enemy of God” (*Jas 4:4*). The opposite of this is to be spiritually minded which produces life and peace (*here being reconciled to God “through the cross”- Eph 2:16*), i.e. to purposely focus on submission to the influence of the Spirit.

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Rom 8:7 Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be.

- The purpose for Saul being “rejected [] from being king” was for his “rebellion” since it “is the sin of divination, and presumption is as iniquity and idolatry” because he “rejected the word of the LORD” (*1 Sam 15:23*). He ‘presumed’ that God would accept sacrifice over obedience (*v. 22*). His mind was set on the flesh which was enmity (*Gk.2189- opposition*) against God. Many often presume that God will accept their own ideas that take the place of what has been written in His inspired word, but to their own judgment.

- Paul states here that those of this worldly mindset are not subject to the Law of God, here obviously referring to the Gospel. Not having died to sin, they are living for “the flesh, with its passions and desires” (*Gal 5:24*). This is unacceptable thus the sinner, by not being in submission, cannot please God while living a life focused on sin.

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Rom 8:8 So then they that are in the flesh cannot please God.

- in the flesh- The practice of circumcision under the Mosaic is now null and void by the “circumcision of Christ” (*Col 2:11*). If anyone can’t submit to God, through being circumcised in the heart (*Rom 2:29*), they can’t please (*Gk.700- be agreeable*) Him.

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Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

- But ye- As opposed to those who live in the flesh, the opposite is to live a life influenced by being in the Spirit. We can’t live in both at the same time lest we be hypocrites, if so be (questioning their loyalty) that the Spirit of God...

- dwell in you- But since “God’s Spirit dwells in [us]” (*1 Cor 3:16*), we should never make the mistake of thinking that we are somehow miraculously controlled by Him. Being ‘free agents’ He is only our “guarantee” (*2 Cor 1:22*) and not some sort of indwelling tutor. How can one person say they were led by the Spirit to believe one thing and another person something different yet say they are both being led by the Spirit? If what is being taught by either doesn’t square with the inspired word it should be rejected as false doctrine (*1 Jn 4:1*).

- is none of His- This is a sort of litmus test. Christ hasn’t bought us with the price of His Own blood if we aren’t being led by His Spirit via His word (*the medium by which the Spirit dwells*) that will be the final judge of all of mankind (*Jn 12:48*).

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Rom 8:10 And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.

- We’ve often heard the phrase “I see your daddy in you” with reference to an outward physical trait or inward temperament. Does that person’s earthly father actually dwell in them or, especially when it comes to temperament and morality, is it actually because of something taught through upbringing and emulation (*i.e., how the child emulates the parent through experience*)? Christ (*along with the Father and Spirit*) is said to dwell in the faithful since outward actions speaks to our faithfulness to the One being emulated. He is in our “hearts by faith” (*Eph 3:17*) through the fellowship we have with Him (*Rev 3:20*) if we continue to “walk in the light” (*1 Jn 1:7*).

- the body is dead- This is *Col 2:20; 3:3* which speak of dying “to the elemental spirits of the world” and being “hidden with Christ in God”. Before being

separated from the world we were separated from God. The body dying here is in response to what separated it from God in the first place. Read Rom 6:5-7.

- because of sin- Sin separates (*Isa 59:2*) and is committed through the physical body which is controlled by human nature. The control our fleshly nature has on us has to die (*6:2, 6*) before the “inner man” (*Eph 3:19*), spirit, “which is not corruptible” (*1 Pet 3:4*) can become preeminent giving life because of righteousness. Those in the kingdom are righteous only through the blood of Christ. Only through the church can righteousness exist in such a God-forsaken world (*Mat 6:10*). Only through obedience to the Gospel can life be understood and from Whom it comes (*1 Cor 2:13*).

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Rom 8:11 But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

- if (denotes condition) the Spirit of Him (God the Father) that raised up Jesus from the dead dwell in you- As “in Him the whole fullness of Deity dwells bodily” (*Col 2:9*) and how Christ was “full of the Holy Spirit” (*Lk 4:1*) which He received after His baptism (*Mat 3:16*), it can be understood why Jesus said “Destroy this temple (“speaking about the temple of His body”) and in three days I will raise it up” (*Jn 2:21, 19*). Jesus, through Holy Spirit, did raise Himself up just as Holy Spirit will be involved in raising the faithful within whom He (*the Spirit*) dwells **through** “the engrafted word” (*Jas 1:21*). Remember, the Spirit is our “guarantee of our inheritance” (*Eph 1:14*) if He has had an influence on us when death separates us from our mortal bodies, which He, at the resurrection, will then quicken (*Gk.2227- give life*) when we “will be caught up together... to meet the Lord in the air, and so we will always be with the Lord” (*1 Thes 4:17*).

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Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

- debtors- *Gk.3781*- an *ower*, that is, a person *indebted*; figuratively a *delinquent*; morally a *transgressor* (against God). We owe nothing to what we died to since it (*the flesh*) is what separated us from God in the first place.

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Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

- If we allow our human nature to dictate our lives we will die spiritually; but there is an alternative given by God to us through choice. If we substitute the human influence (*which leans toward sin*) with the Spirit’s influence we are able to mortify (put to death, thus separate us from) the deeds (Gk.4234- practice) of the body and thus accomplish “what the law, weakened by the flesh, could not do” (*v. 3*) and through the Spirit...[we] shall live.

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Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

- led (Gk.71- drive) by the Spirit of God- There is a *drive* that controls the human mind to do either good or evil. Whichever we allow ourselves, via free agency, to be driven by is what will define our eternal existence. If we are driven by Holy Spirit (*through the word*) we are recognized in a covenant relationship as the sons of God. We have a *kinship* as in a family relationship, God as Father and Jesus as elder Brother (*Heb 2:12*).

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Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- spirit of bondage- Again, in speaking specifically to his Jewish convert audience, Paul explains how they did not receive the Old Law in a different form to once again fall back into fear. The Law contained so many “commandments expressed in ordinances” that through Christ “abolishing” it “He [created] in Himself one new man in place of two, so making peace” (*Eph 2:15*). By taking away the very thing that separated the Jew from the Gentile, along with the “fear of death” (*Heb 2:15*) that it enslaved them to, Christ created an atmosphere where there would be “neither Jew nor Greek” making the two “one” in Him (*Gal 3:28*).

- Spirit of adoption- See Acts 2:38. Obviously, only the offspring were to have rightful ownership to an inheritance. The only inheritance a slave was to expect was to be passed on to his next owner only to continue being a servant to his new master (*see notes on Gal 4:5-7*). Both Jew and Gentile could now trade in their master (*sin, thus Satan*) to be set free to serve their new Master Who is Christ; the One Who set them free through paying their ransom via His sacrifice on the cross at Calvary. At that point the Master (*Son of God*) has the authority (*Mat 28:19*) to ‘adopt’ the slave into His spiritual family as brethren (*at which point He is no longer ashamed to call them brethren- Heb 2:11*), while proclaiming His Father as theirs.

Joh 8:31 So Jesus said to the Jews who had believed in Him, "If you abide in My word, you are truly My disciples, 32 and you will know the truth, and the truth will set you free." 33 They answered Him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that You say, 'You will become free'?" 34 Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. 35 The slave does not remain in the house forever; the son (*Gk.5207-kinship*) remains forever.

- “Abba! Father!”- In *entreating* God as Abba (*Gk.5- customary title of God in prayer*) and Father (*Thayer: “One Who by the power of His Spirit, operative in the gospel, has begotten them anew to a life of holiness.”*), this privilege is given through (*avenue*) Holy Spirit (*whereby*) to all who have gone through the rebirth process (*Jn 3:5*). Once born into the family of God, now becoming His children, we can address Him in such a filial (*familial*) way. (*See notes on Gal 4:6*)

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Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

- beareth witness with- Gk.4828- to *testify jointly*, that is, to *corroborate* by (concurrent) evidence. If this were a court setting, there would be no other that a Christian would want in his corner than to have Holy Spirit as his ultimate joint witness.

Deu 19:15 "A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on **the evidence of two witnesses** or of three witnesses **shall a charge** (*Heb.1697- a matter; a cause*) **be established**. (*Emp. added*)

The above verses (*v. 13- living "by the Spirit"; v. 14- "led by the Spirit"*), in this context, attest as to how the Spirit [Himself] beareth witness with our spirit. We no longer live in the 'age of miracles' where Jesus said "these signs will accompany those who believe" (*Mk 16:17*). The true signs that a person has been totally given over to the influence of the Spirit (*via the Word*) are according to how he conducts himself, whether in public or private, his behavior, attitude, etiquette, moral compass, these will all witness to what guides the inner being (*which "from the heart" [Mat 15:18] in turn guides the outward person*).

- As children of God we are to 'stick out from the crowd' to the point where others "are surprised when [we] do not join them in the same flood of debauchery, and they malign [us]" (*1 Pet 4:4*). This is where our spirit *corroborates* with Holy Spirit which in turn attests to our being children of God. We are either God's children or the devil's (*Jn 8:44*).

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Rom 8:17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him.

- heirs- Gk.2818- (in its original sense of *partitioning*, that is, [reflexively] getting by apportionment); a *sharer by lot*, that is, an *inheritor*; by implication a *possessor*. Once again there is a litmus test to be considered heirs of God; we have to be His children first before we can expect anything since, as siblings of Christ (*Heb 2:11*) and no longer slaves of sin (*6:16*), we have a share in the inheritance. This verse shows that there are three things faithful saints share in common with Christ.

- (1)fellow heirs- Gk.4789- a *co-heir*, that is, *participant in common*. But not with just anyone; here as it concerns with Christ. With Holy Spirit as our co-testifier and Christ as our co-heir, what more can we ask for?

As Jesus said in Rev 3:21, "The one who conquers, I will grant to sit with Me on My throne, as I also conquered and sat down with My Father on His throne". We have a common inheritance, provided we suffer with Him.

- (2)suffer with- Gk.4841- to *experience pain jointly* or of the *same kind* (specifically *persecution*; to "sympathize").

In Deu 20:5-7 there were specific reasons given for any man among them to be released from having to go to war, like if a man built a house and had yet to dedicate it (*v. 5*), or if a man planted a vineyard and another might enjoy its fruits

if he was killed in battle (*v. 6*), or if a man married a wife and had not yet “taken her” he was to be left to “go back to his house, lest he die in the battle and another man take her” (*v. 7*). There were those of Jesus’ day who took such excuses as reasons not to follow Him, knowing they might have to suffer and die because of what He had asked of them, already knowing the justification given beforehand for anyone who went to war. But of these excuses (*and others*) Jesus said “No one who puts his hand to the plow and looks back is fit for the kingdom of God” (*Lk 9:62*). These weren’t ready to suffer with Him, they weren’t ready to be separated from the physical to die to it. They weren’t ready to take Christ’s cross and follow Him because they weren’t worthy of Him (*Mat 10:38*). Because of that they weren’t worthy to be glorified with Him.

- (3)glorified with- Gk.4888- to *exalt* to dignity in company (*similarly*) *with*. Jesus “humbled Himself by becoming obedient to the point of death, even the death on a cross” (*Php 2:8*). If we are to be exalted in similar form with Christ, shouldn’t we also humble ourselves, even if it meant to the point of death? (*Rev 21:2, 9-11*)

Mat 23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

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Rom 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

- reckon- Gk.3049- to *take an inventory*, that is, *estimate*.
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- sufferings- Gk.3804- something *undergone*, that is, *hardship* or *pain*; subjectively an *emotion* or *influence*. Speaking of the other apostles, Paul stated here that he knew a few things more than they did about *hardship*, *pain*, and undergoing the emotional struggles that a servant of Christ would go through. Read 2 Cor 11:23-31.
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- not- Gk.3756- the absolutely negative adverb; *no* or *not*, worthy- Gk.514- *deserving*, *comparable* or *suitable* (as if *drawing* praise). Speaking of himself in 2 Cor 12:4 after he was “caught up into paradise” (*v. 3*); Paul said “he heard things (*relating “to visions and revelations of the Lord- v. 1*) that cannot be told, which man may not utter”. He had a personal insight as to what lies ahead for the faithful Christian. Comparing what he heard and saw to whatever physical and emotional struggles any of us endure at present cannot be done. Whatever we can think of as being the worst experience anyone would suffer as a Christian, the complete opposite, multiplied by infinity, is what shall be revealed in us.

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Rom 8:19 For (Gk.1063- reason [explanation]) the earnest expectation of the creature waiteth for the manifestation of the sons of God.

- creature- Gk.2937- original *formation*. Thayer: “the aggregate of irrational creatures, both animate and inanimate, (what we call *nature*).”

- waiteth- Gk.553- to *expect fully*. This is why Jesus gave the great commission. If nature (*here personified*) itself understands, in the context with the prior verse, that the end of all suffering is coming, shouldn't all people under every nation?

- earnest expectation- Thayer: "to watch with head erect or outstretched, to direct attention to anything, to wait for in suspense... *anxious and persistent expectation*." According to Brad Price "Before sin was in the world, man was in synch with the non-human part of creation" (*Gen 3:1, 17-19 and verse 23 as it compares to 2:15*). (See also *2 Pet 3:13*.)

"What is being longed for is seeing the saved from every generation. At the proper time the righteous will, as it were, be made known (shown off; presented) to the creation, and this will satisfy a very long and strong desire."

Brad Price

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Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

- Paul here discusses nature as if human, in human terms (*personified*). (*This isn't the only time personifications were employed. Eze 37:1-14 personifies the resurrection of Israel as "dry bones" in the restoration of the land of promise after they returned to their former status. 2 Thes 2:3 personifies the cult religion of Rome [Rev 13:11-17] as "the man of sin".*) The synchronism between man and nature was interrupted the moment Adam (*him who*) sinned. How can man not be a part of nature since he was created from the very dust (*Gen 2:7*) of which all nature was and on which nature relies for its existence? (*Gen 2:9, 19*)

- vanity- Gk.3153- *inutility (opposite of utility which has to do with usefulness); figuratively transientness; morally depravity*. Thayer- "*frailty, want of vigor*". Where this applies to nature, with man being part of it, the harmony that existed before the fall ceased to exist (*Gen 2:15*). Everything changed. Nature has since been in a constant state of fluctuation (*thus the gloss 'transientness'*). In such it has become frail and no longer imperishable. Adam was no longer dressing the garden where nature wasn't hostile to him. He was now to deal with "thorns and thistles" and thus "by the sweat of [his] face... eat bread" (*Gen 3:18-19*).

- not willingly- Nature did not volunteer itself for this subjugation. It, via the serpent, was used by Satan to cause the disruption in the relationship between man and God but was punished for that disunion none the less. Isn't man punished for allowing himself to be used "as the serpent deceived Eve by his cunning" (*2 Cor 11:3*)? Ignorance of the Gospel is no excuse to disobey its precepts (*Eph 4:18; 2 Thes 2:11*). Being subject to vanity was, and still is, the consequence until the day nature shall be delivered from bondage (*v. 21*). Why?

- God told Job "Whatever is under the whole heaven is Mine" (*Job 41:11*). He can do with it whatever He wants. It was because of His righteousness, in keeping His word to Adam that he would "surely die" if he ate "of the tree of the knowledge of good and evil" (*Gen 2:17*), that nature has suffered according to that promise. God did the subjecting, as promised, since man is unable to change the natural course of the creation. And it was because of man's sin that He did it, as a

punishment to man through the hostility of his natural surroundings (*bad weather, season changes, etc.*).

- in hope- Gk.1680- (to *anticipate*, usually with pleasure); *expectation* or *confidence*. This seems to be better added to the beginning of the next verse. Nature became “cursed” (*Gen 3:17*) because of Adam’s sin. So what is nature’s hope? What does nature itself *anticipate* that most soul bearing people have no interest in? What does it mean...?

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Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

- It means nature will be *liberate[d]* from its *slavery* to *decay* and *ruin*. The phrase ‘and obtain’ in the ESV doesn’t exist in the Interlinear, which has the word ‘into’. In context it has to do with (*Gk.1519*) *to* or *into* (indicating the point reached or entered), of place, time, or (figuratively) purpose.

2Pe 3:11 Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, 12 waiting for and hastening the **coming of the day of God**, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! 13 But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells. 14 Therefore, beloved, since you are waiting for these, be diligent to be found by Him without spot or blemish, and at peace.

A day of reckoning is imminent and nature’s hostility has a purpose. If man were comfortable, as the Israelites often were once they rested in the Promised Land, he would forget his Deliverer. If things today continued as they once were in the garden, how would God’s warnings (*Holy Word*) hold muster? If a child, after committing an act of disobedience, loses nothing, having been previously warned against such, when would he ever learn to be obedient to the parent? Nature, as unwillingly unpredictable and hostile as it is, doesn’t share in man’s salvation through Christ. It physically exists only to end at “the coming day of God” right before the “new heavens and new earth” (*the glorified church*) are entered by those covered by the blood of Christ.

- Only the children of God will go on to live in the eternal spiritual existence that has been promised to the faithful (*Mat 25:34; 1 Jn 2:25*), prepared for by Christ (*Jn 14:2*). Nature, as Peter wrote, will be “dissolved” when that time comes. Its existence will no longer be required since only two spiritual realms, Heaven and Hell, will be necessary to contain the souls of man; whether of those “not found written in the book of life” who will be “thrown into the lake of fire” (*Rev 20:15*) to “suffer the punishment of eternal destruction, away from the presence of the Lord” (*2 Thes 1:9*) in Hell, or of “the righteous into eternal life” (*Mat 25:46*) who will be invited “to sit with [Christ] on [His] throne, as [He] also conquered and sat down with [His] Father on His throne” (*Rev 3:21*) in Heaven.

- glorious- Gk.1391- Thayer: “*the glorious condition that true Christians shall enter after their Savior’s return from Heaven*”. The liberty of such glory that only the faithful will enjoy has to do with “freedom from the restraints and

miseries of earthly frailty” (*Thayer*). While in this life there exists the weakness to sin, “and sin when it is fully grown brings forth death” (*Jas 1:15*). Jesus came to “deliver all those who through fear of death were subject to lifelong slavery” (*Heb 2:15*). This verse (*Rom 8:21*) speaks of a future event when “shall come to pass the saying that is written: ‘Death is swallowed up in victory’” (*1 Cor 15:54*). That is what true freedom is all about, it is not temporary, it is to be **forever** free.

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Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

- Interlinear: “For we know that all the creation groans together and travails together until now”. Present tense until now: groaneth...together- Gk.4959- to *moan jointly*, that is (figuratively) *experience a common calamity/ travaileth in pain together*- Gk.4944- to *have pangs* in company (concert, simultaneously) *with*, that is, (figuratively) to *sympathize* (in expectation of relief from suffering).

“It has a metaphoric (non-literal sense), and the idea is something like a father who shares with his wife the agony of childbirth. In a similar way the creation (nature) is sharing in and feeling the pain of sin until the end of time comes and people are taken to heaven/hell.”
Brad Price

Before that future freedom is attained, the whole creation remains as it was after the fall, but especially after the flood (*2 Pet 3:4-6*). If only nature had the ability to verbalize its predicament that man caused through his disobedience back when everything God made “was very good” (*Gen 1:31*).

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Rom 8:23 And not only they (i.e., nature), but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

- Here again is the distinction referenced between nature and man, specifically of the faithful, i.e., ourselves also.
- firstfruits of the Spirit- Read *Rom 16:5*; *1 Cor 15:20, 23*; **Jam 1:18**; **Rev 14:4**. The Spirit is Christ’s “seal on us [Who is given] in our hearts as [that] guarantee” (*2 Cor 1:22*).

“God has given us the first fruits (a foretaste of what heaven will be like).”

Brad Price

- groan within- This is a deep *sigh* from within which will last as we wait eagerly for adoption as sons. There are two adoptions that are necessary in order to experience the outcome of our redemption. The first consummates at our obedience to the righteous ordinance of baptism. The latter, of which none has yet experienced, will happen “at the resurrection of the just” (*Lk 14:14*) when we receive (*adopt*) the glorified body, the same form that Jesus received at His resurrection.

1Jn 3:2 Beloved, **now** are we the sons of God (*our first adoption*), and it doth not yet appear what we shall be: but we know that, when He shall appear, **we shall be like Him**; for we shall see Him as He is. (*Emp. added*)

- Adoption, according to Thayer is, “the consummate condition of the sons of God, which will render it evident that they are the sons of God”. To say we are presently waiting for it is to admit that it hasn’t happened yet. We who understand and appreciate (*through obedience*) what Peter said concerning the end (*2 Pet 3*) have a yearning for it to transpire. But, as Paul told the church at Philippi in Php 1:24 “to remain in the flesh is more necessary on your account”. There are souls that need the message of the Gospel delivered to them and if not by us, then who?

- the redemption of our body- Our souls have been redeemed “with the precious blood of Christ” (*1 Pet 1:19*) but our bodies have yet to “put on incorruption” (*1 Cor 15:53*). This will happen concurrently as nature is “dissolved” (*2 Pet 3:12*).

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Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

- hope- Specifically pertaining (*in the context*) to verse 23 (“*we ourselves*”). We are looking forward to the day our bodies will be redeemed from this life of toil, emotional and physical pain and suffering, along with the actuality of temptation that leads to sin. In Heaven there will be no tempter to tempt us. It is not a blind *expectation* as though we have no proof of what lies ahead. “We walk by faith, not by sight” (*2 Cor 5:7*) and “faith is the assurance of things hoped for, the conviction of things not seen” (*Heb 11:1*). It is in having such *confidence* in these things that we are saved.

- hope... not hope- If a person hopes to go on vacation while enjoying that very vacation it is no longer hope but reality. Sometimes we can hope for something that’s never realized due to trusting in human error. Not with God since “it is impossible for God to lie”, the result of which is that we can have “a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain (*a.k.a., Heaven*)” (*Heb 6:18-19*). Paul said “now faith, hope, and love abide, these three; but the greatest of these is love” (*1 Cor 13:13*). Since faith and hope will one day be realized and love will last throughout eternity, in this life we need hope and faith since we have yet to experience Heaven in all its glory.

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Rom 8:25 But if we hope for that we see not, then do we with patience wait for it.

- But- “on the other hand”, if- a word of ‘condition’; it makes no difference if others do not have this *expectation* since so many need physical proof that they can use their senses to experience whatever the subject (*see notes on 2:7-9*). Since we see not, have never experienced the “adoption as sons” (*v. 23*), we with patience (*Gk.5281- cheerful [or hopeful] endurance*) wait for it. (*5:3-4*)

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Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

- Verses 24 and 25 seem to be parenthetical. The Spirit in this verse is referring to the same in verses 16 and 23, even though writers, such as Foy E. Wallace, Jr. (*The Gospel For Today*) and Alexander Campbell (*The Millennial Harbinger; Vol. I; Does The Holy Spirit Intercede For Christians?*), believed that it refers to the “human spirit, mind or disposition”.

- Likewise- referring back to the Spirit of verse 23 in this context is the entity Who intercedes for us during moments of anguish and despair, while when in such distress it becomes near impossible to pray for things as we ought. How can the “rational soul” or the “mental disposition” of man make intercession for himself to himself (*or to the Father*), as the aforementioned writers seem to claim, in such times of mental anguish?

- helpeth- Gk.4878- to *take hold of opposite together*, that is, *co-operate (assist)*. It is a word that describes one distinct entity (*the Spirit*) coming to the aid of another (*our*) and not one person aiding himself. There is no miraculous intervention or denial of free-agency implied in this explanation. Can we not even presently say that Jesus helps us in time of need? (*See Heb 4:14-16*)

- infirmities- Gk.769- *feebleness* (of body or mind); by implication *malady*; moral *frailty*:- weakness.

- for- Gk.1063- *reason*. There is a reason Holy Spirit intercedes for us in our prayers; when we are unable to pray because of a weakness brought about by things that take away our focus, such as when having physical pain or when in sorrow (*grief*) which inflicts (*overburdens*) the mind (*thoughts and feelings*).

- maketh intercession- Gk.5241- to *intercede in behalf of*; for- Gk.5228- *for* the sake of:- in (on) behalf of [the suffering saint]. We may ignorantly ask God to take away sufferings when presently experiencing them, not “knowing that suffering produces endurance” (5:3). The Spirit’s intercession corrects that (“*according to the will of God*”- *next verse*).

- with groanings- Gk.4726- a *sigh*. (*See verse 23 above as it applies to the saint.*) If the Spirit “*bearth witness with our spirit*” (v. 16) then He knows our weaknesses in making known to God our difficulties during prayer.

- cannot be uttered- Thayer: “*not to be uttered, not to be expressed in words: mute sighs*, the expression of which is suppressed by grief”. The Spirit is Deity and is not constrained by grief, even though He can be “grieved” (*Eph 4:30*). During times of sorrow when we don’t know how to pray, the Spirit communicates our needs to the Father. This does not remove the intercession of Christ since it is through Christ’s sacrifice that we have access to the throne of grace.
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Rom 8:27 And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

- He, obviously is speaking of the Father, that searcheth (Gk.2045- *investigates*) our hearts (Gk.2588- the *thoughts* or *feelings* [*mind*]) knoweth... the mind (Gk.5427- *purpose*) of the Spirit. Each Person of the Godhead knows the thoughts of, is on the same page as and participates in the collective purpose of the Godhead. Holy Spirit interceding on our behalf is in accordance with, thus not in conflict with, the will of God (*the Father*). Jesus also did the will of His Father as in Heb 10:7, 9. What is the will of God? Ultimately, for man's sake, He is "not willing that any should perish, but that all should come to repentance" (2 *Pet* 3:9). See next verse.

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Rom 8:28 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.

- And we know- here speaking to fellow Christians.

- all things- Gk.3956- *all, any, every*, the *whole*. Whether good or bad, even when we suffer, everything that affects the faithful God loving saint will ultimately work together for good. In every outcome for any and every situation, we are promised that the end will be beneficial, whether we understand it or not, since ultimately God knows what's best for us (*see notes on 5:3-5*). Since "He is in a position to help us" (*Brad Price*), via His omniscience, He uses His foreknowledge (*next verse*) to our advantage. "God can bring good things from the worst tragedies, and His ultimate good (plan) is our being 'conformed to the image' of Jesus" (*v. 29*). (*Brad Price*)

- them that love God- This is a distinct group that Jesus addressed Judas about.* It could refer to both Old and New Covenant persons who were and are faithful in their love toward God's moral and spiritual laws. As applied to God: (*Gk.25*) Thayer- "When used of love to a master, God or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received".

*Joh 14:22 Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" 23 Jesus answered him, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our home with him. 24 Whoever does not love Me does not **keep My words**. And the word that you hear is **not Mine** but **the Father's** Who sent Me. (*Emp. added*)

According to this passage, whoever keeps the words of Jesus loves Him (*Jn 14:15*) and since His word was not originally His but the Father's then whoever keeps Jesus' words keeps the Father's words and by doing so loves Jesus and thus the Father. This is the distinction between those who "set the mind on the flesh" (*the "natural" person*) and those who "set the mind on the Spirit" (*v. 6*). This passage (*Jn 14:23-24*) also affirms the Deity of Jesus.

1Co 2:14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

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- called- Gk.2822- *invited*, that is, *appointed*, or (specifically) a *saint*. This is the group that have “heard and learned from the Father” (*Jn 6:45*) that come to Jesus for their salvation via the message of the Gospel (*2 Thes 2:14*). This will be further explained in the following verses.
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- according to His purpose- Gk.4286- a *setting forth*, that is, (figuratively) *proposal (intention)*. God intended to make a way in which “all should reach repentance” (*2 Pet 3:9*) and be saved.
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Rom 8:29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren.

- For- here linking the end of the previous verse to what constitutes those who are “called”. He did foreknow- Gk.4267- to *know beforehand*, that is, *foresee*. (“*God not only knows the exact time we will be born, He knows the date of our death before we are conceived!*”- Brad Price) God knew in eternity before He, along with His Son and Spirit (*Gen 1:16*), even created man and anything physical, those who would **chose** obedience to His will (“*those who are written in the Lamb’s book of life*” -*Rev 21:27*) and those who would not (*see notes on 9:20*)*. David said that God “did see my substance, yet being un-perfect... when as yet there was none of them”- *Psa 139:15-16*. His purpose (*Eph 3:10-11*) and ‘free agency’ (*allowing man to choose his destiny*) is evidence of His love toward man with the desire that man’s choice would be to love Him in return through “repentance” (*2 Pet 3:9*). He has made His omniscience understood (*Isa 46:10*) in the prophets such as in Zechariah 14:8 concerning “that day” (*speaking of the day of Christ’s crucifixion*) in which “living waters” (*either the blood of Christ- Jn 4:10, or of Holy Spirit as in Zech 14:8 and Jn 7:39 via the spreading of the Gospel*) would “flow out of Jerusalem” (*Isa 37:32; Lk 24:47; Acts 1:8*), “half of them to the eastern sea” (*back to cover Able forward to the cross*) “and half of them to the western sea.” (*from the cross to the end of time*) “It shall continue in summer and in winter” (“*receiving a kingdom*”- *Heb 12:28, i.e. received [present, future indicative] since the cross until Christ returns, the kingdom being the church.*).

Rev 13:8* and all who dwell on earth will worship it (*see notes on the sea beast of Rev 13*), everyone whose name has not been written **before the foundation of the world in the book of life of the Lamb Who was slain. (*Emp. added*)

- This is the group He did predestinate- Gk.4309- to *limit in advance*, that is, (figuratively) *predetermine*. (*See notes on Eph 1:5, 11*) God made a determination of who would be with Him in Heaven throughout eternity. This is the “litmus test”, if a person **chooses to pass it** (*this is not God’s choice made for us in advance*), that “[qualifies him]”, i.e. determines his fitness, in order to be “transferred [into] the kingdom of [God’s] beloved Son” (*Col 1:12-13*). God also knew Jesus would be obedient to death (*Php 2:8*) knowing in advance Christ’s free will to die in our place. This is the “kingdom prepared for you from the foundation of the world” (*Mat 25:34*). Only once in the kingdom (*church*), having “been crucified with Christ” (*Gal 2:20*) through “having been buried with Him in

baptism” can a person be “raised with Him through faith in the powerful working of God, Who raised [Jesus] from the dead” (*Col 2:12*).

- conformed- Gk.4832- *jointly formed*, that is, (figuratively) *similar*. Concerning our maturity “to the measure of the stature of the fullness of Christ” (*Eph 4:13*). This is a requirement of every person to “deny himself and take up his cross (*i.e.*, *die to worldly passions committed through human nature*) daily and follow [Christ]” (*Lk 9:23*).

- image of His Son- Since “we have borne the image (*physical*) of the man of dust (*Adam*), we shall also bear the image (*spiritual*) of the Man of Heaven (*Christ*)” (*1 Cor 15:49*). Our “conformation” (*6:4*) commences once we begin to “walk in newness of life” (*6:4*) and will be fully apprehended at the resurrection when Christ “will transform our lowly body to be like His glorious body, by the power that enables Him even to subject all things to Himself” (*Php 3:20-21*). That’s when we will realize “that when He appears we shall be like Him, because we shall see Him as He is” (*1 Jn 3:2*) as “the image of the invisible God, the Firstborn (*eldest of the sons to receive the inheritance over all his father’s possessions as per Deut 21:15-17*) of all creation” (*Col 1:15*)

- Firstborn- throughout Scripture there have been many “resurrections” where those “revived” (*2 Kings 12:21*) once again returned to their graves and remain there to this day. Even after Christ “yielded up His spirit” (*Mat 27:50*) and “the tombs [that were] opened” containing “many bodies of the saints who had fallen asleep (*died*) [that] were raised” (*Mat 27:52*), those saints’ bodies returned to their tombs and will remain there until the resurrection. There is only one Person Who “death no longer has dominion over” (*6:9*) since He was able to raise Himself up after three days in the tomb (*Jn 2:19*)*. Others that Jesus spoke of who “[believe in Him] shall never die” (*Jn 11:26*) and will “not come into judgment, but [will pass] from death (*physical*) to life (*eternal*)” (*Jn 5:24*). And “first” means there were/will be more to follow. Notice that Jesus was once called the “only Begotten” (*Jn 1:14, 18; 3:16-KJV*), meaning He was at one time the only One to rise up from the dead to “never die again” (*6:9*).

Act 13:33 this He has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, “You are My Son, today I have begotten You.”

*Joh 2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20 The Jews then said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking about the temple of His body.

“Begotten”- Thayer: “formally to show Him to be the Messiah, viz. by the resurrection”. This is not in reference to His baptism or transfiguration where the Father stated “this is My beloved Son” (*Mat 3:17; Mk 9:7*). In those instances He said nothing of Jesus as being His **only Begotten** Son. In this passage He is termed as being the Firstborn, meaning He is now the “first Begotten of the dead” (*Rev 1:5*) referring to the fact that others were/are to follow.

Joh 1:14 And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and truth. (ASV) (Emp. added)

Joh 1:18 No man hath seen God at any time; the only Begotten Son, Who is in the bosom of the Father, He hath declared *Him*. (Emp. added)

Rev 1:5 And from Jesus Christ, *Who is the faithful witness, and the first Begotten* of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, (Emp. added)

- among many brethren- According to Brad Price “The word *firstborn* also indicates that Jesus became part of the human race.” Christ “was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by His resurrection from the dead...” (Rom 1:3-4).

Heb 2:11 For He Who sanctifies and those who are sanctified all have one source. That is why He is not ashamed to call them brothers, 12 saying, "I will tell of Your Name to My brothers; in the midst of the congregation I will sing Your praise."

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Rom 8:30 Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.

- The predetermined number are the faithful saints who have been called “through our Gospel” (2 Thes 2:14). These He also justified- Gk.1344- to *render* (that is, *show or regard as*) **just** or *innocent*. This is the group that has “put on the Lord Jesus Christ” (13:14) thus have been *render(ed) just* through obedience to the ordinance of water immersion (Gal 3:27). Once justified these are also glorified- Gk.1392- to *render (or esteem) glorious*. Thayer: “of God bringing Christians to a heavenly dignity and condition”.

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Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

- these things- How shall we respond to what this chapter states concerning the blessings Paul has listed here (vs. 1-2, 6, 9, 16, 26-30)?
- If- Gk.1487- Thayer: “Not infrequently, when a conclusion is drawn from something that is quite certain...” Using if in this context would actually be the same as asking “if” God loves us. Thus the word “since” would better fit the context when answering Paul’s rhetorical question. God is definitely for us! This is a statement made by proposition of a question. Those He isn’t for (“*the angels when they sinned*”) He “committed [] to chains of gloomy darkness to be kept until the judgment” (2 Pet 2:4). Paul finishes his ‘question’ with who can be against us, adding the next verse to answer the sheer impossibility and futility of anyone who would even attempt such (*this would also include the one whose head Christ bruised*- Gen 3:15).

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Rom 8:32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

- not- (*negative of*) spare- Gk.5339- (objectively [Webster: without bias or prejudice]) to *treat leniently*. God did not hold back but “deserted” (*Mat 27:46*) His Son when He made Jesus suffer the cross as punishment for our sins on our behalf. But not like with Job, who God allowed Satan to test saying “he is in your hand; only spare his life” (*Job 2:6*). Here God allowed Satan, through influencing the Jews to incite the Romans, to crucify His Son.

1Co 2:7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for **had they known it**, they would not have crucified the Lord of glory. (*Emp. added*)

Isa 53:10 Yet it pleased Jehovah to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see **His seed**, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand. 11 He shall see of the travail of His soul, *and* shall be satisfied: by the knowledge of Himself shall My righteous servant justify many; and He shall bear their iniquities. (*Emp. added*) (ASV) (*We are the seed of Christ's death, burial and resurrection.*)

- He delivered Him up- Gk.3860- to *surrender*, that is, *yield up*, for us all. If that isn't proof of God's love for us what else (*rhetorically speaking*) could be? Absolutely nothing! If God could do that, the second part of the question here would be easier for us to comprehend the extent to which God is willing to also with (*Gk.4862- by association*) Him (*of the Father through the Son- Jn 14:13; "according to His will"- 1 Jn 5:14*) freely (*Gk.5483- to grant as a favor, that is, gratuitously, in kindness, pardon or rescue*) give us all things. The One Who created the universe and was willing to give what was most precious to Him is beyond able to “supply what is lacking in [our] faith” (*1 Thes 3:10*) and “supply every need of [ours] according to His riches in glory in Christ Jesus” (*Php 4:19*).

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Rom 8:33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

- Interlinear: “Who shall bring an accusation against the elect of God?” As if in a courtroom scene, with the accused innocent (*Christian*) having his Advocate (*Christ*), Who opposes the prosecutor (*Satan*), and with the Judge (*God*) Who will obviously take the word of His Son over “the father of lies” (*Jn 8:44*).

- It is God that justifieth- (*Gk.1344*) Thayer: “to judge, declare, pronounce, righteous and therefore acceptable- Especially it is used, in the technical phraseology of Paul, respecting God Who judges and declares such men as put faith in Christ to be righteous and acceptable to Him, and accordingly fit to receive a pardon of their sins and eternal life: thus absolutely *δικαιουν* (*past tense- justified*)”. Just as Satan accused Job, whom God acquitted, the Judge will also *render just* those clothed in Christ since the accuser has been barred from

the courtroom (*Rev 12:7-10*) because of his accusations that will not hold up to the juris prudence (*Webster: "the science or philosophy of law"*) of the Gospel (*1 Pet 4:6*).

As a side note on judging: So many, even within the church, read into the subject of judging each other and those outside the body of Christ, saying "We're not to judge people. Only God can do that." Obviously we aren't to condemn since only Deity is permitted to do that, only Deity "will repay, says the Lord" (*see notes on Rom 12:19*). Paul made this subject very clear.

1Co 5:11 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler--not even to eat with such a one. 12 For what have I to do with judging **outsiders**? Is it not those **inside** the church whom **you are to judge**? 13 God judges those outside. "Purge the evil person from among you." (*Emp. added*)

Isn't not associating with a fellow Christian, because of their guilt considered, making discernment, i.e. judging, between good and evil? If we can't do that we might as well 'close shop and go home'. Even Jesus gave a command on how we are to judge.

Joh 7:24 Do not judge by appearances, but judge with right judgment."

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Rom 8:34 Who is He that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

- condemn- Gk.2632- to *judge against*, that is, *sentence*: -condemn, damn. Paul answers another rhetorical question. Why is Christ the One given the "authority to execute judgment" (*i.e., hold a tribunal to determine guilt or innocence*)?

Joh 5:27 And He has given Him authority to execute judgment (*Gk.2920- a tribunal; by implication justice*), **because** He is the Son of Man. (*Emp. added*)

The reason Jesus came in the flesh (*Heb 10:5*) in order to become the Son of man (*Jn 1:14*) was so He, as God Who cannot die, could, "being found in human form" (*Php 2:8*), give His life as the only acceptable ransom to redeem man from "the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery" (*Heb 2:14*).

- yea rather- This has to do with a *greater degree* of importance. It is the "living hope through the resurrection of Jesus Christ from the dead" (*1 Pet 1:3*). If Jesus, Who was raised ("*for our justification*"- *4:25*), hadn't resurrected from the dead this would all be moot (*1 Pet 3:21*), and guilty man would suffer his eternal fate due him in a fiery torment. It is because of the resurrection that God fulfilled His promise to not condemn "all Israel" (*spiritual, with reference to the N.T. church-Rom 11:26*).

- right hand of God- According to Jesus, this is “the right hand of Power” (*Mk 14:62*) where He now sits making intercession (*Gk.5228- to entreat [in favor]*) for us. (*See notes on Eph 1:20-23*)

Heb 7:25 Consequently, He (*Christ as our High Priest*) is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them.

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Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

- separate- *Gk.5563- to place room* between, that is, *part*: -put asunder. The same Greek word is used by Jesus when commenting on divorce in *Mat 19:6*; “What therefore God has joined together, let no man separate”. Since the church is “the wife of the Lamb” (*Rev 21:9*) and “the LORD, the God of Israel, saith that He hateth putting away” (*Mal 2:16*), no *pressure, or calamity, tribulation, destitution, nakedness, danger or war*, the seven mentioned stresses, besides anyone in creation (*i.e. who*) would give Christ reason to divorce the love He has for His bride. Yet we are the ones who can go “a whoring after other gods” (*Jdg 2:17- KJV*), *i.e.* put other things before Him (*Mat 10:37*). Even God loved us before we became part of the bride of Christ which is the reason “Christ died for us” (*5:8*), that we might be “added to the Lord” (*Act 4:14*). “But [we are to] take heart [because Jesus overcame] the world” (*Jn 16:33*) and is “able to help those who are being tempted” (*Heb 2:18*).

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Rom 8:36 As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

- This is prophetically quoted from *Ps 44:22*. It shows where the people of faith have been persecuted, For Thy sake, *i.e.* their obedient trust in God throughout both Old and New Testaments, here specifically directed at Christians. For this persecution to last all day long gives the idea of its intensity, which is concluded as figurative sheep being slaughtered- *Gk.4967- butchery* (of animals for food or sacrifice, or [figuratively] of men [*destruction*]).

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Rom 8:37 Nay, in all these things we are more than conquerors through Him that loved us.

- In answer to the latter part of verse 35, *contrariwise*, in the midst of all seven stresses mentioned “thanks be to God, Who gives us victory through our Lord Jesus Christ” (*1 Cor 15:57*). Christ loves His bride and our *victory* is only because He is interceding on our behalf before the Father to keep the devil at bay as God did with Job.

1Co 10:13 No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it.

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Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

- Paul states he is *convinced that neither* (Gk.3777- *not even*) physical death nor (14:8) whatever this life would throw at him, whether angels (2 Cor 12:7) or principalities, nor powers (Eph 6:12), things impending or intended,...

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Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

- nor barrier nor mystery nor any other creature (covering anything and everything else he might have missed) shall be able- Gk.1410- *to be able or possible, to separate* (see notes verse 35) us from the love of God, which is in (6:3; Gal 3:27) Christ Jesus our Lord (Gk.2962- *supreme in authority, [as noun] controller*). (Emp. added)

Charli Yana- Updated May 13, 2023
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