

## Notes on the Greek New Testament Day 204 – July 23<sup>rd</sup> – Romans 8:9-25

### Works frequently referenced in these notes on Romans

- Barrett, CK      *A Commentary on the Epistle to the Romans*, San Francisco, Harper & Row, 1957.  
 Dunn, JDG      *Romans*, Word Biblical Commentary Vols 38A, 38B, Dallas, Word, 1988.  
 Moo, Douglas, J      *Romans: The NIV Application Commentary*, Grand Rapids, Zondervan, 2000.  
 Murray, John      *The Epistle to the Romans*, 2 Vols, Grand Rapids, Eerdmans, 1959 & 1965.  
 Wright, NT      *The Letter to The Romans*, The New Interpreter's Bible, Vol 10, Nashville, Abingdon Press, 2002.

#### Verse 9

Ἰμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

Paul shifts the focus of attention to his readers.

ἐν πνεύματι Paul shifts between the images of being 'in the Spirit' and the Spirit being 'in you'. Wright says that "The latter is what Paul wants to emphasise at this point, using the image of 'indwelling' that evokes the idea of the *Shekinah* dwelling in the wilderness tabernacle and the Jerusalem Temple (cf. 1 Cor 3:16; 6:19, etc.). The formulation 'in the Spirit' is more of a technical description, formed ad hoc to contrast with 'in the flesh'."

εἴπερ since, if it is true that

"The nuance in the middle of v. 9 is hard to catch, since 'if' (NIV) appears too doubtful and 'since' (NRSV) too certain. The Greek εἴπερ (*eiper*) hovers in between these two, meaning something like 'if after all' or 'if, as is indeed the case'; we may compare its use in 3:30 or 8:17. If it contains a shadow of doubt it does so within a basic affirmation." Wright.

οἰκεῶ see 7:17

A Christian in whom the Holy Spirit does not dwell is a contradiction in terms.

#### Verse 10

εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

σῶμα, τος n body  
 νεκρός, α, ον dead

τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν "Christians are subject to the laws of decay and death, still living as they do in 'the body of humiliation' (Phil 3:21)." Wright.

πνεῦμα Some commentators have interpreted this as spirit (Sanday & Headlam etc. – and NIV!). Barrett, however, argues that this is a reference to the Holy Spirit; "Paul is not interested in psychological duality." Murray also argues that this is a reference to the Holy Spirit since this is the subject of these verses and Moo agrees saying that Paul "here refers to the Holy Spirit, the power of 'life' that has come to reside in the believer. It is because of this power of life within us that we can be certain of future resurrection." So also Wright for whom the Spirit is the theme of these verses as characteristic of the new covenant.

δικαιοσύνη, ης f righteousness, what is right, what God requires

Murray says a reference to the righteous act of God in Christ's death and resurrection – the basis of our life. Wright argues that it refers to "God's faithfulness to the covenant, God's own righteousness."

#### Verse 11

εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

ἐγείραντος Verb, aor act ptc, m gen s ἐγείρω raise

Χριστὸν ἐκ νεκρῶν there are a number of textual variants here, several assimilating to the earlier τον Ἰησοῦν.

ζωοποιεῶ give life, make alive  
 θνητός, η, ον mortal

"The God who raised the Messiah will also raise all the Messiah's people, you included." Wright.

ἐνοικεῶ live in

"This, then, is the answer to 7:24b, no longer as a bare assertion of faith (as by itself, is 7:25a), but as a tight theological argument. Who will deliver from this body of death? Who, in other words, will give life to the dead? The law, though holy, just and good, cannot do this; God will, through Christ and by the Spirit and will thereby do what the law held out (Lev 18:5; Deut 30:15-20) but could not perform." Wright.

### Verse 1-11 – Postscript

"At the end of this central passage we may reflect on the nature of Paul's achievement so far. This is the heart of his argument for assurance (those whom God justified, them God also glorified). For the Jew – for Paul himself prior to his conversion – the basis of assurance was membership in the covenant, whose outward badges were circumcision and Torah. The story of the exodus formed the backdrop to the Jewish expectation that the covenant God would once again act within history to deliver Israel. Paul has retold the story of the exodus, the freedom story, demonstrating that the Egypt of sin and death has been decisively defeated through the death of the Messiah, and that the Spirit is now leading God's redeemed people to their promised inheritance. Baptism has marked out God's renewed people; the Spirit is now 'the one thing that distinguishes those who are Christ's from those who are not.' [G Fee, *God's Empowering Presence*, 553.] The sign of the Spirit's work is first and foremost faith (1 Cor 12:3) and indeed faithfulness; and the fruit of the Spirit's work is the final resurrection. Thus is the path from justification to glorification, from 'passover' to the 'promised land,' laid out in this passage. Paul will now develop this picture, drawing on several interlocking images from the exodus story, and widening the angle of vision to include, not just humans, but the whole created order." Wright.

### Verse 12

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

The presence of the Spirit has ethical consequences.

ὀφειλετης, ου m debtor, one indebted

'Under obligation.' Christians are debtors to God.

ζωω live, be alive

The 'flesh' has done nothing for us to render us under obligation to render service to it.

### Verse 13

εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

μελλω be going, be about, be destined

μελλω signifies an event which will surely happen because it has been determined by God. Hence Barrett translates the phrase as 'doomed to die'.

ἀποθνήσκω die, face death, be mortal

πραξις, εως f deed, action, practice

σωμα, τος n body

θανατωω kill, put to death

Refers to an activity which must be pursued by the believer. The fact that the Christian has died to the law and to sin in Christ does not release him/her from the obligation of putting to death sinful actions and behaviour; rather it enables the Christian to do so. Our response is not optional, it is necessary. "Paul never suggests that the inheritance of future life requires that we stop sinning altogether. What he demands in this verse is clear, long-term progress in becoming less like the world (i.e., 'the flesh') and more like Christ." Moo. Wright comments, "As in Col 3:5-11, which explains Paul's meaning in more detail, he sees that there are styles of behaviour that, like weeds left to grow unchecked, have the capacity to take over the garden and choke all the flowers. There is only one way with such things: they must be uprooted, killed off. This is, of course, impossible for those who are still 'in the flesh'; but those who are led by the Spirit will find that the Spirit's inner agency enables them, if they will, to say 'no' to the practices that carry the smell of death with them."

ζήσεσθε Verb, fut midd dep indic, 2 pl ζωω

### Verse 14

ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσιν θεοῦ.

ὅσος, η, ον as much as; pl. as many as, all

"In popular speech, Christians often use such language as 'led by the Spirit' to refer to guidance... But this is probably not what Paul means here. As in Galatians 5:18, where the same connection occurs, 'being led by the Spirit' means 'having the basic orientation of your life determined by the Spirit.' The phrase is a way of summing up the various descriptions of the life of the Spirit in 8:4-9." Moo.

Wright says, "The image here is taken from the wilderness wanderings of Israel, led by the pillar of cloud and fire (Exod 13:21-22; cf. Exod 14:19, 24; 40:38; Num 9:15-23; 10:34; 14:14; Deut 1:33; Neh 9:12; Pss 78:14; 105:39)." The Spirit, "now does for God's people that which the tabernacling presence of God did in the wilderness, assuring them of divine adoption and leading them forward to their inheritance."

υιοὶ θεοῦ A picture taken from the OT (Deut 14:1; Is 43:6; Hos 1:10 etc.), but now given a Christological focus.

### Verse 15

οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρίζομεν· Ἀββα ὁ πατήρ·

ἐλάβετε Verb, aor act indic, 2 pl λαμβανω δουλεια, ας f slavery

πνευμα δουλεια the mind set of a slave which marked Paul and others before the Holy Spirit brought liberation – and which harks back to Israel's pre-exodus condition.

πάλιν again, once more

φοβος, ου m fear

υιοθεσια, ας f adoption, sonship

"The legal act of adoption was not practiced by the Jews, so almost certainly Paul uses the image of the Greco-Roman practice whereby a man could formally confer on a child all the legal rights of a birth child. This, Paul suggests, is what God's Spirit confers on every believer – the rights and privileges of God's own children." Moo.

The parallel with Gal 4:6 requires us to understand πνευμα υἰοθεσιας as a reference to the Holy Spirit which is the proof and anticipation of our adoption (v.23).

To retain the parallelism between the two occurrences of πνευμα, some have understood both to refer to the spirit of man. On the other hand, Murray understands both to refer to the Holy Spirit and says that the first half merely states what the Holy Spirit is not (so also Moo). Paul could, however, be making use of the same term in different senses in the same verse (cf. his use of πνευμα in verse 16).

κραζω cry out, call out

Ἀββα does this imply that Greek speaking churches used this Aramaic term in prayer? "What is most important is that the Spirit enables us to experience the same kind of intimate relationship to the Father that Jesus did, who also called God 'Abba' (Mark 14:26). Not only does the Spirit confer on us this status; he also is the one who, testifying with our own spirits, gives us the inner certainty of knowing that we truly are God's dearly loved children." Moo.

πατηρ, πατρος m father

### Verse 16

αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

συμμαρτυρω show to be true, give evidence in support of

τεκνον, ου n child; pl descendants

### Verse 17

εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἶπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

κληρονομος, ου m heir, one who receives what is promised (by God)

"This is the real reason why he implied that Christians were indebted to God (8:12), and it indicates the substance of the paragraph to come." Wright.

συγκληρονομος, ον sharing together, sharing together God's blessings

συγκληρονόμοι δὲ Χριστοῦ This term explains the way in which we have become heirs of God (cf Gal 3:6-4:7). What belongs to Christ by right as *the* Son of God, is ours by grace as those who are sons/children of God in him. "Though legally part of a new family, adopted children do not yet possess all the benefits of their new status. Thus, Paul reminds us, we Christians must still await the consummation of that new status. One day we will enter into the inheritance, following the Son who has gone ahead of us. We will share in his own glorious state. In the meantime, however, we must follow him in the road he himself walked on the way to glory – the road of suffering." Moo.

εἶπερ since, if it is true that

συμπασχω suffer together, share the same suffering

συνδοξασθῶμεν Verb, aor pass subj, 1 pl

συνδοξάζομαι share in another's glory

Christ had to face suffering before he could enter upon glory. Christians should not expect a different pattern, for they are called to follow him (cf. 2 Cor 1:5; Phil 3:10; Col 1:24; 2 Tim 2:11; 1 Peter 4:13; Mk 10:39).

**Verses 18-30**

"The theme of 8:18-30 is the believer's future glory. The passage begins ('the glory that will be revealed in us,' v.18) and ends ('those he justified, he also glorified,' v.30) on this note. "In between, Paul makes two basic points about glory. (1) It is the climax of God's plan both for his people and for his creation generally. Since we have not reached that climax, we must eagerly and patiently wait for it (vv.18-25). (2) God himself provides what we need in order to wait eagerly and patiently. The Spirit helps us pray (vv.26-27), and God promises to oversee everything for our good (v.28) according to his unbreakable plan for us (vv. 29-30)." Moo.

**Verse 18**

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

λογίζομαι reckon, count, calculate

γὰρ looks back to v.17.

ἄξιος, α, ον worthy, deserving, fitting  
παθήματα, τος n suffering, passion, desire  
καιρος, ου m time, season, age

τοῦ νῦν καιροῦ this age, in contrast with the age to come.

μέλλουσαν Verb, pres act ptc, f acc s μελλω  
(before an infin) be going, be about  
δόξα, ης f glory

ἀποκαλυφθῆναι Verb, aor pass infin  
ἀποκαλυπτω reveal, disclose

εἰς ἡμᾶς The glory that now characterises Christ will be ours also; it will "reside 'in' us, transforming us into Christ's own image (see Rom 8:29)." Moo.

"The way Paul now justifies this opening statement is to describe that future glory, and the present situation in waiting for it, in order to explain both his calculation and the present in-between situation both of creation and of the Christian – and, we might even say, of God." Wright.

**Verse 19**

ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νιῶν τοῦ θεοῦ ἀπεκδέχεται ἀποκαρδοκία, ας f eager longing, deep desire  
κτίσις, εως f creation, what is created

"With most modern commentators, we conclude that Paul refers to all of subhuman creation: plants, animals, rocks and so on." Moo. "The whole creation is on tiptoe with excitement." Wright. Cf. 4:13.

ἀποκαλυψις, εως f revelation  
ἀπεκδεχομαι look for, wait for

**Verse 20**

τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι ματαιότης, ητος f worthlessness, futility  
ὑπετάγη Verb, aor pass indic, 3 s ὑποτασσω  
subordinate, put in subjection; pass. be subject, submit to

I.e., by God. "Creation itself is in bondage, in slavery, and needs to have its own exodus." Wright.

ἐκῶν, ουσα, ον of one's own free will

I.e., not on its own account.

ὑποτάξαντα Verb, aor act ptc, m acc s  
ὑποτασσω

ἐλπις, ιδος f hope, ground of hope, what is hoped for

I.e. this subjection to 'vanity' was not in itself, the goal. "God did this precisely in order that creation might point forward to the new world that is to be, in which its beauty and power will be enhanced and its corruption and futility will be done away." Wright.

"The fate of creation is bound up with that of humanity. As it was through them that creation was marred, so it is through the glorified children of God that it will be restored again." Moo.

**Verse 21**

ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

ἐλευθερω free, set free

δουλεία, ας f slavery

φθορά, ας f decay, corruption, depravity

Decay which is the shadow of death.

ἐλευθερία, ας f freedom, liberty

τεκνον, ου n child; pl descendants

The liberty enjoyed by the children of God in glory. "The thought seems to be not that creation and Christians will simply all be free and glorious in the same way, together, but that the freedom for which creation longs, and which it will be liberated into, is the freedom that comes about through the glorification of the children of God." Wright.

**Verse 22**

οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·

οἶδα know, understand

An incontestable fact. So Phillips translates, "It is plain to anyone who has eyes to see that at the present time all created life groans in a sort of universal travail."

συστενάζω groan together

συνωδινῶ suffer great pain together (as of a woman in labour)

See Matt 24:8; Mk 13:8; Jn 16:20-22. "It is a most suitable similitude; it shows that the groaning of which he speaks will not be vain and without effect; for it will at length bring forth a joyful and blessed fruit." Calvin. Wright comments that Paul, "draws once more on Jewish tradition, this time the theme of the great tribulation, the great woes, that would come upon the world in order for the new world to be born."

ἄχρι until, as far as

**Verse 23**

οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

μονον adv only, alone

ἀπαρχη, ης f firstfruit, first portion (set apart to God)

ἀπαρχὴν τοῦ πνεύματος probably means the firstfruits of our redemption, namely the Spirit (cf. 2 Cor 1:27; 5:5) rather than the firstfruits that the Spirit gives.

The meaning could be either:

- i) 'although we have the firstfruits of the Spirit' i.e. despite our present blessings we groan; or
- ii) 'since we have the firstfruits of the Spirit' i.e. the firstfruits have given us a longing for the full harvest.

The second is preferred by Moo, Dunn *et al.*

στενάζω sigh, groan, grumble

υἱοθεσια, ας f adoption, sonship

Cf. v.16. Adoption has elements both of 'already' and 'not yet.' In particular, we have not yet entered into our inheritance.

ἀπεκδεχομαι see v.19

ἀπολύτρωσις, εως f redemption, deliverance, setting free

Another 'exodus' motif.

**Verse 24**

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

ἐλπίς, ιδος f hope, ground of hope, what is hoped for

ἐσώθημεν Verb, aor pass indic, 1 pl σωζω save, rescue, heal

Salvation is a reality in the present but it is not yet complete: the salvation which is ours now brings with it the hope of perfect redemption to come – including the resurrection of the body.

βλεπω see

Many MSS read τίς, τι καὶ 'for what one sees, why does he also hope for it?' The UBS text follows p<sup>46</sup> B\* and a few other MSS and versions in reading τίς, "and regarded the other readings as expansions of a strikingly terse and typically Pauline type of question."

ἐλπίζω hope, hope for, hope in, expect

"One does not anxiously scan the horizon for a boat already in port." Wright.

**Verse 25**

εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

ὑπομονη, ης f patience, endurance

Patience is endurance or continuance; it describes the attitude which hope engenders. "This word suggests the ability to bear up under the trials that come our way (cf. Rom 5:3-4; Heb 10:36; 12:1; James 1:3-4; 5:11)."

ἀπεκδεχομαι see v.19

Suggests a craning of the neck to spot someone or something coming. This patience has nothing in common with indifference or stoicism.