

### Study of Romans – Romans 8:1-39 Bellevue Church of Christ – Fall & Winter 2012-13

Conclusion to text in Chapter 7 where Paul discusses the Mind vs. the Flesh:

John 3:18; 5:24; Rom 5:18-19

#### I. Salvation is Here

I. The Promise (1)

<sup>1</sup>There is *therefore* now **no condemnation** for those who are in Christ Jesus.

II. The Principle (2)

<sup>2</sup>For the law of the Spirit of life has set you free in Christ Jesus from the *law of sin and death*.

III. The Power (3)

<sup>3</sup>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, Ro 1:17; 3:21

Phil 2:5-11  
II Cor 5:21

IV. The Purpose (4)

<sup>4</sup>in order that the *righteous requirement* of the law might be fulfilled in us, **who walk** not according to the **flesh** but according to the **Spirit**.

#### II. Spirit and Flesh

<sup>5</sup>For those who live according to the **flesh** set their minds on the things of the **flesh**, but those who live according to the **Spirit** set their minds on the things of the **Spirit**.

<sup>6</sup>For to set the mind on the **flesh** is death, but to set the mind on the **Spirit** is life and peace.

<sup>7</sup>For the mind that is set on the **flesh** is hostile to God, for it does not submit to God's law; indeed, it cannot.

<sup>8</sup>Those who are in the **flesh** cannot please God.

<sup>9</sup>You, however, are not in the **flesh** but in the **Spirit**, if in fact the **Spirit** of God dwells in you. **Anyone who does not have the Spirit of Christ does not belong to him.** Acts 2:38; I Cor 3:16-17; 6:9-20

1Co 2:1-16  
Gal 5:16-24  
Phi 2:5-11  
Phi 4:8-9  
Col 3:1-17

<sup>10</sup>But if Christ is in you, although the body is dead because of sin, the **Spirit** is life because of righteousness.

<sup>11</sup>If the **Spirit** of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his **Spirit** who dwells in you.

<sup>12</sup>So then, brothers, we are debtors, not to the **flesh**, to live according to the **flesh**.

<sup>13</sup>For if you live according to the **flesh** you will die, but if *by the Spirit you put to death the deeds of the body, you will live.*

Under the Law  
**Sin = Death**

Rom 5:12-21

Rom 7:14-25

Gen 48:15  
Psa 1:1  
Isa 2:5  
Mic 4:5  
Eph 4:17  
1Jn 1:6, 7

Is it possible to be a Christian without God's Spirit? (v. 9)

How does God's Spirit help us break free from our sinful nature? (v. 13)

Rom 5:1-5

#### Works of the Flesh (Gal 5:19-21)

<sup>19</sup>Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

#### Fruit of the Spirit (Gal 5:22-24)

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

BY THE FLESH	BY THE SPIRIT
Set their minds on things of the flesh (v.5)	Set their minds on things of the Spirit (v.5)
Death (v.6)	Life and peace (v. 6)
Hostile to God (v.7)	
Does not submit to God's law (v.7)	The righteous requirement of the law might be fulfilled in us (v.4)
Cannot please God (v.8)	
Does not have the Spirit of Christ (v.9)	Spirit of God dwells in you (v.9)
Body is dead because of sin (v.10)	Spirit is life because of Righteousness (v.10)
Mortal bodies (i.e. dead) (v.11)	He..will give life (v.11)
Debtors to the flesh (v. 12)	
Live according to the flesh <i>you will die</i> (vv.12 & 13)	by the Spirit you put to death the deeds of the body <i>you will live</i> (v. 13)

**III. Sons of God**

<sup>14</sup>For all who are led by the Spirit of God are **sons of God**.

*Gal 4:4-7  
 Mrk 14:36  
 Eph 1:3-6*

*Suffering*

*\*Mat 5:10-12  
 \*2Ti 1:6-8; 2:1-7;  
 3:10-13; 4:1-5;*

<sup>15</sup>For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of **adoption as sons**, by whom we cry, "*Abba! Father!*"

<sup>16</sup>The Spirit himself bears witness with our spirit that we are **children of God**,

*Only God's Spirit could truly bear witness of our inner being*

<sup>17</sup>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**.

*1Pe 4:13  
 2Co 4:17*

**IV. Sustained by Hope**

<sup>18</sup>For I consider that the **sufferings** of this present time are **not worth comparing with the glory that is to be revealed to us**.

<sup>19</sup>For the creation waits with **eager longing** for the revealing of the sons of God.

*Gen 3:17-19*

<sup>20</sup>For the creation was subjected to futility, *not willingly*, but because of him who subjected it, in **hope**—

*Gal 5:5  
 Phi 3:20  
 Heb 9:28*

*-So the promise of salvation by faith in Christ might be given to those who believe (Gal 3:22)...HOW?*

<sup>21</sup>that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the **children of God**.

**Hope - ἐλπίς (elpis)**  
 A looking forward to in confident expectation

<sup>22</sup>For we know that the whole creation has been **groaning together in the pains of childbirth until now**.

<sup>23</sup>And not only the creation, *but we ourselves, who have the firstfruits of the Spirit*, groan inwardly as we wait eagerly for **adoption as sons**, the redemption of our bodies.

*1Co 15:44  
 Phi 3:20-21*

*Not even Christians are exempt from the consequences of Adam's sin.*

<sup>24</sup>For *in this hope we were saved*. Now hope that is seen is not hope. For who hopes for what he sees?

*John 20:26-28*

<sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

Study of Romans – Romans 8:1-39

Bellevue Church of Christ – Fall & Winter 2012-13

V. Supplication in Weakness

Lit. "we do not know what we should pray"

VI. Surety for the Saints

Only God can bring charges against us, though Satan continually offers up accusations. -Psa 51:4 -Rev 12:10

Suffering is NOT a sign that Christ's love for us has ceased, but is a natural part of the Christian life. -Rom 8:17

What weaknesses do we possess that cause us to not know how to pray?

26 Likewise the Spirit helps us in *our weakness*. For *we do not know what to pray for* as we ought, but the Spirit himself *intercedes* for us with groanings too deep for words.

27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

28 And we know that for those who *love God all things* work together for *good*, for those who are *called according to his purpose*.

29 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.

30 And those whom he *predestined* he also *called*, and those whom he *called* he also *justified*, and those whom he *justified* he also *glorified*.

31 What then shall we say to these things? *If God is for us, who can be against us?*

32 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?

33 *Who shall bring any charge against God's elect?* It is God who justifies.

34 *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.

35 *Who shall separate us from the love of Christ?* Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?

36 As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."

37 **No, in all these things we are more than conquerors through him who loved us.**

38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers,

39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

-What does "all things" entail?  
-What is meant by "good?"  
-What is the condition for the promise?  
-Who are the "called?"

What does it mean that God "foreknew" or "predestined" some to be conformed to Christ?  
-Act 2:23  
-Rom 3:21  
-Eph 1:3-14  
-1Pe 1:18-21

Only God can bring condemnation, and we have escaped this through His Son. -Rom 8:1

Psa 44:22

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

**Romans Chapter 8 - Questions for Discussion**

***Memory Verse:***

***Romans 8:18 (ESV)***

*<sup>18</sup>For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.*

Why is the Law powerless to save us? What removes that power? (v. 3)

How do we meet the requirements of the Law in spite of our sinful nature? (v. 4)

What are some characteristics of those who live by...

**The Sinful Nature** (Gal 5:19-21)?

**The Nature of the Spirit** (Gal 5:22-23)?

Is it possible to be a Christian without God's Spirit? (v. 9)

How does God's Spirit help us break free from our sinful nature? (v. 13)

What does it mean that the **Spirit himself** testifies with our **spirit** that we are God's children?  
How does this contrast with those who live according to the sinful nature? (v. 16)

What things sustain a Christian through the difficulties of this present life?  
(vv. 18-27; II Tim 2:11-12; II Cor 4:17; II Peter 3:13)

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

Why was (is) God's creation frustrated, or why did (does) it groan? (vv. 20-23; Gen 3:17-19)

What weaknesses do we possess that cause us to not know how to pray? (v. 26)

What does "all things" entail? What is meant by "good?" What is the condition for the promise in this verse? Who are the "called?" (v. 28)

What does it mean that God "predestined" or "called" some to be conformed to Christ? (v. 29)

Can anything stop God's plan? Describe God's love for us. (v. 31-39)

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

**Condemnation**

John 3:16–18 (ESV)

<sup>16</sup> “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>17</sup> For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. <sup>18</sup> Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

John 5:24 (ESV)

<sup>24</sup> Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

Romans 5:18–19 (ESV)

<sup>18</sup> Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup> For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

**Law of Sin and Death**

Romans 5:12–21 (ESV)

<sup>12</sup> Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— <sup>13</sup> for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup> Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. <sup>15</sup> But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup> And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup> For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. <sup>18</sup> Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup> For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous. <sup>20</sup> Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

**Weakened by the Flesh**

Romans 7:14–25 (ESV)

<sup>14</sup> For we know that the law is spiritual, but I am of the flesh, sold under sin. <sup>15</sup> For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>16</sup> Now if I do what I do not want, I agree with the law, that it is good. <sup>17</sup> So now it is no longer I who do it, but sin that dwells within me. <sup>18</sup> For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. <sup>19</sup> For I do not do the good I want, but the evil I do not want is what I keep on doing. <sup>20</sup> Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. <sup>21</sup> So I find it to be a law that when I

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

want to do right, evil lies close at hand. <sup>22</sup> For I delight in the law of God, in my inner being, <sup>23</sup> but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. <sup>24</sup> Wretched man that I am! Who will deliver me from this body of death? <sup>25</sup> Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

**Sending His Son in the Likeness of Sinful Flesh**

Philippians 2:5–11 (ESV)

<sup>5</sup> Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup> but emptied himself, by taking the form of a servant, being born in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

2 Corinthians 5:21 (ESV)

<sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

**Righteous Requirement**

Romans 1:17 (ESV)

<sup>17</sup> For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Romans 3:21 (ESV)

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

**Who Walk**

Genesis 28:15 (ESV)

<sup>15</sup> And he blessed Joseph and said, “The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day,

Psalms 1:1 (ESV)

<sup>1</sup> Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;

Isaiah 2:5 (ESV)

<sup>5</sup> O house of Jacob, come, let us walk in the light of the Lord.

Micah 4:5 (ESV)

<sup>5</sup> For all the peoples walk each in the name of its god, but we will walk in the name of the Lord our God forever and ever.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

Ephesians 4:17 (ESV)

<sup>17</sup> Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.

1 John 1:6–7 (ESV)

<sup>6</sup> If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

**Spirit and Flesh**

1 Corinthians 2:1–16 (ESV)

<sup>1</sup> And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. <sup>2</sup> For I decided to know nothing among you except Jesus Christ and him crucified. <sup>3</sup> And I was with you in weakness and in fear and much trembling, <sup>4</sup> and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> so that your faith might not rest in the wisdom of men but in the power of God. <sup>6</sup> Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. <sup>7</sup> But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. <sup>8</sup> None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. <sup>9</sup> But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”— <sup>10</sup> these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup> For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. <sup>13</sup> And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. <sup>14</sup> 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. <sup>15</sup> The spiritual person judges all things, but is himself to be judged by no one. <sup>16</sup> “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

Galatians 5:16–24 (ESV)

<sup>16</sup> But I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires.



**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

Philippians 2:5–11 (ESV)

<sup>5</sup> Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup> but emptied himself, by taking the form of a servant, being born in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 4:8–9 (ESV)

<sup>8</sup> Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. <sup>9</sup> What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

Colossians 3:1–17 (ESV)

<sup>1</sup> If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup> Set your minds on things that are above, not on things that are on earth. <sup>3</sup> For you have died, and your life is hidden with Christ in God. <sup>4</sup> When Christ who is your life appears, then you also will appear with him in glory. <sup>5</sup> Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. <sup>6</sup> On account of these the wrath of God is coming. <sup>7</sup> In these you too once walked, when you were living in them. <sup>8</sup> But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. <sup>9</sup> Do not lie to one another, seeing that you have put off the old self with its practices <sup>10</sup> and have put on the new self, which is being renewed in knowledge after the image of its creator. <sup>11</sup> Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all. <sup>12</sup> Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, <sup>13</sup> bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup> And above all these put on love, which binds everything together in perfect harmony. <sup>15</sup> And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. <sup>16</sup> Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. <sup>17</sup> And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

**God's Indwelling Spirit**

Acts 2:38 (ESV)

<sup>38</sup> And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

1 Corinthians 3:16–17 (ESV)

<sup>16</sup> Do you not know that you are God's temple and that God's Spirit dwells in you? <sup>17</sup> If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

1 Corinthians 6:9–20 (ESV)

<sup>9</sup> Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. <sup>11</sup> And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. <sup>12</sup> “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything. <sup>13</sup> “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. <sup>14</sup> And God raised the Lord and will also raise us up by his power. <sup>15</sup> Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! <sup>16</sup> Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” <sup>17</sup> But he who is joined to the Lord becomes one spirit with him. <sup>18</sup> Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. <sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, <sup>20</sup> for you were bought with a price. So glorify God in your body.

**Put To Death the Deeds of the Body**

Romans 5:1–5 (ESV)

<sup>1</sup> Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

**Sons of God / Abba! Father!**

Galatians 4:4–7 (ESV)

<sup>4</sup> But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” <sup>7</sup> So you are no longer a slave, but a son, and if a son, then an heir through God.

Mark 14:36 (ESV)

<sup>36</sup> And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”

Ephesians 1:3–6 (ESV)

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup> he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, <sup>6</sup> to the praise of his glorious grace, with which he has blessed us in the Beloved.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

**ABBA.** An Aramaic word, in the emphatic state, meaning ‘father’. The word passed into Hebrew, and occurs frequently in TB, where it is used by a child to its father and also as a style of address to rabbis. The term conveyed both a sense of warm intimacy and also filial respect; but in Jewish circles it has never been a form of address to the Almighty.

In the NT the word occurs 3 times, transliterated into Greek; in each instance it is a vocative, addressed to God, and the Greek equivalent is appended (Mk. 14:36; Rom. 8:15; Gal. 4:6). It appears that the double phrase was common in the Greek-speaking church, where its use may well have been liturgical. (The Lord’s Prayer in its Aramaic form probably began with ‘*abba*.)

It appears that it was Jesus who first applied the term to God, and who gave authority to his disciples to do so. Paul sees in its use a symbol of the Christian’s adoption as a son of God and his possession of the Spirit.

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**Ἀββᾶ** (*Abba*): Semitic; ≡ Str 5; TDNT 1.5—LN 12.12 **Father** (a title for God) used in prayer and communion with God (Mk 14:36; Ro 8:15; Gal 4:6+)<sup>2</sup>

### Suffering

#### **2 Timothy 1:6-8 (ESV)**

<sup>6</sup> **For this reason I remind you to fan into flame the gift of God**, which is in you through the laying on of my hands, <sup>7</sup> for God gave us a spirit not of fear but of power and love and self-control. <sup>8</sup> **Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,**

#### **2 Timothy 2:1-7 (ESV)**

<sup>1</sup> You then, my child, be strengthened by the grace that is in Christ Jesus, <sup>2</sup> and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. <sup>3</sup> **Share in suffering as a good soldier of Christ Jesus.** <sup>4</sup> **No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.** <sup>5</sup> **An athlete is not crowned unless he competes according to the rules.** <sup>6</sup> **It is the hard-working farmer who ought to have the first share of the crops.** <sup>7</sup> Think over what I say, for the Lord will give you understanding in everything.

#### **2 Timothy 4:1-5 (ESV)**

<sup>1</sup> I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: <sup>2</sup> **preach the word; be ready in season and out of season;** reprove, rebuke, and exhort, with complete patience and teaching. <sup>3</sup> For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, <sup>4</sup> and will turn away from listening to the truth and wander off into myths. <sup>5</sup> As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

<sup>1</sup> Payne, D. F. (1996). *Abba*. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (2). Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>2</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

**2 Timothy 3:10-13 (ESV)**

<sup>10</sup>You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, <sup>11</sup>my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. <sup>12</sup>**Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,** <sup>13</sup>while evil people and impostors will go on from bad to worse, deceiving and being deceived.

*The world enjoys its cherished hates and prejudices so much so that the peacemaker is not always welcome. Opposition is a normal mark of being a disciple of Jesus. Genuine righteousness is offensive to the world.*

**Matthew 5:10-12 (ESV)**

<sup>10</sup>**"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.** <sup>11</sup>"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup>Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

**Glorified with God**

1 Peter 4:13 (ESV)

<sup>13</sup>But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

2 Corinthians 4:17 (ESV)

<sup>17</sup>For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,

**Illustration:** Trip to Manhattan – Metropolitan Museum of Art – Egyptian Exhibit

- Size of the exhibit – Saw 10% in one hour
- Sarcophaguses

**Eager Longing**

Galatians 5:5 (ESV)

<sup>5</sup>For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.

Philippians 3:20 (ESV)

<sup>20</sup>But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,

Hebrews 9:28 (ESV)

<sup>28</sup>so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

**Futility / Groaning**

Genesis 3:17–19 (ESV)

<sup>17</sup> And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; <sup>18</sup> thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. <sup>19</sup> By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

**Hope**

Romans 5:1–5 (ESV)

<sup>1</sup> Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

**HOPE.** Hope, it would seem, is a psychological necessity, if man is to envisage the future at all. Even if there are no rational grounds for it, man still continues to hope. Very naturally such hope, even when it appears to be justified, is transient and illusory; and it is remarkable how often it is qualified by poets and other writers by such epithets as ‘faint’, ‘trembling’, ‘feeble’, ‘desperate’, ‘phantom’. The Bible sometimes uses hope in the conventional sense. The ploughman, for example, should plough in hope (1 Cor. 9:10), for it is the hope of reward that sweetens labour. But for the most part the hope with which the Bible is concerned is something very different; and in comparison with it other hope is scarcely recognized as hope. The majority of secular thinkers in the ancient world did not regard hope as a virtue, but merely as a temporary illusion; and Paul was giving an accurate description of pagans when he said they had no hope (Eph. 2:12; cf. 1 Thes. 4:13), the fundamental reason for this being that they were ‘without God’.

Where there is a belief in the living God, who acts and intervenes in human life and who can be trusted to implement his promises, hope in the specifically biblical sense becomes possible. Such hope is not a matter of temperament, nor is it conditioned by prevailing circumstances or any human possibilities. It does not depend upon what a man possesses, upon what he may be able to do for himself, nor upon what any other human being may do for him. There was, for example, nothing in the situation in which Abraham found himself to justify his hope that Sarah would give birth to a son, but because he believed in God, he could ‘in hope’ believe ‘against hope’ (Rom. 4:18). Biblical hope is inseparable therefore from faith in God. Because of what God has done in the past, particularly in preparing for the coming of Christ, and because of what God has done and is now doing through Christ, the Christian dares to expect future blessings at present invisible (2 Cor. 1:10). The goodness of God is for him never exhausted. The best is still to be. His hope is increased as he reflects on the activities of God in the Scriptures (Rom. 12:12; 15:4). Christ in him is the hope of future glory (Col. 1:27). His final salvation rests on such hope (Rom. 8:24); and this hope of salvation is a ‘helmet’, an essential part of his defensive armour in the struggle against evil (1 Thes. 5:8). Hope, to be sure, is not a kite at the mercy of the changing winds, but ‘a sure and steadfast anchor of the soul’, penetrating deep into the invisible eternal

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

world (Heb. 6:19). Because of his faith the Christian has an assurance that the things he hopes for are real (Heb. 11:1); and his hope never disappoints him (Rom. 5:5).

There are no explicit references to hope in the teaching of Jesus. He teaches his disciples, however, not to be anxious about the future, because that future is in the hands of a loving Father. He also leads them to expect that after his resurrection renewed spiritual power will be available for them, enabling them to do even greater works than he did, to overcome sin and death, and to look forward to sharing his own eternal glory. The resurrection of Jesus revitalized their hope. It was the mightiest act of God wrought in history. Before it 'panic, despair flee away'. Christian faith is essentially faith in God who raised Jesus from the dead (1 Pet. 1:21). This God towards whom the Christian directs his faith is called 'the God of hope', who can fill the believer with joy and peace, and enable him to abound in hope (Rom. 15:13). Because of the resurrection, the Christian is saved from the miserable condition of having his hope in Christ limited to this world only (1 Cor. 15:19). Christ Jesus is his Hope for time and eternity (1 Tim. 1:1). His call to be Christ's disciple carries with it the hope of finally sharing his glory (Eph. 1:18). His hope is laid up for him in heaven (Col. 1:5) and will be realized when his Lord is revealed (1 Pet. 1:13).

The existence of this hope makes it impossible for the Christian to be satisfied with transient joys (Heb. 13:14); it also acts as a stimulus to purity of life (1 Jn. 3:2-3) and enables him to suffer cheerfully. It is noticeable how often hope is associated in the NT with 'patience' or 'steadfastness'. This virtue is vastly different from Stoic endurance, precisely because it is bound up with a hope unknown to the Stoic (see 1 Thes. 1:3; Rom. 5:3-5).

In the light of what has been said it is not surprising that hope should so often be mentioned as a concomitant of faith. The heroes of faith in Heb. 11 are also beacons of hope. What is perhaps more remarkable is the frequent association of hope with love as well as with faith. This threefold combination of faith, hope and love is found in 1 Thes. 1:3; 5:8; Gal. 5:5-6; 1 Cor. 13:13; Heb. 6:10-12; 1 Pet. 1:21-22. By its connection with love, Christian hope is freed from all selfishness. The Christian does not hope for blessings for himself which he does not desire others to share. When he loves his fellow-men he hopes that they will be the recipients of the good things that he knows God longs to give them. Paul gave evidence of his hope just as much as his love and his faith when he returned the runaway slave Onesimus to his master Philemon. Faith, hope and love are thus inseparable. Hope cannot exist apart from faith, and love cannot be exercised without hope. These three are the things that abide (1 Cor. 13:13) and together they comprise the Christian way of life.

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<sup>3</sup> Tasker, R. V. G. (1996). Hope. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (479-480). Leicester, England; Downers Grove, IL: InterVarsity Press.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

**1828** ἐλπίς (*elpis*), ἰδος (*idos*), ἡ (*hē*): n.fem.; ≡ DBLHebr 1053, 1055, 9536; Str 1680; TDNT 2.517—1. LN 25.59 **hope**, a looking forward to in confident expectation (Ac 23:6); **2.** LN 25.61 **what is hoped for** (Ro 8:24; Col 1:5); **3.** LN 25.62 **basis for hope**, that which is the cause or reason for hoping (1Th 2:19)<sup>4</sup>

**1680.** ἐλπίς *elpis*; from the same as 1679; *expectation, hope*:—hope(53), hopes(1).<sup>5</sup>

**Redemption of Our Bodies**

1 Corinthians 15:44 (ESV)

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Philippians 3:20–21 (ESV)

<sup>20</sup> But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

**Hope That is Seen / Hope that is Not Seen**

John 20:26–28 (ESV)

<sup>26</sup> Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” <sup>27</sup> Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” <sup>28</sup> Thomas answered him, “My Lord and my God!”

**Foreknowledge / Predestined**

Acts 2:23 (ESV)

<sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

Romans 3:21 (ESV)

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

Ephesians 1:3–14 (ESV)

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup> he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, <sup>6</sup> to the praise of his glorious grace, with which he has blessed us in the Beloved. <sup>7</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <sup>8</sup> which he lavished upon us, in all wisdom and insight <sup>9</sup> making known to us the mystery of his will,

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<sup>4</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>5</sup> Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition*. Anaheim: Foundation Publications, Inc.

**Study of Romans – Romans 8:1-39**  
**Bellevue Church of Christ – Fall & Winter 2012-13**

according to his purpose, which he set forth in Christ <sup>10</sup> as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. <sup>11</sup> In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, <sup>12</sup> so that we who were the first to hope in Christ might be to the praise of his glory. <sup>13</sup> In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, <sup>14</sup> who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

1 Peter 1:18–21 (ESV)

<sup>18</sup> knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot. <sup>20</sup> He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you <sup>21</sup> who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

**Charges Against the Saints**

Psalm 51:4 (ESV)

<sup>4</sup> Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

Revelation 12:10 (ESV)

<sup>10</sup> And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.

**Suffering / Love of Christ**

Psalm 44:22 (ESV)

<sup>22</sup> Yet for your sake we are killed all the day long; we are regarded as sheep to be slaughtered.