

## ~ACTS~

## Lesson 68- An Overview of the Book of Romans (part 2- chapter 8)

We are continuing our overview of the book of Romans, and we have come to chapter 8, the pinnacle of the epistle, and possibly the pinnacle of the entire New Testament. I recently heard someone describe this chapter like this... if the New Testament is a golden ring, the book of Romans is the diamond that sits on that ring and chapter 8 is the sparkle of that diamond. The book of Romans is a masterpiece describing the doctrine of our Christianity and chapter 8 is the crescendo of this masterpiece.

For seven chapters Paul has been building up to this glorious chapter, systematically detailing our justification by grace through faith apart from any works we might try to add. Our salvation is solely dependent on the finished work of Jesus Christ on the cross and His resurrection from the dead, nothing else. Paul began proving that all have sinned and fall short of the glory of God, Romans 3:23. Therefore, proving that we all need a Savior, and through Jesus Christ we can obtain Salvation by His free gift of Grace through our faith in Him. And from Romans 3:21 up through the end of chapter 5, Paul explains our justification by faith and our reconciliation to God through Jesus, Romans 5:1-2.

Then in chapters 6-7 Paul continues describing our walk as a Christian as we live by faith. This is how he began his epistle in chapter 1, Romans 1:16-17... the just shall live by faith, specifically we live ἐκ πίστεως “out from” faith, by being connected to Jesus and growing up and out from Him. This is the walk of Sanctification, living totally dependent on Jesus Christ and allowing Him to lead and guide our lives. And as we humble ourselves to Him, and we present our members as slaves of Righteousness to God, it begins working in us Sanctification which leads to Eternal Glory, **Romans 6:19, 22**. But this walk of Sanctification is hard. It is a lifetime walk to continually set our minds on Jesus and not on the things of this world, Col 3:1-4. To crucify our flesh daily, Gal 5:24, to, as Jesus said, “Take up your cross daily and follow Me,” Luke 9:23. And this is what Paul is describing in chapter 7 as he openly shows our war with the flesh and our reborn spirit, **Romans 7:15, 21-25**. It is our continual trust in Jesus that separates us from evil and brings us into fellowship with God through Jesus Christ. It is with this thought now that Paul brings us into chapter 8.

Chapter 8 can be divided into 4 sections, which happen to be four promises to the believer:

- The Promise of Freedom to believer who walks in the Spirit and not in the flesh, v. 1-10;
- The Promise of the Witness of the Holy Spirit in the believer, v. 11-16;
- The Promise of Glory to the faithful believer, v. 17-30;
- The Promise of the Surety of God’s love, v. 31-39.

### **The Promise of Freedom to believer who walks in the Spirit and not in the flesh, v. 1-10**

It is our faith in Jesus and nothing else that brings us into fellowship with God through Jesus Christ, and as Paul moves into chapter 8, he begins assuring the believer of the promises we have in Christ when we put our entire trust in Him, **Romans 8:1-2**.

There is not one condemnation, *κατάκριμα*, not one judgement that will come against us resulting in eternal damnation... for those who are in Christ Jesus; for those who are rooted in Him and connected to Him by faith; for those who are living out from faith. And then Paul describes this further by saying, “*who do not walk according to the flesh, but according to the Spirit.*” What does Paul mean to walk according to the flesh or the Spirit? Does this mean that a Christian won’t sin? Of course not. He just described the battle that every Christian has with sin and the flesh, so walking in the flesh isn’t a matter of sin and perfection, because no Christian is perfect. Now as we walk in Sanctification, we will sin less, but that doesn’t make us sinless. So to walk in the flesh versus walking in the Spirit is determined by what you have set your

heart toward. What are you committed to? Are you committed to the things of the flesh or have you committed your heart to the things of the Spirit? What have you put your trust in, specifically for Salvation. Are you trusting your own flesh to be justified? Are you relying on your own good works to get you to heaven? Or are you relying on Jesus and trusting in Him for your Salvation? What or who do you have faith in... yourself and your works or Jesus and His work? Paul describes this perfectly in Galatians chapter 5, [Galatians 5:1-6, 16-25](#). So walking in the flesh is setting your mind on your own works, your own flesh to attain salvation rather than relying on Jesus and having faith in Him. Now keep that in mind as we continue reading in chapter 8... [Romans 8:3-10](#). The carnal mind is hostile to God because it rejects the blood of Jesus and puts its trust in itself. Therefore, those who are in the flesh cannot please God, Heb 11:6. But those who trust in Jesus and have faith in Him, we have set our minds on the Spirit and the Spirit of God dwells in us because we have been born of the Spirit. This brings us to the next section...

### **The Promise of the Witness of the Holy Spirit in the believer, v. 11-16**

In chapter 8, Paul brings the Holy Spirit, the third person of the Trinity into light as he begins showing the intricacies of His ministry in the life of the believer. Before chapter 8, the Holy Spirit was only referred to 4 times. In this chapter alone Paul speaks of the Holy Spirit 19 times, [Romans 8:11-16](#). The Holy Spirit is integral to the life of the believer, in fact without the Holy Spirit, it is impossible to be saved because to be born again means we are born of the Spirit, John 3:3-8. The Holy Spirit is vital in every aspect of our Salvation: Justification, Sanctification, and Glorification. That brings us to the next section as Paul describes our final stage of Salvation, namely Glorification.

### **The Promise of Glory to the faithful believer, v. 17-30**

Our blessed Hope is to be caught up in the clouds together to meet our Lord Jesus face to face and live with Him forever in Glory. In this next section from verses 17-30, Paul shows us this promise of glory to the faithful believer. Let's start by looking at the next two verses, [Romans 8:17-18](#). Notice that conditional clause at the end of verse 17, *if indeed we suffer with Him, that we may also be glorified together*. The suffering itself doesn't bring us to glory but becomes the pathway to glory because we suffer for His Name's sake, [John 15:20-21](#); [1 Pet 2:20-21](#); [4:12-14](#).

The Bible is very clear that we as Christians will suffer, but yet we are not doing this alone. Notice how Paul writes this... *if indeed we suffer with Him*. Christianity is a relationship with our God, a Fellowship to be joined with Him. Four times in two verses, 16-17, Paul mentions God working together with us. Verse 16... The Spirit bears witness with us; verse 17... we are joint-heirs with Him; we suffer with Him; and we are glorified together with Him. The Greek makes it very apparent by using the prefix συν, meaning "with." Verse 16... αὐτὸ τὸ Πνεῦμα **συμμαρτυρεῖ** τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, **συγκληρονόμοι** δὲ Χριστοῦ· εἵπερ **συμπάσχομεν**, ἵνα καὶ **συνδοξασθῶμεν**.

This is the all of God, namely the Trinity, working with us and for us to bring us into glory. So even among suffering He is there with us, even unto death. This is why Jesus said to the church of Smyrna, *"Be faithful until death, and I will give you the crown of life,"* Rev 2:10. God promises that faithful Christians will suffer persecution, 2 Tim 3:12, and yet, along with the promise of suffering, He promises great rewards to those who stand for Jesus and endure faithfully to the end, Matt 5:11-12; Acts 14:22; 2 Cor 4:17; 2 Tim 2:10-12; James 1:12; 1 Pet 5:1-4; 2 Pet 1:4, 10-11; Romans 5:3-5.

One thing I want to make clear, God is not making us suffer. Suffering is a result of living in a fallen world. God is the One who is with us through the suffering, leading us out into Glory. Suffering can come in several ways, but it's root is always this fallen world... living in a sinful world among evil and wickedness of those who hate God, suffering from disease and sickness as a result of the fall, and suffering can also come as a result of persevering through our walk of separating ourselves from sin and the lust

of the flesh. Paul speaks of the torment of this body of death that still hangs on every believer, Romans 7:24-25. And among Paul's list of sufferings in 2 Corinthians 11, he speaks of his deep concern for the churches, 2 Cor 11:28. There is a groaning, a yearning to shed this old body of death and be brought into Glory. This persevering in this fallen world is what Paul describes as suffering in this life.

Paul goes on in chapter 8 relating this groaning and yearning for our redemption to the groaning of creation to be redeemed. Notice how he relates this to our earnest desire to be Glorified, **Romans 8:19-27**. Notice the Trinity in verse 27... Now He who searches the hearts (Jesus Christ) knows what the mind of the Spirit (Holy Spirit) is, because He (Jesus) makes intercession for the saints according to the will of God (the Father). Now that is key to verse 28 because Paul is speaking of the Trinity at work in our lives, **Romans 8:28**. I don't believe this is the correct translation of the original Greek and because of this has created great confusion among the majority of believers. This verse seemingly says that God is working all things, even the bad things for our good. And people take this to mean that God is doing or allowing bad things to happen in my life to teach me and grow me. But God doesn't do bad things to us and He certainly doesn't cause those bad things to happen in our lives. He is a good God who loves us. Now I believe that God will take what the enemy meant for evil and turn it for good, Gen 50:20. But that is far different than God causing "all things" including the bad things to happen in my life. The confusion of this translation has come from one Greek word... the word for "all." And the NKJV along with all other translations translate this is as "all things." But "things" isn't in the original Greek. They have to add that in. Instead, I believe the word *panta*, πάντα, all, is referring to God, as in "the all of God," not all things. Let me show you in the Greek.

The key word here is *πάντα*, meaning every or all. And this word has to be translated with context because "all" very rarely means "all". It is usually the "all" of what the writer is talking about and you have to use context to know "the all of what". In verse 27, Paul is speaking of the Trinity and their individual roles toward us. So context is clearly speaking of the Trinity. The Greek language is very precise. The word *πάντα* is an adjective, and the declension of an adjective always has to match the noun that it is modifying in person, number, and gender. The tricky thing about the word *πάντα* is this form can be one of three options, singular masculine accusative; plural nominative neuter; or plural accusative neuter. Most people translate this verse as a plural accusative neuter, this is why it is translated as "all things". And sometimes this word can stand alone, but the majority of the time, *πάντα* is in relation to a noun it is modifying in a sentence. And in the case of verse 28, *πάντα* follows directly after a singular masculine accusative noun, *τὸν Θεόν*.

οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν.

So in looking at the sentence in this light, and in relation to the context of the Trinity in verse 27, *πάντα* would be modifying *τὸν Θεόν*, because *τὸν Θεόν* is singular masculine accusative. In this case, you can translate this as:

and we know that to those loving God; the all (relating to God) He is working together unto good...

οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεόν; πάντα συνεργεῖ εἰς ἀγαθόν...



This changes everything about this verse. It tells us that the all of God, the Trinity is working on our behalf to bring salvation to completion in every believer because notice the context of verses 29-30, our salvation being completed in glorification in Him, **Romans 8:29-30**. And notice that this salvation that the Trinity is working together begins in verse 28... to those loving God, *τοῖς ἀγαπῶσι τὸν Θεόν*. To those who love God, we are those whom God foreknew, He predestined Salvation in His Son so that we might be conformed or *συμμόρφους*, transformed together with the image of His Son in Glory. He called, He justified and He also glorified. This progression of salvation is true for **WHOSEVER BELIEVES**.

**The Promise of the Surety of God's love, v. 31-39**

Paul then concludes by assuring us of God's love and the unbreakable bond of Fellowship we have in Christ, **Romans 8:31-39**. If you are in Christ, God's love has been perfected in you and there is nothing that can separate us from His love. We are one in Him and He is faithful to bring this Salvation that we have unto completion when we are glorified together in Him for all eternity.