

## ROMANS 8

## NLET

PAUL EXPLAINS HOW ANOINTED ONE, JESUS, SET US FREE FROM THE LAW OF THE MORAL FAILURE AND THE DEATH

1 So then, now *there is* NOT ONE condemnation to the *ones* in anointed One – *that is*, Jesus – ones who are are not walking according to flesh, but rather *ones who are walking* according to spirit<sup>1</sup>. 2 For, the Law of the Spirit of the Life in connection with an anointed One – *namely*, Jesus – has set me<sup>2</sup> free from the Law of the Moral Failure and the Death.

3 For, the *thing* impossible for the Law, in that it was being weak by means of the Flesh, the God, having sent the Son – *namely*, His own – in connection with a likeness of moral failure's flesh and in reference to moral failure, condemned the Moral Failure in connection with the Flesh, 4 in order that the duty of the Law might be fulfilled in connection with us – the ones who are not walking in accord with flesh, but rather *who are walking* in accord with spirit<sup>3</sup>.

PAUL EXPLAINS HOW CRITICAL IT IS THAT WE WALK IN ACCORD WITH SPIRIT AND NOT IN ACCORD WITH FLESH

5 For, the *ones* who are in accord with flesh keep on thinking the things of the Flesh. Now, the *ones* who are in accord with spirit<sup>4</sup> *are thinking* the *things* of the Spirit. 6 For, the thinking of the Flesh *results in* death. Now, the thinking of the Spirit *results in* life and peace. 7 Because, the thinking of the Flesh *is* enmity toward God. For, it is not arranged in order under the Law of the God. For, neither is it able. 8 Now, the *ones* who are being under the influence of<sup>5</sup> flesh are not able to please God.

9 Now, you, *for your parts*, are NOT under the influence of <sup>6</sup> flesh. Rather, *you yourselves* are under the influence of<sup>7</sup> spirit<sup>8</sup>, if indeed a spirit from God<sup>9</sup> 10

<sup>1</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include the words 'who are are not walking according to flesh, but rather *who are walking* according to spirit' here. On the basis of two manuscripts (N and B) the NU omits them.

<sup>2</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'me' here instead of 'you'.

<sup>3</sup> 'spirit' – There is no definite article with this noun in Greek.

<sup>4</sup> 'spirit' – There is no definite article with this noun in Greek.

<sup>5</sup> 'under the influence of' or 'in connection with'

<sup>6</sup> 'under the influence of' or 'in connection with'

<sup>7</sup> 'under the influence of' or 'in connection with'

dwells in you. Now, if anyone does not have a spirit from an anointed One<sup>11</sup>, this one is not His.

PAUL EXPLAINS

HOW THE HOLY SPIRIT MAKES OUR MORTAL BODIES ALIVE

10 Now, if an anointed *One is* in us, on the one hand, the Body *is* dead by means of moral failure, and the spirit<sup>12</sup> *is* alive by means of righteousness.

11 Now, if the Spirit of the One Who raised <sup>13</sup> Jesus from among dead ones dwells in you, the One who raised the<sup>14</sup> anointed One from among dead ones shall make the mortal bodies *that are* ours alive by means of Spirit from Him which is dwelling<sup>15</sup> in you.

PAUL EXPLAINS OUR NEW IDENTITY

AS DEBTORS, SONS OF GOD, AND HEIRS OF GOD

12 So then, brothers, we are debtors – *but* not to the Flesh to live according to flesh. 13 For, if you live according to flesh you are about to die. Now, if by spirit you are putting to death the deeds of the Body, you shall for your own benefit *fully* live.

14 For, as many as are being led by a spirit from God<sup>16</sup>, these are sons of God. 15 For, you did not receive a spirit of slavery to end again in fear. Rather, you have received a spirit of adoption by which we cry out, "Abba<sup>17</sup>! The Father!" 16 The Spirit Himself is keeps on bearing testimony together with the spirit *that is* ours that we are children of God.

<sup>8</sup> 'spirit' – There is no definite article with this noun in Greek.

<sup>9</sup> 'a spirit from God' – or "a godly spirit"

<sup>10</sup> 'spirit' – There is no definite article with this noun in Greek.

<sup>11</sup> 'spirit' – There is no definite article with this noun in Greek.

<sup>12</sup> 'the spirit' – although in this chapter, when this noun is articulated, it does not seem to refer to the Holy Spirit here. Since this spirit is contrasted with our bodies, it may well refer to the specific spirit that each of us have.

<sup>13</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

<sup>14</sup> 86.2% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. On the basis of one manuscript (B) the NU omits it.

<sup>15</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'by means of the spirit (a thing) from Him which is dwelling' (a preposition with an accusative object) where instead of 'by means of the Spirit (a person) from Him which is dwelling' (a preposition with a genitive object).

<sup>16</sup> 'a spirit from God' – There is no definite article with this noun in Greek. This phrase might be translated 'the Spirit of God.'

<sup>17</sup> 'Abba' – the transliteration of a Hebrew or Aramaic word meaning 'father'

17 Now, if we are 'children,' we are also heirs! On the one hand, heirs of God. On the other hand, fellow heirs together with anointed One – if, indeed, we suffer together with *Him*, in order that we might be glorified<sup>18</sup> together with *Him*.

18 For, I reckon that the Sufferings of the present period of time are not worth as much as the Glory<sup>19</sup> which is about to be unveiled to us.

PAUL RELATES THAT THE CREATION ALSO SHARES

THE FATE AND HOPE OF THE SONS OF GOD

19 For, the earnest expectation of the Creation is waiting eagerly for the unveiling of the Sons of the God.

20 For, under the Futility the Creation was set in order, purposely, not as far as concerns itself; rather, because of the One Who set *it* in order under *the Futility* – based on a hope<sup>21</sup> that the Creation itself might be set free from the slavery of the Destruction, to end in the Glorious Freedom<sup>20</sup> of the Children of God.

22 For, we know that all the Creation is lamenting together with and is suffering the pains of childbirth together with *us* until the present time.

PAUL EXPRESSES OUR HOPE

23 Now, not only *this*; rather also, those who have made the initial sacrifices of the Spirit – even we, *for our part*,<sup>21</sup> in ourselves sigh deeply, being ones who eagerly await an adoption of sons, the Ransoming of the bodies *that are* ours. 24 For, by the Hope we have been saved.

Now, a hope which is being seen is not a hope. For, what anyone sees, why does he<sup>22</sup> even hope? 25

Now, if what we do not see we hope, by means of endurance we eagerly wait.

PAUL REVEALS HOW THE HOLY SPIRIT HELPS US

26 Now, in the same way also, the Spirit helps us with the weaknesses<sup>23</sup> *that are* ours. For, insofar as *it* is necessary, we do not know what we shall pray<sup>24</sup>. Rather, the Spirit Himself intercedes in our behalf<sup>25</sup> with deep sighings – unspeakable ones.

27 Now, the One Who keeps on searching the hearts knows what the mind of the Spirit *is*; because, as befits God He appeals to God in behalf of holy ones<sup>26</sup>.

PAUL SUMMARIZES GOD'S ETERNAL AND TEMPORAL PLAN FOR US

28 Now, we know that for those who are loving the God He works ALL THINGS together to end in good – *that is*, for the ones who are called in accord with a purpose. 29 Because, whom He foreknew, also He predetermined a conformation with the Likeness of the Son *that is* His, with the result that He would be a first-born among many brothers.

30 Now,

- whom He foreknew, these also He called. And
- whom He called, these also justified. Now,
- whom He justified, these also he glorified<sup>27</sup>!

PAUL EMPHASIZES HOW GOD IS 'FOR US'

31 So then, what shall we say when faced with these things?

If the God *is* for us, who *is* against us?

32 He Who did not spare the Son *that is* His own – rather, handed Him over for us all – how shall He not also with Him freely give to us all things?!

33 Who shall bring an accusation against ones who have been elected by God? God? God *is* the one Who justifies!

34 Who *is* the One Who passes sentence against *us*? An anointed One<sup>28</sup>? The One Who died. – much

<sup>18</sup> 'Be glorified together with' – a passive verb that is a member of the 'glory' word family, referring to the acquisition of a high estimation in the opinion of others in view of one's attributes.

<sup>19</sup> 'the Glory' – the attributes beaming forth from someone or something which raise that person or thing high in the estimation of others.

<sup>20</sup> 'the Glorious Freedom' – or, 'the Freedom of the Glory'

<sup>21</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'even we, for our part' here. On the basis of 3% the NU has 'we, for our part, even'.

<sup>22</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as 'why ... even' here. On the basis of two manuscript (p48 and B) the NU omits them.

<sup>23</sup> 93.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the weaknesses' here instead of 'the weakness'.

<sup>24</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'we shall pray' (a future middle verb) instead of 'we should pray' (an aorist subjunctive middle verb).

<sup>25</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'in our behalf' here. The NU omits it.

<sup>26</sup> 'holy ones' – those who have been set apart for God and His purposes.

<sup>27</sup> 'glorified' – a word in the 'glory' word family, meaning 'to raise someone or something high in the estimation of others due to the excellent attributes beaming forth from that person or thing'

more than that, One Who also<sup>29</sup> was raised, Who also is at the Right *Hand* of the God, Who also pleads in our behalf?

PAUL ASKS WHAT PERSON OR THING

CAN SEPARATE US FROM THE LOVE OF THE ANOINTED ONE

35 What shall separate us from the Love of the anointed *One*?

- Pressure from tribulation, or
- a strait<sup>30</sup>, or
- persecution, or
- famine, or
- nakedness, or
- danger, or
- a short sword<sup>31</sup>?

36 *It is just* as it has been lastingly written: **“For Your sake we are being put to death the whole day. We have been reckoned as sheep for slaughter.”**<sup>32</sup>?

37 Yet, in connection with all these things we prevail completely over *them* by agency of the One Who loved us.

PAUL EXPRESSES HIS OWN CONFIDENCE

THAT NO ONE AND NO THING

SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD

38 For, I have been lastingly persuaded that neither

- death, nor
- life, nor
- *demonic* messengers<sup>33</sup>, nor
- authorities, nor
- powers, nor
- present things, nor
- future things,<sup>34</sup> nor
- 39 height, nor
- depth, nor
- any other created *thing*

shall be able to separate us from the Love of the God – *namely*, the Love in connection with an anointed One – *namely*, Jesus, the Lord *Who is ours*!

<sup>28</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the name ‘Jesus’ here.

<sup>29</sup> 87.8% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’ here. The NU omits it.

<sup>30</sup> ‘strait’ – a narrow, tight place.

<sup>31</sup> ‘a short sword’ – the sword often used by Roman soldiers to execute criminals and Christians.

<sup>32</sup> A reference to Psalm 44:22.

<sup>33</sup> ‘messengers’ – can be demonic, human, heavenly, or divine.

<sup>34</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘powers, nor present things, nor future things’ here. On the basis of 3% the NU has ‘present things, nor future things, nor powers’.