

New Testament

ROMANS

Greek Exegesis

Lesson 35
Romans 8:35-39

I The Introduction Romans 1:1-17

II The Doctrine of the Christian Faith Romans 1:18 - 11:36

Romans 1:18 - 3:20

The Indictment: The Doctrine of Condemnation

Romans 3:21 - 5:21

The Imputation: The Doctrine of Justification

Romans 6:1 - 8:39

The Impartation: The Doctrine of Sanctification

Romans 6: The Power over Sin

Romans 7: The Problem of the Flesh

Romans 8: The Provision of the Spirit

Romans 8:1-4 The Plan of Sanctification

Romans 8:5-11 The Procedure of Sanctification

Romans 8:12-17 The Product of Sanctification

Romans 8:18-25 The Patience in Sanctification

Romans 8:26-30 The Provision of Sanctification

Romans 8:31-39 The Position in Sanctification

Romans 8:31-39

The Position in Sanctification

After the initial introductory question, this section is formed around 4 questions

Verses 31-34

Three Questions

Verses 35-39

Fourth Question

All four questions take us progressively through the court judicial system process.

Romans 8:31

Who is our opponent?

Romans 8:33

Who is the one making accusation?

Romans 8:34

Who is the one declaring judgment or punishment against us?

Romans 8:35

Who will be separating us from the love of God in Christ Jesus?

Line 3438:

(3717) τίς
who

Line 3439:

(3718) ἡμᾶς
us

Line 3440:

(3719) χωρίσει
will separate

Line 3441:

(3720) ἀπὸ
from

Line 3442:

(3721) τῆς
the

Line 3443:

(3722) ἀγάπης
love

Line 3444:

(3723) τοῦ
the

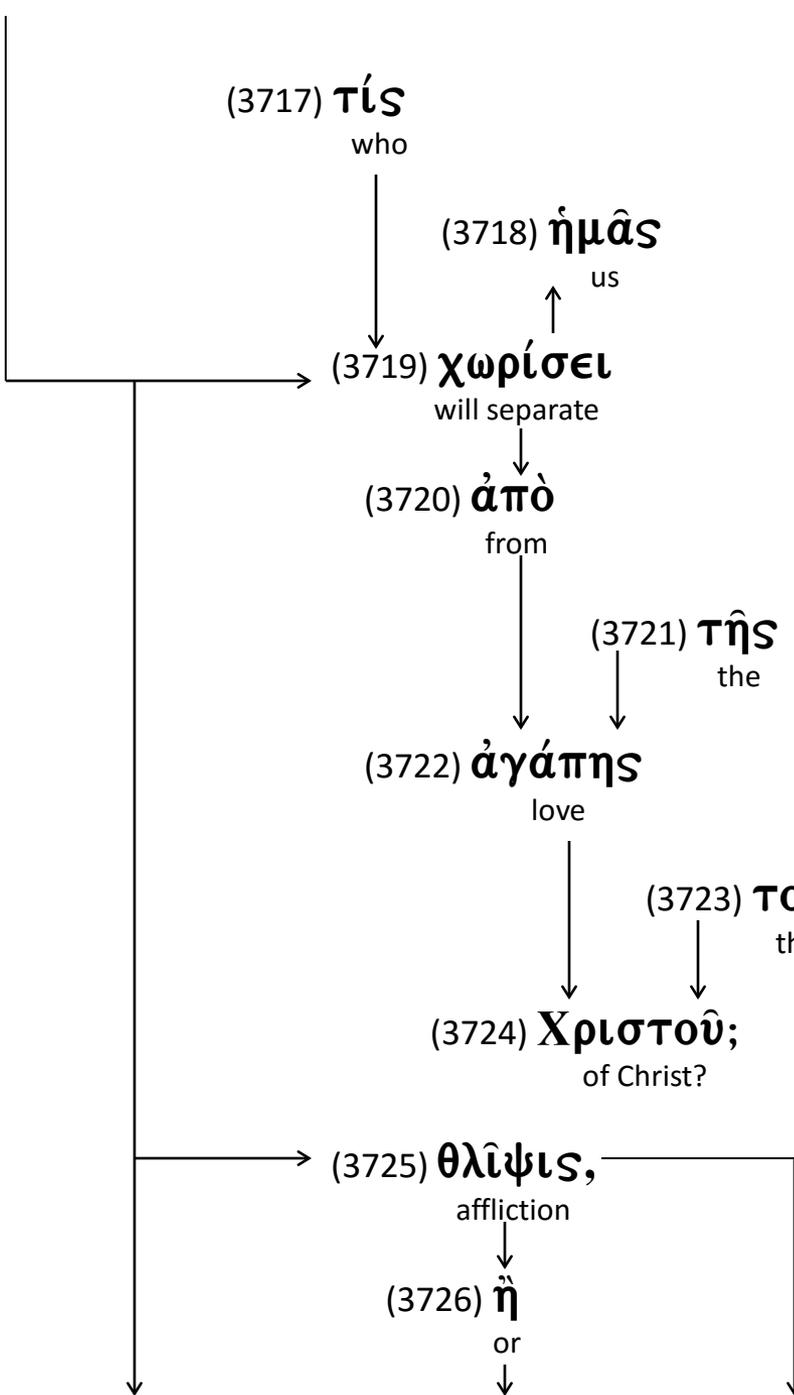
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(3724) Χριστοῦ;
of Christ?

Line 3446:

(3725) θλίψις,
affliction

Line 3447:

(3726) ἢ
or

(3719) **χωρίζω** = to separate, to divide, to divorce
from **χώρα** = space, empty expanse; country, region
from **χάσμα** = chasm, gulf
from **χάω** = to gape, to yawn

Separation from Christ is the opposite of being in **Union** with Christ
which takes place at the **indwelling** of Christ.

Romans 8:9

Colossians 1:27

II Corinthians 13:5

I John 3:23-24

I John 4:13

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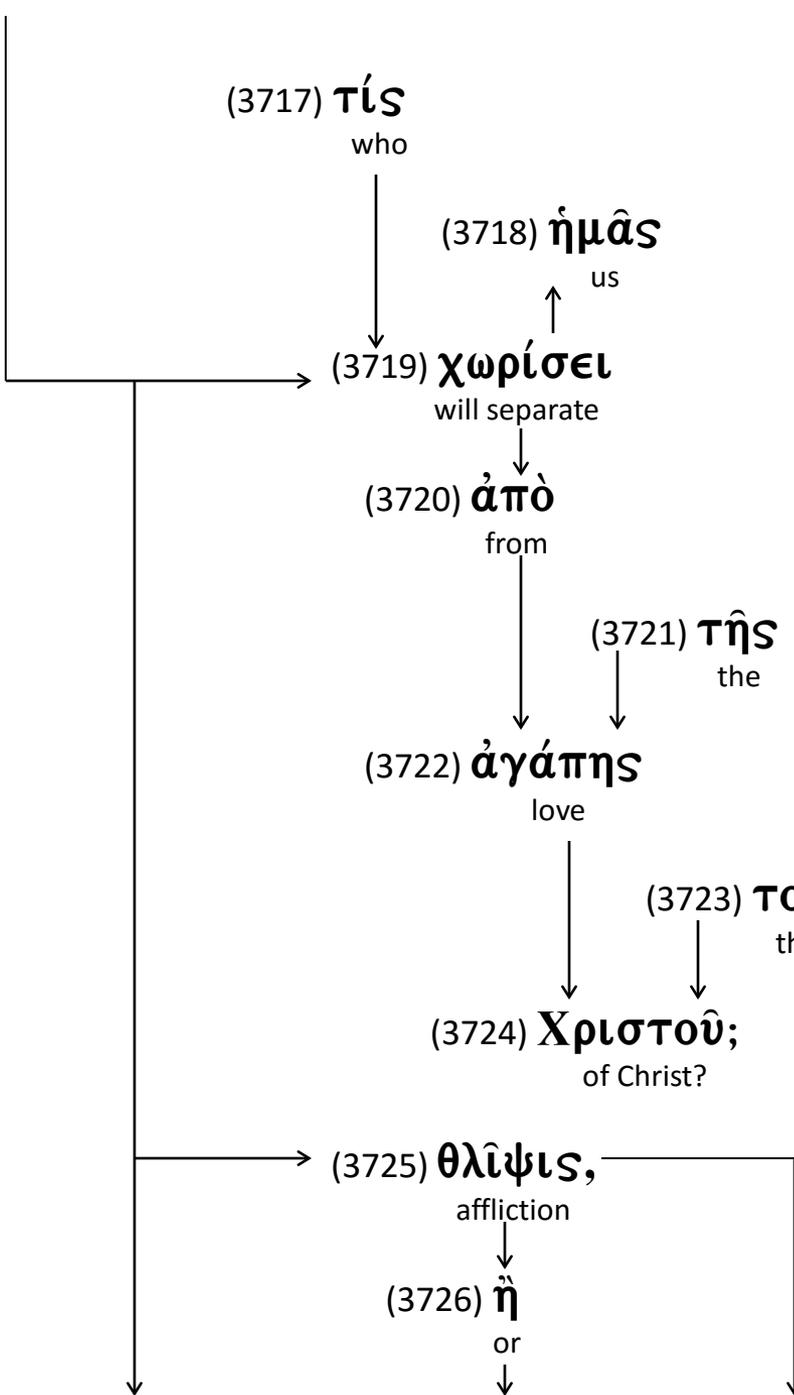
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(3722) ἀγάπη = love, self-less love, sacrificial love
a love concerned for someone's spiritual welfare

from ἀγαπάω = to love; to express self-less, sacrificial love
to express concern for someone's spiritual welfare

Agape love

Is the very nature of God Himself.

I John 4:8

Is only produced by the Holy Spirit in the life of the believer.

Galatians 5:22

Ezekiel 36:25-27

Is the characteristic of the believer's life

I John 2:9-10

I John 3:10-11

I John 3:14-18

I John 3:23

I John 4:7-12

I John 4:16

I John 4:20-21

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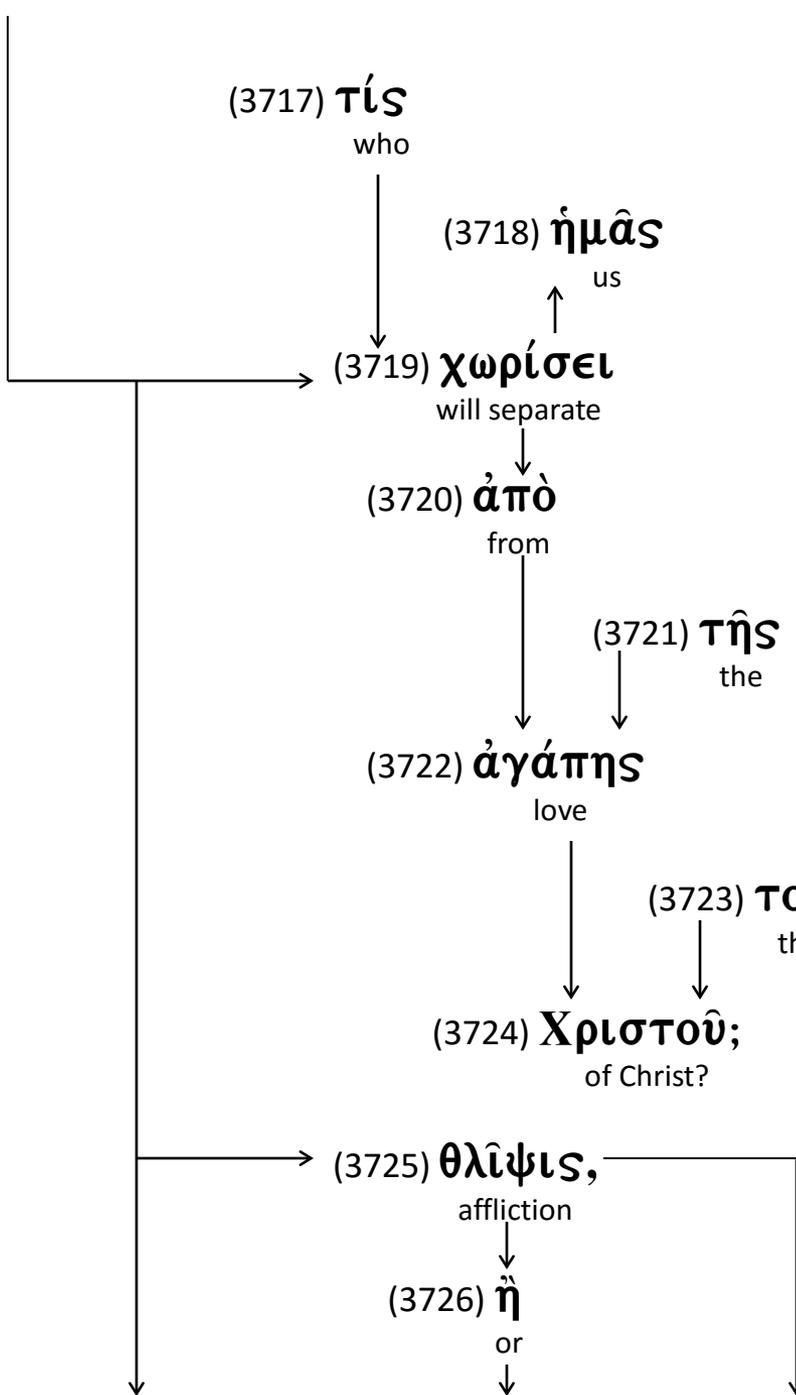
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(3725) **θλίψις** = pressure, distress, affliction, tribulation
from **θλίβω** = to press down

θλίψις (thlipsis) is the characteristic of three historical time periods.

The first time period began when sin entered into the world in Genesis Chapter 3 and continued up to the coming of the Christ.

The second time period began at the coming of the Christ and will continue up to the Great Tribulation Period.

John 16:33

I Thessalonians 1:6

Acts 14:21-22

I Corinthians 7:27-28

II Corinthians 4:16-18

Romans 8:17-18

The third time period is the Great Tribulation Period when God's Judgement will be unleashed upon the unbelieving world.

Matthew 24:21
Revelation 7:13-14

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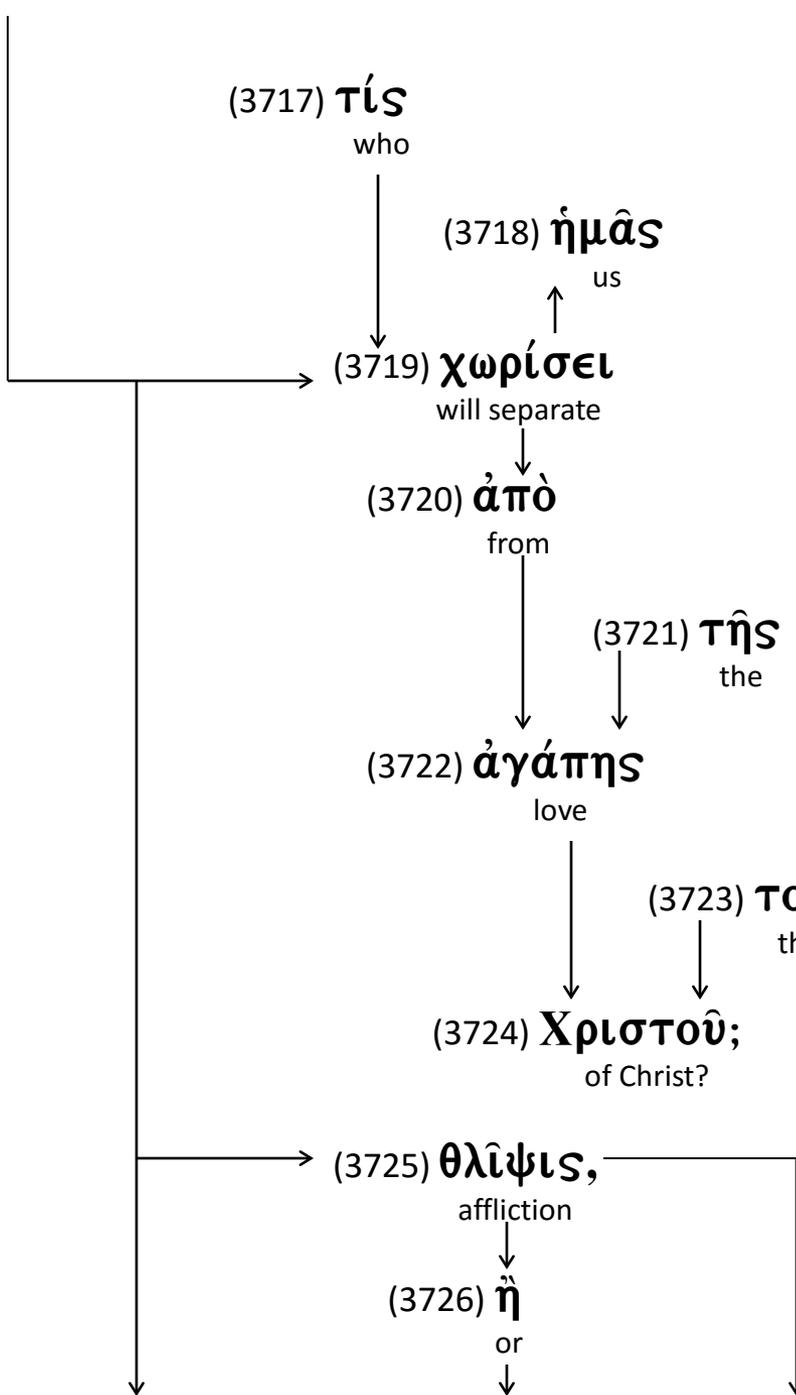
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or

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persecution,

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(3730) ἢ

or

Line 3452:

(3731) λιμὸς,

famine,

Line 3453:

(3732) ἢ

or

Line 3454:

(3733) γυμνότης,

nakedness,

Line 3455:

(3734) ἢ

or

Line 3456:

(3735) κίνδυνος,

danger,

Line 3457:

(3736) ἢ

or

Line 3458:

(3737) μάχαιρα;

sword?

(3727) **στενοχωρία** = distress, affliction; narrowness of space,
confined space

from **στενός** = narrow

and **χώρα** = space, empty expanse

from **χάσμα** = chasm, gulf

from **χάω** = to gape, to yawn

II Corinthians 12:9-10

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or

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sword?

(3729) **διωγμός** = persecution

from **διώκω** = to pursue, to chase after

from **δίω** = to run

Galatians 6:9

II Thessalonians 3:13

Hebrews 12:3

John 15:20-21

Acts 8:1

Acts 13:50

II Thessalonians 1:4

I Corinthians 4:11-12

II Timothy 3:10-12

Matthew 13:20-21

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sword?

(3731) **λιμός** = famine, hunger

from **λείπω** = destitute, lack, scarcity of food

I Corinthians 4:11a

Until the present hour

aṛci th~ aṛti wṛa~

we are both hungering and

kai; peiwmen kai;

thirsting,

diywmen

II Corinthians 11:27a

in labor and exertion,

en kopw/ kai; mocqw/

in sleeplessness often,

en agrupni^{ai}~ pollaki~

in hunger and thirst,

en limw/ kai; diyei

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↓
sword?

(3733) **γυμνότης** = nakedness, destitute of clothing
from **γυμνός** - adjective = naked

γυμνασία = exercise

from **γυμνάζω** = to train, to practice naked

from **γυμνός** -adjective = naked

I Corinthians 4:11

Until the present hour

ar̄ci th̄ ar̄ti wra~

we are both hungering and

kai; peinw̄men kai;

thirsting,

diyw̄men

and we lack sufficient clothing,

kai; gumnhteuōmen (gumniteuōmen)

and we are being beaten,

kai; kolafizomeqa

and are wandering without

kai; aj̄statoūmen

a home

II Corinthians 11:27

in labor and exertion,

en kopw/ kai; mocqw/

in sleeplessness often,

en agrupni~~v~~ai~ pollaki~

in hunger and thirst,

en limw/ kai; diyei

in fastings often, in cold

en nhstei~~v~~ai~ pollaki~ en yucei

and lacking sufficient clothing.

kai; gumnot~~v~~hti

Hebrews 11:37

they were stoned;

ej i qasqhsan

they were tried;

* episqhsan

they were sawn in two;

* epeirasqhsan

in murder they died of a sword;

ej fonw/ macaira~ (macairh~) apeqanon

they went around in sheepskins

perihlqon ej mhlwt ai~

and in goatskins, while lacking sufficient things,

ej aigeioi~ dermasin usteroumenoi

while being afflicted, while being mistreated;

qlibomenoi kakoucoumenoi

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sword?

(3735) κίνδυνος = danger, hazard

II Corinthians 11:22-30

22) Are they Hebrews? I also *am*.

Ebraiòiv eijsi kagw

Are they Israelites? I also *am*.

İsrahlit aiv eijsi kagw

Are they seed of Abraham?

sperma įAbraam eijsi

I also *am*.

kagw

23) Are they servants of Christ?

diakonoı Cristou` eijsi

(being beside myself

paraf ronwñ

I am speaking)

l alw`

II Corinthians 11:22-30 (continued)

I *am* beyond *them*:

uþer eġwv

in labors, more abundantly;

eġ kopoi~ perissoterw~

in whippings, beyond measure;

eġ plhgai~ uþerballontw~

in prisons, more abundantly;

eġ fulakai~ perissoterw~

in deaths, often.

eġ qanatōi~ pollaki~

24) By Jews five *times*

uþo; ĩoudaiwn pentaki~

I received forty *stripes* minus one.

tessarakonta para; mian eġ abon

II Corinthians 11:22-30 (continued)

25) Three *times* I was beaten

tri;~ ejrabdisqhn

with *a* rod; once I was stoned;

apax ejiqasqhn

three *times* I was shipwrecked;

tri;~ ejnauaghsa

I have spent night and day

nucqhmeron ejn tw/ buqw/

in the deep.

pepoinka

26) *in* travels often,

odoiporiai~ pollaki~

***in* dangers of rivers,**

kindunoi~ potamwn

II Corinthians 11:22-30 (continued)

in dangers of robbers,

kindunoi~ lhstwn

in dangers from my race,

kindunoi~ ejk genou~

in dangers from Gentiles,

kindunoi~ ejk ejnwn

in dangers in the city,

kindunoi~ ejn potei

in dangers in the desert,

kindunoi~ ejn ejhmia/

in dangers in the sea,

kindunoi~ ejn qalassh

in dangers among false brothers,

kindunoi~ ejn yeudade\ f oi~

II Corinthians 11:22-30 (continued)

27) in labor and exertion,

ej̄ kopw/ kai; mocq̄w/

in sleeplessness often,

ej̄ agrupnīai~ pollaki~

in hunger and thirst, in fastings often, in cold

ej̄ limw/ kai; diyei ej̄ nhsteīai~ pollaki~ ej̄ yucei

and lacking sufficient clothing.

kai; gumnot̄hti

28) apart from the *things* outside,

cwri;~ tw̄n parektō;~

the coming upon me every day,

h̄J episustasi~ mou h̄J kaq̄j h̄meran

the care of all the assemblies.

h̄J merimna pasw̄n tw̄n ekk̄l̄hsiw̄n

II Corinthians 11:22-30 (continued)

29) Who is weak, and I am not

tiʋ aʃqenei` kai; ouk

weak? Who is being

aʃqenw` tiʋ

caused to stumble,

skandalizetai

and I myself am not being burned?

kai; ouk egw; puroumai

30) If to boast is necessary,

eij kaucaʃqai dei`

I will boast of the things

ta; th~ aʃqeneia~ mou

of my weakness.

kauchsomai

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sword?

(3737) **μάχαιρα** = small sword, large knife

from **μάχη** = fight

from **μάχομαι** = to fight, to quarrel, to dispute

In Comparison:

μάχαιρα = small sword, large knife

ρόμφαία = large, broad sword, spear

Uses of μάχαιρα in the New Testament:

- 1) Used for literal use for a small sword or dagger

EXAMPLE: John 18:10-11

10) Therefore Simon Peter having a sword,

Simon ouh Petro~ efcwn macairan

drew it and struck the slave of the high priest

ei{kusen aut hn kai; epaise ton tou` ajcierew~ doulon

and cut off his right ear.

kai; apekoyen autou` to; wtion (wtairon) to; dexion

And *the* name to the slave was Malchus.

hn de; oqoma tw/ douw/ Malco~

John 18:10-11 (continued)

11) Therefore Jesus said to Peter,

eipen ouh of jhsou~ tw/ Petrw/

Put your sword into the sheath:

Bale thn macairan sou eij~ thn qhkhn

the cup which the Father has given to Me,

to; potherion of dedwkev moi of pathr

shall I not drink it?

ouj mh; piw ajtov

- 2) Used metonymically to denote the power and authority of a judge or government official:

EXAMPLE: Romans 13:4

for he is *a* servant of God to you

Qeou` gar diakonov̄ eḣstiv soi

for the good. But if you should be doing the evil,

eij̄ to; aḡaḡon eḡan de; to; kakon̄ poiḣt̄

be afraid; for he does not bear the sword

fobou` ouj gar eikh` thn macairan

***in* vain; for he is a servant of God, *an* avenger**

forei` Qeou` gar diakonov̄ eḣstin eḣdikov̄

for wrath to the one practicing the evil.

eij̄ orghn̄ tw/ to; kakon̄ prassonti

3) Used metaphorically:

- 1) to represent violence, division, hostility, or disruption of peace

EXAMPLE: Matthew 10:34-38

34) Do not think that I came to cast peace

Mh; nomishte oti hlqon balein eirhnhn

upon the earth. I did not come to cast peace,

epi; thn ghen ouk hlqon balein eirhnhn

but a sword.

ajla; macairan

Matthew 10:34-38 (continued)

35) for I came to divide a man against

hēlon gar dicasai aņqrwpon kata;

his father, and a daughter against

tou` patro;~ au]tou` kai; qugatera kata;

her mother and a bride against her

thē mhtro;~ au]thē kai; numfhn kata;

mother-in-law.

thē penqera~ au]thē

36) And *the* enemies of the man *shall be*

kai; e]cqroi; tou` aņqrwpou

the ones of his household.

oi] oi]kiakoi; au]tou`

Matthew 10:34-38 (continued)

37) The one loving father or mother

oJ filw`n pater h| mhtera

above Me is not worthy of Me.

u|per ejne; ouk e|sti mou a|xio~

And the one loving son or daughter

kai; oJ filw`n uibn h| qugatera

above Me is not worthy of Me.

u|per ejnev ouk e|sti mou a|xio~

38) And who is not taking up his cross

kai; o| ouj lambanei ton stauron au|tou`

and following after Me is not worthy of Me.

kai; a|koluqei` opiw mou ouk e|sti mou a|xio~

3) Used metaphorically:

2) to represent the Word of God

EXAMPLE #1: Ephesians 6:17

Also, after you took the helmet of salvation

kai; thn perikefalain tou swthriou dexasqe

and the sword of the Spirit which

kai; thn macairan tou Pneumatou o{

is *the* Word of God;

e{sti rhma Qeou`

2) to represent the Word of God

EXAMPLE #2: Hebrews 4:12

For the Word of God *is* living, and

zwh̄n gar oJ logo~ tou` Qeou` kai;

energizing, and sharper beyond every

eJnerghv̄ kai; tomwtero~ uJper paSan

two-edged sword, and penetrating as far as

macairan distomon kai; diiknoumeno~ aJcri

***the* division of both soul and spirit, of both**

merismou` yuch~ [te] kai; pneumato~ aJrwwh̄n

joints and marrows, and *a* critic

te kai; muelwh̄n kai; critiko;~

of *the* thoughts and motivations of *the* heart;

eJqumhsewn kai; eJnoiwh̄n kardia~

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