

New Testament

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ROMANS

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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

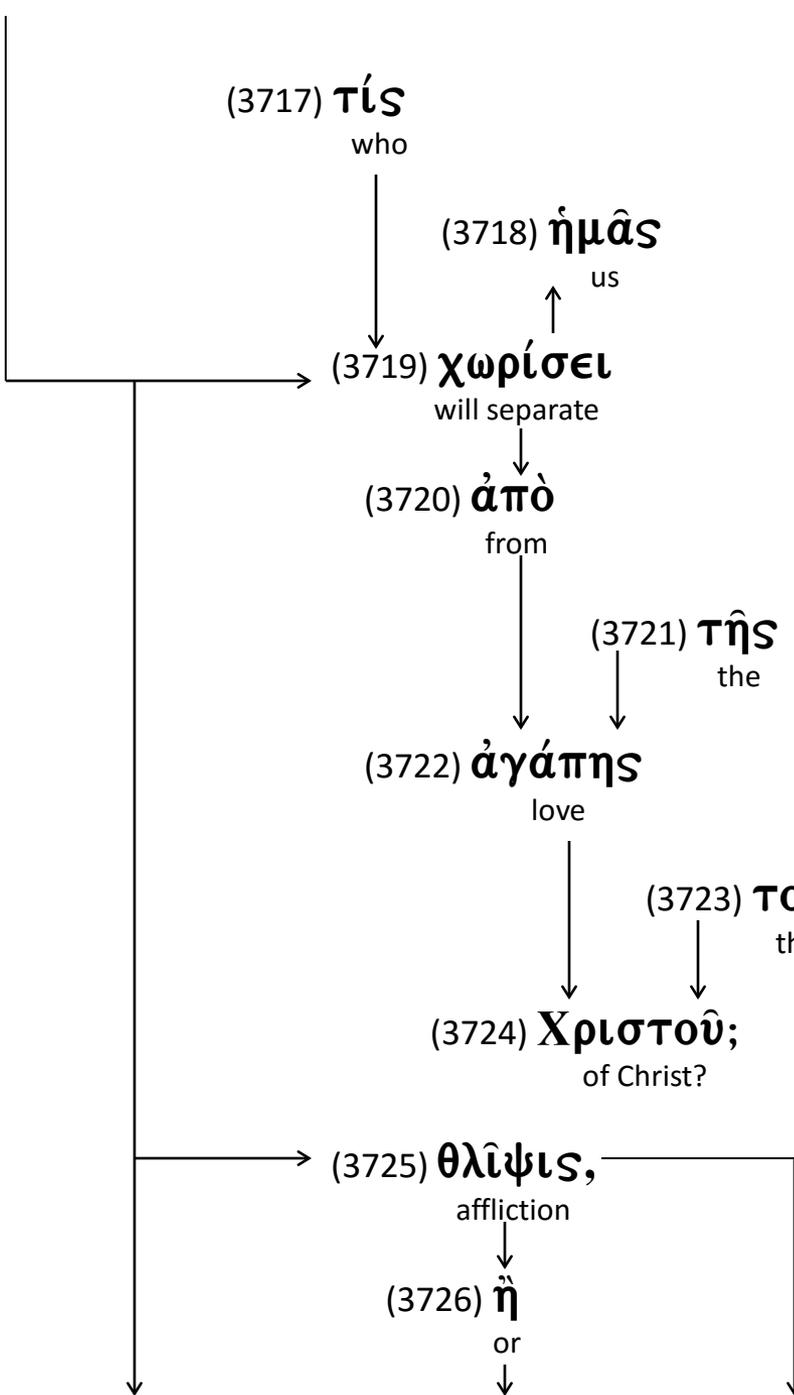
Line 3445:

(3724) Χριστοῦ;  
of Christ?

Line 3446:

(3725) θλίψις,  
affliction

Line 3447:

(3726) ἢ  
or

Line 3448:

(3727) στενοχωρία,

distress

Line 3449:

(3728) ἢ

or

Line 3450:

(3729) διωγμὸς,

persecution,

Line 3451:

(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?

(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; wjtion (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 poiht̄

**be afraid; for he does not bear the sword**

fobou` ouj̄ gar eikh` thn̄ macairan

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

forei` Qeou` gar diakonov̄ eḣstin̄ eḡdiko~

**for wrath to the one practicing the evil.**

eij̄ oḡrghn̄ 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~ aJri

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

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

**joints and marrows, and *a* critic**

te kai; muelwvwn kai; critiko;~

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

eJqumhv̄sewn kai; eJnoiwvwn kardia~

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Line 3459:

(3738) **καθὼς**  
according as

Line 3460:

(3739) **γέγραπται**  
it has been written

Line 3461:

(3740) **ὅτι**  
that

Line 3462:

(3741) Ἔνεκά ((3741) ἔνεκεν) (3742) σου  
On account of (on account of) you

Line 3463:

(3743) **θανατούμεθα**  
we are being put to death

Line 3464:

(3744) **ὅλην**  
whole

Line 3465:

(3745) **τὴν**  
the

Line 3466:

(3746) **ἡμέραν·**  
day

Line 3467:

(3747) **ἐλογίσθημεν**  
we were counted

Line 3468:

(3748) **ὡς** (3749) **πρόβατα**  
as sheep

Line 3469:

(3750) **σφαγῆς.**  
of slaughter

# Formula for introducing Old Testament passages

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Quote from the Septuagint  
translation of Psalm 44:22

(here LXX 43:23)

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Paul is stating that the experiences listed in verse 35 are in accordance with what is written in Scripture

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prepositional phrase  
placed before the verb  
to express emphasis

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hyperbole

being threatened with, or facing death the whole day

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not sacrifice but for butchering or slaughtering  
of animals that would be sold in the marketplace

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## Hebrews 11:32-38

### **32) And what still am I saying?**

kai; tiv eti legw

### **For the time will fail me relating**

epileiyei gar me dihgoumenon olcromo~

### **concerning Gideon, Barak,**

peri; Gedewn Barac

### **and both Samson and Jephthah,**

te kai; Samywn kai; Jefqae

### **both David and Samuel,**

Dabid te kai; Samouh

### **and the prophets,**

kai; twn profhtwn

## Hebrews 11:32-38 (continued)

### **33) who through faith overcame**

oi} dia; pistew~ kathgwnisanto

### **kingdoms, worked out**

basileia~ eijgasanto

### **righteousness, obtained promises,**

dikaiousunh epetucon epaggeliwn

### **stopped *the* mouths of lions,**

efraxan stomata leontwn

### **34) quenched *the* power of fire,**

ešbesan dunamin purov

### **escaped *the* edges of *the* sword,**

efugon stomata macaira~ (macairh~)

### **obtained power from weakness,**

ejedunamwqhsan apo; ajsqeneia~

## Hebrews 11:32-38 (continued)

**became strong in war,**

eigenhōhsan ijscuroi; eñ polemōw/

**armies of foreigners made to bow.**

parembolā;~ eḱlinan aḱlotriwn

**35) Women received from out of resurrection their dead;**

eḱlabon gunaike~ eḱ anastasew~ tou;~ nekrou;~ autōn

**but others were beaten to death,**

alloi de; eḱtūpanisqhsan

**not having accepted deliverance,**

ouj prosdexamenoi thn apolutrwsin

**in order that they might obtain**

iḱha creittōno~

**a better resurrection.**

anastasew~ tucwsin

## Hebrews 11:32-38 (continued)

### **36) And others received trial of**

eteroi de; eimpaigmwñ

### **mockings and of whippings;**

kai; mastigwn peiran elabon

### **and still of chains and of prison:**

eti de; desmwñ kai; fulakh~

### **37) they were stoned;**

elijasqhsan

### **they were tried;**

\* episqhsan

### **they were sawn in two;**

\* epeirasqhsan

### **in murder they died of a sword;**

en fonw/ macaira~ (macairh~) apeqanon

## Hebrews 11:32-38 (continued)

**they went around in sheepskins**

perihlqon      eñ mhlwt ai~

**in goatskins, while lacking sufficient things,**

eñ aigeiõ~      dermasin      usteroumenoi

**while being afflicted, while being mistreated;**

qlibomenoi      kakoucoumenoi

**38) of whom the world was not**

wñ      ouk      hh aqio~

**worthy, in deserts wandering,**

oJ komo~      eñ (epi) eñhmiã~      planwmenoi

**and *in* mountains, and *in* caves,**

kai;      oresi      kai; sthlaiõ~

**and *in* the holes of the earth.**

kai;      tai~      opai~      th~      gh~

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