

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

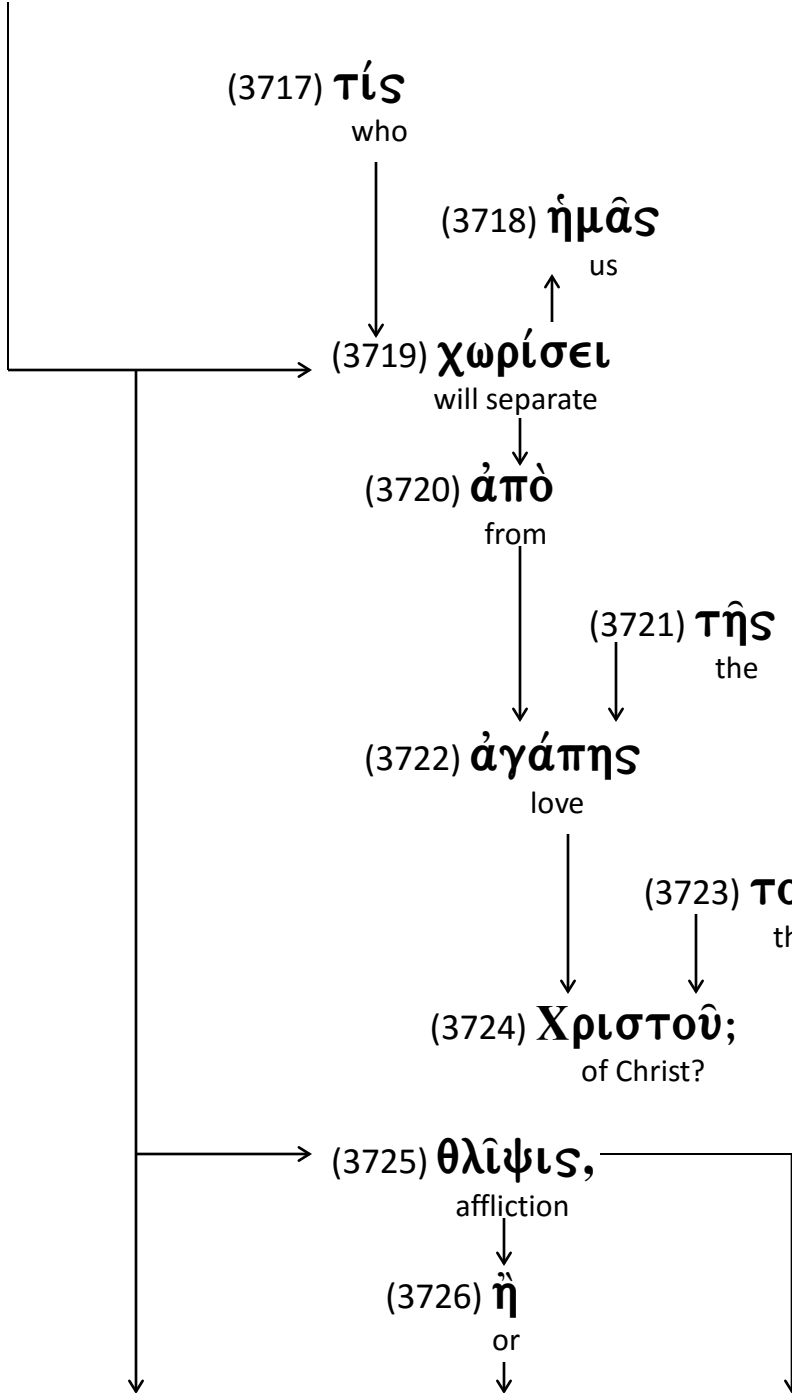
Line 3445:

(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?

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



Line 3470: (3751) **ἀλλ’**
but

Line 3471: (3752) **ἐν** (3753) **τούτοις**
in these things

Line 3472: (3754) **πάσιν**
all

Line 3473: (3755) **ὑπερνικῶμεν**
we are abounding overcomers

Line 3474: (3756) **διὰ**
through

Line 3475: (3757) **τοῦ**
the One who

Line 3476: (3758) **ἀγαπήσαντος**
has loved

Line 3477: (3759) **ἡμᾶς.**
us.



(3755) **ὑπερνικάω** = to more than overcome, to go beyond overcoming,
to completely overcome

from **ὑπέρ** - preposition = to go beyond, to be above, to go across

and **νικάω** = to conquer, to overcome, to gain the victory

from **νίκη** = victory, success

John 16:33

These things I have spoken to you

tauta lelaʔhka uʔmiñ

in order that in Me you might have peace.

iʔa eñ eñmoi; eijrhnhn eʔete

In the world you will have affliction;

eñ tw/ kɔsmw/ qliyin eʔete (eʔete)

but have courage, I Myself have overcome

aɪla; qaraseite egw; nenikhka

the world.

ton kɔsmɔn

I John 2:12-14

12) I am writing to you, little children,

graf w umiñ tekniã

because have been forgiven to you the sins

oti afewntai umiñ aiJamartiã

on account of His name.

dia; to; oñoma au tou`

13) I am writing to you, fathers,

graf w umiñ patere~

because you have known The One

oti egnwkate ton

from *the* beginning, I am writing to you,

ap j ar ch~ graf w (egraya) umiñ

young men, because you have overcome

neaniskoi oti nenikhkate

I John 2:12-14 (continued)

the evil one. I am writing to you, children,

ton ponhron grafw umin paidia

because you have known the Father.

oti egnwkate ton patera

14) I wrote to you, Fathers,

egraya (gragw) umin patere~

because you have know the One from *the* beginning.

oti egnwkate ton ap arch~

I wrote to you, young men, because you are strong,

egraya umin neaniskoi oti iscuroiv este

and the Word of God is abiding in you,

kai; ol logo~ tou`Qeou` ejn umin menei

and you have overcome the evil one.

kai; nenikhkate ton ponhron

I John 4:4

You yourselves are from out of God,

umei~ ek tou` Qeou` ejste

little children, and you have overcome them,

teknia kai; nenikhkate autou~

because greater is the One in you

oti meizwn estin oJ ejn umi~n

than the one in the world.

h[oJ ejn tw/ kosmw/

I John 5:2-5

2) In this we know that we love

ἐν τούτῳ γινώσκomen ὅτι ἀγαπῶmen

the children of God: whenever we should love

τὰ τέκνα τοῦ Θεοῦ ὅταν τὸν Θεόν

God, and should keep His commandments.

ἀγαπῶmen καὶ τὰ ἐπιτάσσεται αὐτοῦ τηρῶmen (ποιῶmen).

3) For this is the love of God,

αὐτὴ γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ

in order that we should keep

ἡ τὰ ἐπιτάσσεται αὐτοῦ

His commandments; and His commandments

τηρῶmen καὶ αἱ ἐπιτάσσει αὐτοῦ

are not heavy.

βαρεῖαι οὐκ εἰσιν

1 John 5:2-5 (continued)

4) Because everything having been born

ōti pañ to; gegennhmenon

from out of God is overcoming the world,

ek tou` Qeou` nika/ ton kosmon

and this is the victory which has overcome

kai; aũth eŷtin hJ nikh hJ nikhsasa

the world, our faith.

ton kosmon hJpisti~ hmwn

5) Who is the one overcoming the world

ti~ eŷtin (de) oJ nikwn ton kosmon

if not the one believing that Jesus

eij mh; oJ pisteuwn oti Ihsou~

is the Son of God?

eŷtin oJ uib;~ tou` Qeou`

Revelation 2:7

The one having *an* ear, let him hear what

οἰ εἰ̅σ̅ων οὐ̅ ακουσα̅τω̅ τι̅

the Spirit is saying to the assemblies.

το; Πνεῦμα λεγει̅ται̅ ἐκκλη̅σιαι̅.

To the one overcoming, I will give to him

Τω̅ νικῶ̅ντι̅ δω̅σω̅ αὐ̅τω̅

to eat from out of the Tree of Life which is

φα̅γει̅ν ἐκ̅ τοῦ̅ ξυ̅λου̅ τοῦ̅ ζω̅η̅ς̅ ὃ̅ς̅ ἐ̅στι̅ν

in *the* midst of the Paradise of God.

ἐν̅ με̅σω̅ τοῦ̅ παραδει̅σου̅ (τῶ̅ παραδει̅σω̅) τοῦ̅ Θε̅ου̅

(see also Revelation 2:11; 2:17; 2:26; 3:5; 3:12; 3:21)

1 Corinthians 10:13

temptation has not taken you

peirasmo;~ uma~ ouk eij hfen

except *what is* human; but God *is* faithful,

eij mh; anqrwpino~ pisto;~ de; oJ Qeoꝝ

who will not allow you to be tempted

o} ouk ejasei uma~ peirasqhñai

above what you are able.

u}per o} dunasqe

But will with the temptation also make the way out,

ajla; poihsai sun tw/ peirasmw/ kai; thn ekbasin

***for* you to be able to bear up under *it*.**

tou` dunasqai uma~ u}penegkein



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