

New Testament

ROMANS

Greek Exegesis

Lesson 34
Romans 8:31-34

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 chapters 6-8 are systematically arranged around four questions:

1) Romans 6:1

2) Romans 6:15

3) Romans 7:7

4) Romans 7:13

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

What therefore shall we say to these things?

If God is on behalf of us,
who is against us?

Romans 8:32

Who indeed did not spare his own son
but on behalf of us all He delivered him over,
how shall he not also give to us all things with Him.

Line 3411:

(3686) τίς
who

Line 3412:

(3687) ἐγκαλέσει
shall make accusation

Line 3413:

(3688) κατὰ (3689) ἐκλεκτῶν
against elect

Line 3414:

(3690) Θεοῦ;
of God?

Line 3415:

(3691) Θεός
God

Line 3416:

(3692) ὁ
the One

Line 3417:

(3693) δικαιῶν·
justifying;



Declaring someone righteous is the work of God.

Romans 5:1

Therefore after having been justified from out of faith,
we have peace with God through our Lord Jesus Christ,

Christ does not give temporary spiritual life, but eternal life.

In other words, Christ does not take eternal life away as that would establish that the life that He had given is not eternal life.

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Line 3418:

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condemning?

Line 3421:

(3697) Χριστὸς ((3698) Ἰησοῦς)
Christ (Jesus)

Line 3422:

(3699) ὁ
the One

Line 3423:

(3700) ἀποθανών,
having died,

Line 3424:

(3701) μᾶλλον
rather

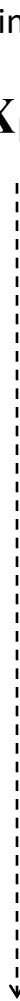
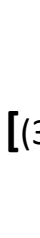
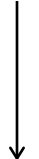
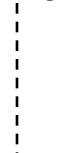
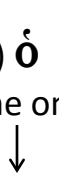
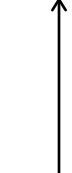
Line 3425:

(3702) δὲ
but

Line 3426:

[(3703) καὶ]
[also]

Line 3427:

(3704) ἐγερθείς,
having been raised,

Romans 8:1

Then now *there is* not one judgment against the ones in Christ Jesus, *the ones* not walking according to *the* flesh, but according to *the* Spirit.

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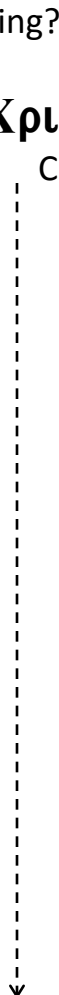
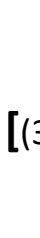
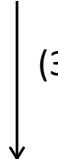
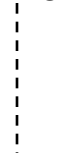
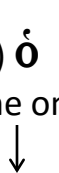
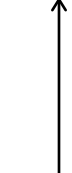
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Emphasizes the character of the person who died, not the dying.

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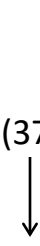
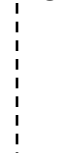
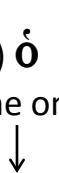
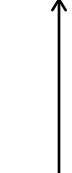
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He died our death which was the punishment for our sins.

Romans 6:23

For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus ur Lord.

Romans 4:25

who was delivered over on account of our transgressions, and was raised on account of our justification.

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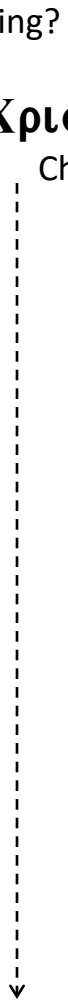
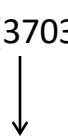
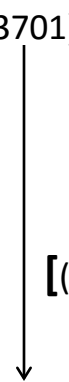
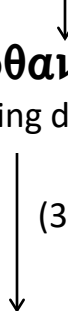
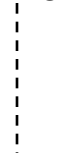
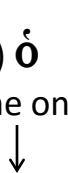
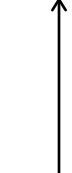
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"But rather also" expresses a supplement to the statement "the one having died" and expresses an inseperable unit.

Paul does not see just the death of Christ
as the sufficiency for our salvation

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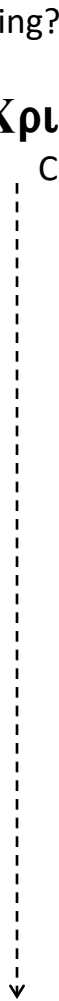
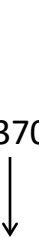
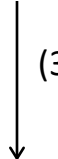
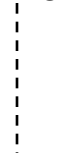
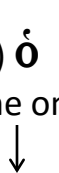
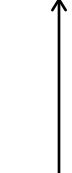
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Proving victory over sin and the penalty of death

Romans 4:25

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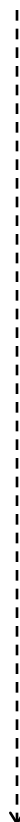
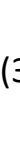
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I Corinthians 15:16-17

16 For if *the* dead are not being raised, Christ has not been raised.

17 But if Christ has not been raised, your faith *is* worthless, you are still in your sins.

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