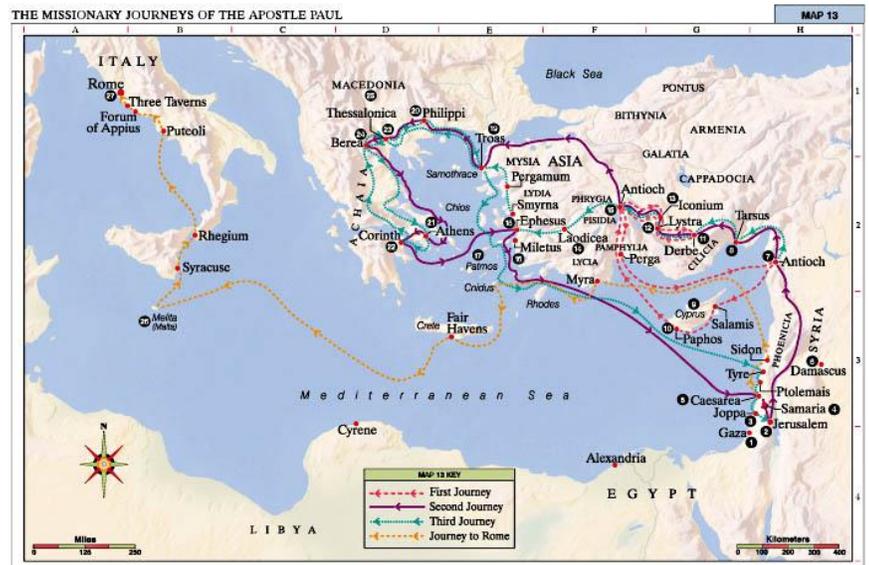




PAULINE EPISTLES



Chapter 2:1 through Chapter 8

- ❖ **Chapter 2** Paul begins his diatribe with “You have no excuse...” This is a rhetorical device which uses an imaginary conversational partner, the interlocutor, to argue against or preach to.
- ❖ Basic structural principle: God impartially judges all based upon their deeds done in the flesh (*sarx*)
- ❖ Paul first addresses hypocrites who presume upon God’s mercy and patience as an excuse to sin. God’s merciful patience is an opportunity to repent and convert.
- ❖ God will judge both Gentiles and Jews - He will judge everyone
- ❖ Those who do God’s Will, either by knowing it from the Law (Jews), from the Gospel (Christians), or obeying the law written on their hearts (pagans), will be rewarded with glory.
- ❖ Those who do evil will be repaid with eternal wrath and punishment
- ❖ Paul connects the doers of the Law in the flesh with eternal spiritual placement. Performance of the Law matters more than mere possession of the Law.
- ❖ The point of Chapter 2 is Divine impartiality, since all are sinners, none can be justified apart from His grace.
- ❖ Paul, a covenant theologian, Paul offers a new way of keeping the covenant - through Jesus Christ and His Holy Spirit
- ❖ Paul, like the prophet Amos, reveals Divine Judgment will fall upon the Jews for the sins of pride and hypocrisy. **Pride** in the Jewish name, law, and mission to instruct the Gentiles. **Hypocrisy** in failing to keep the covenant, guilty of idolatry, immorality, and failure to be the light to the Gentiles, becoming instead a stumbling block for them.
- ❖ Paul redefines the word “Jew” - not someone circumcised in flesh, but one who is circumcised in heart, drawing from DT 10:16-17 and JER 4:4 and 31:31-34.
- ❖ Ritual boundary marker of physical circumcision does not guarantee keeping the Law, which is the ethical boundary marker. All who believe and live the Gospel are the **true Jews**, members of the New Covenant.

- ❖ The faithlessness of the Jews to keep the Covenant does not impede God's faithfulness in keeping the Covenant. Paul uses his interlocutor to raise theological objections to which he forcefully responds: By no means! Paul cites the Psalms as support.
 - Israel's injustice and falsehood confirm God's justice and truth
 - God's wrath is not unjust; He judges fairly and impartially
 - Although God draws good out of the evil men do, this does not give men license to do evil
 - Human faithlessness does not compromise Divine fidelity
- ❖ **Chapter 3** Paul offers a jackhammer indictment of sin
 - All are under the power of sin - a power so real that Paul personifies it with the word "sin" in the singular, not plural
 - Evidence for human sin: none is righteous; all have sinned. Paul uses the Psalms to enumerate a chain of sins. God Himself has indicted humanity through the Psalms.
 - Fail to seek or fear God
 - Fail to treat others with respect and love
 - Not in right covenant relationship with God
 - Evil committed with every part of the body - we sin from head to toe
 - We are in bondage to sin
 - Verdict will have to deal with sins and with the problem of sin. Verdict is based on the Law. Everyone is without excuse or defense.
 - Logical corollary - deeds prescribed by the Law cannot be the means of justification
 - Are these deeds moral deeds? Or boundary markers like circumcision, diet, and calendar?
 - Doesn't matter to Paul, who believes that boundary markers don't matter, but ethical/moral deeds do matter.
 - Even those who possess the Law/boundary markers are not performing the deeds of the Law - the Law points the way but cannot empower them.
 - Only the graces from our Lord and the Holy Spirit, through the Church and her sacraments, can empower us to act rightly.
- ❖ Paul describes humanity before the Incarnation and Paschal Mystery.
- ❖ 3:21 Paul says, "But now..." to segue into what saves us - the revelation of God's righteousness in Christ's Paschal Mystery, which inaugurates a new age, the age of grace.
- ❖ God's righteousness is God's saving covenant faithfulness = **hesed**
 - What is manifested: God's *hesed*
 - Where or how it is manifested: in Christ's faithfulness
 - For whom is it manifested: all who respond in faith
- ❖ **What:** God's righteousness is apart from the Law - distinct from the ethnic manifestation on Sinai
- ❖ Christ manifested God's *hesed* in His sacrificial death - Paul melding obedience and faith
- ❖ God would not allow sins to permanently disrupt His relationship with us
- ❖ God would not ignore sin - the problem had to be dealt with
- ❖ God dealt with the problem of infinite proportions with His Son's gift of infinite love and mercy, faith and obedience
- ❖ We who share in the faith and obedience of Jesus are in right relationship with God

- ❖ **Where/how:** Christ's death is God's faithful and merciful gift to us which
 - Forgives sins (atonement - Jewish sacrificial system for sin) **and**
 - Redeems us from bondage to sin (redemption - Go-el; deliverance, freedom)
- ❖ **For Whom:** Universal sin called for universal atonement and redemption - available to all who believe
 - God's faithfulness is not complete until it is met with our fidelity
 - When our faith meets God's faithfulness, we are justified - put into right covenantal relationship with God and assured of acquittal at the judgment - providing we persevere
 - No grounds for boasting since the initiative is God's, the empowerment is God's; the response is ours - no cause for pride, but a cause for gratitude and thanksgiving
 - No one can earn right standing with God - it is a gift from God - but we can lost right relationship
 - Faith is our response. Paul says "Faith." Luther added: "alone". Paul is clear that doers of the Law and not hearers of the Law will be justified. Works flow from our faith as we seek to imitate the Master, to be His Image in the world. We are called to obedience to God's Will and commitment to the Covenant. This does not overthrow the Old Covenant but upholds it.
- ❖ **Chapter 4** Paul calls on Abraham and David to support his claims (two or three witnesses DT 17, 19)
 - Justification is through grace by faith - Abraham, the proof and paradigm of faith
 - Irrespective of circumcision and the Law - the Promise came before the Law
 - Exclusive of pride - Abraham was to be the father of many nations - Gentile and Jew
- ❖ Paul uses diatribe and *midrash* - he rereads GN 15-17 with emphasis on Abraham's justification by his faith before he was circumcised. Paul uses 15:6 and 17:5
 - Jews saw Abraham as the founder of monotheism
 - As the paradigm of virtue, meritorious obedience, and faith
 - Father of all the Jews, first to be circumcised, first member of the covenant
 - Paradigmatic proselyte/convert
- ❖ For Paul, Abraham is our father according to the flesh AND our father in faith - the paradigm for Jew and Gentile believers in Christ. He was justified without the Law and before his circumcision by his faith in God, "reckoned to him as righteousness." Paul supports this claim with the Psalm 32:1-2 - free gift to the ungodly versus wages to a worker.
- ❖ Circumcision was a seal of the covenant already in place, after Abraham was justified by faith. Circumcision is like Baptism as a seal, a mark of ownership.
- ❖ Faith is forward-looking: eschatological in orientation, centered on the resurrection
- ❖ Faith is virtually synonymous with hope - it trusts the promises of God. In the face of Abraham's "dead" body and Sarah's barren womb, Abraham trusted that God would make good on His Promise of life - abundant heirs for Abraham.
 - This foreshadows God raising Jesus from the dead and giving life to all of those who believe.
 - Abraham bears witness to the nature of faith as trust and hope
 - And to the nature of justification: faith in God bringing life from death
 - Abraham received grace, faith, and justification apart from circumcision and the Law
 - While Abraham is Jewish, he is also universal, the father to many nations
 - Paul fulfills the covenant by taking the Gospel to many nations.

- ❖ **Chapters 5-8** Theologically profound
 - Paul maps out progress in the Faith as Israel's exodus from slavery to freedom
 - From Justification in Chapter 5 - its meaning and character
 - To sanctification in Chapter 6
 - To despair at one's ongoing sin in Chapter 7
 - To freedom in the Spirit in Chapter 8
 - Paul uses narrative to explain how those outside of Christ have moved to be inside Christ. He uses three antitheses:
 - From enemies to friends - overview
 - Theme: justification as reconciliation
 - The Cross as God's love
 - Adam vs the New Adam, Christ - cosmic, or salvation/historical
 - Theme: free from sin, under grace
 - The Cross as Christ's obedience
 - From slavery to sin to slavery to righteousness - baptismal
 - Theme: dead to sin, alive to God
 - The Cross = we are crucified with Christ
 - Flesh vs the Spirit - existential
 - Theme: in the Spirit, not in the flesh
 - The Cross: death of a believer to the old life; cruciform, salvific suffering
- ❖ Paul shows not the results or effects of justification as much as he explains its meaning: to experience the fullness of the Triune God
- ❖ Just as all have sinned and stand accountable before God
- ❖ Those who believe and live the Faith live under grace, free members of the covenant community, living under the sign of the Cross by which they were saved - reconciled to God through the death of His Son in the power of the Spirit
- ❖ **Chapter 5** Key Pauline words and themes appear: Justification through Christ
 - Hope for future glory; Christ's death as God's love
 - Hope for future salvation
 - Reconciliation through Christ
- ❖ The *Inclusio* pattern - beginning with Justification through Christ and ending with Reconciliation through Christ - highlights that justification is the present experience of reconciliation with God; peace with God. Paul here uses justify and reconcile interchangeably.
 - Transformation from enemies to friends
 - Those who were far off and outside the covenant are now inside the covenant
- ❖ Focal point of God's reconciling work is Jesus' death
- ❖ Justification is past, present, and future. Justification is not salvation, but it includes salvation.
- ❖ Salvation is in the future
- ❖ A working definition of justification - reconciliation with God in the **present**, together with certain hope of salvation in the **future**, based upon the death of Christ in the **past**; all known through the gift of the Spirit
- ❖ Justification began in the past with response to the Gospel in faith AND has an ongoing effect
- ❖ Justification is blessedness, standing in grace with God, at peace with God

- ❖ Justification's future aspect is the hope of participation in the glory of God - GN renewed as we truly Image God. We have the sure hope of this beatitude and this is our grounds for boasting of God's goodness, mercy, and love
- ❖ The road to glory is cruciform as believers conform themselves to the Cross of Christ
- ❖ Suffering begins a chain of character, endurance, and hope. The Holy Spirit gives us this assurance of hope.
- ❖ Justification is a unified experience of the Spirit, suffering, love, and hope
- ❖ Christ's death is the ultimate manifestation of God's love - a counterintuitive, sacrificial death for those who were His enemies. The gracious gift of Christ's death is a display of God's *hesed*
- ❖ Salvation is rescue from God's wrath at the judgment (future)
- ❖ Jesus' Resurrection is the guarantee of our hope in the general resurrection
- ❖ Past, present and future aspects of justification/reconciliation and salvation are united by God's love for us in Christ through the Spirit
- ❖ Paul affirms the universality of sin - Adam sinned and we all have sinned
- ❖ Sin existed before the Law. Once the Law entered, violations could be reckoned.
- ❖ Adam is a type of Christ - head of the human family, close to God, tending His garden
- ❖ Adam's deed = sin and death; Christ's deed = forgiveness and life.
 - Adam trespassed. Consequence: many died
 - Christ brought grace. Consequence: free gift of grace for many
 - Adam - one sinned, many trespassed
 - Christ - His free gift means justification/acquittal for many
 - Adam's transgression meant condemnation for all
 - Christ's act of righteousness means justification/acquittal and life for all
 - Adam's transgression meant death for all
 - Christ's free gift of His death means life for all
 - Adam's disobedience meant many were made sinners
 - Christ's obedience means that many will be made righteous
- ❖ Yet where sin abounded, grace abounded all the more, creating a reign of grace through justification which leads to eternal life
- ❖ As all shared in Adam's sin, all who wish to share in Christ's life and glory must share in His Cross
- ❖ **Chapter 6-7** Dead to Sin/Alive to God - Paul explains how believers move from domination under sin to the reign of grace.
- ❖ Just because grace abounded more where more sin is, there is no excuse for sinning just to get more grace! Believers participate in a death like Christ's which inaugurated the reign of grace.
- ❖ Only through the Messiah's death were we freed from sin and the Law
- ❖ Chapter 6 presents Paul's theology of baptism as the starting point for participation in the New Covenant
- ❖ Paul contrasts pre-baptismal life and post-baptismal life: what must I do after I've been saved in the waters of baptism?
- ❖ Post-baptismal: life in God, our participation in His Divine Nature = cruciform conformity to Christ
- ❖ Life is slavery either to sin or to God, the master to whom they present their bodies
- ❖ Paul uses rhetorical questions punctuated by "By no means!" to his imaginary interlocutor
- ❖ Believers have died to sin in Baptism, therefore the justified should not remain in sin. They should present their bodies to God, not to sin

- ❖ Baptism and faith are closely interconnected because the baptized are “in Christ” - conviction and confession brings about **justification** with the promise of future **salvation**
- ❖ Baptism is justification by faith - **justification** is an experience of dying and rising. Resurrection following baptism is to walk in newness of life - a **present** resurrection - which points to a **future** resurrection on the Last Day which completes our baptism and is our **salvation**.
- ❖ Justification is an ongoing process of being dead to sin, sharing in the Cross on the way to our future salvation.
- ❖ Justification through baptism is a present resurrection to newness of life
- ❖ Salvation is a resurrection to eternal life
- ❖ Believers experience Christ’s death NOW as death to sin
- ❖ Believers experience resurrection in two stages: to newness of life, alive to God NOW; and freedom from death in Christ in the FUTURE
- ❖ Ethical conclusion: liberated from sin, believers are to avoid sinning. The justified present their bodies to God as an acceptable sacrifice, in service to God - under grace and not under the Law
- ❖ If sin is not required to bring forth a bounty of grace, is sin permitted? - Paul says no - do not place yourself back into slavery to sin. Remain a servant of God. Wages of sin are death, but eternal life is God’s free gift to the faithful.
- ❖ The Law aroused man’s sinful passions - part of the old regime which ended with Christ’s death. The Old Covenant was perfected and fulfilled in the New Covenant in His Blood. Through His death and Resurrection, our debt to God was discharged. Paul uses the metaphor that when a husband dies, the wife is discharged from her obligation to her husband and is free to remarry. Believers are discharged from sin, which Christ put to death on the Cross, and are now free to marry themselves to Christ - to belong to Him and bear fruit through the new life of the Spirit.
- ❖ Paul contrasts life in the flesh and life in the Spirit, in whom the faithful can fulfill the Law. The Spirit empowers us to obey the Law and please God.
- ❖ Romans 7:7-25 is one of the most difficult and diversely interpreted texts in this dense and complex letter.
 - Paul pronounces the Law good and holy
 - Paul depicts sin as a force or power which makes use of the Law and enslaves people
 - The “I” of the text experiences a divided self and resultant moral frustration
 - Paul presents Christ as the solution to the dilemma of the “I”
 - Life in the Spirit (chapter 8) is the alternative to life in the flesh (chapter 7)
- ❖ The identity of the “I” - is Paul speaking autobiographically? Is Paul speaking representationally? Both?
- ❖ Is Paul speaking of his Jewish experience outside Christ? In Christ?
- ❖ Is Paul speaking about all Jews outside Christ? Is he speaking about all men outside Christ?
- ❖ Is Paul speaking about all the faithful in Christ?
- ❖ Is Paul’s goal to depict an existential plight? To defend the Law? To defend his view of the Law?
- ❖ Historically, most readers of ROM understood Paul to narrate his own existential situation either before his conversion or as a believer. Everyone can relate to his interior struggles.
- ❖ Today, most modern biblical scholars do not believe that Paul is narrating his pre-conversion Jewish experience **because** elsewhere he is proud of the Law, as a Pharisee, keeping the Law was life. They believe that Paul speaks representationally as a believer about those outside of the Messiah. This is how he sees humanity through the lens of his redemption in Christ.
- ❖ After baptism, believers must still struggle for sin not to regain mastery over their lives.

- ❖ Paul's "I" can also be Adam, as everyone "lives in Adam" and are enslaved to sin, death, and the Law
- ❖ Paul expects believers to grow in sanctification. He calls the faithful "saints"
- ❖ He expects them to grow closer in cruciform conformity to Christ - they have been liberated from sin, yet they continuously lose the battle and relapse into slavery to sin. They are empowered by the Spirit to obey the Law and do God's Will as they put to death the deeds of the body.
- ❖ Paul defends the Law as good, even though he's said that believers have died to sin and the Law. The Law cannot bring life (as Jesus does) and cannot empower obedience to it (as the Spirit does). It can only point the way and condemn those who fail to follow it.
- ❖ Paul says that sin deceived and killed people by seizing an opportunity in the commandment (7:11) - he alludes to God's life-giving commandment in GN 2, 3), Satan's deception which brought the curse of death; and the covetousness of Adam and Eve (3:6). Satan seized an opportunity to provoke covetousness (of which he is guilty - coveting equality with God); Adam and Eve's disobedience led to death. The Law is good, holy, and just but is used by sin to identify sin and to increase sin (7:13).
- ❖ Paul transitions from the past to the present to describe the ongoing effects of sin's exploitation of the Law. People are divided within themselves, wanting to obey but being tempted to sin. "I do not do the good I want to do, but I do the evil I don't want to do." (7:15) His delight in the Law and desire to obey do not empower him to avoid sin.
- ❖ Paul's diagnosis: men are enslaved to sin and cannot extricate themselves: sin **indwells** people just as God makes His home in the hearts of those who love Him. Because sin lives in man, **sin** does the evil men don't want to do. Sin is not only an external force but an interior master. This is life without the indwelling of God's Spirit = life in the flesh. This does not mean that the body is inherently evil. Through Baptism, the situation can be remedied.
- ❖ People are not exonerated; they have no excuse. Once they have gotten themselves enslaved to sin, they are stuck, "covenantally dysfunctional." The only solution is the one God provided: the life, death, and Resurrection of Jesus and the outpouring of the Holy Spirit.
- ❖ **Chapter 8:** Cruciform Life in the Spirit - climax of chapters 5-8 AND climax of the letter thus far
- ❖ Paul presents a picture of life **in Christ** as God's children, living in the Spirit (as opposed to living in the flesh, where Paul believed sin **indwells** in the absence of God indwelling)
- ❖ Salvation is the work of the Trinity
- ❖ Spirit of cruciformity in two ways:
 - Puts to death life in the flesh (the indwelling sin) - dying to this indwelling sin
 - Suffering with Christ
- ❖ Life lived in this way is proof of the indwelling of the Spirit and a guarantee of eternal life and glory
- ❖ Identification with Christ and His Spirit is expressed with words beginning with **co-** (*syne*)
 - *Synemartyrei* - co-witness
 - *Syngkleronomi* - co-heirs
 - *Sympashcomen* - co-suffer
 - *Syndoxasthoman* - co-glorified
 - *Systemazei* - co-groan
 - *Synantilambanetai* - co-take hold of; co-help
 - *Synergei* - co-work
 - *Symmorphous* - co-formed
- ❖ Main thrust: death gives way to life: suffering with Christ results in co-glorification with Him
- ❖ In anticipation (as a pledge and promise) of that glory, the Triune God dwells within us

- ❖ **8:1-17** - Paul contrasts life in the Spirit with the believers' previous life in the flesh
- ❖ The Spirit enables us to please God, to do His Will, and to live as His adopted children (8:14-17)
- ❖ The Spirit replaces sin = life replaces death - therefore, there is no condemnation for believers who live a Spirit-filled, cruciform life
- ❖ Death is the natural outcome of those who live in sin, as sin indwells them. The Law cannot unseat sin from the heart of a person.
- ❖ The Spirit casts out sin and dwells within, giving life to the believer who has died with Christ and risen with Him, and who live in conformity to Him. Believers have the prophetic promise of a new heart and a new Spirit (EZ 36:36-38 and JER 31:31-34)
- ❖ Believers are the new, True Israel (ROM 2:25-29)
- ❖ God sent Jesus:
 - Who condemned sin (since He is sinless) (2 COR 5:21)
 - Who killed sin and death - He defeated and disabled death by His Cross and Resurrection
 - So that believers enabled by the Spirit can keep the Law - obeying the Father as the Son does
- ❖ The Spirit of the Father is the Spirit of the Son (8:9, 15) (GAL 4:4-6)
- ❖ Walk according to the Spirit, not according to the flesh (8:4-5)
- ❖ Please God (8:8)
- ❖ Put to death the deeds of the body (8:13)
- ❖ Cease division and judgmentalism in the Church (GAL 5:13-6:5, 1 COR 3:1-4)
- ❖ Live animated by the Spirit of Christ - experience His power and Presence. Paul speaks interchangeably about the Spirit and Christ dwelling within, replacing sin. (8:9-13)
- ❖ Paul speaks interchangeably of believers being *in Christ* and being *in the Spirit* (8:1,9)
- ❖ Life in the Spirit requires our active cooperation and participation
 - Set our minds on the Spirit (8:5-6)
 - oppose the flesh (8:12-13, GAL 5:16-26)
- ❖ Baptism cleanses us of sin, but believers must continually conform to Christ - our glorification is conditional on living in Christ, in the Spirit, a sacrificial life of love for God and others.
- ❖ **The Spirit delivers what the Law could not: resurrection and life (8:11, 13) - this conviction leads Paul to the metaphor as adopted children and heirs with Christ**
- ❖ Led by the Spirit, we are freed from slavery, death, and fear; we are members of God's family by adoption (8:15)
 - Roman law: adopted children fully inherit
 - Jewish law: being God's children means intimacy with Him and entitlement to inherit (a) the land and (b) eschatological salvation.
- ❖ Proof of adoption in 8:15: we cry out with Jesus: Abba! Father! - intimacy with and obedience to the Father. Paul focuses on familial status and privilege believers receive when they conform to Christ
 - As co-heirs, we share in the resurrection and the life
 - As co-heirs, we inherit eternal life with God
 - IF we suffer with Him (8:17)
- ❖ Sharing the glory of God is humanity's ORIGINAL state and final goal
- ❖ Now, to be co-heirs with Christ is to co-suffer with Him
- ❖ **Suffering and Glory:** 8:18-39 - life in Christ is a life of suffering, BUT no suffering can separate us from the love of God, no suffering can destroy our hope in God
- ❖ The present age is one of suffering which cannot compare to the coming future glory (2 COR 4:17)

- ❖ This conforms to Jewish eschatological belief of **messianic woes** - life of tribulation now before the age of eschatological salvation - **Psalm 44:22 - suffering is expected of those devoted to God**
- ❖ Paul sees these messianic woes in the life of Christ, Who suffered before entering into His glory
- ❖ **Life in the Spirit means the presence of trials and tribulations, hardships and woes - not the absence**
- ❖ Paul is so sure of future glorification that he speaks of it in the past tense by 8:30-2 - God justified, God glorified.
- ❖ Paul speaks of this present age of Creation being in **labor pains** during which Creation, believers, and the Spirit groan - perfect imagery, as there is intense pain before intense joy
- ❖ **Suffering shapes believers into the Image of Christ**
- ❖ **We suffer** because we are in bondage to decay and subjected to futility **because of Original Sin** (GN 3:17-19); the Earth suffers with us. It will be liberated with us and will prosper with our redemption (8:20-22).
- ❖ Salvation is **cosmic** as all Creation will participate in our salvation
- ❖ We suffer as we await the **completion of our adoption - bodily resurrection** (8:23) - therefore, until the Second Coming and the general resurrection, our salvation is incomplete. This requires hope and patience, gifts of the Spirit.
- ❖ The Spirit is the first fruits of this promised salvation, the first installment (2 COR 1:22), The Spirit aids us and intercedes for us (8:26). God the Father and the Spirit are of **one mind and Will** (8:27) - so the Father groans with and aids His adopted children in their labor pains.
- ❖ Because of God's love and Will for us: all things work together for good for those who love God (8:28) - could also be translated: God works all things together for those who love God - for Paul, both translations mean the same thing. This **does not mean** that God makes our Earthly life easy, but that all things work together for our **ultimate good at the eschaton** - glorification, ultimate conformity to Christ.
- ❖ This conformity to Christ in His glory is the purpose for which believers have been called and predestined. (8:28-29). This language refers back to Israel's election as the Chosen People. The new, True Israel is the Church, made up of Gentiles and Jews in Christ.
- ❖ This election and predestination does NOT mean that some have been chosen and others haven't. This language identifies the scope, purpose, and dependability of God's call **to which we must respond**. God calls all in Christ: those who conform (*symmorphous*) will co-suffer (*sympaschomen*).
- ❖ God is **pro nobis** - for us, not against us. He does not mean us harm. Nothing can separate us from the love of God. Paul is passionate about this and uses nine successive emotionally-charged rhetorical questions in 8:31-35. The final answer is given definitively in 8:37-39.
- ❖ God so loves us that He did not withhold His Son for our salvation - allusion to Abraham's obedient offering of Isaac (GN 22).
- ❖ God, who justified us, will certainly bring the work of salvation to completion (8:32)
- ❖ Suffering does NOT mean that Jesus opposes us. He loves us, as proven by His Incarnation and Paschal Mystery. He intercedes for us with the Spirit and the Father - all three Divine Persons groan with us, suffer with us, and intercede for us. (8:34-35)

- ❖ 8:37 - "in all these things, we are more than conquerors (*hypernikomen*) through Him Who loved us."
 - Jewish attitude to suffering: endure it; resist and overcome it if possible
 - Stoic attitude to suffering: conquer it - it cannot affect your true inner self.
 - Paul: we conquer suffering because we know God's love; He is faithful to His covenant with us. Our hope for future glorification is sure as long as we suffer **with Christ**.
 - Therefore, **nothing** can separate us from God's love and His purpose in Christ for His adopted children
- ❖ **Summary** of ROM chapters 5-8
 - Justification is reconciliation with God in the present with the certain hope of salvation (acquittal and glorification) based on the death of Christ - all known to us by the Spirit
 - Adam's one act of disobedience brought death to all; Christ's obedience brought life to all and inaugurated the reign of grace.
 - In Baptism, we die with Christ and rise with Him to new life. We are liberated from our old self which was enslaved to sin, death, and the flesh to become a new self indwelt by the Spirit of life who gives us hope of future resurrection and eternal life.
 - The justified are no longer indwelt by sin but by the eternal, living, Triune God. We can now live in covenant relationship with God as His adopted children.
 - Our new life is cruciform: (a) dying to the flesh and (b) suffering in this present age. Our new cruciform life culminates in glory.
 - Bodily resurrection completes our salvation as we will then be completely conformed to Christ and will perfectly reflect His Image. All Creation will share the splendor of the eternal Most High God.