



# Coptic Orthodox Diocese of the Southern United States



## The Letter of St. Paul to the Romans

### Chapter 8

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# Introduction

- In chapter 7, St. Paul describes the dilemma of the carnal man who is enslaved to the law of sin
- In the end of the chapter, St. Paul makes reference to the hope of freedom made possible by God through Jesus Christ
- In this chapter, St. Paul explains in details the freedom from sin in Christ



# Introduction

- In this chapter St. Paul explains that in Christ (by His salvation), there is freedom from the power and condemnation of sin. (8: 1-17)
- Now the Holy Spirit is living in those who have accepted Christ and are now His children
- The Holy Spirit helps us in our life
- Since we are children, the glory will be revealed in us and we are heirs of the kingdom of heaven (8: 18 – 39)



# Freedom in Christ (8:1-17)

- The carnal man vs. the spiritual man
- No condemnation for those:
  - ❖ In Christ (Faith)
  - ❖ Walking according to the Spirit (works)
- Why no condemnation? Because of the law of the Spirit set me free from the law of sin and death (carnal man), so it is called law of life
- The law of the old covenant could not set me free



# Freedom in Christ (8:1-17)

- The law of Moses is weak not because of the law itself but because of the flesh (the law of sin)
- Likeness of sinful flesh: Christ is a perfect human without sin since He is divine too
- On account of sin: to condemn it, kill it, set us free from its power
- He condemned sin in the flesh: by carrying our sins in His body and dying on the cross as a sin sacrifice



# Freedom in Christ (8:1-17)

- Now we can fulfill the righteous requirement of the law through the Holy Spirit who is abiding in us (spiritual man vs. carnal man)
- The carnal man sets his mind on the things of the world and flesh but the spiritual man sets his mind on the things of heaven and spirit
- A carnal mind leads to death but a spiritual mind leads to life and peace





# Freedom in Christ (8:1-17)

- A carnal mind is enmity against God because it does not submit to the law of God
- Even those with carnal mind cannot submit to the law of God because of the law of flesh and sin that is abiding in them and thus they cannot please God
- Those who are baptized, confirmed, (having the Holy Spirit dwelling in them), and not resisting the work of the Holy Spirit in them are spiritual and not carnal



# Freedom in Christ (8:1-17)

- Those who do not have the Spirit of God (not baptized or confirmed or resisting the work of the Spirit) are not His
- If Christ is in us (by having the Spirit of the Son, so we are one with Him), the body (the carnal man) is dead because of sin (that sin will have no power on me), but the Spirit is life (giving life to the Spiritual man) because of righteousness (that is now possible in Christ)





# Freedom in Christ (8:1-17)

- The Spirit who dwells in us is the Spirit of Resurrection. So He raises me from the death of sin and also will raise my mortal body in the second coming of Christ (Resurrection of the bodies)
- We are not debtors to the flesh but to the Spirit because He gave me:
  - ❖ Freedom from the power and condemnation of sin
  - ❖ Resurrection of the body



# Freedom in Christ (8:1-17)

- So we should not walk according to the flesh because if we do so, we will die
- We need to put to death the deeds of the flesh (the sinful desires of the flesh) in order to live
- Another gift of the Spirit is the gift of adoption
- The spirit of the law is of fear (fear of punishment) which is also spirit of bondage
- But now we are children and we call God “Abba Father” by the Holy Spirit in us



# Freedom in Christ (8:1-17)

- Also the Holy Spirit within us bears witness with us that we are children and thus, "in the mouth of two witnesses" the thing is established
- Children of God are heirs of God (the glory and the kingdom) with Christ (the Only Son)
- We will participate in His glory if we suffer with Him (when we are baptized into His death we are crucified with Him, become dead to sin, and buried with Him and bear the cross through life)

# From Suffering to Glory (8:18-30)



- There is no comparison between the suffering and the glory that will be revealed in the second coming of Christ
- The whole world is earnestly looking forward to the manifestation of the glory of the sons of God
- Not willingly: that is, through no natural principle of decay
- This happened in obedience to God which had mysteriously linked its destinies with man's

# From Suffering to Glory (8:18-30)



- A hope was left to creation in its fallen estate
- A promise of final redemption was made to fallen man and the creation is represented as sharing that hope
- The present state is bondage to corruption
- The hope is deliverance from the bondage into the liberty of the glory
- In the day of the revelation of that glory, all things shall become new

# From Suffering to Glory (8:18-30)



- The world is in travail, groaning for deliverance
- Not only does the world groan, but Christians, though they have the firstfruits of the Spirit, groan
- Waiting for the adoption: we have not received the inheritance, the full revealing of the sons of God
- The redemption of our body: When the full adoption comes, we will not have these poor, frail, dying bodies, subject to weakness, sinfulness and decay, but spiritual bodies



# From Suffering to Glory (8:18-30)



- We were saved when we became Christians, not that we had received all the fruits of salvation, but were enabled to hope for all, even for the redemption of the body
- Hope grasped the full salvation, though not yet attained
- But if we hope for what we do not see, then with patience we wait for it
- Then, patient waiting is our fitting attitude

# From Suffering to Glory (8:18-30)



- While we are waiting in hope and suffering, the Spirit is a helper of our weakness
- He does not only strengthen us, but helps us in prayer
- We often do not know, what is best for us especially during the sufferings and pain
- The Spirit within us intercedes by groaning that are prompted by Him

# From Suffering to Glory (8:18-30)



- St. Augustine says: "It is not in Himself, nor in the substance of the Eternal and Blessed Trinity that He groans, but in us because He makes us groan."
- Groanings which cannot be uttered: Speechless groanings
- These speechless groanings are understood by God, because it is according to His will that the Spirit intercedes

# From Suffering to Glory (8:18-30)



- To those who love God, all things, even their sorrows, trials, and persecutions, work together for blessing
- These have been called by the gospel and have accepted the call
- The evidence that we are the called is that we love God
- According to His purpose: From the time that God promised a Deliverer of the fallen race

# From Suffering to Glory (8:18-30)



- St. Augustine says: There can be no predestination without foreknowledge; but there can be foreknowledge without predestination
- Whom does God foreknow ? Those who shall love God
- What did He predestinate of them? those who He saw beforehand would love God, should be conformed to the image of His Son

# From Suffering to Glory (8:18-30)



- Whom He did predestinate, then He also called
- It is not stated that these alone are called, we know that many others are called
- Them he also justified: The called, accepting the call, are justified; their sins are blotted out
- He also glorified: These are made heirs of eternal glory
- The steps by which this is accomplished are calling, justification, and final glorification



# God's Everlasting Love (8:31-39)



- What shall we then say to these things?: we can no farther go, think, wish
- If God is for us: we proved that He is for all who love God
- Who can be against us? If He is on our side, we must prevail
- If He gave His Son to die for us, it is impossible that he should refuse us anything that will help or bless us

# God's Everlasting Love (8:31-39)



- Can Satan bring a charge against God's elect? No he cannot, since God Himself has justified them
- Who is the judge? He is Christ who died (paid my penalty), and furthermore is also risen (given me victory), who is even at the right hand of God, who also makes intercession for us (my lawyer)
- Who shall separate us from the love of Christ? He proceeds in an ascending order, from the lesser troubles to the greater ones: None of these can separate us from His protection

# God's Everlasting Love (8:31-39)



- As it is written (Ps 44:22): All the day, that is, every day, continually we are counted, by our enemies and by ourselves as sheep for slaughter
- We not only overcome so great and many miseries and calamities, but are also more than conquerors in all of them
- This victory is because of His love
- For I am persuaded that all the powers of the universe cannot lead us away from Christ

# God's Everlasting Love (8:31-39)



- Death e.g. martyrdom and persecution
- Life: adversities of life
- Nor angels, nor principalities, nor powers: The fallen angels are meant here
- Nor things present, nor things to come: The present or the future
- Nor height, nor depth: Perhaps, the things which exalt us and the things which cast us down, things high and things low

# God's Everlasting Love (8:31-39)



- Nor any other creature: Any other created thing
- Shall be able to separate us: shall have power enough to tear us away from Christ
- The love of God, which is in Christ: God's great love for us is all shown through Christ



# Conclusion

- What's the definition of those who are “in Jesus Christ”?
- How can one distinguish between “those who live according to the flesh” and “those who live according to the Spirit”?
- What is the consequence for being “spiritually minded”?
- What is considered “enmity against God”? Why?





# Conclusion

- What was St. Paul's motive that encouraged him to endure "the sufferings of this present time"?
- How does the Spirit Himself help us in our weaknesses?
- Why do you think that sometimes our prayers are not answered the same way we ask for?
- How does Lord Jesus "make intercession for us"? What type of intercession is it?