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**THE WORK OF THE HOLY SPIRIT
ACCORDING TO ROMANS EIGHT**

**A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity**

**by
Robert Charles Stade
June 1945**

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New Testament Theology

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I. Introduction

Near the close of his third missionary journey the Apostle Paul journeyed to Corinth where he remained for a period of three months.¹ From Scripture we gather that he lived at the home of Gaius,² where he wrote his Epistle to the Romans. The time seems to have been either January or February of the year 56.³ Concerning the origin of this congregation in Paul we have no positive evidence. The Roman Catholics claim that it was founded by Peter, and that he was its bishop for twenty-five years. However, we have no absolute assurance that Peter was in Rome until his martyrdom in the sixties.⁴ But we are told that on the first Christian Pentecost there were present in Jerusalem sojourners from Rome. Since the contacts between Rome and Jerusalem at that time were very constant it is believed by many that some Christian converts from the Holy Land took the Gospel to the confines of the "eternal city." Plainly the purpose of this epistle is to acquaint the Romans with the Gospel and to inform them of Paul's long hoped for trip to Rome, from whence Paul wished to be sent on into Spain by the Roman Christians.

It is universally recognized that Romans is the most

1. Acts 20, 3.
2. Rom. 16, 23.
3. W. Arndt, New Testament Introduction, p. 28.
4. J. T. Mueller, The Concordia New Testament with Notes, p. 386.

systematic of Paul's letters. Melancthon used it for his Loc1, the first Lutheran dogmatics. Its doctrinal nature becomes apparent from the following outline:

- Chap. 1- 5: Justification;
- Chap. 6- 8: Regeneration and sanctification;
- Chap. 9-11: The right view of Israel's rejection, the doctrine of election;
- Chap.12-16: The practical section, instruction on the Christian life and remarks about Paul's personal affairs.⁵

From the above outline we note that chapters six, seven, and eight of this epistle form one section. They deal with regeneration and sanctification in the life of a Christian. Thus before we actually delve into our subject, the work of the Holy Spirit as presented in chapter eight, we shall establish the connection between this chapter and the two previous ones. Chapter six points out to us how the object of justifying faith, the crucified and risen Christ, becomes to the believer a principle of death to sin and life to God. From Christ Himself we know that a person cannot be saved by mere intellectual knowledge, no matter how brilliant and erudite a theologian he may be. One must become spiritually alive. Of the new life of the Christian Paul speaks in Romans six and seven. The latter chapter emphasizes that not

5. Arndt, op. cit., p. 29.

the Law performs this great work in us. It rather states that the Christian is free from the Law. But there evidently is needed a force from without to communicate to the Christian the power needed to walk "in the newness of life," to serve God acceptably and to continue in faith to the end. As the apostle tells us in chapter eight, this external power is the Holy Spirit through whom Christ reveals Himself to sinful mankind and performs this saving work in us.

It will be helpful once more to turn to chapter seven. Here the apostle enlarged upon and illustrated the proposition made in 7,5, namely, that in our carnal state the evil passions are not only active by themselves, but receive additional stimulation because of the restraints placed upon them by the divine law. As a result they "bring forth fruit unto death."⁶ Therefore as long as the Law, though holy in itself, is constantly abused by our unholy passionate desires and made the occasion of increasing our sin and enhancing our condemnation, it can never be the norm and source of our salvation. Chapter eight presents the antithesis of all this. As we shall presently see, this chapter clearly shows that it is the work of the Holy Spirit in us which is responsible for our faith in the Savior and our ultimate salvation. As we bring this brief introduction to a close, the following words seem fitting. "In the surpassing chap-

6. Rom. 7,5.

ter, the several streams of the preceding argument meet and flow in one river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, until it seems to lose itself in the ocean of a blissful eternity."⁷

and Person in the Holy Trinity, was God with the Father and the Son.¹ The names or titles of the Holy Spirit which the Apostle Paul uses are very numerous. Paul calls Him the Spirit of God,² the Spirit of His Son,³ the Spirit of Christ,⁴ the Spirit of Him that raised up Christ from the dead,⁵ Considering the benefits and blessings which He confers and of which He is the immediate author, Paul calls Him the Spirit that dwelleth in us,⁶ the Spirit of grace,⁷ the Spirit of wisdom and revelation in the knowledge of the Lord Jesus,⁸ the Spirit of adoption,⁹ the Spirit of life,¹⁰ the Spirit of meekness,¹¹ and the Spirit of power, and of love, and of a sound mind.^{12,13}

While stressing the work of creation of God the Father and the work of redemption of God the Son, one is apt to lose sight of and to undervalue the all-important work of God the Holy Ghost. That His is really an important work, worthy of our study, is evident from the many references Paul makes to Him in his letters. As we think of passages

7. Quoted by Henry E. Jacobs, Annotations on the Epistles of Paul to the Romans and First Corinthians, p. 144.

8. Rom. 8:9. 9. Heb. 10:29. 10. Rom. 8:2.
13. George Smeaton, The Doctrine of the Holy Spirit, p. 67.

II. Other Great Spirit Chapters in Holy Writ

Dr. Martin Luther has given us a very good, concise definition of the Spirit in the words, "the Holy Ghost is the Third Person in the Holy Trinity, true God with the Father and the Son."¹ The names or titles of the Holy Spirit which the Apostle Paul uses are very numerous. Paul calls Him the Spirit of God,² the Spirit of His Son,³ the Spirit of Christ,⁴ the Spirit of Him that raised up Christ from the dead.⁵ Considering the benefits and blessings which He confers and of which He is the immediate author, Paul calls Him the Spirit that dwelleth in us,⁶ the Spirit of grace,⁷ the Spirit of wisdom and revelation in the knowledge of the Lord Jesus,⁸ the Spirit of adoption,⁹ the Spirit of life,¹⁰ the Spirit of meekness,¹¹ and the Spirit of power, and of love, and of a sound mind."^{12,13}

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1. Dr. Martin Luther's Small Catechism, p. 124.

2. Rom. 8,9. 5. Rom. 8,11. 8. Eph. 1,17. 11. Gal. 6,1.

3. Gal. 4,6. 6. Rom. 8,11. 9. Rom. 8,15. 12. 2 Tim.1,7.

4. Rom. 8,9. 7. Heb. 10,29. 10. Rom. 8, 2.

13. George Smeaton, The Doctrine of the Holy Spirit, p. 63.

which refer to the work of the Spirit, 1 Cor. 12 immediately comes to our minds. In this chapter Paul instructs the Corinthian Christians concerning the possession and use of their charismatic gifts. These Christians had recently come out of the darkness and ignorance of idolatry and had at their baptism been endowed with certain powers which they had not possessed before. These were due to the influence of the Holy Spirit. Now in order that these people might have an intelligent understanding of these new gifts, the apostle addresses this chapter to them. He points out that naturally there are different kinds of gifts but that these all flow from the same divine Spirit. Just as the body is made up of many members so did the Corinthian Christians possess many kinds of gifts. Lest these should be wasted Paul gives instruction as to their use. He tells them, "But the manifestation of the Spirit is given to every one to profit withal."¹⁴

A few pages on we find another discussion concerning these spiritual gifts. It seems that the Corinthians did not correctly evaluate their several spiritual gifts. For this reason they were ready to value the gift of speaking in tongues above the gift of prophecy. To correct this false judgment Paul proceeds with the fourteenth chapter of this epistle. Herein he argues that the spiritual gift of prophecy is greater than that of speaking with tongues, because the former is done unto the edification of men, while the latter, being

14. 1 Cor. 12, 7.

incomprehensible to men, is of less value. He points out that all the charismatic gifts should serve one goal, namely, that of edifying the Church.¹⁵

Another great Spirit chapter that comes to our minds is the third in the Epistle to the Galatians, especially the first five verses of this chapter. These Galatians had eagerly accepted the words of salvation when Paul had first preached to them. Evidently the congregations were well established. But suddenly soon afterwards while the apostle was sojourning in Antioch, he received the stunning news that Judaizers were playing havoc with his teachings, telling the Galatians that works of the Law were necessary for salvation. Paul instantly lashed forth with this fiery epistle, severely reproofing these people for being led astray by the false teachers. Going directly to the heart of the matter he asks the question, "Received ye the Spirit by the works of the law, or by the hearing of faith."¹⁶ Of course, they knew the answer. He continues by stressing the fact that they had been brought the Spirit's gracious blessings, not by the works of the Law, but rather by the hearing of faith.

But the most important of all chapters in the Bible concerning the work of the Holy Ghost is the eighth chapter of the Epistle to the Romans. Of the many beautiful and inspiring sections of Holy Writ, this one ranks with the foremost.

15. 1 Cor. 14,12.

16. Gal. 3,2.

That we do not stand alone in this belief we may see from the words of Spener, who is supposed to have said that if Holy Scriptures were a ring, and the Epistle to the Romans, its precious stone, chapter eight would be the sparkling point of the jewel.¹⁷

Spener and Madler have entitled this chapter, "Life in the Spirit." This section of the epistle, containing thirty-nine verses, may be outlined as follows:

Vs. 1-11: the Holy Spirit is represented as the principle of the moral and bodily resurrection of believers.

Vs. 12-17: the new state into which the Holy Spirit has brought the believer is represented as the state of adoption, which confers on him the dignity of an heir.

Vs. 18-30: contrasts with the gloomy still attaching to the present state of things, the assured realization of glory, to which believers have been eternally destined.

Vs. 31-39: the hymn of the assurance of salvation around this exposition of sanctification, adoption, and glorification by the Spirit.¹⁸

One of the first questions we ask ourselves is, what is the original word used by the apostle for the Holy Spirit?

Spener and Madler, *A Critical and Homiletical Commentary*

17. F. Godet, Commentary on St. Paul's Epistle to the Romans, p. 295.

III. Concerning the Word Pneuma

We now turn our attention directly to our subject, chapter eight of the Epistle to the Romans. Sanday and Headlam have entitled this chapter, "Life in the Spirit."¹ This section of the epistle, containing thirty-nine verses, may be outlined as follows:

Vs. 1-11: the Holy Spirit is represented as the principle of the moral and bodily resurrection of believers.

Vs. 12-17: the new state into which the Holy Spirit has brought the believer is represented as the state of adoption, which confers on him the dignity of an heir.

Vs. 18-30: contrasts with the misery still attaching to the present state of things, the assured realization of glory, to which believers have been eternally destined.

Vs. 31-39: the hymn of the assurance of salvation crowns this exposition of sanctification, adoption, and glorification by the Spirit.²

One of the first questions we ask ourselves is, what is the original word used by the apostle for the Holy Spirit?

1. Sanday and Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans, p. 189.
2. F. Godet, op. cit., p. 295.

As our Greek text shows us Paul used the word pneuma (πνεῦμα).

According to Thayer's lexicon the word has the following meanings: "πνεῦμα (from πνέω), Grk. writers from Aeschylus and Herodotus down; Hebr. ruach (רוּחַ), Lat. spiritus; i. e.,

- (1) a movement of air, (gentle) blast;
- (2) the spirit, i.e. the vital principle by which the body is animated;
- (3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting;
 - (a) a life-giving spirit;
 - (b) a human soul that has left the body;
 - (c) a spirit higher than man but lower than God, i.e. an angel;
- (4) the Scriptures also ascribe a pneuma to God, i.e. God's power and agency, - distinguishable in thought from God's essence in itself considered, - manifest in the course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings. This pneuma is called in the O. T. ruach Elohim, ruach Jahweh (רוּחַ יְהוָה, רוּחַ אֱלֹהִים), in the N. T. pneuma hagion, to hagion pneuma, to pneuma to hagion (πνεῦμα ἅγιον, τὸ ἅγιον πνεῦμα, τὸ πνεῦμα τὸ ἅγιον), i.e. the Holy Spirit (august, full of majesty, adoration, utterly opposed to all impurity).
- (5) *univ.* the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc."³

The Lutheran theologian misses the direct statement that this word πνεῦμα refers at times to the third person of the Holy Trinity. On this point Thayer says (op. cit., p. 522), "In some passages the Holy Spirit is rhetorically represented as a person," which is too weak a statement.

That this is a well-known and commonly used word in our

3. Joseph Henry Thayer, A Greek-English Lexicon of the New Testament, pp. 520-23.

New Testament may be seen from the fact that it is used, in one form or another, in three hundred and fifty different passages, this figure not including the rather frequent instances in which this word is used more than once in the same passage. In our Epistle to the Romans pneuma is used in fourteen different passages, the word itself actually occurring twenty-two times. These figures are based upon the Nestle text. The H D G manuscripts include one more usage of this word since in the first verse they add the phrase, "those who walk not after the flesh but after the Spirit." But since I am guided by the Nestle text, I disregard the reading of H D G.

As we have observed in the above definition, the word pneuma need not necessarily refer to the Holy Ghost every time it is used in the text. Therefore our next task shall be to determine in just how many of the twenty-two instances in which it is used in Romans eight, pneuma does refer to the Holy Spirit. We shall follow the order of these passages as they are found in the text.

vs. 2: ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν
Χριστῷ Ἰησοῦ.

The "spirit of life" here is generally conceded to be the Holy Spirit.

vs. 4: τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ
πνεῦμα.

Again the reference is to the Holy Spirit.

vs. 5: οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος (φρονοῦσιν).

The Holy Spirit is meant here.

vs. 6: τὸ δὲ φρόνημα τοῦ πνεύματος.

This is another reference to the Holy Spirit.

vs. 9: ὑμεῖς δὲ οὐκ ἐστέ ἐν σαρκί ἀλλὰ ἐν πνεύματι.
ἐξ δὲ πνεύματος Χριστοῦ.
εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν.

Three more references to the Holy Spirit.

vs. 10: τὸ δὲ πνεῦμα ἡμῶν διὰ δικαιοσύνην.

This seems to be a reference to the human spirit, as is shown by the contrast with σῶμα. The Holy Spirit cannot be made the opposite of our body, but rather is this our spirit, our spiritual nature which is made new within us.

vs. 11: εἰ δὲ τὸ πνεῦμα τοῦ ἑχέριαντος.

The Holy Spirit.

ἡσυχάζει ... διὰ τοῦ ἐνοικοῦντος αὐτοῦ
πνεύματος ἐν ὑμῖν.

This is very evidently another reference to the Holy Spirit.

vs. 13: ἐξ δὲ πνεύματος τὰς πράξεις τοῦ σώματος
θανατοῦτε.

"The spirit is here the new life in men, the new spiritual life."⁴ Thus it cannot mean the Holy Spirit.

"It is extremely incongruous to make the Holy Spirit, the Third Person of the Godhead, the opposite of the flesh still in us, or, still worse, if that be possible, the opposite of our body as the avenue or means through which the sin-power works."⁵

4. W. Arndt, op. cit. p. 54.

5. R. C. H. Lenski, The Interpretation of St. Paul's Epistle to the Romans, p. 52,3

vs. 14: ὅσοι γὰρ πνεύματι θεοῦ ἄγονται.

This is evidently the Holy Spirit.

vs. 15: οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον.

ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας.

Dr. Arndt holds that these are again references to the Holy Spirit. Namely, the Spirit that the Christian has received is not one that has led them to be the sons of God.⁶ Lenski holds that the second πνεῦμα describes our spirit, just as "slavery describes the other spirit."⁷ Sanday and Headlam have a third view. They say that "this is another subtle variation in the use of πνεῦμα. From meaning the human spirit under the influence of the Divine Spirit, πνεῦμα comes to mean a particular state, habit, or temper of the human spirit, sometimes in itself, but more often as due to supernatural influence, good or evil. So here πνεῦμα δουλείας is such a spirit as accompanies a state of slavery, such a servile habit as the human πνεῦμα assumes among slaves."⁸

On this controversial question Philippi says that this must be interpreted, either "the spirit that proceeds from sonship," or, "the spirit that pecul-

6. W. Arndt, op. cit., p. 54.

7. Lenski, op. cit., p. 527.

8. Sanday and Headlam, op. cit., p. 203.

iarly pertains to sonship, the spirit of sonship, spiritus, qualis adoptatum est; Luther: "a child-like spirit." The latter meaning best fits the interpretation of πνεῦμα δουλείας, "the spirit that is the characteristic of slavery, spiritus, qualis est servorum;" Luther: "a slavish spirit." Whether the πνεῦμα θεοῦ or a πνεῦμα ἀνθρώπινου is meant, Philippi reaches the following conclusion, the πνεῦμα δουλείας must then always be so understood that it may be conceived as an actual possession of man, therefore not as Spiritus Dei, but as spiritus servilis hominum."⁹

Since it may plainly be seen that this is a controversial point, it undoubtedly will be wise to gain the opinions of a few other scholars. Hodge writes as follows: "The Holy Spirit, which you have received, does not produce a slavish and anxious state of mind such as those experience who are under the law; but it produces the filian feelings of affection, reverence, and confidence, and enables us, out of the fullness of our hearts, to call God our Father."¹⁰ He continues by saying that the spirit of bondage may refer to a feeling or sense of bondage, as a spirit of meekness, or it may mean the Holy Spirit, who is the author of bondage.

9. Philippi, Commentary on St. Paul's Epistle to the Romans, pp. 414-6.

10. Hodge, Commentary on the Epistle to the Romans, p. 266.

"Believers have not received a spirit which produces slavish feelings, but the reverse."¹¹ Since in the entire chapter Paul has been speaking of the Holy Ghost dwelling in believers, Hodge adopts the latter point of view. Concerning the Spirit of adoption, he also takes this to refer to the Holy Ghost. He is the One who dwells in us to make us God's sons and thus is referred to as the "Spirit of adoption."

Godet seems to be of the same opinion. He describes the meaning of the phrase "the spirit of bondage" thus: "The Spirit which ye have received of God is not a servile spirit throwing you back into the fear in which you formerly lived." In regard to the "spirit of adoption," while admitting the possibility that the word "spirit" might simply denote a subjective disposition, which in this case would be the filial sentiment in relation to God, he nevertheless holds that after observing the connection between vs. 15 and 16 it is impossible to see in the "Spirit of adoption" anything but the Spirit of God Himself. Thus he defines this phrase as "the Spirit of adoption is the Spirit of God, in so far as producing the spiritual state corresponding to sonship."¹²

11. Ibid.

12. Godet, op. cit., p. 309.

On the other hand, Stuart says that the "πνεῦμα δουλείας" is such a spirit as slavery is wont to produce, i. e. such a temper or disposition of mind as is appropriate to it, and such a spirit or temper of mind as belongs to affectionate children."¹³

Having submitted the interpretation of these men, I venture to submit my own. If πνεῦμα δουλείας were a reference to the Holy Spirit, we would be compelled to stand in fear of God, as the children of Israel did when they were directly under and bound to the commands of the Law. But God's Spirit, the πνεῦμα ἄγίου, is rather a Spirit of adoption, He who through His work in our hearts leads us to a correct understanding and faith in our maker. This is the Spirit referred to in the Epistle to the Galatians, where we read, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."¹⁴ Thus we believe that here there is a reference to the Holy Spirit.

vs. 16: αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῇ πνεύματι ἡμῶν.

Quite naturally the first is a reference to the Holy Spirit, while the latter explains itself: it is our own spirit.

13. Stuart, A Commentary on the Epistle to the Romans, p. 360.

14. Gal. 4,6.

vs. 23: καὶ αὐτοὶ τὴν ἀρχὴν τοῦ πνεύματος ἔχοντες.

Here we have an instance of the expegetical use of the genitive. The Spirit Himself is the first fruit, that is, the Holy Spirit.

vs. 26: καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν.

This is another reference to the Holy Spirit.

αὐτὸ τὸ πνεῦμα ὑπερευχαίνει στεναγμοῖς ἀλαλήτοις.

Obviously, the Holy Spirit is meant here.

vs. 27: οὐδὲν τί τὸ φρόνημα τοῦ πνεύματος.

The same Spirit is meant here as in vs. 26,

viz., the Holy Spirit.

IV. Exegesis of the "Pneuma Passages"

Having thus reached a conclusion as to the meaning of the word $\piνεῦμα$ in the passages in which it is used in chapter eight, let us now present a thorough exegesis of these verses in order to establish definitely in our minds just what is the real work of the Holy Ghost. We wish to state that, generally speaking, we follow closely the interpretation given by Dr. Stoeckhardt in his commentary on Romans, as translated by Rev. Koehlinger.

vs. 2: "For the law of the Spirit of life in Christ Jesus has made you free from the law of sin and of death."

There has been some discussion regarding the correct reading in this passage, $\eta\lambdaεν\thetaέρωσέν\sigma\epsilon$ as we have it in our Nestle text, or $\eta\lambdaεν\thetaερωσέν\mu\epsilon$ as is found in a number of other manuscripts. The $\sigma\epsilon$ reading is found in the Sinaiticus and the Vaticanus as well as in two Greco-Latins. Godet tells us that this must be a very ancient reading, since it is found in such ancient authorities as the Peshitto and Tertullian.¹ It has also been admitted by Tischendorf in his eighth edition. It seems strange, however, that Paul who throughout his argument had been using the first person, would suddenly introduce the second person. Why would he do this? Meyer suggests that the $\sigma\epsilon$ reading evidently arose

1. Godet, op. cit., p. 297.

as a result of dittography, the scribe repeating the last syllable or ἤλυθ' ὡσε . This seems plausible. The reading με is less disturbing and continues the line of thought of the Apostle. Furthermore, in the 24th verse of the previous chapter Paul cries out, "Who shall deliver me from the body of this death?" and verse ten of chapter eight seems to answer the question, "For the law of the Spirit of life in Christ Jesus hath made me free."

These two laws - that of sin and death, which were already mentioned in the seventh chapter - are here again put in direct antithesis, i.e. into the contrast of flesh and Spirit, which we find throughout Paul's theology. The question might be asked why Paul speaks of "the law of the Spirit of life in Christ Jesus." This expression is equivalent to this that the Spirit of life which is in and dispensed by Christ is a law of divine power that acts against the law of sin and death. This law is written in our hearts and gives us the power to overcome sin and to lead a godly life.

We might refer back to vs. 23 of chapter seven again in dealing with the phrase, "the law of sin and death." Several commentators apply this phrase to the law of Moses. But in vs. 25 of the previous chapter Paul had called this the "law of God." The real explanation might again be gained from vs. 23, where Paul speaks of the law which is in his members and which renders him captive to sin. Thus the word "law" is still used here in the general sense in which it is taken

in the beginning of this verse. I

The "law of the Spirit," as mentioned here, refers to the rule of norm given us by the Spirit at the time when He converts us. A parallel expression would be the dominion of the Spirit in us. This is contrasted with the law of sin, which is (sin itself), since sin determines the conduct of natural man. This law is given another name in the law of death. This is quite evident, since sin can lead men only to death, both physical and spiritual, as God tells us, "The wages of sin is death."² But the Holy Spirit is the Spirit of life which is in Christ Jesus. The Spirit of God mediates the life of Christ. Thus has God's Spirit given us life in Christ, so that we now have our life in our Savior. We are no longer under subjection to the law of sin and death, which was our condition at birth. Naturally the Spirit now rules our lives, everything we do, and no longer does sin have control over us.

II
Life
in
the
Spirit

As Dr. Stoeckhardt points out, this deliverance by the Spirit is identical with the act of God which marks the beginning of our Christianity, namely, that through our baptism we have died with Christ unto sin and now enjoy the same spiritual existence in which he lives. To apply the work and benefits of Christ to us believers through the Word and Sacrament is especially the work of the Holy Ghost.³ What great

2. Rom. 6,23.

3. Koehlinger, The Epistle to the Romans, p.100.

comfort we derive from the fact that we are united so closely with our dear Lord and Savior that we are actually partakers of each and every work of His. It is this what Paul means when he says, "in Him we live and move and have our being."⁴

vs. 4: "In order that the righteousness of the law might be made full in us who walk not after the flesh but after the Spirit."

This verse is an answer to the question raised in vs. 3, why God condemned sin in Christ and thereby robbed it of its power and authority over us. Paul answers that God did this in order that we might be able to fulfill all the requirements of this law. After we Christians have been filled with the Holy Spirit we no longer heed the temptations and evil desires of the flesh but we follow the path in which the Spirit leads us. But if God had not condemned sin in the flesh, we would be unable to follow the Spirit's heeding and do what is right in the sight of God. Through our baptism in Christ's name the Spirit entered our hearts, freed us from the bonds of sin, and now guides and leads us in the path we are to walk.

The fact that we Christians no longer walk after the desires of the flesh shows that the Spirit has really set us free from the law of sin and death. To be sure, because of our sinful nature, we Christians time and time again fall

4. Acts 17,28.

into sin. But the glorious truth is that our flesh no longer rules over us, but the Spirit of God. Thus our life, which is directed by the Spirit, corresponds with God's law, even though our fulfillment of this law is as yet by no means perfect. The Apostle Paul well realized this fact and thus writes to the Philippians, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."⁵

vs. 5: "For they that are after the flesh do mind the things of the flesh, but they that are after the spirit, the things of the spirit."

For a thorough understanding of this verse it will be necessary for us to get the complete picture contained in the word $\varphi\rho\nu\epsilon\acute{\omega}$. Thayer tells us: $\varphi\rho\nu\epsilon\acute{\omega}$ may mean

- (1) to have understanding;
- (2) to feel, to think; to have an opinion of one's self, think of one's self;
- (3) to direct one's mind to a thing, to seek or strive for; $\tau\grave{\alpha} \zeta\acute{\epsilon}\nu\omicron\varsigma$ to seek one's interests or advantages; to be of one's party, side with.⁶

After studying the meanings of this word as just given it becomes evident that we will have to adopt the third meaning in

5. Phil. 2,3.

6. Thayer, op. cit., p. 658.

order to obtain the full understanding of the verse under consideration. Philippi also gives us a good, concise definition of this word. He writes, " *φρονεῖν τι* signifies to direct thought and endeavor to something, to brood upon, strive after something."⁷

In this verse another contrast is presented to us. The carnal-minded are, to be sure, inclined toward the things of the flesh, to live according to their sinful desires and thoughts. Paul describes these things of the flesh, the works and interests thereof, in the words, "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."⁸ The lives of the children of the world are directed towards this goal, to satisfy these evil desires and lusts of their flesh. On the other hand, the spiritually-minded, those who walk after the Spirit, who are led and directed by the Holy Ghost, are inclined toward the works and fruits of this Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."⁹ These virtues are ours naturally as a result of the faith worked in the hearts of Christians.

7. Philippi, *op. cit.*, p. 597.

8. Gal. 5, 19-21.

9. Gal. 5, 22,23.

vs. 6: "..... but to be spiritually minded is life and peace."

"φρόνημα is not the mind that does the minding, for this is φρήν; nor is it φρόνησις, the action of minding, but the result of this action: what is minded, the resulting thought."¹⁰ Hodge explains this φρόνημα τοῦ πνεύματος as that state of mind which is produced by the Spirit, and which reveals itself in the desire and pursuit of the things of the Spirit.¹¹ This ζωή and εἰρήνη, in which the φρόνημα of the πνεῦμα consists, is really nothing but that which is already directly associated with δικαίωσις. δικαίωσις ἐκ πίστεως is ζωή καὶ εἰρήνη.¹²

On the one hand, the thoughts and desires of the flesh really point towards death, since we know that carnal enjoyments bring men death. On the other hand, the thoughts and desires of the Spirit point toward life and peace. Here we have the contrast of life and death, life signifying eternal life, and peace eternal salvation. This εἰρήνη is a term equivalent to the Hebrew $\square\aleph\aleph$, which is complete bliss and salvation. At this point in our discussion we must not get the mistaken notion that merely being spiritually minded is the cause of life and salvation. However, this life in the Spirit will finally end in eternal life.

10. Lenski, op. cit., p. 510.

11. Hodge, op. cit., p. 256.

12. Philippi, op. cit., p. 398.

Smeaton gives us a concise definition of the phrases "spiritually-minded." He says, "they mind the things of the Spirit when they are inwardly disposed, moved, and animated according to the mind of the Spirit."¹³

Vs. 9: "But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man has not the Spirit of Christ, he is none of us."

A very interesting and pertinent word in this verse is the κίνησις. Thayer explains it thus: "if on the whole; by a species of rhetorical politeness it is used of that about which there is no doubt. Cfr. 1 Cor. 8,5; 15,15; Rom. 3,30."¹⁴ By using this word Paul, in all charity, assumes that all his Roman readers are true Christians, but still he does not want to be their judge.

God's Spirit, through whom all Christians are born again, now lives in us personally, not only with His power and work. Because of this fact, all Christians live and move in the Spirit. In the latter part of the verse, however, the Apostle speaks to those who only appear to be Christians but in reality are not. And what is the criterion by which we can determine whether a person really is a Christian? It is this, to determine if the Spirit of God really does dwell in him. If one

13. Smeaton, op. cit., p. 79.

14. Thayer, op. cit., p. 172.

fails to determine this, we may infer that such a person is not a Christian at all, and as a result of this has no part in Christ. An admonition is underlying these words for each member of the Church to take account of himself and discover if his heart really is the dwelling place of the Spirit.

One may draw several deductions from this verse. We are here told that the Spirit of God dwells in Christians. One may ask, how does this Spirit enter into our hearts? We know from Scripture that the Holy Spirit is present in God's Word and His Sacraments. Thus when this Word is preached to us, when we privately read and study it, when we partake of the Sacraments of Baptism and the Lord's Supper, then the Holy Spirit works and strengthens faith within our hearts. Only in and through His Word does the Spirit dwell in us, speak to us, impel and control us. That this is true, we read in God's Word, ("Faith cometh by hearing and hearing by the Word of God."¹⁵) The reason we mention this well-known fact here is that many people of different sects believe that God's Spirit works in us directly, immediately. These people speak of hearing many imaginary inward voices in their hearts, which they claim to be the Holy Ghost speaking to them. To this false doctrine theologians have given the name "Schwärmerei." True, God being almighty could have the Holy Spirit work in us directly. But He has chosen the method of His

15. Rom. 10,17.

Spirit working through the Word and Sacraments, and therefore we must uphold this precious doctrine against all heretical tendencies.

The indwelling of which Paul speaks here is not parallel to, or identical with, pantheism or Buddhism. It is rather that distinctive doctrine of the Bible known as the "unio mystica," the mystical union. This doctrine is taught throughout Scripture and is expressed in a variety of figures. Here it is that of a home or a temple, the owner and inhabitant of which is the Spirit, who makes it a fit dwelling for Himself, uses it for Himself, and defends it from all intruders. Since the Spirit of God is the direct opposite of the power of sin which formerly dwelt within us, it is quite a simple matter to determine which of the two dwells within the walls of our heart.

Another interesting fact is noted in this verse. Paul uses the terms πνεῦμα θεοῦ and πνεῦμα χριστοῦ synonymously in this verse. Do they really refer to one and the same Spirit? Hodge gives us some interesting information on this point. He says that the "Spirit of Christ: can no more mean the disposition or temper of Christ than the "Spirit of God" can mean the disposition of God. As a result, he draws the conclusion that both terms refer to the Holy Ghost. He points out that other passages of Holy Scripture also call the Holy Spirit the Spirit of Christ, namely, Gal. 4,6; Phil. 1,19;

and 1 Pet. 1,11. He is the Spirit of Christ in the same sense that He is the Spirit of God. In other words, He stands in the same relation to the Son as He does to the Father. The ancient Greek and Latin churches argued quite heatedly over this point. The Latin Church insisted upon inserting in the Creed that clause which speaks of the procession of the Spirit also from the Son. This is the well-known "Filioque Controversy." The Latin Church must be praised for its insistence, since by it the full equality of the Son with the Father was vindicated. The Spirit also proceeds from Him, belongs to Him, and by Him is given to whosoever He wills to give it. On this point one might compare John 1,33; 15,26; 16,7; and Luke 24,49.¹⁶

In this connection I call attention to an observation made by Smeaton,¹⁷ who in the verses thus far considered, saw a sequence of operations of the Holy Ghost in Christians. In their order these operations are: (1) the Christians are in the Spirit (vs. 9); (2) they are spiritually-minded (vs. 6); and (3) they walk after the Spirit (vs. 4). Since we already have discussed these verses, further exegesis will be unnecessary. However, Smeaton asserts that this sequence proves that the mere performance of good works to challenge the attention of spectators is by far insufficient.

16. Hodge, op. cit., p. 258.

17. Smeaton, op. cit., pp. 79,80.

If there is not the inner change of character and disposition which will focus the heart's eye upon the real reason for good works, all that we do will be of no avail in God's sight.

Vs. 10: "And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness."

As pointed out previously, the $\piνεῦμα$ meant here is the human $\piνεῦμα$ which has the properties of life infused into it by the presence of the Divine $\piνεῦμα$. In like manner $\ζωή$ is to be taken in a wide sense, referring also to the future eternal life. Likewise $δικαιοσύνη$ is to be taken in a wide sense. It includes all the senses in which righteousness is brought home to man, first imputed, then imparted, and finally practised.

The most difficult word in this verse is the $νεκρόν$. This word seems to be stronger than $θνητόν$, and the translation, "a dead thing," expresses a more vivid and pointed contrast to $\ζωή$ than $θνητόν$. Hodge¹⁸ says that it means $νεκρωμένον$, put to death, mortified. The cause of this state is suggested in the words $διὰ ἡμαρτίαν$. This sin put death into our body, death in the sense that it is not only obnoxious to death, but also that it is already the seat of death.

18. Hodge, op. cit., p. 259.

Continuing from verse nine, Paul states that if the Spirit of God dwells in Christians, then the body is dead because of sin, but the spirit is life because of the righteousness imparted unto it. All men, Christians included, are, because of sin, subject to death. Already while we live on this earth the body is dead, because it contains in itself the germ of death. On the other hand, our spirit, our inner side consisting of both body and soul, is life. It is that because to it is imparted the perfect righteousness in Christ. Since Christ and His Spirit live in us, as we heard in the verse eight we already share, according to our spirit, in eternal life and have even now a foretaste of our future life in heaven. Naturally we have become partakers of this perfect righteousness of Christ through faith in Him, which faith is worked in us by the Holy Spirit. Thus even now we rejoice in the fact that the certainty of our salvation rests not upon our own imperfect sanctification, but rather upon Christ's spotless righteousness, gained for us during His sojourn on this earth.

Vs. 11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you."

The phrase $\epsilon\kappa \nu\epsilon\kappa\epsilon\acute{\omega}\nu$, which is used twice in this verse and is translated, "from death," is defined more fully

in the following passages:

- Mark 9,9: ".... He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead."
- Luke 9,7: ".... because that it was said of some, that John was risen from the dead."
- John 2,22: "When therefore he was risen from the dead, his disciples remembered that he had said this unto them".
- Acts 3,15: "and killed the Prince of life, whom God hath raised from the dead."

In this verse we have proof that the great Apostle carefully weighed the value of every word before he used it. Rather we may say that God, who was directing Paul in his writing, used the most descriptive and adequate terms possible in order that Scripture might be clear to us. Paul used the word ἐγείρειν - to awake, when speaking of Jesus, and ζωοποιεῖν, to quicken, when speaking of the believers. Since Jesus was merely in a deep sleep, His body was not seeing corruption, it was enough to merely awaken Him. But when we die we know that our bodies immediately begin to decay and will therefore on the last day have to be entirely reconstituted. Thus the Apostle expresses this fact with the word ζωοποιεῖν . 19

19. Godet, op. cit., p. 306.

The last words of this verse played quite an important role in the first ages of the Church. The reading we have in our text, διὰ τοῦ ἔννοκῶντος αὐτοῦ πνεύματος was received by little more than three Alexandrines and by the Father of Alexandrines, Clement. Tischendorf also accepted this reading in his eighth edition. With this expression the Apostle would ascribe the divine operation of raising from the dead to the Holy Spirit. However, the opponents of this teaching who held the ending, διὰ τὸ ἔννοκῶν αὐτοῦ πνεῦμα "because of the Spirit that dwells in you" were quite numerous. Some authorities for this reading were such ancient versions as the Itala and Peshito, and such church fathers as Irenaeus and Origen. The meaning also seems to be in favor of the latter, best supported reading. In verse ten we see two instances in which διὰ with the accusative, "because of," is used, and thus it seems quite natural that διὰ would have the same meaning in this verse. The natural sequence in these verses would then be: because of sin, death; because of righteousness, the life of the Spirit; and now because of the life in the Spirit, the resurrection of the body. Lenski²⁰ is of the same opinion. For proof of his view he draws upon such passages as Eph. 1,14; 2 Cor. 1,22; and 5,5, in which the Spirit is called the pledge of our inheritance, the advance guarantee, which God will follow by granting all that He thus pledged. Thus since the Holy Spirit has been given us as a pledge and already dwells

20. Lenski, op. cit., p. 519

in us, therefore God will complete what he has thus promised us.

In order to see how divided scholars have been on this subject, we may refer to Philippi,²¹ who gives us a rather representative list on this matter. The accusative reading has been adopted by Erasmus, Stephanus, Mill, Bengel, Griesbach, Knopp, Hahn, by the D E F G J codices, by the most ancient Fathers, such as Ireneus, Origen, Tertillion, and by such translations as Peshito, and Itala. On the other hand, the genitive reading was held by the editor of the Elzevir editions, by Lachmann, Tischendorf, de Wette, Clement, Alexandrius and Methodius and is found in A B C W. Also such later Fathers as Chrysostom, Ambrose, and Augustine, also differed on this point. Philippi, therefore, draws the conclusion that a sound opinion can be reached only on internal grounds. He adopts the accusative reading. He quotes Luther to substantiate his position, who translates, "um dess willen, dass sein Geist in euch wohnet."

Dr. Arndt also accepts this accusative reading. He says, "Σα' with the accusative is the better reading here: on account of the indwelling Spirit."²²

God raised Christ from the dead, He who is the Mediator of salvation. By His arising and entering heaven, He prepared for us resurrection and the life of glory which will

21. Philippi, Op. cit., pp. 406-7.

22. Arndt, op. cit., p. 53.

follow in heaven. We are to share in His resurrection and glory, which is the basis for our resurrection and glorification. Therefore, just as God has already raised Christ from the dead, so He will also make us partakers of life and immortality. We know that our spirit is already life. Through His Spirit God has already begun to quicken our bodies. Certainly therefore He will complete this work and on the Day of Judgment He will revivify our mortal bodies and lead us to immortal life, where Christ now is. He has begun this work - He will certainly also carry it to completion. What assurance do we have of this? Our resurrection has been confirmed by the fact that God raised Christ from the dead. And the pledge of our resurrection we have in the Holy Spirit, whom Christ has given into our hearts.

Vs. 13: "For if you live after the body, you are about to die. But if you through the Spirit do kill the things (deeds) of the flesh, you will live."

"To live according to the flesh" (v. 12) is an epexegetical infinitive, showing us what the debt would be, namely, to make our whole life conform to what is flesh. Godet gives us an interesting translation of μέλλετε : "there is nothing for you but to die; such is the only future which awaits you."²³

Instead of the σῶματος of our text, D E F G, the Vulgate

23. Godet, op. cit., p. 308.

and many of the early writers have *σαρκός*, which Bengel and Griesbach also approve. Although this reading looks like a gloss, it has much in its favor because of the weight of these manuscripts, and because of the usual mode of speaking of the apostle.²⁴

If the common reading of "deeds of the body" is to be retained, it is better to take the word 'body' in its literal, usual sense, instead of translating it as an equivalent to 'flesh'. The phrase, "deeds of the body," would then stand for sinful deeds in general, deeds performed by the body, being the deeds which the body, as the organ of sin, performs.

Verses twelve and thirteen form the transition from the previous passages to this one. In the thirteenth verse Paul points out to the Romans the fatal results of a life that is lived according to the flesh. He does this to discourage the Christians from living a worldly life. Paul does not want them to get the false idea that since they were Christians it would not matter what sort of a life they led. To be sure, if they would, as all other sinners, indulge in all their desires and live according to them, they would receive eternal punishment.

But on the other hand, Paul points out to them the way to overcome these desires of the flesh. He says that they

²⁴. Hodge, op. cit., p. 265.

would, by the power of God's Spirit which is in them, be able to mortify their sinful flesh. Whenever they are tempted, they should immediately grasp the Sword of the Spirit and slay their flesh with its affections and lusts. Thus is mortification of the flesh the way to life. What, we object, is not eternal life a free, unmerited gift of God, which we receive only through faith in Christ? Certainly this is true. But we must not live according to our flesh, we must ever mortify our bodies, or else we shall lose this precious gift of life. This mortal combat between our spiritual and carnal lives will go on all the days of our life. As long as we carry our flesh with us, manifold temptations will beset us which we must overcome. We can win this conflict only as pointed out above, by using the power of God's Spirit within our hearts. Thus the more we overcome the deeds of the body, the more our bodies become the Spirit's temple, these bodies that are to be raised in glory in the final redemption.

Vs. 14: "For as many as are moved by the Spirit of God, these are the sons of God.

"The $\nu\acute{\epsilon}\iota\acute{\iota}$ $\theta\epsilon\omicron\upsilon$ are those who have been justified by faith, thereby lawfully received by Him into the fellowship of children with a reconciled Father (v. 15), governed by the Holy Spirit given unto them, (cfr. Gal. 4,6) exalted

to the dignity of the relations of brethren to Christ (v.29), and sure of the eternal glory (of the inheritance.)²⁵ In connection with this phrase an interesting observation has been made. Philippi²⁶ points out that John alone uses the expression τέκνον Θεοῦ, the Synoptics υἱὸς Θεοῦ, and Paul uses both. He draws the conclusion that the phrase "τέκνον, υἱὸς Θεοῦ denotes in Paul the position and privilege, in John the origin and natural likeness, in the Synoptics the identity in the disposition of the child toward the Father." He adds that all these elements must be combined before the New Testament conception of a child of God can be exhaustively presented.

ἄγεισθαι πνεύματι Θεοῦ is the ground, πνεύματι τὰς πράξεις τοῦ σώματος θανατῶν is the result. The former must be present before the latter can be found. Therefore these expressions may be used interchangeably, because the one is naturally derived from the other. The expression πνεύματι ἄγεισθαι is also found in Gal. 5,18. It is also interesting to notice that ἄγεισθαι used with πνεύματι denotes an abiding influence, where φέρσθαι, also used with πνεύματι in 2 Pet. 1, 21, show a mere transient impulse.²⁷

The οὐτοι in this verse has an excluding and contrasting

25. Meyer, Critical and Exegetical Commentary of the New Testament, p. 63.

26. Philippi, op. cit. pp. 413-4.

27. Ibid., p. 412.

force and might be thus translated, "these only" or "these and no others."²⁸ Cf. Gal. 3,7.

This verse gives us the reason for the $\xi\gamma\iota\sigma\sigma\theta\epsilon\iota\varsigma$ of the previous verse. There are two possible meanings of this passage. Does Paul mean to say that the fact that one lives according to the Spirit proves that he possesses the rank of a child of God, or does he mean that as soon as one allows himself to be led by the Spirit he has a right to the title of son? The latter seems to be the preferable meaning. One becomes a son by justification, yet for the enjoyment of the adoption the working of the Holy Spirit in the heart is required. This working, it must not be forgotten, begins in the very moment of justification. Godet offers therefore this clear translation: "if you let yourselves be led by the Spirit, you are ipso facto sons of God."²⁹ Thus the Holy Spirit is the guiding influence in the life of every Christian. It is He who gives us the power to mortify our flesh, to drive away evil thoughts, and to do good works. In other words, He works all the good in us. Yet it is by no means correct to say that this working and driving of the Spirit is coercion or compulsion. As Melancton says, "Non est enim coactio, ut voluntas non possit repugnare; trahit Deus, sed volentem trahit."³⁰ Therefore, since there is no

28. Meyer, op. cit., p. 63.

29. Godet, op. cit., p. 309.

30. Meyer, op. cit., p. 63.

coercion whatsoever, we say that the Holy Spirit works through the renewed will of those converted. Thus can we say, in a restricted sense, that these good works are of the Christian, though we must always first point out that it is the Holy Spirit who is the motivating agent. Only insofar as we are led by Him can we do anything pleasing in the sight of God.

As a result of this working of the Spirit within us, are we able to call ourselves the sons of God, sons in whom the Father takes great pleasure. It is a wonderful gift and we owe much thanks and praise to the Holy Spirit for having brought about this wonderful state.

Vs. 15: "For you have not received the spirit of bondage again to fear, but you have received the Spirit of adoption, in whom we cry, Abba, Father."

Referring to our previous discussion on this verse to determine who is meant by the word πνευμα, pp.12-16, we will recall that we reached the conclusion that πνεῦμα δουλείας was an actual possession of man himself, while πνεῦμα υἱοθεσίας refers to the Holy Spirit.

Before we continue, however, it might be well to consult a few more scholars on this highly controversial point. Concerning πνεῦμα δουλείας Meyer translates, "For ye received not, when the Holy Spirit was communicated to you, a spirit of bondage, that is, a spirit such as is the regulating

power in the state of slavery."³¹ Therefore this πνεῦμα δουλείας certainly cannot refer to the Holy Spirit whom we have received, as we hear in Paul's Second Epistle to Timothy, "For God has not given us the spirit of fear."³² The genitive of effect, which would make the Holy Spirit the One working bondage, is advocated by Keelines, Ruechert, Baumgartner-Crusius, Hoffman, and Reuthmayr, all of whom followed Theodore of Mopsuestin. However, this view is evidently false. Concerning the πνεῦμα υἱοθεσίας, we will have to differ with Meyer, who says that this is "a spirit which, in the state of adoption, is the ruling principle."³³ Referring again to the previously drawn conclusion, we hold that this is a reference to the Spirit of God Himself, in so far as He produces that spiritual state which corresponds to sonship. We might even call Him the Spirit of His Son, since we read, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."³⁴ Thus this Spirit actually puts us into the same position to the Father as is Jesus. Naturally, the way in which the Spirit leads us into this sonship with the Father is through faith which He works in our hearts.

The words, "Abba, Father," also present an interesting

31. Meyer, op. cit., p. 63.

32. 2 Tim. 1,7.

33. Meyer, op. cit., p. 64.

34. Gal. 4,6.

picture. Thayer gives the following explanation of Ἀββᾶ :
 "Heb. אבִּי father, in the Chald. emphatic state. כַּאֲבִי i.e.
 ὁ πατήρ , a customary title of God in prayer. Wherever
 it occurs in the New Testament (Mark 14,36; Rom. 8,15; Gal. 4,6)
 it has the Greek interpretation subjoined to it; this is ap-
 parently to be explained by the fact that the Chaldee כַּאֲבִי,
 though frequently used in prayer, gradually acquired the
 nature of a most sacred proper name, to which the Greek speak-
 ing Jews added the appellation from their own tongue."³⁵

Chrysostom, Theodore of Mopsuestia, Theodoret and Grotius
 agree that the custom is here referred to which some children
 have of repeating the father's name. Augustine, Anselm, and
 Calvin held that these two words meant to signify the Father-
 hood of God for Jews and Gentiles. But these last two views
 have little if any proof, and thus we accept the exposition
 given by Thayer, which is also shared by Meyer and Philippi,
 two trustworthy scholars.

This passage tells us that all those who are led by the
 Spirit of God are really God's children. Thus is the Spirit
 called the Spirit of adoption. We certainly would be in a
 sad condition if He were a Spirit of bondage, for then we would,
 because of our sinfulness, have to stand in dreadful fear of
 God, as was the case of those under the law. But since the
 Spirit leads us into a state of sonship with our Father, we

35. Thayer, op. cit., p. 1.

are able confidently to come before Him and address Him, Father. The way we address and speak to our Father in heaven is through prayer. Thus we may draw the conclusion that it is the Holy Spirit who moves and compels us to seek our Father in prayer. This certainly is a rich and beautiful truth. That this is a fact certainly any Christian will admit. So often we feel that certain something within ourselves which actually compels us to forget about the material world and to lift our eyes and hearts heavenward in sincere prayer. Who else could this be in our bosom except the Holy Spirit? To state the reverse, it is therefore very apparent why the children of the world cannot pray, and this fact they will readily admit. They are unable to open their hearts as an expression of their faith, because the Holy Spirit has not made his abode within their hearts, and thus does not move them to pray.

We mentioned before that children of God confidently approach their Father in prayer. This complete confidence and full assurance in prayer is very necessary, for we read, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."³⁶ Just as surely as it is the Holy Ghost who compels us to pray, so it is He also who works this assurance

36. James 1, 6,7.

within our hearts. Further study of the work of the Holy Ghost in connection with our prayers will be taken up in connection with the 26th and 27th verses of this chapter under consideration.

Vs. 16: "The Spirit itself beareth witness with our spirit that we are the sons of God."

The αὐτός in this verse means ipse, and from the context we obtain the more special reference of the sense: "ipse spiritus, that is, Himself, on His own part, the (received) Spirit testifies with our spirit."³⁷ Thus the expression αὐτὸ τὸ πνεῦμα, does not mean 'the same Spirit' (τὸ αὐτὸ πνεῦμα), as Luther says, but rather the Spirit Himself.

The σύν in the verb συμμαρτυρεῖν, to bear witness with, is to be kept in its natural meaning: "bears witness conjointly with our Spirit," the feeling of which was expressed in verse 15. Thus συμμαρτυρεῖν is to be translated, "to bear witness along with," and not as Luther has it, "Derselbe Geist gibt Zeugnis unsern Geist."³⁸ We have no real evidence to prove that the compound συμμαρτυρεῖν has the same meaning as the simple μαρτυρεῖν.

The term τέκνον, child, differs from the υἱός, son, of verse fourteen. The former has a more inward sense and

³⁷. Meyer, op. cit., p. 66.

³⁸. Philippi, op. cit., p. 418.

indicates community of life, the relation of nature. The latter "expressed rather the personal dignity and independence, the official character of the representative of a family, the position of honor."³⁹

In this verse the Apostle, through inspiration, is telling us that we are the sons of God, not only because in our hearts we have a feeling of sonship over against our Father in heaven and thus cry out to Him, "Abba, Father," but also because from the heart of God Himself comes down the answer by the voice of the Holy Spirit, "My child." What a sublime thought. Not only do we reach out to the outstretched hand of our Father, but He also reaches out His hands to grasp and embrace us in His bosom. Quite naturally this testimony of the Spirit is the first testimony upon which follows our "Abba, Father" cry. This is also the Spirit of God's Son, He who won the adoption for us, as we are told, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."⁴⁰

The question might well be asked how this witness of the Spirit is brought into our hearts. The Enthusiasts tell us that God's Spirit works in us directly, that God as the Almighty does not have to make use of such vehicles as the means of grace. Zwingli taught this. However, we know from

³⁹. Godet, *op. cit.*, p. 311.

⁴⁰. Gal. 4,6.

innumerable passages of Scripture that God has deemed it wise to work faith in our hearts by the Holy Ghost through His means of grace, the Gospel and the Sacraments. Thus the Holy Spirit speaks to us through the Gospel and the promises of the Sacraments, and thereby we receive the faith to believe that God is our Father, we His Sons, this beautiful relationship being established as a result of the active and passive obedience of Christ, won for us according to His divine and human natures.

Some of the older theologians have used this passage to prove the certitudo gratias in opposition to the conjectura moralis of the Catholic Church. Other passages to be used at this point are Eph. 1,13; 4,30, and 1 John 3,24; 4,13.

"At the same time it is also a clear dictum probans against all pantheistic confusion of the divine and human spirit and consciousness, and no less against the assertion that Paul ascribed to man not a human $\piνεῦμα$, but only the divine $\piνεῦμα$ become subjective (Bauer, Holsten)."⁴¹

"This verse clearly shows that Christianity is the fellowship of God the Spirit with man, in abiding distinction from the human spirit."⁴²

Other passages which speak of the witness of the Spirit

41. Meyer, op. cit. p. 66.

42. Philippi, op. cit., p. 419.

are the following:

- Gal. 4,6: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, saying, Abba, Father."
- 1 John 3,24: "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."
- 1 John 4,13: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."
- 1 John 5,6: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

From these passages it is evident that we have scriptural foundation for the assurance of salvation. "Those who have filial feelings towards God, who love Him, and believe that He loves them, and to whom the Spirit witnesses that they are the children of God, cannot doubt that they are indeed His children. And if children, they know they are heirs, as the apostle teaches in the following verse." ⁴³

The fact that the world denies any such testimony of the Spirit in the heart of the believers, or treats this subject with scorn, proves only that it knows nothing concerning it.

43. Hodge, op. cit., p. 267.

"It was a sensible and true remark of the French philosopher Hemsterhuys in regard to certain sensations which he was discussing: Those who are so unhappy as never to have had such sensations, either through weakness of the natural organ, or because they have never cultivated them, will not comprehend me."⁴⁴ The Apostle Paul spoke similarly relative to the point in question, "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him."⁴⁵

"The witness of the Spirit is a consciousness of our having received in and by the Spirit of adoption the tempers mentioned in the word of God as belonging to his adopted children - a loving heart towards God and towards all mankind; hanging with childlike confidence on God our Father, desiring nothing but him, casting all our care on Him..... It is a consciousness that we are inwardly conformed by the Spirit of God to the image of His Son, and that we walk before Him in justice, mercy, and truth, doing the things which are pleasing in His sight."⁴⁶

Vs. 23: "And not only (they), but ourselves also, having the first-fruit of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

44. Stuart, op. cit., p. 361.

45. I Cor. 2,14.

46. Cook, Hesley in Tangle Commentary quoted by Holy Bible.... of the Anglican Church, p. 153.

In connection with the words *καὶ αὐτοί*, there are several variant readings we might mention here, although none of them in any way change the meaning of this verse. The Alexandrian manuscripts (K A C) place *ἡμεῖς* before *καὶ αὐτοί*. The Byzantine group places it in between, the Greco Latin (D p G) reading *ἀλλὰ καὶ ἡμεῖς αὐτοί*, and Varicanus, entirely rejecting the *ἡμεῖς*. But it seems that this pronoun should be included to emphasize the contrast between the believers and nature (*ἡ κτίσις* of vs. 22). Thus we might read the first few words of this verse thus: "And not only so but we ourselves also." It has been suggested that the Alexs. have displaced the *ἡμεῖς* in order to place it next to the participle *ἐκόντες*.

The words *τὴν ἀπαρχὴν τοῦ πνεύματος* have caused not a little disagreement among the scholars. Smeaton in his study of the work of the Holy Spirit gives us this interpretation of this phrase. He says that "there is only one tolerable interpretation - namely, that which refers the first-fruits to the commencement of the communication of the Spirit which are enjoyed in this life, but which are after all but a foretaste or first-fruit of what awaits us, in all its amplitude and fullness in eternity."⁴⁷ Sanday and Headlam translate, "the first-fruits, or first instalment of the gift of the Spirit."⁴⁸ Philippi also holds the genitivus pontiti-

47. Smeaton, *op. cit.*, p. 82.

48. Sanday and Headlam, *op. cit.*, p. 209.

vus, believing the ἀπαρχή to be the first-fruits in contrast with the full harvest."⁴⁹ However, we differ from these men and stand with Godet who believes this genitive to be the complement of quality or apposition. He translates, "The first-fruits which consist of the Spirit Himself."⁵⁰ He suggests as proof of his statement a comparison with such passages as "Who hath also sealed us, given the earnest of the Spirit in our hearts,"⁵¹ and "Which is the earnest of our inheritance until the redemption...."⁵² Others who make τοῦ πνεύματος an exegetical genitive of apposition are Hengel, Keil, Winer, Barmgarten, Crusius, Reithmayr, Rueckert, Maier, Hofman, Zahn, and Engelhardt.

Concerning the words νίσοθεσίαν ἀπεκδεχόμενος, some might ask, Do we Christians not already possess this blessing? To be sure, we do have it already, but only as an inward relation and as divine right. Thus Meyer says "Looked at from the standpoint of complete realization, they (we) are only to receive νίσοθεσίαν at the Patousia, whereupon the ἀποκάλυψις τῶν νιῶν τοῦ Θεοῦ and their (our) δόξα ensues."⁵³

The redemption of our body from all its earthly defects is meant by τῆς ἀπολύτρωσιν τοῦ σώματος ἡμῶν. By this

49. Philippi, op. cit., Vol. II, p. 17.

50. Godet, op. cit., p. 318.

51. 2 Cor. 1,22.

52. Eph. 1,14.

53. Meyer, op. cit., p. 84.

redemption our body shall be glorified into the similar to the glorified body of Christ, or it shall be raised up as such in the event we are not living when the Day of Judgment arrives. This expression evidently cannot mean that on that Day we will be delivered from our body, as Oltramere held. Certainly his idea is anti-biblical.

This verse is plainly a contrast to the previous one. Although we Christians do possess in the Spirit the future glory, a part of heaven in our hearts, yet we groan within ourselves, because we, as creation, are still under the oppression of the bondage of corruption. We actually feel the pain of death in our hearts. But this pain within us is at the same time a deep-seated longing for the completion of the adoption. Thus even though we claim to be His children, our outward condition does not correspond to this claim. Hence we groan for a change in this condition, the time when the glory of God will be completely revealed in us. This is also the object of the creature's waiting. How we do long for that day when our mortal, sinful bodies will be made like unto His own glorified body, as we know from Scripture, "Who shall change our vile body that it may be fashioned like unto his glorious body."⁵⁴

Vs. 26: "Moreover, in like manner the Spirit lays hand to

54. Phil. 3,21.

our infirmity. For what we shall pray as necessary we do not know; but the Spirit Himself intercedes with groanings unutterable. And He who searches the hearts knows the mind of the Spirit, that according to God He intercedes in behalf of saints."

Concerning the ἡσυχία there are two different viewpoints as to the connection of this verse with what has preceded. Meyer, Ultramaré, Giffert, Vaughan and Moule hold that this verse is connected with the words immediately preceding, "as hope sustains us so also does the Spirit sustain us."⁵⁵ The other group of scholars, Godet, Weiss, Lipsius, maintain that this verse is woven in with the entire broad course of the Apostle's arguments. Thus they would translate, "As we groan, so also does the Holy Spirit groan within us, putting a moaning into our aspiration which they would not have of themselves."⁵⁶ This latter view seems to be the better.

The Byzantine group reads ταῖς ἁσθενείαις, our infirmities, which would refer to the moral infirmities of believers. But this seems to be out of place in the context. Thus we adopt the Alexandrine reading, τῆ ἁσθενείᾳ, our infirmity, a special weakness, viz: the fainting condition

55. Sanday and Headlam, op.cit., p. 213.

56. Ibid.

which often overtakes the believer when he is weighed down under some particularly heavy suffering.

τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἶδμεν "The Textus Receptus, with κ A B C, reads προσευξώμεθα ; D K L P read προσευξόμεθα ; and F G: προσευχομεθα."⁵⁷ The article τὸ substantivizes the whole sentence which it introduces. "Accordingly τί προσευξ. καθὸ δεῖ is to be treated as one word, somewhat like 'fitting prayer,' cf. Mark 9,23; Luke 1,62; Acts 22, 30; etc. Overpowered by a sense of weakness, the Christian knows not how to order either the matter (τί) or the form (καθὸ δεῖ) of his petition aright. Like one deprived of sense, he is no longer able to discern for what or with what words he should pray, cf. πῶς ἢ τί λαλήσητε Matt. 10,19."⁵⁸

Concerning the ὑπερευχόμενος i.e. ἐντευχόμενος ὑπὲρ ἡμῶν , we translate, "He applies Himself for our benefit." Luther has translated this with the superlative, "Sondern der Geist selbst vertritt uns aufs beste." But this is improbable since ὑπὲρ does not have this connotation. This ὑπερευχόμενος is decisively attested by κ A B D F G, while the Textus Receptus reads ἐντευχόμενος ὑπὲρ ἡμῶν .

σσεναχοῖς ἀλακῆτοισι i.e. thereby He makes unutterable sighs. The idea is that the Holy Ghost with His unutterable sighs intercedes for us with God, who knows the

58. Philippi, op. cit., p. 25.

desire of the Spirit sighing in our hearts. Augustine taught that the στεναγ. ἄλαλ. meant the unutterable sighs which man himself gives forth, being incited by the Spirit. But this is not the case. Even as we are told that the Holy Ghost uses our human organ of speech for His purposes, so also here does He use the human organ for His sighing. Furthermore, if He is to intercede for us with sighs and if God is to understand the φρόνημα of the Spirit (vs. 27), then the Spirit Himself must do the sighing.

Beza, Grotius, Wetstein, Koppe, Flatt, Gleockler, Fritzsche, Baumgarten-Crusius, Reithmayr, van Hengel, Koester, and others held that ἄλαλ. must be rendered unexpressed, i.e., dumb, not accompanied with words, while the Vulgate and the majority of the commentators translate it inexpressible, for the expression of whose meaning words are insufficient. Thayer's translation of this word, "not to be uttered, not to be expressed in words,"⁵⁹ shows that in his opinion the latter translation is evidently the correct and only possible one. We follow Thayer. The analogy of Scriptures is also in favor of this view. "The Bible speaks of God's unspeakable gift, 2 Cor. 13,4, of ἄρρητα ῥήματα 'words which cannot be uttered;' and of 'a joy that is unspeakable, χαρὰ ἀνεκλάλητος."⁶⁰

) When we Christians examine ourselves, well do we know how

59. Thayer, op. cit., p. 25.

60. Hodge, op. cit., p. 279.

very weak we are. At all times and in all places we need the assistance of a more powerful One. One of our weaknesses is that we do not know how properly to come to our Lord in true prayer and to beseech Him for our future blessings in the way that we should. Thus we groan. It is a groaning that consists in a waiting for the complete life of our adoption.) From the Word of God we, to be sure, have a promise and foretaste of our future glory, but how inadequate is our concept of this glory. In this condition we are apt to and often do, lose sight of the brightness of the beyond when assailed with trials and tribulations. Thus we easily give up. To be sure, we pray, "Thy kingdom come! Deliver us from evil," but our prayer is very weak, far from corresponding with the future glory which shall be revealed in us, so faint and listless, just as though our future salvation were a thing of trivial importance.

(In this condition of ours the Holy Spirit comes to our aid. In our hearts He groans, pleads, and intercedes for us with God. We can feel that something is happening in our hearts, but we certainly cannot understand just what the Spirit is saying, because these groanings are unspeakable, much too sublime and profound for us. The Holy Ghost beholds the desperate condition we are in and thus is moved to act in our behalf. Even though we cannot exactly describe in words this work of His, we can, nevertheless, feel that His

groaning is directed to the same object as is ours, viz: to the liberty and glory of the children of God. To this end He beseeches God the Father to grant unto us the end of all suffering, the glory of the world to come.

Together with this work of intercession in our behalf the Holy Ghost supports and sustains our own weak prayers. Otherwise we would when depressed give up praying altogether and finally lose the goal of our faith. That this is a fact every true Christian will admit and relate. Luther at one time said that temptation is one of the absolute essentials to true Christianity, and how very true this is. There come times in our life when everything seems to go wrong, when our friends turn against us, and we actually reach such a low ebb in our Christianity that we feel that we can't force ourselves to pray. But it is at such a time that the Holy Ghost works most strongly within us, and then especially do we feel from the depths of our hearts that unexplainable, powerful groaning and longing, which permits us to see beyond our present affliction the glories of the world to come. Who else could this be within us but the Holy Ghost, He who directs us to God so that we may more joyfully and trustfully pray to Him. From Scripture we have proof of this work of the Spirit, which will continue until our dying day. What a comfort to sinful, weak mankind!

Vs. 27: "But He who searches the hearts knows what is the mind of the Spirit, because He intercedes in behalf of (the) saints according to God."

"The $\delta\epsilon'$, but, contrasts the knowledge of God, which thoroughly understands the object of this groaning, with the ignorance of the heart from which it proceeds."⁶¹ Quite often in Holy Writ God is called the $\kappa\alpha\rho\delta\omega\gamma\nu\acute{\omega}\sigma\tau\eta\varsigma$, the searcher of hearts.⁶²

The expression $\kappa\alpha\tau\grave{\alpha}\ \theta\epsilon\omicron\upsilon$ denotes in what manner the groaning of the Spirit is done, viz., according to God, as God desires it, $\kappa\alpha\tau\grave{\alpha}\ \gamma\nu\acute{\omega}\mu\eta\nu\ \alpha\upsilon\tau\omicron\upsilon$, Theodore of Mopsuestia. "God does not require the man who prays to express to Him the things he needs, since the groaning of the Spirit is in conformity with the plan of God which is to be realized. If it is so, how should not God understand such a groan? For the Spirit fathoms the divine plans to the bottom, 1 Cor. 2,10."⁶³

There has been some dissension as to the correct translation of the $\delta\tau\epsilon$ in this verse. Weiss, Godet, Giffert, Vaughan translate "because," and Meyer, Oltramare, Lipsius, Moule, Lenski, Sanday and Headlam say "that." Even though most of the commentators hold the latter view, it seems the

61. Godet, *op. cit.*, p. 321.

62. 1 Sam. 11,20; 1 Kings 8,39; Ps. 7,9; Jer. 11,20; 17,10; 20,12; Luke 16,15; Acts 1,24; 15,8; Rev. 2,23.

63. Godet, *loc. cit.*

thought they favor is rather superfluous. Certainly the knowing spoken of in the first half of the verse does not have to be affirmed by the latter. Paul has placed *κατὰ θεόν* at the opening of the proposition and seems to mean by this emphasis that what is according to Him cannot remain unintelligible to Him. Thus we believe "because" to be the better translation. Philippi, who also believes that the *ὅτι* should be translated "because;" paraphrases this verse thus: "As the searcher of hearts, God knows what is the mind of the Spirit, and He knows it also because the Spirit intercedes for the saints in a way agreeable to God."⁶⁴

ὑπὲρ ἁγίων should be translated without the article, "in behalf of such as are saints" (qualitative). These are the ones in whom the Spirit already dwells. Bengel says, "sancti sunt et Deo propinqui et auxilio digni, pro quibus intercedit."⁶⁵

Even though we cannot understand the Spirit's unspeakable groanings, yet can God, the searcher of all men's hearts, understand them. He looks into our hearts and understands what the Spirit wants and means by His groanings. Since the Holy Spirit is Himself God, He well knows and understands what our future hope is, that glorious state, as pointed out before, which so often fades from before our eyes. In such

64. Philippi, *op. cit.*, p. 29.

65. Meyer, *op. cit.*, p. 90.

a manner then does He intercede for us. The Apostle here designates those for whom the Spirit pleads and intercedes as saints. These are the ones in whom the Holy Ghost has begun the new spiritual, divine existence and life, so that they will be perfect. But this is not all He does for us. He furthermore demands for us the inheritance of eternal life. This fact is well known to God since He knows the intentions of the Spirit. Thus such a prayer is pleasing to our Father in heaven and heard.

Kuyper has a very good description of the prayer of the regenerated. "After his conversion he often prays of himself apart from the Holy Spirit; but that is the prayer, not of God's child, but of the old sinner. But when the communion of the Holy Spirit is active in his heart and works in him both the impulse and the animation of his prayer, then it is truly the prayer of the child of God, because it is wrought in him by the Holy Spirit.

"Wherefore Zacharias combines the Spirit of grace and of supplication. It is the same Spirit who, entering our hearts, unlocks unto us the grace of God, enriches us with that grace, teaches us to realize that grace, and at the same time causes our thirst for that grace to utter itself in prayer. Prayer is the cry for grace, and cannot be uttered until the Holy Spirit presents to the spiritual eye the riches of

grace which are in Christ Jesus. And, on the other hand, the Holy Spirit cannot cause these riches of grace to scintillate before the eyes of the soul without creating in us thirst and the longing desire for this grace; thus compelling us to pray."⁶⁶

In this conclusion we again refer to Hodet's outline of the Christian life of sanctification is presented in this chapter, from its inception till the glorious time of its completion in heaven. First of all, then, the Holy Spirit works in the hearts of men through the scene of grace, changing our condition of moral depravity to true faith in the Saviour, Jesus Christ. Being thus freed from the law of sin and death, the Christian serves God and walks after the Spirit. In spite of the fact that we will sin, the Spirit of Christ fulfills our acts and deeds, thereby making our lives comply, though still imperfectly, with the law of God. Because we are not inclined towards the things of the Spirit, being ruled by this Spirit, God does not count our transgressions against us, since Christ has atoned for all of

66. Kuyper, The Work of The Holy Spirit, p. 641.

V. Conclusion

Having thus completed the exegesis of the $\pi\nu\epsilon\hat{\nu}\mu\alpha$ passages in this beautiful chapter, let us conclude this discussion with a brief summary of the work of the Holy Spirit, as we find it here.

In this conclusion we again refer to Godet's outline: Vs. one to eleven compose the first section, in which "the Holy Spirit is represented as the principle of the moral and bodily resurrection of believers." As we already know, the Christian life of sanctification is presented in this chapter, from its inception till the glorious time of its completion in heaven. First of all, then, the Holy Spirit works in the hearts of men through the means of grace, changing our condition of moral depravity to true faith in the Savior, Jesus Christ. Being thus freed from the law of sin and death, the Christian serves God and walks after the Spirit. In spite of the fact that we still sin, the Spirit of Christ dominates our acts and deeds, thereby making our lives comply, though still imperfectly, with the law of God. Because we are now inclined towards the things of the Spirit, being ruled by this Spirit, God does not count our transgressions against us, since Christ has atoned for all of

1. Godet, op. cit., p. 295.

these. Furthermore, since we no longer live according to the deeds of our flesh but rather follow the rule of the Spirit, God's Holy Spirit actually, personally, lives in us, ruling and dominating our lives. Since this is the case, we, in spite of our innumerable transgressions, already share in the glories of eternal life. Then on the last day will our bodies also rise to the temples of heaven, just as Christ also was raised up from the dead.

The second section, vs. twelve to seventeen, shows us that "the new state into which the Holy Spirit has brought the believers, is represented as the state of adoption, which confers on him the dignity of an heir." Our life of sanctification, the life of the Spirit in us, shows itself particularly in the mortification of the flesh. We are able, with the Spirit's power to put down and crucify the evil desires and passions of our flesh. Those of us who are ruled by the Spirit are really regarded by God as His own dear children, He being our gracious Father. This act of becoming His children was simultaneous with that of our regeneration. Again, this blessed condition has been brought about by the Holy Spirit, who is a Spirit of adoption and not of bondage. The assurance of our sonship we have from a much more powerful witness than our own spirit, for we know and are told that the Spirit of God is ever active working this assurance within

us, which blessed work He does through the preaching of the Gospel of Christ. To be sure, since we are His children we also will be His heirs, joint-heirs with Christ, actually receiving the same inheritance which Christ already has.

Verses Eighteen to compromise the third section, in which Paul "contrast with the misery still attaching to the present state of things the assured realization of glory, to which believers have been eternally destined." Even though we Christians already possess in our hearts the first-fruits of the future-world, which is actually a part of heaven, yet do we with the entire creation groan and lament over the sufferings and tribulation of the body. We long for that time when our glorified bodies will rise to the portals of heaven, where we no longer will be beset with sin and temptation. Just as this time when we poor mortals become so very weak that we lose sight of what we already have through Christ, does the Holy Spirit again come to our rescue. While troubles lie heavy upon us we do not and cannot pray for future blessings as we should. But, thanks be to God. in this critical moment does the Spirit plead and intercede for us before the throne of God. From His abode in our hearts He cries to the Lord in our behalf, thereby supporting and sustaining our weak mumblings. Even though these

groanings of the Spirit are incomprehensible to us, yet do we know that God in heaven knows the mind of the Spirit, knows that He is praying for us as we ought to be praying.

Thus as we may well see, the entire life of the Christian is directed by the Holy Spirit, from the moment of our conversion to the time we enter the glories of heaven. Therefore, can the Christian sing out with his hymn of the assurance of salvation, contained in verse thirty-one to thirty-nine. What a comfort it is to know and understand that it is the Spirit of God Himself who dwells within us, ruling and guiding our every act, thought, and deed. With this knowledge ever becoming plainer in our hearts and minds, we can do naught but break forth with the confident cry, "for I am persuaded, that neither death, for life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."²

2. Rom. 8, 38,39.

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