

The Fire of the Spirit

Exploring St Paul

(ii) Spirituality



Scripture Summer School 2016

Welcome

- ★ Contexts
- ★ Experience (1 Thess and Gal 3 and 4)
- ★ Experience (Gal 5)
- ★ Belonging (1 Cor 12)
- ★ Spirituality (Rom 8)
- ★ **Spirituality (Rom 8)**



Presentation

- ★ Where are we now?
- ★ Scripture and “gospel momentum”
- ★ Romans 8:17-39
- ★ Cosmic Christ
- ★ Romans 8:17-39
- ★ And so ...
- ★ Conversation



Where are we now?

- ★ Risks of the present time
- ★ Why am I still a Christian?
- ★ What keeps me going?
- ★ Similar issues today





8:18-30	Thesis and rationale concerning the hopeful suffering of the children	
8:18	A.	The thesis concerning present suffering in view of future glory
8:19-27	B.	The explanation of hopeful suffering in the context of a groaning creation
8:28-30	C.	The climactic celebration of the glory to be manifested in the elect



Close links: 5 and 8

5:5, 8	"love"	8:35, 39
5:1, 9	"make right"	8:30, 33
5:2	"glory, glorify"	8:18, 21, 30
5:2, 4, 5	"hope, to hope"	8:20, 24
5:3	"suffering"	8:35
5:9, 10	"save"	8:24
5:3, 4	"patience"	8:25



Romans 8:1-2

Rom 8:1 [There is] therefore **now** no **condemnation** for those who are in Christ Jesus.

(Thesis of ch. 8)

2 For the **law of the life-giving Spirit** in Christ Jesus has set you free from the **law of sin and death.**

Antithetical dev.



Romans 8:18

Rom 8:18 For I **consider** ("logizomai") that our **present** ("kairos" <> imperial propaganda) **sufferings** (cf. 2 Cor 1:5, 6, 7; Gal 5:24; Phil 3:10; Col 1:24) cannot even be compared to the **glory** that will be **revealed** to us.



Romans 8:18

For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek. **For the righteousness of God is revealed in the gospel from faith to faith,** just as it is written, "The righteous by faith will live." (Rom 1:16–17)

Now before faith came we were held in custody under the law, being kept as prisoners **until the coming faith would be revealed.** (Gal 3:23)



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Romans 8:19-23

Rom 8:19 For the **creation** eagerly waits for the revelation of the sons of God. 20 For the **creation** was subjected to futility—not willingly but because of God who **subjected** it—in hope 21 that the **creation** itself **will also be set free** from the bondage of decay into the glorious freedom of God's children. 22 For we know that the whole **creation** groans and suffers together until now. 23 Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies.



Romans 8:19-23

But to Adam he said,
“Because you obeyed your wife and ate from the tree about which I commanded you, ‘You must not eat from it,’ cursed is the ground thanks to you; in painful toil you will eat of it all the days of your life.

It will produce thorns and thistles for you, but you will eat the grain of the field. By the sweat of your brow you will eat food until you return to the ground, for out of it you were taken; for you are dust, and to dust you will return.”

(Gen 3:17–19)



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"Futile! Futile!" laments the Teacher, "Absolutely futile! Everything is futile!"

(Eccl 1:2)

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The theme of birth pangs is frequently employed as a metaphor for the painful prospect of divine judgment (Isa 13:8; 21:3; 26:17–18; Jer 4:31; 22:23; Hos 13:13; 1 En. 62:4; 1 Thess 5:3).

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Peculiar because it is God's gift



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Cosmic Christ

The Col hymn professes that Christ Jesus is the image of the invisible God—God’s son in whom all things were created, in whom all the fullness of God was pleased to dwell, and through whom all things were reconciled to God. **How within fifty years (at the latest) did Christians come to believe that about a Galilean preacher who was crucified as a criminal?**

Like the other NT hymns, Col 1:15-20 offers a challenge to understanding the development of NT Christology . . . Given the fact that most scholars judge hymns in the Pauline letters to be prePauline or nonPauline in origin, one should note where “high” christological statements in those hymns are similar to statements in the prose of the undisputed letters, e.g., compare Col 1:16 and 1 Cor 8:6. (*Introduction to the New Testament*, p. 617.)



Cosmic Christ

- ★ The Kingdom of God
- ★ The resurrection of Jesus
- ★ The outpouring of the Spirit
- ★ A long way from the Synoptic Jesus?



Romans 8:24-27

Rom 8:24 For in **hope** we were saved (NB aorist tense). Now **hope** that is seen is not hope, because who **hopes** for what he sees? 25 But if we **hope** for what we do not see, we eagerly wait for it with *endurance*.



Romans 8:24-27

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. (Hebrews 11:40–12:2 NRSV)



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Romans 8:24-27

Rom 8:26 In the same way, the **Spirit** helps us in our **weakness**, for we do not know how we should pray, but the **Spirit** himself intercedes for us with inexpressible groanings. 27 And he who searches our hearts knows the mind of the **Spirit**, because the **Spirit** intercedes on behalf of the saints according to God's will.



Romans 8:24-27

For who among men knows the things of a man except the man's spirit within him? So too, no one knows the things of God except the Spirit of God.

(1 Corinthians 2:11 NET)

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For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, "Abba, Father." The Spirit himself bears witness to our spirit that we are God's children.

(Romans 8:15–16 NET)

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What should we do?

- ★ Hope (the current experience of faith)
- ★ Let the Spirit pray within
- ★ God has revealed these to us by the Spirit. For the Spirit searches all things, even the deep things of God. For who among men knows the things of a man except the man's spirit within him? So too, no one knows the things of God except the Spirit of God. (1Corinthians 2:10–11)



Romans 8:28-30

Rom 8:28 And we know that (in) all things (the Spirit) work(s) together for good for those who love God, who are called according to his purpose, 29 because those whom he (God) foreknew he also predestined **to be conformed to the image of his Son, that his Son would be the firstborn among many brothers and sisters.** 30 And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified (NB the tense).



And hope does not disappoint,
because the love of God has been
poured out in our hearts through
the Holy Spirit who was given to us.
(Romans 5:5 NET)

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Gen 1:27; Ps
8:6–7; and Sir
17:2–4

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Romans 8:28-30

While the sovereign action of God provides the impetus, the repeated *τούτους* ("them") places the emphasis on the recipients, the "many brothers" who are being conformed to the image of Christ. All persons whom God had predestined to join this company of believers had experienced invitations to respond to the gospel and to exercise transformed dominions in various arenas of responsibility.

Robert K. Jewett and Roy D. Kotansky, *Romans: A Commentary on the Book of Romans*, Hermeneia 66; 530.



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Image

- ★ He will transform the body of our humiliation that it may be **conformed** to the body of his glory, by the power that also enables him to make all things subject to himself. (Philippians 3:21)
- ★ Then God said, "Let us make humankind in our **image**, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." (Genesis 1:26)
- ★ For God created us for incorruption, and made us in the **image** of his own eternity. (Wisdom 2:23)



Romans 8:31-34

Rom 8:31 What then shall we say about these things? If God is for us, who can be against us? 32 Indeed, he who did not spare his own Son, but gave him up for us all—how will he not also, along with him, freely give us all things? 33 Who will bring any charge against God's elect? Is it God, who justifies? 34 Who is the one who will condemn? Is it Christ, the one who died (and more than that, he was raised), who is at the right hand of God, and who also is interceding for us. (NET adjusted)



Context in Romans

- ★ Disparagement in the community
- ★ The deeper communion
- ★ The unshakeable hope



Romans 8:35-39

Rom 8:35 Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, "For your sake we encounter death all day long; we were considered as sheep to be slaughtered." 37 No, in all these things we have complete

victory through him who loved us! 38 For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, 39 nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.



Emotional Rhetoric

- ★ Very poetic ending to the passage
- ★ The rhetorical questions can be extended



8:18-30	Thesis and rationale concerning the hopeful suffering of the children	
8:18	A.	The thesis concerning present suffering in view of future glory
8:19-27	B.	The explanation of hopeful suffering in the context of a groaning creation
8:28-30	C.	The climactic celebration of the glory to be manifested in the elect



8:1-17	Thesis and rationale concerning the cosmic struggle between flesh and Spirit	
8:1	A.	The thesis concerning freedom from condemnation for believers
8:2-4	B.	The first argument , that Christ frees believers to fulfil the law through the Spirit
8:5-8	C.	The second argument , distinguishing life according to the flesh from life according to the Spirit
8:9-11	D.	The third argument , that belonging to Christ involves possession of the Spirit
8:12-17	E.	The fourth argument , that possession of the Spirit implies a new relationship with God
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Summary

- ★ Experience (1 Thess and Gal 3 and 4)
- ★ Experience (Gal 5)
- ★ Belonging (1 Cor 12)
- ★ Spirituality (Rom 8)
- ★ Spirituality (Rom 8)



And so...

- ★ Recovery of the vision?
- ★ Confident faith?
- ★ Deep hope?





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everyone



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