Romans 8:15-16

Romans 8:15-The Christian Has Been Adopted “Roman Style” Into The Royal Family Of God

Romans 8:15 teaches that the Christian has been adopted “Romans style” into the royal family of God.

Romans 8:1-15 “Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so and those who are in the flesh cannot please God. However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. So then, brethren, we are under obligation, not to the flesh, to live according to the flesh -- for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. For all who are being led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’

In Romans 8:15, “for” is the “causal” use of the post-positive conjunction 
\((\gamma\acute{a}ρ)\), which introduces a statement that presents the “basis” or the “reason” for Paul’s statement in Romans 8:14. In Romans 8:14, Paul teaches that the sons of God are led by the Spirit of God.

Romans 8:14, “Because, all of us who are, as an eternal spiritual truth, led by means of the Spirit, who is God, these are, as an eternal spiritual truth, God’s sons.”

In Romans 8:15, Paul teaches that the Christian has been adopted “Romans style” into the royal family of God. Therefore, in Romans 8:15, the conjunction
gar is introducing a statement that presents the “reason” or the “basis” for Paul’s statement in Romans 8:14 that Christians are led by the Spirit of God. Thus, Paul is teaching in Romans 8:15 that the Christians are led by God the Holy Spirit “because” or “on the basis” that they have not received the Spirit who brings about slavery leading to fear again but rather they have received the Spirit who brings about their adoption as sons into the royal family of God. We will translate gar, “because.”

Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’”

“You have not received” is the composed of the emphatic negative adverb ou (νοῦ) (oo), “not” and the second person plural aorist active indicative form of the verb lambano (λαμβάνω) (lam-ban-o), “you have received.”

In Romans 8:15, the verb lambano means, “to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver.” It is emphatically negated by the emphatic negative adverb ou, which means, “by no means.” Therefore, together, they denote that “by no means” did the Christian “receive” the Spirit who brings about slavery.

The second person plural form of the verb denotes that Paul is addressing this all the believers in Rome as a corporate unit and means, “all of you.”

The aorist tense of the verb lambano is a “constative” aorist describing in summary fashion the moment the Christians in Rome were declared justified through faith in Jesus Christ and received the gift of the Spirit.

The active voice means that the subject performs the action of the verb. The subject in our present context are the Christians in Rome. Therefore, the active voice indicates that the Christians in Rome, as the subject, by no means received the Spirit who brings about slavery resulting in fear again the moment they were declared justified through faith in Jesus Christ as their Savior.

The indicative mood of the verb lambano is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate the emphatic negative adverb ou, “by no means” and the verb lambano, “have all of you received.”

Corrected translation thus far of Romans 8:15: “Because, by no means have all of you received.”

Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’”

“A spirit of slavery” is composed of the accusative neuter singular form of the noun pneuma (πνεῦμα), “a spirit” and the genitive feminine singular form of the noun douleia (δουλεία), “of slavery.”
The noun *pneuma* appears twice in Romans 8:15. It appears in the expression “a spirit of bondage” (*pneuma douleias*) and “a spirit of adoption” (*pneuma huiothesias*).

The word is translated “spirit” since the translators interpret the word as either referring to an attitude, disposition or mentality. This is how the word is used by Paul in 1 Corinthians 4:21 and 2 Timothy 1:7.

1 Corinthians 4:21, “What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?”

2 Timothy 1:7, “For God has not given us a spirit of timidity, but of power and love and discipline.”

Therefore, if we interpret *pneuma* as referring to an attitude, disposition or mentality in both instances where the word is used, this would mean that Paul is teaching in Romans 8:15 that the Christian has not received a mentality or spirit of bondage but rather a mentality or spirit produced by adoption.

There are also some who interpret the second *pneuma* as referring to the Spirit and the first referring to a mentality or attitude. Therefore, this would mean that Paul is teaching in Romans 8:15 that the Christian has not received a mentality or attitude of slavery but rather the Spirit who effects the Christian’s adoption into the family of God. However, there are several reasons why both of these interpretations are incorrect and that the word in both instances is a reference to the Holy Spirit.

The first is the context. In Romans 8:1-27, Paul is teaching regarding the Spirit’s work on behalf of the Christian as related to his sanctification. In Romans 8:1, Paul assured his Christian readers in Rome that there is never any condemnation, none whatsoever for them because of their union with Jesus Christ.

Romans 8:1, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with Christ who is Jesus.”

Next, in Roman 8:2, he taught the Christians in Rome that the life-giving Spirit’s authoritative power, by means of Christ Jesus, has set them free from the authoritative power of the sin nature as well as spiritual death’s.

Romans 8:2, “Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s.”

Then, in Romans 8:3, Paul “explains how” or presents the “reason why” the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ Jesus has set them free from the sin nature’s authoritative power as well as spiritual death’s.

We noted the first statement in this passage where Paul teaches that the Law was unable to deliver sinful humanity from the sin nature and real spiritual death.
Then, we read in this verse where the Spirit was able to set the Christian free from the sin nature and real spiritual death because the Father executed the sin nature through Christ’s physical death.

Romans 8:3, “Because with reference to the Law’s inability in which it was always powerless through the flesh, God the Father accomplished by sending His own Son in the likeness of sinful flesh. In fact, with regards to the sin nature, He (the Father) executed the sin nature by means of His (Son’s) human nature.”

Romans 8:4 teaches that the Father’s purpose for sacrificing His Son on the Cross was so that the righteous requirement of the Law would be fulfilled in an experiential sense in those Christians who are not conducting their lives in submission to the sin nature but in submission to the Spirit.

Romans 8:4, “In order that the Law’s righteous requirement would be fulfilled in us, those of us who are not, as an eternal spiritual truth, conducting our lives in submission to the flesh but rather in submission to the Spirit.”

Then, in Romans 8:5, Paul teaches that those Christians who are in submission to the sin nature, occupy their minds with the desires of the sin nature whereas those who are in submission to the Spirit occupy their minds with desires of the Spirit.

Romans 8:5, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit.”

Paul in Romans 8:6 teaches that the mind-set produced by the sin nature is temporal spiritual death, i.e. loss of fellowship with God whereas the mind-set produced by the Spirit is life, i.e. experiencing eternal life and peace.

Romans 8:6, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

Then, in Romans 8:7, he teaches that the mind-set produced by the sin nature is antagonistic toward God and has no capacity to obey His Law.

Romans 8:7, “Because, the mind-set produced by the flesh is, as an eternal spiritual truth antagonistic towards God for you see, it never, as an eternal spiritual truth, permits itself to be subjected to God’s Law because it, as an eternal spiritual truth, does not even have the capacity to do so.”

Next, in Romans 8:8, Paul teaches that those in bondage to the flesh, i.e. the sin nature can never please God.

Romans 8:8, “Furthermore, those who at any time exist in the state of being in bondage to the flesh, as an eternal spiritual truth can never please God.”
In Romans 8:9, Paul teaches that the Christian is not in bondage to the sin nature in a positional sense but rather in subjection to the authority of the Spirit and is indwelt by the Spirit in contrast to the unbeliever who is not.

Romans 8:9, “However, all of you, without exception are, absolutely not, as an eternal spiritual truth, existing in the state of being in bondage to the flesh but rather in subjection to the authority of the Spirit, if in fact-and let us assume that it is true for the sake of argument the Spirit, who is God does dwell in all of you. Of course, He does. However, if, and let us assume that it is true for the sake of argument anyone does not possess at all the Spirit proceeding from Christ, then this one, as an eternal spiritual truth, by no means belongs to Him.”

Paul teaches in the protasis of a first class condition that appears in Romans 8:10 that the Christian is indwelt by Christ. Then, in the apodasis, he teaches that while on one hand, the Christian’s body is dead due to the sin nature but on the other hand, the Spirit is life and peace because of imputed righteousness.

Romans 8:10, “However, if, and let us assume that it is true for the sake of argument Christ does, as an eternal spiritual truth, exist in all of you. Of course, He does! Then, on the one hand, the body is, as an eternal spiritual truth dead because of the sin nature while on the other hand, the Spirit is, as an eternal spiritual truth, life in all of you because of righteousness.”

Next, Paul in Romans 8:11 teaches that the Spirit who raised Jesus from the dead will also give life to the Christian’s mortal body through the Spirit who indwells the Christian.

Romans 8:11, “However, if, and let us assume that it is true for the sake of argument the Spirit, proceeding from the One (the Father) who raised the unique Person of Jesus from the dead ones, does dwell in all of you. Of course, He does! Then, the One (the Father) who raised Christ from the dead ones, will also give life to your mortal bodies through His Spirit who does permanently dwell in all of you.”

Paul in Romans 8:12, Paul teaches that the Christian is by no means obligated to live in submission to the flesh.

Romans 8:12, “Indeed, therefore, spiritual brothers, we, as an eternal spiritual truth, are debtors, by no means to the flesh, that is, a lifestyle in submission to the flesh.”

Then, in Romans 8:13a, Paul teaches that the Christian, who submits to his flesh, will lose fellowship with God. Whereas, in Romans 8:13b, he teaches that if by the Spirit, the Christian puts to death the deeds of the sin nature, then he will live and experience fellowship with God.

Romans 8:13, “Because, if, and let us assume that it is true for the sake of argument, you, at any time, live in submission to the flesh, then, you will
certainly die. However, if and let us assume that it is true for the sake of argument by means of the omnipotence of the Spirit, you, at any time, put to death the actions produced by the body, then, you will certainly cause yourself to live.”

Lastly, in Romans 8:14, Paul teaches that the Sons of God are led by the Spirit of God.

Romans 8:14, “Because, all of us who are, as an eternal spiritual truth, led by means of the Spirit, who is God, these are, as an eternal spiritual truth, God’s sons.”

Therefore, up to Romans 8:15, when Paul uses pneuma, it is used with reference to the Holy Spirit exclusively. In Romans 8:16-27, Paul continues to emphasize the work of the Spirit on behalf of the Christian.

Romans 8:16-27, “The Spirit Himself testifies with our spirit that we are children of God and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? But if we hope for what we do not see, with perseverance we wait eagerly for it. In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”

In this passage, pneuma is used with reference to the Holy Spirit in every instance except in Romans 8:16 where the second time the word appears in the passage, it is used clearly with reference to the Christian’s human spirit. Also further indicating that the two occurrences of pneuma in Romans 8:15 are a reference to the Holy Spirit is that there is a clear connection that Paul is making between the believer’s sonship and the Holy Spirit in Romans 8:14 and 23.
Romans 8:14, “Because, all of us who are, as an eternal spiritual truth, led by means of the Spirit, who is God, these are, as an eternal spiritual truth, God’s sons.”

Romans 8:23, “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.” NASU

Also, Paul teaches the Galatians regarding this connection.

Galatians 4:4-7, “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”

Notice that in Galatians 4:5, Paul uses the noun huiosthesia, “adoption as sons” and the expression Abba ho pater, “Abba, Father” in Galatians 4:6, both of which appear in Romans 8:15. Some contend that the expression “a spirit of bondage” in Romans 8:15 refers to the Spirit’s role in relation to the Law in convicting people of sin in the Old Testament dispensation. There is support for this since Paul teaches in Romans 7:14 that the Law is spiritual meaning inspired by God the Holy Spirit.

Romans 7:14, “For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However, I myself, as an eternal spiritual truth, perpetually exist in a state of being unspiritual, sold as a slave under the authority and dominion of the sin nature.”

In fact, in Romans 7:7-25, although He is not mentioned, it was the Spirit who convicted Paul as a Christian that he was breaking the Law since the Scriptures teaches that one of the ministries of the Spirit on behalf of the believer is to convict him of sin. However, nowhere in Romans does he teach that the Spirit is related to bringing the Christian into bondage to the Law or sin.

He convicts of sin but never is He said to bring anyone into bondage to sin. He convicts the believer when he disobeys the Law but does not bring the believer into bondage to the Law in either the Old Testament dispensations or in the church age. Rather, it is just the opposite, Paul teaches that the Spirit sets the Christian free from sin and the Law.

Romans 8:1-2, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with Christ who is Jesus. Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s.”
Also, in Galatians 4:4-7, slavery is tied to being under the Law. In Romans 7:5-6, Paul contrasts the “letter” of the Law with the Spirit and teaches that the Spirit has freed the Christian from the bondage and condemnation of the Law as a result of the presence of the indwelling Adamic sin nature.

Romans 7:5-6, “For you see, when we were once in a perpetual state of being in bondage to our flesh, the sinful desires, which were aroused by means of the Law were perpetually allowed to be operative in the members of our body resulting in the production of fruit related to spiritual death. But now in our present state, we have been discharged from the Law as a result of having died with respect to that which we were once in a perpetual state of being bound. Consequently, we are, as an eternal spiritual truth, forever slaves for the benefit of God the Father by means of the extraordinary work of the Spirit and never by means of the useless observance of the letter, which is the Law.”

Furthermore, 2 Corinthians 3:6-18 teaches that the Spirit gives life but the letter of the Law kills.

2 Corinthians 3:6-18, “who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how will the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory because of the glory that surpasses it. For if that which fades away was with glory, much more that which remains is in glory. Therefore having such a hope, we use great boldness in our speech, and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

Therefore, it would appear that the noun pneuma in the expression “a spirit of slavery” in Romans 8:15 does not refer to the Spirit since the Scriptures do not teach that He is related to bringing the believer under any type of bondage to the Law or sin. However, in the expression “a spirit of bondage” the noun pneuma
does refer to the Spirit since it is used in a rhetorical sense. It is used in a hypothetical sense in contrast to the expression “the Spirit of adoption.” This means that he is teaching that the Spirit the Christians in Rome have received is not a “Spirit of bondage” or a “Spirit who effects or brings about slavery” but a Spirit, who effects or brings about their adoption as sons of God. So he is not implying that the Spirit effects or brings into bondage to the Law or sin but rather He effects or brings about their adoptions as sons of God.

Therefore, in Romans 8:15, Paul uses pneuma twice with reference to the Holy Spirit in order to teach two things regarding His work on behalf of the Christian. First of all, the Spirit in contrast to the sin nature does not enslave the Christian and does not condemn him like the Law.

The second is that He effects the Christian’s adoption into the royal family of God. He does not make the Christian a slave like the sin nature did prior to justification, or condemn him like the Law but rather He makes the Christian a son of God. This interpretation is supported by the fact that Paul is speaking of the Spirit’s work in relation to the Christian’s sanctification in Romans 8:1-27.

The rhetorical use of pneuma in the expression “a spirit of bondage” is used in a hypothetical sense in contrast to the concept taught in the expression “the Spirit of adoption.” Paul does this in order to emphasize with his Christian readers in Rome that they have a familial and legal relationship with God so that they would be assured of their eternal salvation and that God is for them and not against them.

Paul uses the adoption metaphor and slavery metaphor together in order to appeal to the frame of reference of his readers since both were institutions in the Roman Empire in the first century when he penned this epistle. Cranfield, Moo, Murray and Morris agree with this interpretation.

Leon Morris writes, “There are problems with his (Paul’s) use of ‘spirit’ and commentators are divided. We could use a small ‘s’ in both instances in this verse and understand the apostle to mean ‘a temper, mood or state’ (the ‘spirit of slavery’) or translate ‘the spirit of slaves…the spirit of sons’. Or we could take the first with a small ‘s’ and the second with a capital, as Moffat, ‘You have received no slavish spirit…you have receive the Spirit of sonship’ (so NIV). Or we could use the capital both times as Murray: ‘Ye did not receive the Holy Spirit as Spirit of bondage but as the Spirit of adoption’ Any of these must remain a possibility. But throughout this whole passage the emphasis is on the work of the Holy Spirit, and it seems that Paul is here saying two things about the Spirit: first, negatively, that the Spirit believers received is not one of bondage; second, positively, he is a Spirit of sonship (for the Spirit believers receive cf. 1 Cor. 2:12; 2 Tim. 1:7). The Spirit does not make people slaves but sons. (The Epistle to the Romans; W. B. Eerdmans; Inter-Varsity Press, page 314)
Douglas Moo disagrees, he writes, “The heart of verse 15 is an antithesis between two ‘spirits: the ‘spirit of slavery,’ which believers have not received and the ‘spirit of adoption,’ which we have. What are these ‘spirits’? A few interpreters think that both refer to the human spirit, in the sense of an inner attitude or disposition, with ‘received’ being interpreted rhetorically. But, in light of the manifest connection between the Holy Spirit and the believer’s sonship in verse 14 and verse 23—not to mention Galatians 4:6: ‘God sent forth the Spirit of His Son into our hearts’—the ‘Spirit of adoption’ must refer to the Holy Spirit. Because of this many expositors conclude that the ‘Spirit of slavery’ must also designate the Holy Spirit. Many of the Puritans (followed by Lloyd-Jones) saw a reference here to the sense of ‘slavery’ created by the working of God’s law in the heart of the person under conviction by God’s Spirit. Others take a less individualistic and more salvation-historical tack, viewing ‘Spirit of slavery’ as the Spirit’s work in the old age under the law. Certainly there is support for such a conception in Paul, since he claims that the law is ‘spiritual’ (7:14) and yet argues that it has brought or confirmed, bondage to sin (7:23). In Galatians 4:1-7 the idea of slavery is specifically tied to the situation of being ‘under the Law’ (see also the contrast in Hebrews 12:18-24), cited by Calvin). But it may be questioned whether Paul would speak of this effect of the law as brought about by God’s Spirit, in light of the contrast between ‘letter’ and ‘Spirit’ in 7:6 and 2 Corinthians 3:6-18. This makes it unlikely that ‘spirit of slavery’ refers directly to the Holy Spirit. Paul may, then, refer to the human spirit, enslaved to sin; but more likely he uses the word rhetorically, as a hypothetical antithesis to the ‘Spirit of adoption’: ‘the Spirit that you have received is not a ‘spirit of bondage’ but a Spirit of adoption.” (The Epistle to the Romans, page 500; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

C.E.B. Cranfield writes, “The contrast between pneuma douleias and pneuma huiothesias has been variously explained. Some have argued that pneuma douleias is most naturally understood as denoting a human disposition, and that pneuma huiothesias, since it is contrasted with it (the same verb, elabete, being used in both cases), can scarcely be the Holy Spirit but must also be here a human disposition (albeit one inspired by the Holy Spirit), a filial sentiment; others, assuming that pneuma huiothesias must refer to the Holy Spirit, have felt obliged to understand pneuma douleias also of the Holy Spirit (seeing a difference to life under the Old Dispensation). In either case the tendency has been to see a connection between pneuma douleias and the law. Another way has been to disallow the argument that pneuma must have the same sort of meaning in both parts of the sentence and to understand the first pneuma to denote a disposition and the second the Holy Spirit. Yet another explanation which has been given—and this seems the most probable—is that the sentence does not imply the actual existence of a pneuma douleias but
means only that the Holy Spirit whom they have received is not a spirit of bondage but the Spirit of adoption.” (A Critical and Exegetical Commentary on the Epistle to the Romans, volume 1, page 396; T & T Clark, New York-London)

Therefore, in Romans 8:15, the first time that the noun pneuma is used by Paul, it is a reference to the Holy Spirit in a rhetorical sense. The word functions as an “accusative direct object” meaning that it is receiving the action of the verb lambano, “you have received” whose meaning is negated by the emphatic negative adverb ou, “by no means.” We will translate pneuma, “the Spirit.”

The noun douleia is from the verb douleuo, which we have seen several times in our studies of the first seven chapters in the book of Romans.

Romans 6:6, “This we are very familiar with through instruction, namely, that our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature.”

In Romans 6:6, the verb douleuo means, “to become a slave to another” and is used with reference to the justified sinner’s relationship with his old Adamic sin nature and its meaning is negated by the adverb meketi, “no longer.”

Romans 7:6, “But now in our present state, we have been discharged from the Law as a result of having died with respect to that which we were once in a perpetual state of being bound. Consequently, we are, as an eternal spiritual truth, forever slaves for the benefit of God the Father by means of the extraordinary work of the Spirit and never by means of the useless observance of the letter, which is the Law.”

In Romans 7:6, the verb douleuo refers to Paul’s Jewish Christian readers’ status or the condition of being servants of God.

Romans 7:25, “Thank God (the Father) through Jesus who is the Christ, who is our Lord! Therefore, based upon what has been previously stated, on the one hand, I myself by means of my mind am, as an eternal spiritual truth, a servant of God’s Law but on the other hand, by means of my flesh the propensity of the sin nature.”

In Romans 7:25, the verb douleuo refers to Paul’s “status or condition or position of being a servant” of the Law of God, which is accomplished by means of the new nature.

The noun douleia denotes the condition of “slavery” or “bondage.” It can also collectively refer to the “slave-class” (Liddell-Scott, page 446). Douleia and another form, doulia, appear in the Septuagint over forty times. In every case but one, the Hebrew original is some form of `evedh, “slave, servant,” or “a subject.” (Exodus 13:3, 14; 20:2; Deuteronomy 5:6; 6:12; Judges 6:8; cf. Nehemiah 9:17; Jeremiah 34:13 [LXX 41:13]; Micah 6:4).
 Douleia can refer to “servitude” in God’s house (1 Chronicles 25:6; Nehemiah 10:32) but in other passages, it can mean “exile” as in Lamentations 1:3; cf. Isaiah 14:3).

The noun only appears five times in the Greek New Testament (Romans 8:15, 21; Galatians 4:24; 5:1; Hebrews 2:15) where it denotes the condition of a slave.

Alfons Weiser makes the following regarding douleia in the New Testament, he writes, “Douleia appears only with figurative meanings for slavery to sin, law and death, which continues wherever the redemption through Christ is not yet effective or not yet completed” (Exegetical Dictionary of the New Testament, volume 1, page 350).

A Greek-English Lexicon of the New Testament and Other Early Christian Literature lists the following meanings for the noun: (1) Literal, come into slavery (2) Figurative, slavery (Romans 8:15, 21; Hebrews 2:15; Galatians 4:24, 5:1. (Page 205)

The Analytical Greek Lexicon Revised lists the following meanings for the word, “slavery, bondage, servile condition; in NT met. with reference to degradation and unhappiness, thralldom spiritual or moral, Rom. 8:15, 21; Gal. 4:24; 5:1; Heb. 2:15” (page 106).

The New Thayer’s Greek-English Lexicon, “slavery, bondage, the condition of a slave” (page 157).

Greek-English Lexicon of the New Testament Based on Semantic Domains lists the following meanings, “a state or condition of subservience” (volume 2, page 475).

Vine’s Expository Dictionary of Biblical Words has the following comment regarding the word, “Douleia, akin to deo, ‘to bind,’ primarily ‘the condition of being a slave,’ came to denote any kind of bondage, as, e. g., of the condition of creation, Rom. 8:21; of that fallen condition of man himself which makes him dread God, v. 15, and fear death, Heb. 2:15; of the condition imposed by the Mosaic Law, Gal. 4:24. (Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

In Romans 8:21, douleia is used to describe being in slavery or bondage to corruption because of the Adamic curse (Compare Genesis 3:18-19). The word appears in Galatians 4:24 in an allegory and describes the status or condition of those under the Law who are analogous to Hagar’s children who were born into slavery. Paul uses the word again in Galatians 5:1 to remind the Galatian believers that they are not under bondage to the Law. It appears in Hebrews 2:15, which teaches that Satan has put the unregenerate in bondage to the fear of death.

In Romans 8:15, the noun douleia denotes the condition of being a slave, thus slavery and is used in relation to the noun pneuma, “the Spirit,” which as we noted in detail refers to the Holy Spirit in a rhetorical sense.
The noun *douleia*, "slavery" functions as a “genitive of product” meaning that it is the “product” of the noun *pneuma*, “the Spirit” to which it stands related. This indicates in a rhetorical sense that the Spirit “produces” or “effects” or “brings about” slavery for the Christian. Consequently, this indicates that the Spirit is the agent through whom the believer’s sonship is bestowed.

Galatians 4:6 teaches that the Spirit confirms this adoption since Paul taught the Spirit’s testimony concerning the Christian’s sonship “follows” and is the result of God’s having adopted the Christian as a son.

**Galatians 4:4-7**, “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”

We will translate *douleia*, “who brings about slavery.”

Corrected translation thus far of Romans 8:15: “Because, by no means have all of you received the Spirit who brings about slavery.”

Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!”’

“Leading to fear again” is composed of the adverb *palin* (πάλιν) (pal-in), “again” and preposition *eis* (ἐις) (ice), “leading to” and the accusative masculine singular form of the noun *phobos* (φόβος) (fob-os), “fear.”

In Romans 8:15, the noun *phobos* refers to the state of being in fear of the judgment of God, which the unbeliever experiences.

Paul taught in Romans 1:18-3:18 that the entire human race is under the wrath, or righteous indignation of God due to sin (Romans 18:-3:18). God’s righteous indignation or wrath is an expression of His holiness.

The holiness of God pertains to the absolute perfection of God’s character or expressing the purity of His character or moral perfection and excellence and means that God can have nothing to do with sin or sinners. He is totally separate from sin and sinners unless a way can be found to constitute them holy and that way has been provided based upon the merits of the impeccable Person and Finished Work of the Lord Jesus Christ on the Cross.

The presence of evil, sin and injustice is totally absent in the character of God, thus God does not tolerate evil or sin because it is contrary to His character, i.e. His inherent moral qualities, ethical standards and principles.

Webster’s New Universal Unabridged Dictionary defines “holiness” as “the quality or state of being holy; sanctity” and they define “sanctity” as, “sacred or hallowed character.”
One of the definitions that Webster’s New Universal Unabridged Dictionary gives for the adjective “holy” is, “entitled to worship or profound religious reverence because of divine character or origin or connection with God or divinity.”

One of the definitions for the noun “character” that Webster’s New Universal Unabridged Dictionary provides that applies to the context of our passage is the following: “the aggregate of features and traits that form the apparent individual nature of some person or thing.”

If we paraphrase these definitions, we would say that the God’s holiness refers to “the aggregate (i.e. sum total) of perfect features and traits that form the divine nature of God.”

Therefore, God’s holiness refers to the absolute perfection of His character, expressing His purity of His character or moral perfection and excellence and intolerance and opposition and rejection of sin and evil, thus God is totally separate from sin and sinners.

God’s wrath expresses His intolerance and rejection of sin and evil. It refers to God’s attitude of “righteous indignation” in response to any thought, word, or action of mankind and angels, that is opposed to His holiness and manifests itself in actions that judge and punish the guilty.

**Romans 1:18**, “For God’s righteous indignation is as an eternal spiritual truth revealed from the third heaven against each and every kind of ungodliness and unrighteousness produced by mankind who as an eternal spiritual truth is characterized by suppressing the truth by means of unrighteousness.”

The difference between righteous indignation and anger is that the former is based upon concern for the holiness of God whereas the latter is emotional, selfish, self-centered, vindictive and intent on harming another.

**Nahum 1:2**, “A jealous and avenging God is the LORD; The LORD is avenging and wrathful. The LORD takes vengeance on His adversaries, and He reserves wrath for His enemies.”

**1 Thessalonians 5:9-10**, “For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we will live together with Him.”

**Revelation 19:15**, “From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.”

Normally, anger expressed by human beings is emotional and selfish but sometimes human beings manifest righteous indignation as in the case of the Lord Jesus Christ who displayed righteous indignation towards the moneychangers in the Temple whose actions stood in opposition to the holiness of God (Jn. 2:13-17).
In fact, in Ephesians 4:26-27, the apostle Paul commands believers to display righteous indignation towards injustice, sin and evil and to reject the emotional, selfish, self-centered, vindictive and revengeful form of human wrath and anger.

**Ephesians 4:26-27, “BE ANGRY, AND YET DO NOT SIN; do not let the sun go down on your anger, and do not give the devil an opportunity.”**

God’s righteous indignation is the legitimate anger towards evil and sin since both are contrary to His holiness or perfect character and nature. Since the unregenerate person does not measure up to the perfect standards of a holy God, he is an enemy of God. Therefore, Paul is saying with this adjective that while Paul and his fellow Christian readers were still enemies of God, Christ died for them as a substitute.

The Bible teaches that each and every member of the human race is a sinner by nature as well as by practice.

**Ecclesiastes 7:20, “There is not a righteous man on earth who does what is right and never sins.”**

**Galatians 3:21-22, “But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.”**

The Bible teaches that every person born into the world without exception received the imputation of Adam’s original sin in the Garden of Eden and the nature of Adam. This nature is always disobedient to God and making them all physically alive but spiritually dead, having no capacity whatsoever to have a relationship with God.

**Romans 5:12-21, “Therefore, based on this (principle), just as, through one man the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned). For you see, prior to the giving of the Law, personal sin was habitually taking place among the individual members of the human race however personal sin is never, as an eternal spiritual truth, charged to one’s account while the Law does not exist. Yet, in spite of this, spiritual death reigned as king from the fall of Adam to the giving of the Law to Moses, specifically, over those who had not sinned according to the same exact transgression committed by Adam, who is, as an eternal spiritual truth, an illustration of the One destined to come. However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true. How much more then has the grace originating from**
God and the gracious gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man, who is Jesus, who is the Christ been generously and graciously offered to the entire human race. In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand the verdict arose from one transgression resulting in condemnation while on the other hand, the gracious act arose from innumerable transgressions resulting in justification. For if, and let us assume that it is true for the sake of argument that by means of the transgression committed by the one, spiritual death reigned as king through this one. Of course, we know this is true. Then, how much more those who do receive His transcendent grace, specifically, the gracious gift, which is His righteousness, will, as a certainty, reign as kings by means of life through the One, who is Jesus, who is the Christ. Therefore, as previously stated, just as through the one who committed the transgression resulted in condemnation affecting each and every member of the human race without exception in the same way also through the One who committed the righteous act resulted in the basis for the offer of justification, which produces (eternal) life, affecting each and every member of the human race without exception. For you see, just as through the one man’s disobedience, the entire human race has been rendered sinners in the same way also through the One’s obedience, many will, as a certainty, be rendered righteous. Now, the Law was an addendum in order that the transgression might increase but where personal sin increased, grace infinitely abounded in order that just as, the sin nature reigned as king in the realm of spiritual death in the same way, also grace would reign as king through righteousness resulting in eternal life through Jesus, who is the Christ, who is our Lord.”

Paul has pointed out that the sinner can only be declared justified by God the Father and delivered from the wrath of God through faith in His Son Jesus Christ and not by observing the Law or circumcision (Romans 3:19-4:25).

In Romans 1:18-3:8, Paul clearly teaches that both unregenerate Jew and Gentiles are the objects of God’s righteous indignation. This is the result of their disobedience to the revelation of God in creation, the Law, both inherent and written through mental, verbal and overt acts of sin.

In Romans 1:18-32, Paul demonstrates that the Gentiles are unrighteous and totally depraved by virtue of their sinful conduct and failure to worship God in light of God’s self-revelation in creation as well as their failure to obey the moral law inherent within them.

Romans 1:18-32, “For God’s righteous indignation is, as an eternal spiritual truth, revealed from the third heaven against each and every kind of ungodliness and unrighteousness produced by mankind who, as an eternal
spiritual truth, are characterized by suppressing the truth by means of unrighteousness. Because that which is objectively and experientially known about God, is, as an eternal spiritual truth, evident within them for God made it evident to them. Because from the creation of the world, His invisible attributes, His eternal power and divine nature are, as an eternal spiritual truth, observed and comprehended by means of that which He has created so that they are without excuse. Because even though, they, as an eternal spiritual truth, had an objective, experiential knowledge of God, they never worshipped Him as God or gave thanks, but rather they became futile in the realm of their thought process and their ignorant hearts became darkened. It is, an eternal spiritual truth, that although they profess to be wise, they became fools and exchanged the glory originating with God, which is immortal for a likeness, which is an image of man, which is characterized by corruption as well as birds and four footed creatures and creeping things. Therefore, God gave them over in the lust of their hearts to impurity, namely, they degraded their bodies between themselves who indeed by virtue of their evil character exchanged the truth originating from God by means of the lie. Furthermore, they worshipped and served the creature rather than the Creator, who is worthy of praise and glorification throughout eternity. Amen. Because of this God gave them over to disgraceful perversities, namely, their females, who indeed by virtue of their evil character, not only exchanged the natural sexual function for that which is contrary to the laws of nature but also, in the same way, even the males after they had abandoned the sexual function possessed by the female, they became inflamed with sexual desire by means of lust towards one another, their males with males with the result that they committed the indecent act. Consequently, they as an eternal spiritual truth receive the inevitable, negative consequence in themselves produced by their perversion, which was appropriate in the nature of the case. Furthermore, just as, they never approved of God for the purpose of retaining (Him) in the realm of knowledge, God, as an eternal spiritual truth, gave them over to a disapproved intellect in order to habitually do improper things with the result that they have been consumed with each and every kind of unrighteousness, evil, greed, malice, extensively engaged in envy, murder, strife, deception, evil dispositions, scandals, slanders, God-haters, violent insolent antagonists, arrogant, loud arrogant boasters, inventors of evil, disobedient to parents, stupid, contract breakers, unaffectionate with loved ones, unmerciful, who indeed by virtue of their evil character, although, they, as an eternal spiritual truth, know experientially the righteous regulation originating with God, namely, that those who as a lifestyle practice such things are, as an eternal spiritual truth, worthy, namely, of death, they not
only, as a lifestyle, do the same things but also, they, as an eternal spiritual truth, applaud those who, as a lifestyle, practice them.”

In Romans 2:1-29, he demonstrates that the Jews are unrighteous and totally depraved as well as manifested in their failure to obey perfectly the written Law of God and committing the same sins that the Gentiles committed.

Romans 2, “For this very reason, you are, as an eternal spiritual truth, without excuse O man, each and everyone of you without exception who as a lifestyle judge as guilty for by means of that which you as a lifestyle judge as guilty the other person, you, as an eternal spiritual truth condemn yourself for you, who as a lifestyle judge as guilty, make it a habit to practice the same things. Now, we know for certain that God’s judgment is, as an eternal spiritual truth according to truth, against those who as a lifestyle practice such things. But, do you continue to presume this that you will escape God’s judgment, O man, when you, who as a lifestyle, judge as guilty those, who as a lifestyle, practice such things and you do, as a lifestyle, the very same things? Or do you continue to hold in contempt His infinite kindness and tolerance and patience, habitually ignoring the fact that the kindness originating from God’s character and nature is, as an eternal spiritual truth, leading you to repentance? But according to your obstinacy and unrepentant heart, you are, as an eternal spiritual truth, storing up for yourselves righteous indignation on a day characterized by righteous indignation, yes, when the righteous judgment executed by God is revealed who will recompense each and every one without exception according to their works. On the one hand, according to perseverance, which produces work that is divine in quality and character: glory and honor and immortality for the benefit of those who as a lifestyle make it a top priority to diligently and tenaciously pursue after eternal life, sparing no effort for it is of the highest value while on the other hand, for the disadvantage of those who are motivated by inordinate selfish ambition and continue not to be persuaded so as to believe and thus disobey the truth but rather continue to obey unrighteousness, there shall be righteous indignation, yes, the manifestation of that righteous indignation. There will be tribulation and distress upon each and every soul of man, who continue to accomplish that which is evil, namely, both to the Jew first and also to the Greek. But not only this, there will be glory and honor and peace for the benefit of each and every one who works hard to accomplish the good, which is divine in quality and character, for both the Jew first and also the Greek. For, there is, as an eternal spiritual truth absolutely never any partiality in the presence of God. For as many as have sinned without the Law have caused themselves to be destroyed without the Law and as many as have sinned under the jurisdiction of the Law will be condemned by means of the Law. For you see, the hearers
of the Law are, as an eternal spiritual truth, absolutely never righteous before God but rather the doers of the Law will, as an eternal spiritual truth, be justified. Since, whenever Gentiles, who, as a fact of history, do not possess the Law, obey, at any time, instinctively the principles belonging to the Law, although, these, as a fact of history, do not possess the Law, they, as an eternal spiritual truth, manifest that they possess inherently, a law, which belongs to them. Who, indeed by virtue of their obedient character, demonstrate, as an eternal spiritual truth and fact of history, the conduct produced by obedience to the Law as written on their hearts. During which time their conscience does confirm the testimony, namely, their thoughts alternately, at any time, making an accusation or else, at any time, making a defense. On a day when God will judge the secret motives of mankind according to my instruction in the gospel through Christ, who is Jesus. Now, if-and let us assume that it’s true for the sake of argument—you do identify yourself by the name ‘Jew’ and you do rely upon the Law and do boast in a relationship with God and know His will through instruction and can discern the essentials because you have received oral instruction in the past in a detailed, systematic and repetitious manner by means of the Law and continue to do so. Moreover, you are confident in yourself, namely that you are as a guide for the blind, a light to those in darkness, an instructor of the ignorant, a teacher of the immature because in the Law you are in possession of the unique embodiment of that, which is full of knowledge well as that, which is full of truth. Then, you who do teach another person, do you ever teach yourself? You, who do publicly proclaim (the Law) as a herald in a dignified and authoritative manner: don’t steal, do you steal? You, who do command: Don’t commit adultery, do you commit adultery? You who do abhor idols, do you rob temples? You who do boast about possessing the Law, by means of your transgression of the Law, do you cause the (Son of) God to be dishonored? Consequently, ‘the reputation of the character of God’s person as a fact does get slandered among the Gentiles because of all of you’ just as it stands written, for all of eternity. Indeed, on the one hand circumcision is, as an eternal spiritual truth, beneficial if you should always practice the Law. On the other hand, if you should be at any time a transgressor of the Law, (then) your circumcision has become uncircumcision. Therefore, if the uncircumcision always observes the righteous regulations originating from the Law, then, will not (God) consider and treat accordingly his uncircumcision as circumcision? In fact, the physically uncircumcised by fulfilling perfectly the Law will condemn you who are by means of Scripture and circumcision a transgressor of the Law. Therefore, as an eternal spiritual truth, he is absolutely never a Jew who is one by means of the external, nor, as an eternal spiritual truth, is
circumcision, that which is by means of the external in the human body. But rather, as an eternal spiritual truth, he is a Jew who is one by means of the internal and circumcision originates in the heart by means of the omnipotence of the Spirit, never by means of the letter whose praise is as an eternal spiritual truth never from men but from God.”

In Romans 3:9-20, Paul summarizes his statements in Romans 1:18-2:29 and teaches the totally depravity and universal unrighteousness of mankind, both Jew and Gentile.

Romans 3:9-20, “What then is the conclusion that we are forced to? Is God unrighteous, while inevitably exercising His righteous indignation? (I am speaking according to human viewpoint.) No! Absolutely not! For how will God condemn the unsaved inhabitants of the cosmic system? But, if-and let us assume that it’s true for the sake of argument by means of my lie God’s truth achieved fame resulting in His glory. Why then have I in the past been singled out to be condemned as a sinner and continue to be up to the present moment? Furthermore, what is the conclusion that we are forced to? (As we have been slanderously charged with in the past and continue to be up to the present moment and as some have in the past alleged we say and continue to do so up to the present moment), “Let us perpetrate evil acts in order that blessings might result.” No! Their condemnation is, as an eternal spiritual truth, deserved. What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By no means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature. As it stands written for all of eternity, “there is, as an eternal spiritual truth, absolutely none righteous not even one. There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none, who, at any time, diligently seeks after God. Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, so much as one. Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always under their lips whose mouth is always full of cursing and bitterness. Their feet are always swift to shed blood. Destruction and misery characterize their ways. Indeed, they totally refused to acknowledge the way, which is peace. There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes. Now, we know for certain that whatever the Law says, it speaks for the benefit of those under the jurisdiction of the Law in order that each and every mouth may be silenced and in addition all the unsaved inhabitants of the cosmic
system may be demonstrated as guilty in the judgment of God. Because each and every member of sinful humanity will never be justified in His judgment by means of actions produced by obedience to the Law for through the Law there does come about an awareness of the sin nature.”

In Romans 5:1, Paul taught that the Christian received a permanent reconciliation between himself and God and is no longer the object of God’s righteous indignation. This is the result of being declared justified by God through faith in Jesus Christ whose spiritual death on the Cross propitiated God’s holiness that required that human sin and the sinner be judged.

Romans 5:1, “Therefore, because we have been justified by means of faith as a source, we, as an eternal spiritual truth, always have peace in the presence of God through our Lord who is Jesus, who is the Christ.”

If the sinner will not exercise faith in Jesus Christ as his or her Savior, then they will face His righteous indignation at the Great White Throne Judgment. The Lord Jesus Christ Himself declared to the Jews that the Father had given Him authority to judge the living and the dead.

John 5:22-29, “For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.”

The judgment of God is inescapable unless one trusts in Jesus Christ as their Savior.

John 3:16-18, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

John 3:36, “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”
Unbelievers will “not” be judged according to their sins at the Great White Throne Judgment since Jesus Christ died for all men, Jew and Gentile and for every sin that they have committed-past, present and future. The unbeliever will be judged according to their self-righteous human good works, which do not measure up to the perfect work of the impeccable Christ on the Cross (Rev. 20:11-15).

The unbeliever goes to the lake of fire because of his rejection of Christ as his Savior since 1 Timothy 2:4 and John 3:16-17 clearly indicates that God desires all men to be saved, thus, He has made provision for all men to be saved through the Person and Work of Jesus Christ on the Cross.

Those who reject Jesus Christ as Savior will be thrown into the eternal Lake of Fire forever and ever at the conclusion of human history. Every unbeliever in history will have to stand before Christ at the Great White Throne Judgment, which will take place at the end of human history and is the judgment of all unregenerate humanity in human history for their rejection of Christ as Savior (Rev. 20:11-15).

Revelation 20:11-15, “Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.”

The fact that unregenerate man will receive eternal condemnation in the lake of fire forever and ever is a righteous judgment since as sinners they can never be justified before a holy God and have rejected God’s only provision for sin, which is the Person and Finished Work of Jesus Christ on the Cross.

God who is holy and cannot tolerate sin is justified in throwing His creatures into the lake of fire for rebelling against Him but also God, who as to His nature, is love, did everything He could to prevent any of His creatures from going to the lake of fire forever and ever for their rebellion against Him.

The fact that God did not immediately deposit all mankind in the lake of fire for their disobedience is incontrovertible evidence that God loves His creatures and desires none of them to go to the lake of fire.

The fact that God the Father sent His Son into the world to become a human being to satisfy His righteous demands that the sin of men be judged is also incontrovertible evidence that God loves His creatures.
The Lord Jesus Christ will conduct the Great White Throne Judgment as He will all judgments since God the Father has promoted Him to sovereign ruler of creation as a result of His voluntary substitutionary spiritual death on the Cross (See Philippians 2:5-11; Hebrews 1:1-3).

The sins of the unbeliever are never brought up since Christ died for all their sins and instead their self-righteous works that do not measure up to Christ perfection will be used to condemn them to the eternal lake of fire.

Psalm 9:8, “And He will judge the world in righteousness; He will execute judgment for the peoples with equity.”

Psalm 50:6, “And the heavens declare His righteousness, for God Himself is judge. Selah.”

Psalm 98:9, “Before the LORD, for He is coming to judge the earth; He will judge the world with righteousness and the peoples with equity.”

Psalm 110:4-7, “The LORD has sworn and will not change His mind, ‘You are a priest forever according to the order of Melchizedek.’ The Lord is at Your right hand. He will shatter kings in the day of His wrath. He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country. He will drink from the brook by the wayside. Therefore He will lift up His head.”

Psalm 119:137, “Righteous are You, O LORD, and upright are Your judgments.”

Ecclesiastes 3:17, “I said to myself, ‘God will judge both the righteous man and the wicked man,' for a time for every matter and for every deed is there.”

Ecclesiastes 8:11-12, “Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil. Although a sinner does evil a hundred times and may lengthen his life, still I know that it will be well for those who fear God, who fear Him openly.”

Ecclesiastes 11:9, “Rejoice, young man, during your childhood, and let your heart be pleasant during the days of your manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that God will bring you to judgment for all these things.”

Isaiah 5:16, “But the LORD of hosts will be exalted in judgment, and the holy God will show Himself holy in righteousness.”

Ezekiel 18:30-32, “Therefore I will judge you, O house of Israel, each according to his conduct," declares the Lord GOD. ‘Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will
you die, O house of Israel? For I have no pleasure in the death of anyone who dies,’ declares the Lord GOD. ‘Therefore, repent and live.’”

Acts 17:22-34, “So Paul stood in the midst of the Areopagus and said, ‘Men of Athens, I observe that you are very religious in all respects. For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you. The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children. Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. Now when they heard of the resurrection of the dead, some began to sneer, but others said, ‘We shall hear you again concerning this.’ So Paul went out of their midst. But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.”

In Romans 8:15, the noun phobos is the object of the preposition eis, which functions as a marker of result. This indicates that the Christian did not receive the Spirit who causes or brings about slavery, which “results in” fear again of judgment from God but rather the Spirit who brings about their adoption as sons of God.

The noun palin in classical Greek as well as in the Septuagint is used chiefly in two senses: (1) With reference to repeated action, again. (2) Rhetorically, in the sense of furthermore or moreover indicating that a statement is to be added at this point in the argument.

Both of these meanings are carried over into the Greek New Testament. The word is employed 147 times by the New Testament writers.

Liddell and Scott (page 1292): (1) Of place, back, backwards, mostly joined with verbs of going, coming, to express contradiction (2) Of time, again, once more, in turn.
Vine's Expository Dictionary of Biblical Words, “Palin, the regular word for ‘again,’ is used chiefly in two senses, (a) with reference to repeated action; (b) rhetorically, in the sense of ‘moreover’ or ‘further,’ indicating a statement to be added in the course of an argument, e. g., (Matt. 5:33); or with the meaning ‘on the other hand, in turn,’ (Luke 6:43; 1 Cor. 12:21; 2 Cor. 10:7; 1 John 2:8). In the first chapter of Hebrews, (v. 5), palin simply introduces an additional quotation; in (v. 6) this is not so. There the RV rightly puts the word ‘again’ in connection with ‘He bringeth in the firstborn into the world,’ ‘When He again bringeth, etc.’ That is to say, palin is here set in contrast to the time when God first brought His Son into the world. This statement, then, refers to the future second advent of Christ. The word is used far more frequently in the Gospel of John than in any other book in the New Testament.”

The New Thayer’s Greek-English Lexicon (page 475): (1) Anew, again (2) Joined to verbs of all sorts, it denotes renewal or repetition of the action (3) With other parts of speech (4) Explained by the addition of more precise specifications of time (5) Again, i.e., further, moreover (6) In turn, on the other hand.

The Analytical Greek Lexicon Revised (page 299): (1) Again, back again (2) Again, by repetition (3) Again, in continuation, further (4) Again, on the other hand.

Bauer, Gingrich and Danker list the following usages and meanings for the word (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, pages 606-607): (1) Back (a) With verbs of going, sending, turning, calling. (b) In expressions that denote a falling back into a previous state or a return to a previous activity. (2) Again, once more, anew when someone repeats something he has already done (Josephus Antiquities 12.109) or an event takes place in the same (or a similar) manner as before, or a state of being recurs in the same (or nearly the same) way as at first. (3) Furthermore, thereupon connecting things that are similar: very often in a series of quotations from Scripture and often in a series of parables. (4) On the other hand, in turn.

In Romans 8:15, the adverb palin is modifying the prepositional phrase eis phobon, “leading to fear” and refers to the state of Paul’s Christian readers prior to their conversion to Christianity when they were in bondage to the sin nature and real spiritual death and under the condemnation of the Law.

So Paul is saying that the Spirit will not lead them back into slavery to the sin nature, spiritual death or the condemnation of the Law, which results in fear of being judged by God. Rather, the Spirit’s work freed them from these things and enables them to experience this deliverance from these things.

2 Corinthians 3:17, “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.”
Romans 8:1-2, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with Christ who is Jesus. Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s.”

We will translate the adverb *palin*, “again” and the prepositional phrase *eis phobon*, “resulting in fear.”

Corrected translation thus far of Romans 8:15: “Because, by no means have all of you received the Spirit who brings about slavery resulting in fear again.”

Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’”

“But” is the adversative use of the conjunction *alla* (ἀλλά) (al-lah), which introduces a statement that is in total contrast to the idea that the Spirit’s ministry on behalf of the Christian is one of enslaving them resulting in fear of being the object of God’s righteous indignation. We will translate the word, “on the contrary.”

Corrected translation thus far of Romans 8:15: “Because, by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary…”

Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’”

“You have received” is the second person plural aorist active indicative form of the verb *lambano* (λαμβάνω) (lam-ban-o).

As was the case in the first part of the verse, the verb *lambano* in the adversative clause means, “to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver.” Therefore, it denotes that the Christians in Rome “received” the Spirit who brings about or effects their adoption Roman style into the royal family of God.

The second person plural form of the verb denotes that Paul is addressing this all the believers in Rome as a corporate unit and means, “all of you.”

The aorist tense of the verb *lambano* is a “constative” aorist describing in summary fashion the moment the Christians in Rome were declared justified through faith in Jesus Christ and were adopted Roman style in the royal family of God.

The active voice means that the subject performs the action of the verb. Therefore, the active voice indicates that the Christians in Rome, as the subject received the Spirit who caused them to be adopted Roman style into the royal
family of God the moment they were declared justified through faith in Jesus Christ as their Savior.

The indicative mood of the verb *lambano* is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate the verb *lambano*, “*all of you have received.*”

Corrected translation thus far of Romans 8:15: “*Because, by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received …*”

Romans 8:15, “*For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’*”

“A *spirit of adoption as sons*” is composed of the accusative neuter singular form of the noun *pneuma* (πνεῦμα), “a spirit” and the genitive feminine singular form of the noun *huiothesia* (ὑιοθεσία) (hwee-oth-es-ee-ah), “of adoption.”

As we noted in detail, the noun *pneuma* refers to the Holy Spirit.

The word functions as an “accusative direct object” meaning that it is receiving the action of the verb *lambano*, “*all of you have received.*” We will translate *pneuma*, “the Spirit.”

The noun *huiothesia* occurs rarely before the Christian period.

W. von Martitz indicates that it was known in the second century B.C. (Kittel’s Theological Dictionary of the New Testament, volume 8, pages 397f.) as well as Milligan (648-649)

There appears to be no precedent for the concept in the Old Testament despite the fact that the term does not appear in the Septuagint. *Huiothesia* is a legal technical term in antiquity and does not appear in the nomenclature of religion.

The word appears only five times in the Greek New Testament (Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5).

Vine’s Expository Dictionary of Biblical Words makes the following comment regarding the word, “*Huiothesia, from huios, ‘a son,’ and thesis, ‘a placing,’ akin to tithemi, ‘to place,’ signifies the place and condition of a son given to one to whom it does not naturally belong. The word is used by the apostle Paul only. In Rom 8:15, believers are said to have received ‘the Spirit of adoption,’ that is, the Holy Spirit who, given as the Firstfruits of all that is to be theirs, produces in them the realization of sonship and the attitude belonging to sons. In Gal 4:5 they are said to receive ‘the adoption of sons,’ i. e., sonship bestowed in distinction from a relationship consequent merely upon birth; here two contrasts are presented, (1) between the sonship of the believer and the unoriginated sonship of Christ, (2) between the freedom enjoyed by the believer and bondage, whether of Gentile natural condition, or of Israel under the Law. In Eph 1:5 they are said to have been foreordained unto ‘adoption as sons’ through Jesus Christ, RV; the KJV, ‘adoption*
of children’ is a mistranslation and misleading. God does not ‘adopt’ believers as children; they are begotten as such by His Holy Spirit through faith. ‘Adoption’ is a term involving the dignity of the relationship of believers as sons; it is not a putting into the family by spiritual birth, but a putting into the position of sons. In Rom 8:23 the ‘adoption’ of the believer is set forth as still future, as it there includes the redemption of the body, when the living will be changed and those who have fallen asleep will be raised. In Rom 9:4 ‘adoption’ is spoken of as belonging to Israel, in accordance with the statement in Ex 4:12, ‘Israel is My Son.’ Cf. Hos 11:1. Israel was brought into a special relation with God, a collective relationship, not enjoyed by other nations, Deut 14:1; Jer 31:9, etc.” (Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

Douglas Moo commenting on this word writes, “The word denoted the Greek, and particularly Roman, legal institution whereby one can ‘adopt’ a child and confer on that child all the legal rights and privileges that would ordinarily accrue to a natural child. However, while the institution is a Greco-Roman one, the underlying concept is rooted in the OT and Judaism. ‘Adoption’ is one of the privileges of Israel (9:4) and Israel, as we have seen, is regularly characterized as God’s ‘son’ or ‘sons’ in the OT and Judaism. Once again, then, Paul has taken a term that depicts Israel’s unique status as God’s people and ‘transferred’ it to Christians.” (The Epistle to the Romans, page 501; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

Leon Morris has a slightly different interpretation of the word, he writes, “The word for ‘adoption’ is used only by Paul in the New Testament (five times, three being in Romans), and it does not occur in LXX, for the Jews did not practice adoption. Some Old Testament examples are suggested but most scholars agree that Paul took the concept from Roman or Greek law in both of which adoption was important. Francis Lyall argues convincingly that Paul’s concept is taken from Roman, not Jewish law. Most agree, though some think rather of Greek law. Sanday and Headlam cite E. L. Hicks for the information that ‘No word is more common in Greek inscriptions of the Hellenistic time: the idea, like the word, is native Greek. It is a useful word for Paul, for it signifies being granted the full rights and privileges of sonship in a family to which one does not belong by nature. This is a good illustration of one aspect of Paul’s understanding of what it means to become a Christian. The believer is admitted to the heavenly family to which he has no rights of his own. But he is now admitted and can call God ‘Father’”. (The Epistle to the Romans; W. B. Eerdmans; Inter-Varsity Press, pages 314-315)

Lyall, cited by Morris writes, “that Paul’s use of the term ‘adoption’ in Romans, Ephesians and Galatians was a deliberate, considered and appropriate reference to Roman law’….The adoptee is taken out of his previous state and is placed in a new
relationship with his new *paterfamilias*. All his old debts are canceled and in effect he starts a new life. From that time the *paterfamilias* owns all the property and acquisitions of the adoptee, controls his personal relationships and has rights of discipline. On the other hand he is involved in liability by the actions of the adoptee and owns reciprocal duties of support and maintenance.” (Lyall, Journal of Biblical Literature, LXXXVIII (1969), page 458-466; cited by Morris, The Epistle to the Romans; W. B. Eerdmans; Inter-Varsity Press, pages 314-315)

Morris cites W. von Martitz, who writes, “The continuity of the family and the family cultus was maintained by adoption…The adopted son entered at once into the rights of the parent and undertook out of the assigned income to keep the testator and his family to the end of their lives” (Theological Dictionary of the New Testament, volume 8, pages 397-398; cited by Morris, The Epistle to the Romans; W. B. Eerdmans; Inter-Varsity Press, pages 314-315)

**Ephesians 1:3-5**, “Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the One who has blessed with every spiritual blessing in the heavenlies in the Person of Christ. When He elected us to privilege in Him before the foundation of the world for the purpose of being holy and blameless before Him. By means of divine love He has predestined us for the purpose of adoption for Himself according to grace purpose of His will.”

In Romans 8:15 and Ephesians 1:5, the noun *huiothesia* is related of course to the noun *huios* and means, “placing as a son.”

The moment the Christian was declared justified through faith alone in Christ alone, he was adopted *Roman style* into the royal family of God through the Baptism of the Spirit thus making him an heir of God and spiritual aristocracy.

Roman adoption was the process by which a person was transferred from his natural father’s power into that of his adoptive father. Roman style adoption was the custom of selectivity, selecting some to fulfill or take over the family estates and guarantee that the next generation will be as efficient as the last generation in Roman life.

Under Roman law the adopted son had the same status and privileges as the real son and the real Son is our Lord Jesus Christ. Roman style adoption served a useful purpose both socially and politically.

For example, a childless individual could adopt and ensure the continuation of the estates of the family, bequeathing not just property to the heir, but the family as well, for the new member accepted the name and rank of the adoptive father.

Politically, adoption could be used to great advantage as a means of improving one’s prospects by becoming adopted into a higher-class family moving from the Plebeian to the Patrician class.
An example of Roman style adoption was the Emperor Augustus who, as Octavius, was adopted by the testament of his uncle Julius Caesar in 44 B.C., taking the full name Gaius Julius Caesar Octavianus.

Adoption by testament, of course, was the naming of an heir through a will. As the adopted son of Gaius Julius Caesar, Octavius received not only the name and property of Caesar when he was assassinated in 44 B.C. but he received all the other benefits or social considerations as Caesar’s adopted son.

The New Testament Scriptures teach that the church has been adopted into the royal family of God as adult sons thus conferring upon them all the privileges and responsibilities that go along with this new relationship with God. The apostle Paul used the Roman style adoption analogy in his epistles to communicate to members of the churches throughout the Roman Empire their new relationship with God the Father that was acquired at the moment of faith in Christ.

Paul utilized the Roman style adoption illustration to teach church age believers that God the Father’s grace policy places them into the relation of sons to Himself.

Archaeological Study Bible makes the following comment on Paul’s use of Roman adoption in Romans 8:14-17, they write, “Adoption was widely practiced in the ancient world; examples have been found from Mesopotamian, Egyptian, Greek, Roman and ancient Jewish sources. For example, according to Exodus 2:10 Moses was a foundling adopted by Pharaoh’s daughter. Generally speaking, only free men (not women or slaves) could adopt, and the adoptee was often an adult rather than a child. Sometimes adoption was undertaken partially for the benefit of the adopter. For example, an older man whose natural children had already died might adopt a younger man as his heir; the adoptee would be responsible to care for the adopter in his old age. Roman law recognized two kinds of adoption: *adrogatio*, in which a man and all those under his authority were adopted into another family, and *adoptio*, in which an individual was adopted into a family. In *adrogatio* the adopted family in effect ceased to exist as a separate entity and became a part of the adopter’s family. An adopted man or boy no longer belonged to his father’s household and legally became a child of the adopter. The adoptee in the Roman world took the adopter’s name and rank and became his legal heir. Adoption had to be carried out under a specific protocol (e.g. in the presence of the governor), and a will was often prepared in conjunction with the official process. The association of these two activities reveals the connection between the legal, familial status of the adoptee and his inheritance rights. Paul embraced the metaphor of adoption in Romans 8 in order to describe the status of Christians in relation to God. God as the Father of his adopted children has authority over them, while they in turn have taken on his identity. Paul also wrote of the inheritance that belongs to believers because God has adopted them as his children (Gal 4:4-7). The redemption of the body is one aspect of the Christian’s inheritance that Paul
highlighted in Romans 8:23.” (NIV Archaeological Study Bible; page 1849; Zondervan)

The church age believer has been removed from the cosmic system as a child of the devil and has been placed as an adult son into the royal family of God, of which the Lord Jesus Christ is the Head.

Colossians 1:13, “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son.”

One of the purposes of the incarnation of the Son of God was that we might receive the adoption as sons.

Galatians 4:4-7, “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”

In this passage, “sons” is the noun huios, which is used in relation to the Christian’s adoption. Adoption means that the church age believer is spiritual aristocracy now and is intimately related to all three Members of the Trinity.

The noun huiothesia emphasizes that the believer receives the “position” of being a son of God, the moment he was declared justified through faith alone in Christ alone (Gal. 3:26-28; 4:6; 1 Jn. 3:1-2). The Spirit makes this adoption real to the Christian’s experience (Gal. 4:6). The indwelling of the Spirit gives the guarantee of the believer’s adoption (Gal. 4:6).

Romans 8:11, “However, if, and let us assume that it is true for the sake of argument the Spirit, proceeding from the One (the Father) who raised the unique Person of Jesus from the dead ones, does dwell in all of you. Of course, He does! Then, the One (the Father) who raised Christ from the dead ones, will also give life to your mortal bodies through His Spirit who does permanently dwell in all of you.”

The filling of the Spirit enables the believer to experience his adoption.

Ephesians 5:18, “And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit.”

The full manifestation of this adoption takes place at the rapture of the church (Rom. 8:23; Eph. 1:14; 1 Thess. 4:13-18; 1 Jn. 3:2).

The adoption of the church age believer means: (1) Privileges as an adult son of God (2) Responsibility to grow to spiritual maturity.

Robert Haldane writes, “Adoption is not a work of grace in us, but an act of God’s grace without us. According to the original word, it signifies putting among children. It is taking those who were by nature children of wrath from the family of
Satan, to which they originally belonged, into the family of God. By union with Jesus Christ, being joined with Him, we are one body, and we enter into the communion of His righteousness and of His title as the Son of God, so that, as we are righteous in Him, we are also in Him, as His members, the sons of God who, in the moment that the Holy Spirit unites us to Jesus Christ, receives us as His children. All this shows us how great is the benefit which we obtain when we receive the Spirit of adoption and communion with the Son of God. We are thus made children of God, the sons of the Father of lights—a title permanent and a nature immortal and Divine. Our adoption reminds us of our original state as children of wrath and rebellion and strangers to the covenant of God. It discovers to us the honor to which God has called us, in becoming our Father and making us His children—including so many advantages, rights, and privileges and at the same time imposing on us so many duties. These may be comprised under four heads. The first regards the privilege and glory of having God for our Father and being His children. The second includes the rights which this adoption confers, as of free access to God, the knowledge of His ways and the assurance of His protection. The third implies God’s love for us, His jealousy for our interest and His care to defend us. The fourth, all the duties which the title or relation of children engages us to perform towards our Father and our God. The term adoption is borrowed from the ancient custom, especially prevalent among the Romans, of a man who had no children of his own adopting into his family the child of another. The father and the adopted child appeared before the praetor when the adopting father said to the child, ‘Wilt thou be my son?’ and the child answered, ‘I will.’ The allusion to this custom reminds believers that they are not the children of God otherwise than by His free and voluntary election; and that thus they are under far more powerful obligations to serve Him than are their own children to obey them, since it is entirely by His love and free good pleasure that they have been elevated to this dignity. We should also remark the difference between the adoption of man and the adoption of God. In choosing a son by adoption, the adopting party has regard to certain real or supposed qualities which appear meritorious or agreeable; but God, in adopting His people, Himself produces the qualities in those whom He thus chooses. Man can impart his goods and give his name to those whom he adopts, but he cannot change their descent nor transfer them into his own image; but God renders those whom He adopts not only partakers of His name and of His blessings but of His nature itself, changing and transforming them into His own blessed resemblance. This adoption, then, is accompanied with a real change and so great a change, that it bears the name of that which is the real ground of sonship, and is called regeneration.” (Exposition of Romans, Sovereign Grace Publishers, Inc. PO Box 4998; Lafayette, IN 47903; Copyright by Jay P. Green, Sr. 2001)
In Romans 8:15, the noun *huiothesia*, “adoption as sons” functions as a “genitive of product” meaning that it is the “product” of the noun *pneuma*, “the Spirit” to which it stands related. This indicates that the Spirit “produces” or “effects” or “brings about” or “causes” the Christian to be adopted Roman style into the royal family of God. We will translate *huiothesia*, “who brings about the adoption as sons.”

Corrected translation thus far of Romans 8:15: “Because, by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received the Spirit who brings about the adoption as sons…”

Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’”

“By which” is composed of the preposition *en* (ἐν), “by” and the dative neuter singular form of the relative pronoun *hos* (ὁς) (*hos*), “which.”

The relative pronoun *hos* agrees in gender and number with its antecedent, the masculine singular form of the noun *pneuma*, “the Spirit.”

The preposition *en* is employed as a marker of means indicating that the Spirit is the means by which the Christian approaches God in prayer and cries out to Him, addressing Him as “Abba, Father.”

The relative pronoun *hos* functions as a “dative instrumental of means” indicating that the Spirit is the means by which the Christian approaches God in prayer and cries out to Him, addressing Him as “Abba, Father.”

The Christian is the agency who performs the action of approaching God in prayer and crying out to Him and addressing Him as “Abba, Father.” However, the Christian employs the Spirit as the instrument by which he or she approaches God in prayer and addresses Him.

There is a protocol to prayer. All prayer made by the believer-priest in the church age must be addressed to God the Father (John 14:13-14; 16:23-27; Rom. 8:15; Gal. 4:6; Eph. 2:18; 3:14; 5:20; Col. 1:3, 12; 3:17; 1 Pet. 1:17; Rev. 1:6).

Prayer must be made in the name or Person of or through intermediate agency of the Lord Jesus Christ (John 14:13-14; 16:23-24; Eph. 5:20; Col. 3:17).

Prayer must be made in the power of the Spirit or by means of the power of the Filling of the Spirit (Eph. 2:18; 6:18; Jude 20).

Here in Romans 8:15, Paul is emphasizing the Spirit’s role in the believer’s prayer life. We will translate the prepositional phrase *en he*, “by means of whom.”

Corrected translation thus far of Romans 8:15: “Because, by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received the Spirit who brings about the adoption as sons by means of whom…”
Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’

“We cry out” is the first person plural present active indicative form of the verb *kra zo* (κραζω) (krad-zo), which means, “to cry out aloud with emotion” to God the Father in prayer as a result of consciously understanding that one is a child of God (Compare Romans 8:16).

Romans 8:16, “The Spirit Himself testifies with our spirit that we are children of God.”

Paul uses this word that involves emotion because in context he is encouraging his readers as they battle with the sin nature through the power of the Spirit, and which battle involves suffering. In fact, in Romans 8:17-25, Paul speaks of the Christian suffering in his battle with the sin nature and the creation’s suffering that is the result of the curse of Adam’s in the Garden (Genesis 3:18-19).

The first person plural form of the verb is an “inclusive we” referring to Paul and his readers, who like himself, are sinners who have been declared justified by God through faith in Jesus Christ and approach God in prayer by addressing Him as “Abba, Father.”

Paul switches from the second person plural to the third person plural because in this verse he is describing something that is true of all Christians including himself. This indicates that crying out to God and addressing Him as “Father” is a distinguishing mark of a Christian.

In the previous verses he uses the second person plural because he is exercising his authority as an apostle and teacher of the Word of God.

The present tense is a “gnomic present,” which is used for a general timeless fact or spiritual axiom, or an eternal spiritual truth. This indicates that it “as an eternal spiritual truth” that the Christian addresses God as Father.

The active voice means that the subject performs the action of the verb. The subject in our present context are the Christians in Rome and Paul. Therefore, the active voice form of the verb denotes that Paul and his fellow Christians in Rome perform the action of crying out with emotion to the Father in prayer as a result of understanding that they are children of God.

The indicative mood of the verb is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate *kra zo*, “we, as an eternal spiritual truth, cry out.”

Corrected translation thus far of Romans 8:15: “Because, by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received the Spirit who brings about the adoption as sons by means of whom, we, as an eternal spiritual truth, cry out …”
Romans 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’”

“Abba Father” is composed of the vocative masculine singular form of the noun abba (ἀββα) (ab-bah), “Abba” and the articular nominative vocative masculine singular form of the noun pater (πατήρ), “Father.”

The noun abba is a transliteration of the Aramaic word abba into Greek. Thus, it does not occur in classical Greek at all. Although the transliterated form of abba does not appear in the Septuagint, the Hebrew counterpart ab to the Aramaic does.

In form, abba is the determinate state of ab, which is also the Hebrew word for father. In this form abba can mean “the father” or “Oh Father.”

Both Jews and Gentiles in Paul’s congregations addressed God as “Father,” each in their own language. The word is an intimate expression and emphasizes that God is immanent meaning that He is intimately concerned and occupied with the Christian’s life. This word when used by the Christian to address the Father would remind the Christian that he is freed from the sin nature and real spiritual death and no longer under condemnation and a child of God.

Some have supposed that the concept of God as Father was a totally new idea presented first in the New Testament. Jesus gave a new understanding of what the fatherhood of God means. But the Old Testament proclaims God as the Father of believers in no uncertain terms.

Psalm 89:26, “He will cry to Me, ‘You are my Father, my God, and the rock of my salvation.’”

Isaiah 64:8, “But now, O LORD, You are our Father, we are the clay, and You our potter; And all of us are the work of Your hand.”

Isaiah 63:16, “For You are our Father, though Abraham does not know us and Israel does not recognize us. You, O LORD, are our Father, our Redeemer from of old is Your name.”

Jeremiah 3:18-19, “In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance. Then I said, ‘How I would set you among My sons and give you a pleasant land, the most beautiful inheritance of the nations!’ And I said, ‘You shall call Me, My Father, and not turn away from following Me.’”

The people of Israel in the Old Testament honored God as Father in a personal way by the names they gave their children. Abiel means, “God is my Father” and was the name of the grandfather of King Saul (1 Sam. 9:1) as well as one of David’s mighty men (1 Chron. 11:32). Eliab has the same meaning. Abijah, which is also spelled Abia or Abiathar means, “Yahweh is my Father.” Abiriam means, “the Exalted One is my Father” and
reflect the same concept. Later, Jews used the term *abba* in a familiar sense, much as children today might say “Daddy.” But this does not fit Bible times where the term always implied respect and was translated “Father.”

Jesus made a difference when He said “My Father,” because He never included anyone else when He was addressing God as Father. Neither did He include Himself when He told His disciples to address God as “our Father.”

The Jewish leaders recognized this distinction Jesus made and were shocked and infuriated that He would call God *pater idion*, “His own Father” (John 5:17-18).

In Romans 8:15 and Galatians 4:6, Paul translated it by the Greek *ho pater*, “the Father,” a form which is also used as the vocative “Oh Father.” In Romans 8:15, the noun *abba* functions as a “vocative of direct address.” We will translate *abba*, “Abba.”

*Pater* basically denotes a “father” in classical Greek and is used of: (1) Literal father (Homer, Odyssey, 1, 94). (2) The patriarch of the family (Josephus Antiquities 14, 255).

The word is used in the plural of forefathers and ancestors generally (Homer Iliad 6, 209). In a figurative sense the word is used as a title of honor for, or a respectful means of addressing, a venerable old man (Homer, Iliad, 24, 362), and also to indicate spiritual or intellectual fatherhood. Thus a philosopher may be called the “father” of his followers (Epictetus, Dissertationes, 3, 22, 81 f.), and in the mystery religions the one who conducts the ceremony of initiation can be described as “father” of the newly initiated (Apuleius, Metamorphoses, 11, 25, 7).

In ordinary Greek use *pater* means first the father of a family and occasionally the grandfather, who is usually *pappos* (Josephus Antiquities 7, 180) can be called *pater* (Philo Som. I, 166), also the great-grandfather (Hb. 7:10). This use is possible because *pater* even in the singular can reach further back and be used for “forefather, progenitor.”

Forefather can then be taken spiritually as the initiator of an occupation, trend, or group, Gn. 4:20 f. *pater*, then, does not have to denote blood relationship and its projection into the past. The word can also be used of the representative of a stage of life: “the old or honorable man.” He can be called “father” because he reminds us of our physical father, (Homer, Iliad, 24, 503 f.), whose contemporary he is, Ps.-Phocylides V, 221, thus *pater* is a term of respect in addressing the aged and honorable, (Homer, Odyssey, 7, 28; Iliad 24, 362).

The word was used of the following: (1) Literal father as head of the house (2) Of Zeus (3) Respectful term for addressing elders (4) Metaphorically of a father, author (5) Title of a grade in the mysteries of Mithras (6) In plural, forefathers, parents, parent-nation (7) Of teachers (8) Of God as Creator (9) In Plato, of good (10) Of the fatherhood of God.
Both the concept and standing of the father are part of the patriarchal structure of antiquity and are oriented toward the idea of household, family and dominion. The father is the protector, nourisher, and helper.

From the time of Homer the biological father, forefather, and ancestor of a race are called pater (Iliad, 6, 209), though both the teacher in one’s philosophical education (Epictetus, Diss. 3, 22, 81 ff.) and the mystagogue within a cult (Apuleius Met. 11, 25, 7) can be called “father.”

As a metaphor pater is used of the king and of God. The use of the name father for God in the religions of the ancient orient and classical Greece and Rome is always based upon mythical ideas of an original act of begetting and the natural, physical descent of all men from God. Thus, the god El of Ugarit is called “father of mankind”, the Babylonian moon-god Sin is “father and begetter of gods and men”, and in Greece Zeus (from Homer onwards) is called “father of men and gods”.

In Egypt the Pharaoh is regarded in a special way as the son of God in a physical sense. The name of father expresses above all God’s absolute authority, demanding obedience but at the same time his merciful love, goodness and care.

The appropriate attitude of man should be recognition of total and absolute dependence on God and childlike trust and love towards God. The idea of the fatherhood of God is given a philosophical interpretation in Plato and the Stoics.

Plato, in his cosmological elaboration of the father idea, emphasizes the creator relationship of God, the “universal father”, to the entire cosmos (Tim. 28c, 41a). According to Stoic teaching, God’s authority as father pervades the cosmos. He is creator, father and sustainer of mankind, who are his children, related to him (Epictetus, Dissertaciones, 1, 9, 7).

In the ancient mystery cults the regeneration and deification of the initiate is seen as an act of begetting by the deity; hence the latter is invoked in prayer as “Father”. The Gnostics describe the supreme God as the father, or first father but yet there is no personal relationship between God and man.

The Old Testament uses the word father predominately in a secular sense (1180 times), and occasionally in a religious sense (15 times). Pater is used for the Hebrew term `ah (אָב). As in the case of the Old Testament, so in the literature of ancient Palestinian Judaism, we may note a marked reserve in the use of the word in a religious sense. Not until the literature of Diaspora Judaism do we find more frequent use of the name “Father” in reference to God.

God is only rarely recognized as Father in the Old Testament. Physical fatherhood is the gift and command of the Creator (Gn. 1:28). The father is head of the family, his house (cf. Jos. 24:15b), and an authority, which must be respected under all circumstances (Ex. 20:12; 21:15, 17; Prov. 23:22). He is to feed, protect and educate his family. He is the family priest (Ex. 12:3 f.) and teacher (Ex. 12:26
The father is responsible for seeing that family life is in accordance with the covenant, and that the children receive doctrinal teaching.

Earlier generations of Israel are called “the fathers” (Ps. 22:4; 106:7), as are outstanding men of God of previous ages (Sir. 44:1 ff.), and particularly the patriarchs Abraham, Isaac and Jacob, the bearers and mediators of the covenant promises of God (Jos. 24:3; 1 Ch. 29:18).

Father is used as a title of honor for a priest (Jdg. 17:10; 18:19), and for a prophet (2 Kg. 6:21; 13:14). It also expresses a spiritual relationship (2 Kg. 2:12).

The term was used of the respected scribes. The metaphor of father and child is occasionally applied to the relationship between a teacher of the Torah and his pupil.

_Pater_ in the Greek New Testament appears 414 times. It occurs regularly in the normal literal understanding (Lk. 1:59; Mk. 9:24). The plural form of the word also stands as a semi technical term for the ancestors of the Jews (Lk. 6:26; Acts 3:13; 5:30; Rm. 15:8; Heb. 3:9).

The range of meaning of _pater_, father, in the New Testament corresponds to that of `ab and _pater_ in the Old Testament. In contrast to the Old Testament, which uses the name of Father only very occasionally for God, the number of examples of pater in the religious sense in the New Testament (245 times) far exceeds the number of those in a secular sense (157 times).

In the New Testament _pater_ can designate the following: (1) Of the immediate (male) ancestor (2) Forefather, ancestor, progenitor: of Abraham (3) Of spiritual fatherhood (4) An honorary title or a form of respectful address (5) As a designation of the older male members of a church (6) Generation(s) of deceased Christians (7) Visible heroes in the OT (8) The prototype of a group or the founder of a class of persons (9) As the originator and ruler (10) A title for the 1st Person of the Trinity (11) Of the devil as father of (unregenerate) Jews (12) Members of the Sanhedrin.

Vine's Expository Dictionary of Biblical Words, "_Pater_, from a root signifying ‘a nourisher, protector, upholder’ (Lat., _pater_, Eng., ‘father,’ are akin), is used (a) of the nearest ancestor, e. g., Matt 2:22; (b) of a more remote ancestor, the progenitor of the people, a ‘forefather,’ e. g., Matt 3:9; 23:30; 1 Cor 10:1; the patriarchs, 2 Peter 3:4; (c) one advanced in the knowledge of Christ, 1 John 2:13; (d) metaphorically, of the originator of a family or company of persons animated by the same spirit as himself, as of Abraham, Rom 4:11,12,16,17,18, or of Satan, John 8:38,41,44; (e) of one who, as a preacher of the gospel and a teacher, stands in a ‘father's’ place, caring for his spiritual children, 1 Cor 4:15 (not the same as a mere title of honor, which the Lord prohibited, Matt 23:9); (f) of the members of the Sanhedrin, as of those who exercised religious authority over others, Acts 7:2;
22:1; (g) of God in relation to those who have been born anew (John 1:12,13), and so are believers, Eph 2:18; 4:6 (cf. 2 Cor 6:18), and imitators of their ‘Father,’ Matt 5:45,48; 6:1,4,6,8,9, etc. Christ never associated Himself with them by using the personal pronoun ‘our’; He always used the singular, ‘My Father,’ His relationship being unoriginated and essential, whereas theirs is by grace and regeneration, e. g., Matt 11:27; 25:34; John 20:17; Rev 2:27; 3:5,21; so the apostles spoke of God as the ‘Father’ of the Lord Jesus Christ, e. g., Rom 15:6; 2 Cor 1:3; 11:31; Eph 1:3; Heb 1:5; 1 Peter 1:3; Rev 1:6; (h) of God, as the ‘Father’ of lights, i. e., the Source or Giver of whatsoever provides illumination, physical and spiritual, James 1:17; of mercies, 2 Cor 1:3; of glory, Eph 1:17; (i) of God, as Creator, Heb 12:9 (cf. Zech 12:1). Note: Whereas the everlasting power and divinity of God are manifest in creation, His ‘Fatherhood’ in spiritual relationship through faith is the subject of NT revelation, and waited for the presence on earth of the Son, Matt 11:27; John 17:25. The spiritual relationship is not universal, John 8:42,44 (cf. John 8:12 and Gal 3:26).”


A Greek-English Lexicon of the New Testament and Other Early Christian Literature (pages 635-636): (1) Literally, of the immediate ancestor (2) Generally, forefather, ancestor, progenitor (3) Figuratively, of spiritual fatherhood (4) As an honorary title or a form of respectful address (5) As a designation of the older male members of a church (6) Generation of deceased Christians (7) Great religious heroes of the Old Testament (8) Prototype of a group or the founder of a class of persons (9) Of God, as the originator and ruler (10) As Father of mankind (11) As Father of Jesus Christ (12) Often God is simply called Father (13) Of Christ, in a statement of half comparison (14) Of the devil.
The Analytical Greek Lexicon Revised (page 312): (1) A father (2) Specially used of God, as the Father of man by creation, preservation (3) Peculiarly as the Father of our Lord Jesus Christ (4) The founder of a race, remote progenitor, forefather, ancestor (5) An elder, senior, father in age (6) A spiritual father (7) Father by origination (8) Used as an appellation of honor.

The New Thayer’s Greek-English Lexicon (pages 494-495): (1) Generator or male ancestor (2) A more remote ancestor, the founder of a race or tribe, progenitor of a people, forefather (3) One advanced in years (4) Metaphorically, originator or transmitter of anything (5) One who stands in a father’s place and looks after another in a paternal way (6) A title of honor, teachers, the members of the Sanhedrin (7) God is called the Father of all rational and intelligent beings, whether angels or men (8) Of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as the stern judge of sinners but revere Him as their reconciled and loving Father (9) The Father of Jesus Christ.

The command to honor father and mother appears throughout the New Testament (Mt. 15:4; Mk. 7:10; Eph. 6:2). The patriarch Abraham was called in Judaism “Father, Abraham.” He was also revered and honored in the Christian church as a model of faith and is used as an example of one who took God at His Word and trusted in His promises (Lk. 16:24, 30; Acts 7:2; Jam. 2:21; cf. Jn. 8:39, 53, 56; Rm. 4; Heb. 11).

Abraham acquired the righteousness of God by trusting in God at the moment of salvation and after salvation he persevered and trusted in the promises of God even though he failed many times.

The noun pater appears primarily in the Greek New Testament in reference to the first Person of the Trinity. The humanity of Christ always addressed God as Abba an intimate term for “Father.” The Jews never called addressed God as Father thus making our Lord’s ministry totally different and unique from the Pharisees.

God the Father is the recipient of prayer from believers (Eph. 3:14) and God the Son (Lk. 22:42; 23:34, 46). The Lord Jesus taught His disciples to pray to the Father (Lk. 11:2). The Father is the source and giver of all that illuminates and is therefore called the Father of lights (Jam. 1:17). He is called the Father of mercy (2 Co. 1:3) and of glory (Eph. 1:17).

The Scriptures teach that God is the Father of humanity of Christ in hypostatic union (Rm. 15:6). The incarnate Son of God addressed God in prayer as pater, “Father” (Mt. 7:11; 28:19; Mk. 11:25; Mt. 7:21; 12:50; 16:17; Mk. 13:32; 14:36; Lk. 22:29, 42; Jn. 5:17, 43; 17). By addressing the God as Father, the Lord Jesus Christ was putting Himself on a par with God or equal to God (Jn. 5:18).
The Lord Jesus Christ, the God-Man is subordinate to the Father in His humanity but co-infinite, co-equal and co-eternal with both the Father and the Spirit. Paul adopted *pater* as a title of God, “our Father” (Rm. 1:7; 1 C. 1:3; 2 C. 1:2; Eph. 1:2; Phlp. 1:2).

God is the Father of all believers who are sons of God through regeneration (Jn. 1:12-13; Rm. 8:15; Gal. 3:26-28; 4:6; Eph. 2:18). Regeneration takes place at the moment of salvation when a person expresses faith alone in Christ alone (Jn. 3:16-17, 36; Acts 16:31; Gal. 3:26-28). Those who are sons of God through regeneration are considered by God to be His children as a result of honoring His Son by accepting the Son as Savior. The Father deals with believers as a father in the natural realm would deal with his children (1 Th. 2:11; Heb. 12:4-13).

Unlike the Greek philosophers of the ancient world and of modern 21st century society, the New Testament considers only those who have accepted Christ as Savior as children of God.

Unbelievers are considered children of the devil and are designated “sons of disobedience” (Eph. 2:2; 5:6; Col. 3:6; cf. Jn. 8:44). It is true that as Creator, God is Father of all but in terms of relationship and fellowship, He is the Father of only believers who have been born into the royal family of God through faith in the Lord Jesus Christ (Hb. 12:7, 9). One cannot claim to have or know experientially the Father without the Son (1 Jn. 2:22-23; 2 Jn. 9; cf. Jn. 8).

God the Father's role in the Trinity is as the source and planner of all things. God the Son's role in the Trinity is to carry out the plan of God the Father. God the Holy Spirit reveals the Father's plan and provides the power to carry it out.

The doctrine of the Trinity that God is three Persons, but one divine essence. God the Father, God the Son and God the Holy Spirit are co-equal, co-infinite and co-eternal.

The attributes of the Father: (1) Sovereign (Mt. 6:10). (2) Righteousness (Jn. 17:25). (3) Justice (Rm. 3:24-26) (4) Love (Rm. 5:8; Jn. 3:16) (5) Eternal life (Jn. 1:1; 17:2-3). (6) Omniscience (Mt. 6:8). (7) Omnipresence (Eph. 4:6). (8) Omnipotence (Mk. 14:36a). (9) Immutability (Jam. 1:17). (10) Veracity (Jn. 7:28).

God the Father is the author and planner of salvation. He is the author of the divine decrees.

God the Father is responsible for the five Great Imputations in human history: (1) Human life (real imputation) (Gn. 2:7). (2) Adam’s sin (real imputation) (Rm. 5:18a). (3) Personal sins to Christ (judicial) (2 Co. 5:21). (4) Eternal life (real) (Rm. 5:17). (5) Divine righteousness (judicial) (Rm. 5:16).

The Bible teaches that the father is head over the family. God the Father is head over all creation and His Royal Family (1 Cor. 8:6).
The title “Father” emphasizes the absolute authority that the First Person of the Trinity has over all creation. The First Person of the Trinity is the author of the divine plan for humanity (Eph. 1).

Ephesians 4:6, “One God and Father of all (believers) who is over all (sovereign) and through all (omnipresent) and in all (indwelling of the Father).”

God the Father is the Father of the Lord Jesus Christ. The First Person of the Trinity is called “the God and Father of our Lord Jesus Christ” (2 Cor. 1:3; 11:31; Eph. 1:3; Col. 1:3; 1 Pet. 1:3). This title indicates the relationship between Christ and the Father.

The Lord Jesus Christ reveals the Father to man and is most important part of the Father's plan (John 1:14; 2 Cor. 4:6; Eph. 3:11; Heb. 1:2).

John 1:18, “No man has seen God (the Father) at any time; the only begotten God (the Lord Jesus Christ), who is in the bosom of the Father, He (the Lord Jesus Christ) has explained Him (God the Father).”

This relationship has existed from eternity past in the divine decree (John 17:5, 24). The Lord Jesus Christ though equal with God the Father took a subordinate role to accomplish the plan of salvation (Phil. 2:6).

God the Father is the Father of all believers and is not the Father of unbelievers. The Father indwells each and every believer as a guarantee that He will provide for us (John 14:23; Eph. 4:6).

God the Father is the personal grantor of blessings for both time and eternity (eternal inheritance). God the Father receives the believer back into fellowship when he acknowledges his to Him in the name of the Lord Jesus Christ (1 John 1:9).

The believer has eternal security and cannot lose his salvation, once a son, always a son. Sin after salvation prevents the believer from having fellowship with God but this fellowship is restored through the application of 1 John 1:9 and Psalm 32:5.

The Scriptures teach that God the Father is responsible for electing and predestinating the believer (Eph. 1:3-14; Rm. 8:28-39). The purpose of electing and predestinating the believer is to conform the believer into the image of God the Son (Rm. 8:28). He justifies the one who expresses faith alone in Christ alone and sanctifies and glorifies the believer (Rm. 8:28-39).

God the Father took part in the resurrection of Christ. By means of His omnipotence, the Father sent back our Lord’s human spirit to the body in the grave (Acts 2:24; Rom. 6:4; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21).

In Romans 8:15, the noun pater is a reference to the Christian addressing God as Father in prayer. God the Father is the recipient of all prayer. There is a protocol to prayer.
All prayer made by the believer-priest in the church age must be addressed to God the Father (John 14:13-14; 16:23-27; Rom. 8:15; Gal. 4:6; Eph. 2:18; 3:14; 5:20; Col. 1:3, 12; 3:17; 1 Pet. 1:17; Rev. 1:6).

Prayer must be made in the name or Person of or through intermediate agency of the Lord Jesus Christ (John 14:13-14; 16:23-24; Eph. 5:20; Col. 3:17).

Prayer must be made in the power of the Spirit or by means of the power of the Filling of the Spirit (Eph. 2:18; 6:18; Jude 20).

God the Father receives prayer from three different sources in the church age: (1) God the Son (Rom. 8:34; Heb. 7:25): He intercedes for the believer at the right hand of God the Father. (2) God the Holy Spirit (Rom. 8:15, 26-27; Gal. 4:6): He makes intercessory prayer to God the Father for us when we don’t know what to pray for. (3) Believer-Priest (Heb. 4:16): He makes intercessory prayer for others and personal petitions for himself.

In Romans 5:2, Paul teaches that one of the benefits of the Christian’s justification is that the Christian has access to the Father in prayer.

Romans 5:1-2, “Therefore, because we have been justified by means of faith as a source, we, as an eternal spiritual truth, always have peace in the presence of God through our Lord who is Jesus, who is the Christ. Through whom also, we have as a permanent possession access to this gracious benefit in which we forever stand and in addition we make it a habit to rejoice upon the confident expectation of sharing God’s glory.”

“Introduction” is the articular accusative feminine singular form of the noun prosagoge (προσαγωγή) (pros-ag-ogue-ay), which is composed of the preposition pros, “face to face” and the verb ago, “to lead,” thus the word denotes “the act of leading a person into the presence of another” who it is implied of a higher status.

The word appears only three times in the Greek New Testament (Romans 5:2; Ephesians 2:18; 3:12). In each instance, the word denotes “access to the presence” of the Father, which is described in Romans 5:2 with the noun charis, which as we will note means, “gracious benefit.”

In Ephesians 2:18, Paul used the word to inform his Gentile readership that it is only through Jesus Christ that they have access to the Father.

Ephesians 2, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ
Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, {it is} the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands. Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you (Gentiles) who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace and might reconcile them both in one body to God through the cross, by it having put to death the enmity AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone in whom the whole building, being fitted together, is growing into a holy temple in the Lord in whom you also are being built together into a dwelling of God in the Spirit."

Paul uses the word again in Ephesians 3:12.

Ephesians 3:1-13, “For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles, if indeed you have heard of the stewardship of God's grace which was given to me for you that by revelation there was made known to me the mystery, as I wrote before in brief (in Ephesians 1:8-9). By referring to this, when you read you can understand my insight into the mystery of Christ (that which is disclosed in Christ), which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ and to bring to light what is the administration of the mystery which for ages has been hidden in God who
created all things so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord in whom we have boldness and confident access through faith in Him. Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.”

In Ephesians 2:13, 3:12 and Romans 5:2, the noun prosagoge means, “to lead someone into the presence of another” with the assistance of another and with the implication that the person doing the receiving is of higher status. In these passages prosagoge is used in relation to God, thus the word denotes the sinner being led into the presence of the Father through the Lord Jesus Christ in order to experience an eternal relationship and fellowship with the Father. He gains permanent access into the presence of the Father for an eternal relationship and fellowship through the Lord Jesus Christ whose spiritual death on the Cross propitiated the Father’s holiness that demanded that sin be judged.

The noun prosagoge and the perfect tense of echo emphasize the continued availability of the privilege of having access to the presence of the Father. The Lord Jesus Christ’s spiritual death opened the way for the sinner to approach God and gain access to the Father and which access is gained by the sinner through faith in Jesus Christ as his or her Savior.

John 14:6, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

This word prosagoge is also related to prayer. Access to the Father in prayer is made possible solely through the merits of the Lord Jesus Christ and His finished work on the cross.

The Lord’s Session, or present position at the right hand of the Father, provides the believer with a Great High Priest, interceding on his behalf (Heb 7:25). Christ Jesus, therefore, serves as the believer’s advocate and intermediary. As a result, the believer is commanded to pray to the Father in the name of the Lord Jesus Christ because, only through Christ, may the believer boldly approach the throne of God and offer prayers to Him.

Hebrews 4:14-16, “Therefore, since we have a Great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

Through the Lord Jesus Christ and His saving work on the cross, the believer is blessed with free access to God the Father.
Hebrews 10:10-14, “By this will we have been sanctified through the offering of the body of Jesus Christ once for all. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified.”

Hebrews 10:19-22, “Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”

The throne of judgment was transformed to a throne of grace because the Lord Jesus Christ propitiated God the Father with His substitutionary spiritual death on the cross.

Hebrews 2:17, “Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.”

1 John 2:1-2, “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

1 John 4:10, “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”

The righteous demands of God’s holiness—namely, that the sins of the entire world be judged—were satisfied through the merits of the voluntary, substitutionary spiritual death of the impeccable humanity of the Son of God on the cross, thus, opening the airwaves and allowing access to God the Father.

Romans 3:23-26, “For each and every person has sinned consequently, they are always failing to measure up to the glory originating from God with the result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus whom God the Father offered publicly as a propitiatory gift through faith by means of His blood in order to demonstrate His righteousness because of the deliberate and temporary suspension of judgment of the sins, which have taken place in the past on the basis of the tolerance originating from the character and nature of God the Father. Correspondingly, in relation to the demonstration of His righteousness during this present distinct period of history, that He Himself is,
as an eternal spiritual truth, inherently righteous, even while justifying anyone by means of faith in Jesus.”

“Propitiation” is the word hilasterion, meaning, “the place of propitiation, the mercy seat” (Heb 9:5), and references the lid of the Ark of the Covenant. The lid of the Ark of the Covenant—in the Old Testament—was sprinkled with blood on the Day of Atonement (Lev 16:14). This represented the righteous sentence of the law having been executed and, therefore, having changed a place of judgment into a place of mercy (Heb 9:11-15; “throne of grace,” Heb 4:14-16; “place of communion,” Ex. 25:21-22).

Both the book of Exodus, 25:21-22, and the book of Hebrews, 4:14-16 and 9:11-15, emphasizes the place where we are to meet with God. The only way we can “draw near to God” (Hebrews 4:14-16) and “meet” with God (Exodus 25:21-22) in prayer is through the person of Jesus Christ, who is our mercy seat. Hilasterion is used as a technical term referring to the person of our Lord Jesus Christ. It speaks of the place or site where we can meet with God and have communion with Him—namely, only through the person of His Son Jesus Christ.

The animal blood on the mercy seat speaks of the substitutionary spiritual death of Christ on the cross, which satisfied the righteous demands of God’s holiness that our sins be judged. Therefore, Christ serves as not only our mercy seat, but also as the sacrifice needed to satisfy the righteous demands of a holy God.

Our Lord’s propitiatory sacrifice changed the hilasterion, “mercy seat,” from a place of judgment to a “throne of grace,” a place where mercy may be extended to man. The Lord Jesus, therefore, commands the believer to pray in His name to the Father, consciously aware that the merits of His impeccable character and of His impeccable work on the cross made it possible.

John 16:26-27, “In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.”

The Holy Spirit is another who, as the Spirit of grace and supplication (Zech. 12:10), assures us of our relationship with God, guides us in our prayer life, intercedes for us, and enables us to pray.

Romans 8:26-27, “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”

Therefore, in Romans 5:2, the noun prosagoge denotes that because the sinner has been declared justified by God through faith in Jesus Christ, he always has access to the presence of the Father in the sense that he always possesses an eternal
relationship with the Father. The word also denotes the continuing availability of this access to the presence of the Father or in other words, it denotes the continued availability of approaching the Father for fellowship.

In Romans 5:2, the noun *prosagoge* means, “access” and not simply “entrance” since the former accurately reflects the meaning of *prosagoge* because it denotes not only entrance into the presence of the Father but also the continuing availability of that access to the presence of the Father. In fact, the perfect tense of *echo* denotes that this access is a permanent possession.

The English word “access” denotes the ability or permission to approach, enter, speak with or use; admittance and is the state or quality of being approachable. If we paraphrase this definition, we could say that the believer has the ability and permission to approach the Father and enter His presence in order to speak with Him in prayer through the personal intermediate agency of the Lord Jesus Christ whose spiritual death made this access to the Father possible.

In Romans 8:15, the noun *pater* functions as a “vocative of emphatic or emotional address” as indicated by its articular construction. We will translate *pater*, “Father.”

Completed corrected translation of Romans 8:15: “Because, by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received the Spirit who brings about the adoption as sons by means of whom, we, as an eternal spiritual truth, cry out, ‘Abba! Father!’”
Romans 8:16-The Holy Spirit Testifies To The Christian’s Spirit That He Is A Child Of God

Romans 8:16 teaches that the Holy Spirit testifies to the Christian’s human spirit that he or she is a child of God. In this passage, Paul is employing the figure of speech called, “asyndeton.” The common practice of the Greek language was that each clause be connected with the preceding by some connective word. The term for the lack of such a connective is “asyndeton.”

The use of conjunctions came to be very common in the Greek so that the absence was noticeable and was called “asyndeton,” which literally means, “not bound together.”

“Asyndeton” is a vivid stylistic feature that occurs often for emphasis, solemnity, or rhetorical value (staccato effect), or when there is an abrupt change in topic. Thus, it is found, for example, with commands and exhortations, put forth in rapid succession (cf. John 5:8; Eph 4:26-29; Phil 4:4-6; 1 Thess 5:15-22), sentences in a series (cf. Matt 5:3-11 [the beatitudes]; 2 Tim 3:15-16), sentences unrelated to each other/topic shift (cf. 1 Cor 5:9).

“Asyndeton” is employed here by Paul in Romans 8:16 where he omits the conjunction gar. If gar were used by Paul it would introduce the statement in Romans 8:16 as the explanation or reason for his statement in the adversative clause of Romans 8:15.

Romans 8:15, “Because by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received the Spirit who brings about the adoption as sons by means of whom, we, as an eternal spiritual truth, cry out, ‘Abba! Father!’”

As we can see in the adversative clause of this verse, Paul teaches that the Christian has received the Spirit who brings about the Christian’s adoption as a son of God and who is the means by which the Christian cries out to God, “Abba! Father!”

Now, in Romans 8:16, Paul’s statement presents the explanation as to why the Christian is able to cry out to God and address Him as “Abba! Father!”

The Christian is able to do so “because” the Spirit makes the Christian aware that he or she is a child of God by communicating to the Christian’s human spirit that this is so. Therefore, in Romans 8:16, Paul deliberately omits the conjunction gar and uses the figure of “asyndeton” in order to emphasize to his readers that the reason why they are able to address God as Father is that the Holy Spirit testifies to the their human spirit that they are children of God.

The use of this figure is designed to emphasize the assurance the Christian has that he or she is a child of God. It also expresses Paul’s strong emotion that he and his readers are not only children of God by means of the Spirit’s work in their lives.
but He also makes them aware that they are children of God by communicating to
their human spirit that this is the case.

In Romans 8:15, Paul teaches his readers that the Holy Spirit was instrumental
in their adoption into the family of God and now in Romans 8:16, Paul teaches that
the Spirit is also the instrument that God the Father uses to make them aware that
they are children of God.

The Spirit is the instrument used by the Father to bring the Christian into the
family of God and He is also the instrument used by the Father to make the
Christian aware of the fact that he or she is in fact a child of God.

**Romans 8:16** “The Spirit Himself testifies with our spirit that we are
children of God.”

“Spirit” is the articular nominative neuter singular form of the noun *pneuma*
(πνευμα), which refers to the Holy Spirit.

The articular construction of the noun *pneuma* distinguishes it as a “nominative
subject” and that the nominative form of the intensive personal pronoun *autos*,
“Himself” is functioning as a predicate nominative. That *pneuma* is functioning as
the subject means that it is producing the action of the verb *summartureo*,
“testifies.” We will translate *pneuma*, “the Spirit.”

**Romans 8:16**, “The Spirit Himself testifies with our spirit that we are
children of God.”

“Himself” is the nominative third person neuter singular form of the intensive
personal pronoun *autos* (αυτος), which refers to God the Holy Spirit.

The King James translates *autos* here in Romans 8:16 as “itself” since the rule
of grammar with the personal pronoun is that it will agree with its antecedent in
gender. Here the antecedent of *autos* is *pneuma*, which is neuter in gender. Thus,
the King James translated *autos* as “itself.” However, the translators of the King
James fail to interpret that Paul is using the figure of *constructio ad sensum* where
sense agreement supersedes syntactical agreement. Therefore, all the English
translations translate *autos*, “Himself” since *pneuma*, “the Spirit” is an obvious
reference to the Holy Spirit.

Paul uses the intensive personal pronoun here in the predicate position because
he wants to emphasize the identity of the Spirit since He is the member of the
Trinity that communicates with the Christian’s human spirit that he or she is a
child of God.

The word functions as a “predicate nominative” meaning it is making an
assertion about the person of the Holy Spirit and emphasizing that He is the
member of the Trinity who makes the Christian aware that he or she is a child of
God.

We will translate *autos*, “Himself.”
Romans 8:16, “The Spirit Himself testifies with our spirit that we are children of God.”

“Testifies” is the third person singular present active indicative form of the verb summartureo (συμμαρτυρέω) (soom-mar-too-reh-o), which is a compound word composed of the preposition sun, “with” and the verb martureo, “to testify,” thus the word literally means, “to testify with, bear witness with.” Thus the word had an “associative” idea attached to it. However, it was also used to “intensify” the verb martureo.

The word can also mean, “to confirm, testify in support of someone or something, to provide confirming evidence by means of a testimony.” It means “to provide credible supporting evidence to one’s case by giving testimony or by testifying.”

In classical Greek, Ptolemy used this word to describe a configuration of planets (Liddell-Scott, page 1677). The word does not appear in the Septuagint and only appears four times in the Greek New Testament (Romans 2:15; 8:16; 9:1; Revelation 22:18).

In a document from A.D. 155, the name of each of the attesting witnesses of a transaction was followed by the term summartureo, a different form of this same word (Moulton-Milligan, page 610).

The verb appears in Romans 2:15 where it indicates that the conscience of the heathen Gentiles “confirms the testimony” offered by their obedience to the principles that appear in writing in the Ten Commandments of the Mosaic Law that they possess inherently a moral code.

In Romans 9:1, the verb indicates that the Holy Spirit “confirmed” Paul’s words as true that he had great sorrow in his heart for unregenerate Israel.

In Revelation 22:18, the word declares the certainty of the prophecies of the book of Revelation, confirming them as true.

Here in Romans 8:16, the verb summartureo means that the Holy Spirit provides “confirmation” to the Christian that he or she is a child of God. It means that the Spirit provides confirming evidence that the Christian is a child of God by testifying to the Christian’s human spirit that this is the case.

The Spirit provides credible supporting evidence that the Christian is a child of God by giving testimony or by testifying to the Christian’s human spirit that he or she is a child of God.

In the Roman world, the adoption ceremony was carried out in the presence of witnesses since if the adopting father died and there was a dispute about the right of the adopted son to inherit, one or more of the witnesses stepped forward and gave testimony that the adoption was genuine. Thus, the right of the adopted person was guaranteed and he entered into his inheritance.
So in the same way, Paul is saying in Romans 8:16 that the Holy Spirit Himself is a witness to our adoption and in fact, was instrumental in the Christian’s adoption and He bears testimony or witness to the Christian’s human spirit that they are indeed children of God.

There are some expositors who contend that *summartureo* does not mean the Spirit bears witness “to” the Christian’s human spirit but rather bears witness “with.” The former is the correct view since the human spirit of the Christian gives one the ability to understand spiritual phenomena communicated by the Spirit and does not of itself have the capacity to bear testimony that the Christian is a child of God. Rather, the human spirit gives the Christian the ability or capacity to receive the testimony from the Holy Spirit that they are a child of God.

_Philippians 4:23, “May the grace which originates from the Lord Jesus Christ be communicated to your human spirit. Amen.”_

Dan Wallace provides grammatical support for this interpretation, he writes, “At issue, grammatically, is whether the Spirit testifies alongside of our spirit (dat. of association), or whether he testifies to our spirit (indirect object) that we are God’s children. If the former, the one receiving this testimony is unstated (is it God? or believers?). If the latter, the believer receives the testimony and hence is assured of salvation via the inner witness of the Spirit. The first view has the advantage of a σύν- (*sun-*) prefixed verb, which might be expected to take an accompanying dat. of association (and is supported by NEB, JB, etc.). But there are three reasons why πνεύµατι (*pneumati*) should not be taken as association: (1) Grammatically, a dat. with a σύν- prefixed verb does not necessarily indicate association. This, of course, does not preclude such here, but this fact at least opens up the alternatives in this text. (2) Lexically, though συµµαρτυρέω (*summartureo*) originally bore an associative idea, it developed in the direction of merely intensifying μαρτυρέω (*martureo*). This is surely the case in the only other NT text with a dat. (Rom 9:1). (3) Contextually, a dat. of association does not seem to support Paul’s argument: ‘What standing has our spirit in this matter? Of itself it surely has no right at all to testify to our being sons of God’ [C. E. B. Cranfield, Romans [ICC], 1:403]. In sum, Rom 8:16 seems to be secure as a text in which the believer’s assurance of salvation is based on the inner witness of the Spirit. The implications of this for one’s soteriology are profound: The objective data, as helpful as they are, cannot by themselves provide assurance of salvation; the believer also needs (and receives) an existential, ongoing encounter with God’s Spirit in order to gain that familial comfort.” (Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament. Grand Rapids: Zondervan, 1996)

In Romans 8:16, the present tense of the verb *summartureo* is a “gnomic present,” which is used for a general timeless fact or spiritual axiom, or an eternal
spiritual truth. This indicates that it “as an eternal spiritual truth” that the Holy Spirit bears witness to the Christian’s human spirit that he or she is a child of God.

The active voice means that the subject performs the action of the verb. The subject in our present context is the Holy Spirit. Therefore, the active voice form of the verb denotes that the Holy Spirit as the subject performs the action of bearing witness to the Christian’s human spirit that they are a child of God.

The indicative mood of the verb is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate summartureo, “as an eternal spiritual truth, bears witness to.”

Corrected translation thus far of Romans 8:16: “The Spirit Himself, as an eternal spiritual truth, bears witness to…”

Romans 8:16, “The Spirit Himself testifies with our spirit that we are children of God.”

“With our spirit” is the articular dative neuter singular form of the noun pneuma (πνεῦμα) “with spirit” and the genitive first person plural form of the personal pronoun hemeis (ἡμεῖς) (hay-mice), “our.”

The noun pneuma here refers to the Christian’s human spirit as indicated by the fact that it is used with the personal pronoun hemeis, “our.”

At the moment of salvation, through regeneration, the Holy Spirit creates a human spirit for the imputation of eternal life by God the Father, which makes the believer a new spiritual species meaning he now possesses the divine nature.

Titus 3:5, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

This human spirit with eternal life imputed to it composes the believer’s new nature, i.e. the new self and this new nature is the nature of Christ.

This act of regeneration makes the believer a new spiritual species, which is the nature of Christ that can never sin and that is described in Scripture by many phrases such as the “new self, new man, new creation, inner man.”

2 Corinthians 5:17, “Therefore if anyone is in Christ, he is a new spiritual species; the old things passed away; behold, new things have come.”

2 Peter 1:4, “For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

1 John 3:9, “No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.”

Romans 7:22, “For you see, I habitually and joyfully agree with God’s Law with respect to my inner man.”
2 Corinthians 4:16, “Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.”

Ephesians 3:16, “that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man.”

The human spirit is the receptacle for eternal life and together they give the believer the capacity to metabolize and apply spiritual phenomena communicated by the Holy Spirit through the teaching of the Word of God and to pray according to the will of God and to worship and serve God.

Philippians 4:23, “May the grace which originates from the Lord Jesus Christ be communicated to your human spirit. Amen.”

The fact that all believers received a human spirit and eternal life at the moment of salvation through regeneration makes the believer “trichotomous” in the sense that he has a body, soul and human spirit.

The new Christ nature gives the believer the capacity to experience and enjoy fellowship with God and to love all men as Christ loved all men.

We are commanded to put on the new Christ nature in order to practice the righteousness of God, which manifests itself in loving one another as Christ loved.

Ephesians 4:24, “and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.”

The inner man, the new Christ nature is strengthened with power through the Spirit when the believer obeys the voice of the Spirit, which is heard through the communication of the Word of God.

Ephesians 3:16, “that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man.”

The Word of God is alive and powerful and is the believer’s spiritual food that strengthens the new nature’s control over the soul.

Hebrews 4:12, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”

Matthew 4:4, “But He answered and said, "It is written, "MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.”

The new nature gives the believer the capacity to execute the command to be holy as God is holy and thus experience fellowship with Him.

1 Peter 1:14-16, “As obedient children, do not be conformed to the former lusts which were yours in your ignorance but like the Holy One who called you, be holy yourselves also in all your behavior because it is written, ‘YOU SHALL BE HOLY, FOR I AM HOLY.’”
In Ephesians 4 and Colossians 3, the apostle Paul uses the expression “old man” to refer to the old Adamic sin nature and the expression “new man” to refer to the new Christ nature. He challenges the Ephesian and Colossian believers to put off living in the old nature and put on the new nature so that they might live in a manner consistent with their new position in Christ.

**Ephesians 4:17-24**, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.”

**Colossians 3:1-11**, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked, when you were living in them. But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him -- a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.”

The human spirit of the Christian is mentioned in several passages.

**Romans 1:9**, “In fact, God is my witness whom I at the present time serve by means of my human spirit in the proclamation of the gospel concerning His Son, how on a habitual basis I mention of all of you.”

**Galatians 6:18**, “The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.”
1 Thessalonians 5:23, “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.”

Philippians 4:23, “May the grace which originates from the Lord Jesus Christ be communicated to your human spirit. Amen.”

2 Timothy 4:22, “The Lord be with your spirit. Grace be with you.”

Philemon 1:25, “The grace of the Lord Jesus Christ be with your spirit.”

In Romans 8:16, the definite article the preceding the noun *pneuma* is employed with the possessive personal pronoun *hemeis* as a function marker to denote possession.

The noun *pneuma* functions as a “dative of indirect object,” in which the dative substantive is that to or for which the action of a verb is performed and will only occur with a transitive verb.

When in the active voice, the indirect object receives the direct object. The noun *pneuma* is used with the transitive verb *summartureo* and the *hoti* direct object clause, *hoti semen tekna theou,* “that we are children of God.” Therefore, the noun *pneuma,* as a “dative of indirect object” is receiving the *hoti* direct object clause, *hoti semen tekna theou,* “that we are children of God.” This indicates that the Christian’s human spirit receives the Spirit’s testimony that they are children of God. We will translate *pneuma,* “to spirit.”

The personal pronoun *hemeis* refers of course to Paul and his fellow Christian readers in Rome. The personal pronoun *hemeis* functions as a possessive genitive emphasizing this spirit is “possessed by” the Christians in Rome. We will translate hemeis, “our.”

Corrected translation thus far of Romans 8:16: “The Spirit Himself, as an eternal spiritual truth, bears witness to our human spirit…”

Romans 8:16, “The Spirit Himself testifies with our spirit that we are children of God.”

“That” is the conjunction *hoti* (òtì) (hot-ee), which is employed with the indicative mood of the verb *eimi,* “we are” in order to introduce a direct object clause proper meaning that the clause functions as the direct object of the verb *summartureo.* The conjunction *hoti* introduces a clause that presents the “content” of the Spirit’s testimony to the Christian’s human spirit. We will translate *hoti,* “that.”

Corrected translation thus far of Romans 8:16: “The Spirit Himself, as an eternal spiritual truth, bears witness to our human spirit that…”

Romans 8:16, “The Spirit Himself testifies with our spirit that we are children of God.”

“We are” is the first person plural present active indicative form of the verb *eimi* (eìµí) (i-mee), which means, “to belong to a particular class of individuals.”
The word denotes that the Holy Spirit bears witness to the Christian’s human spirit that they “belong to a particular class of human beings,” namely, they are children of God.

The present tense of the verb is “gnomic” used to make a statement of a general, timeless fact or in other words, an eternal spiritual truth. It indicates that all Christians are, “as an eternal spiritual truth” belong to a particular class of human beings called *tekna theou*, “children of God.”

The active voice is “stative” emphasizing that all Christians as the subject are those who “exist in a state of being” children of God.

The indicative mood of the verb is employed with the conjunction *hoti* in order to form a direct object proper clause that presents the content of what the Holy Spirit’s testimony to the Christian’s human spirit.

The first person plural form of the verb *sunthapto* is an “inclusive we” referring to Paul and his audience, who like himself, are sinners who have been declared justified by God through faith in Jesus Christ and receive through their human spirit the Spirit’s testimony that they are children of God.

We will translate *εἰμί*, “we are, as an eternal spiritual truth.”

Corrected translation thus far of Romans 8:16: “The Spirit Himself, as an eternal spiritual truth, bears witness to our human spirit that we are, as an eternal spiritual truth…”

Romans 8:16, “The Spirit Himself testifies with our spirit that we are children of God.”

“Children” is the nominative neuter plural form of the noun *teknon* (τέκνον) (tek-non).

The noun *teknon* is often used in the plural, which is *tekna*. It is attested from Homer on and denotes the child in relation to his parents and forefathers (*tiktein*, beget, bear; cf. LXX *teknopoiein*, bear a child, Gen. 11:30 etc; NT *teknogonia*, bearing of children, 1 Tim. 2:15; *teknogonein*, bear or beget children, 1 Tim. 5:14 f.).

*Teknon* does not distinguish sex, although in the Septuagint *teknon* (representing 11 Hebrew words) frequently translates *ben*, “son, descendant, and student.”

In addition to the broader meaning, descendant (Gen. 30:1), the word is also used metaphorically, as an intimate form of address (Gen. 43:29) or to denote a pupil in his relationship to his teacher (1 Sam. 3:16; 26:17).

In Psalm 34:11 wisdom calls to men “Come O students, listen to me.” *Teknion*, a diminutive of *teknon*, is a nursery term (Oepke, Theological Dictionary of the New Testament volume 5, page 639), and denotes the little child and it does not appear in the Septuagint.
Teknon translates no less that eleven Hebrew terms in the Septuagint including yeledh, “children,” taph, “infant,” as well as bar and ben, “son.” Teknon could also refer to descendants of later generations.

Metaphorically teknon was an intimate form of address used often of the relationship between a student and a teacher. The noun teknon possesses both a literal and figurative meaning in the Greek New Testament.

When it is found in the singular it can be translated either son or child. In the vocative of address the singular teknon as a term of endearment and can be translated my child, my son.

It occurs in expressions which describe the following relationships: (1) Rachel and her descendants (Mt. 2:18). (2) Abraham and his descendants in the natural realm (Mt. 3:9; Lk. 3:8). (3) Abraham and his descendants in the spiritual realm (Jn. 8:39; Rm. 9:7). (4) Parents and children in the natural realm (Mt. 7:11; Mk. 12:19; Lk. 11:13). (5) The Lord Jesus Christ and the inhabitants of the city of Jerusalem (Mt. 23:37). (6) The parents and the children of those who rejected the Lord as Messiah (Mt. 27:25). (7) God the Father and born-again believers (Jn. 1:12; 11:52; Rm. 8:16-17, 21; 1 John 3:1-2). (8) Unbelievers and the old sin nature (Rm. 9:8). (9) Believers and doctrine (Eph. 5:8; 1 Tm. 1:2; Tat. 1:4; 2 Jn. 1:4). (10) Devil and his students (1 Jn. 3:10). (11) God the Holy Spirit and His students (Eph. 5:1; Phlp. 2:15; 1 Jn. 3:10) (12) Christ and Israel (Rev. 12:4). (13) Pastor-teachers and their students (1 Cor. 4:14, 17; 2 Cor. 6:13; 3 Jn. 4). (14) Spiritual fathers and their spiritual children (1 Tm. 1:2; Phlm. 10).

Vine’s Expository Dictionary of Biblical Words, “Teknon, ‘a child’ (akin to tikto, ‘to beget, bear’), is used in both the natural and the figurative senses. In contrast to huios, ‘son’ (see below), it gives prominence to the fact of birth, whereas huios stresses the dignity and character of the relationship. Figuratively, teknon is used of ‘children’ of (a) God, John 1:12; (b) light, Eph 5:8; (c) obedience, 1 Peter 1:14; (d) a promise, Rom 9:8; Gal 4:28; (e) the Devil, 1 John 3:10; (f) wrath, Eph 2:3; (g) cursing, 2 Peter 2:14; (h) spiritual relationship, 2 Tim 2:1; Philem 10. (Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

The New Thayer’s Greek-English Lexicon: (a) universally without regard to sex, child (b) metaphorically, the name is transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children; in affectionate address, such as patrons, helpers, teachers and the like employ; vocative child (son), my child, children; just as in Hebrew, Syriac, Arabic, Persian, so in the NT, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters; children of God (c) metaphorically and Hebraistically, one is called teknon of anything who depends upon it, is possessed
by a desire or affection for it, is addicted to it; or who is liable to any fate; children of a city, i.e. citizens, inhabitants (pages 617-618).

Louw and Nida list the following meanings for the noun *teknon*: (1) one’s immediate offspring, but without specific reference to sex or age – ‘child, offspring’ (volume 2, page 116). (2) successive following generations of those who biologically related to a reference person – ‘posterity, descendants, offspring’ (volume 2, page 115). (3) inhabitants of a particular place (4) a person of any age for whom there is a special relationship of endearment and association – ‘my child, my dear friend, my dear man, my dear one, my dear lad’ (volume 2, page 110). (5) a person who looks to another as being, so to speak, a father in the faith and thus becomes a disciple of that person – ‘disciple’ (volume 2, page 471). (6) a kind or class of persons, with the implication of possessing certain derived characteristics – ‘son of, offspring of, child of, kind of, one who has the characteristics of, person of’ (volume 2, page 588). (Greek-English Lexicon of the New Testament Based on Semantic Domains).

A Greek-English Lexicon of the New Testament and Other Early Christian Literature lists the following meanings for the noun *teknon*: (1) Literal (a) child in relation to father and mother; without reference to sex; the sex of the child can be made clear by the context, son; the vocative *teknon* as an affectionate address to a son (b) in a more general sense the plural is used for descendants, posterity (2) Figurative (a) in the vocative generally as a form of familiar address my child, my son (b) of a spiritual child in relation to his master, apostle or teacher (c) of the members of a church (d) the parent-child relationship may involve simply an inner similarity of nature between the persons involved (e) the believers are *teknon* of God (f) Hebraistic expressions; the designation of the inhabitants of a city as its *tekna*; its use with abstract nouns (page 808)

The Analytical Greek Lexicon Revised lists the following meanings, “a child, a son or daughter; descendants, posterity; child, son, as a term of endearment; children, inhabitants, people, of a city; metonymy, a child or son in virtue of discipleship; a child of virtue of gracious acceptance; a child in virtue of spiritual conformity; a child of, one characterized by, some condition or quality” (page 404).

In Romans 8:16, the noun *teknon* is used in a figurative sense of those sinners who have been declared justified through faith in Jesus Christ as their Savior and through the Spirit have been regenerated and placed in union with Christ and identified with Him in His death and resurrection.

In Romans 8:14, Paul uses the noun *huios*, “sons,” which emphasizes the legal aspect of the Christian’s relationship with God and is thus directly related to justification and adoption.
Romans 8:14, “Because, all of us who are, as an eternal spiritual truth, led by means of the Spirit, who is God, these are, as an eternal spiritual truth, God’s sons.”

In Romans 8:16, Paul uses the noun teknon, “children,” which emphasizes the Christian’s relationship with God from the perspective of the spiritual birth.

Paul uses the expression “children of God” in Philippians 2:15.

Philippians 2:14-16, “Do all things without grumbling or disputing; so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.”

The expression “children of God” appears in the apostle John’s writings.

John 1:12-13, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

1 John 3:1-2, “See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.”

1 John 3:10, “By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.”

1 John 5:2, “By this we know that we love the children of God, when we love God and observe His commandments.”

In Romans 8:16, the noun teknon, “children” functions as a predicate nominative in this hoti direct object clause meaning that it is making the assertion about the subject. The subject is Paul and his fellow Christians in Rome. Thus, Paul is making the assertion that he and his fellow Christians in Rome are God the Father’s children. We will translate teknon, “children.”

Corrected translation thus far of Romans 8:16: “The Spirit Himself, as an eternal spiritual truth, bears witness to our human spirit that we are, as an eternal spiritual truth, children...”

Romans 8:16, “The Spirit Himself testifies with our spirit that we are children of God.”

“Of God” is the genitive masculine singular form of the noun theos (θεός), which refers to the Father since the word is used in relation to the noun teknon, “children” that denotes a father and child relationship.
The word functions as a, “genitive of possession” indicating that Paul and his fellow Christians in Rome “belong to” God the Father. He “owns” them in a legal sense since they were declared justified by Him through faith in His Son Jesus Christ and adopted by Him through the Spirit Roman style into His family. Therefore, we will translate the noun theos, “God’s.”

Corrected translation thus far of Romans 8:16: “The Spirit Himself, as an eternal spiritual truth, bears witness to our human spirit that we are, as an eternal spiritual truth, God’s children.”