

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* (*pneumatī*) 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 *συνμαρτυρέω* (*summartyreō*) originally bore an associative idea, it developed in the direction of merely intensifying *μαρτυρέω* (*martyreō*). 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."

**A** *ΤΝ Grk* "on the one hand, heirs of God; on the other hand, fellow heirs with Christ." Some prefer to render v. 17 as follows: "And if children, then heirs—that is, heirs of God. Also fellow heirs with Christ if indeed we suffer with him so we may also be glorified with him." Such a translation suggests two distinct inheritances, one coming to all of God's children, the other coming only to those who suffer with Christ. The difficulty of this view, however, is that it ignores the correlative conjunctions *μέν...δέ* (*men...de*, "on the one hand...on the other hand"): The construction strongly suggests that the inheritances cannot be separated since both explain "then heirs." For this reason, the preferred translation puts this explanation in parentheses.

heirs of God and also fellow heirs with Christ)<sup>A</sup>—if indeed we suffer with him so we may also be glorified with him.

<sup>18</sup> For I consider that our present sufferings cannot even be compared<sup>B</sup> to the coming glory that will be revealed to us. <sup>19</sup> For the creation eagerly waits for the revelation of the sons of God. <sup>20</sup> For the creation was subjected to futility—not willingly but because of God<sup>C</sup> who subjected it—in hope <sup>21</sup> that the creation itself will also be set free from the bondage of decay into the glorious freedom of God's children. <sup>22</sup> For we know that the whole creation groans and suffers together until now. <sup>23</sup> Not only this, but we ourselves also, who have the firstfruits of the Spirit,<sup>D</sup> groan inwardly as we eagerly await our adoption,<sup>E</sup> the redemption of our bodies.<sup>F</sup> <sup>24</sup> For in hope we were saved. Now hope that is seen is not hope, because who hopes for what he sees?<sup>G</sup> <sup>25</sup> But if we hope for what we do not see, we eagerly wait for it with endurance.<sup>G</sup>

<sup>26</sup> In the same way, the Spirit helps us in our weakness, for we do not know how we should pray,<sup>H</sup> but the Spirit himself intercedes for us with inexpressible groanings. <sup>27</sup> And he<sup>I</sup> who searches our hearts knows the mind of the Spirit, because the Spirit<sup>J</sup> intercedes on behalf of the saints according to God's will. <sup>28</sup> And we know that all things work together<sup>K</sup> for good for those who love God, who are called according to his purpose,<sup>29</sup> because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son<sup>L</sup> would be the firstborn among many brothers and sisters.<sup>M</sup> <sup>30</sup> And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified.

<sup>31</sup> What then shall we say about these things? If God is for us, who can be against us? <sup>32</sup> Indeed, he who<sup>N</sup> did not spare his own Son, but gave him up for us all—how will he not also, along with him, freely give us all things? <sup>33</sup> Who will bring any charge against God's elect?<sup>O</sup> It is God who justifies. <sup>34</sup> Who is the one who will condemn? Christ<sup>P</sup> is the one who died (and more than that, he was raised), who is at the right hand of God, and who also is interceding for us. <sup>35</sup> Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword?<sup>Q</sup> <sup>36</sup> As it is written, "*For your sake we encounter death all day long;*

**B** *ΤΝ Grk* "are not worthy [to be compared]."

**C** *ΤΝ Grk* "because of the one"; the referent (God) has been specified in the translation for clarity.

**D** *ΤΝ Or* "who have the Spirit as firstfruits." The genitive *πνεύματος* (*pneumatōs*) can be understood here as possessive ("the firstfruits belonging to the Spirit") although it is much more likely that this is a genitive of apposition ("the firstfruits, namely, the Spirit"); cf. *TEV, NLT*.

**E** *ΤΝ* See the note on "adoption" in v. 15.

**F** *ΤΝ Grk* "body."

**G** *ΤΝ Or* "perseverance."

**H** *ΤΝ Or* "for we do not know what we ought to pray for."

**I** *SN* He refers to God here; Paul has not specifically identified him for the sake of rhetorical power (for by leaving the subject slightly ambiguous, he draws his audience into seeing God's hand in places where he is not explicitly mentioned).

**J** *ΤΝ Grk* "he," or "it"; the referent (the Spirit) has been specified in the translation for clarity.

**K** *ΤC*  $\delta$  θεός (*ho theos*, "God") is found after the verb *συνεργεί* (*sunergei*, "work")

*Ν ΤΝ Grk* "[he] who." The relative clause continues the question of v. 31 in a way that is awkward in English. The force of v. 32 is thus: "who indeed did not spare his own Son, but gave him up for us all—How will he not also with him give us all things?"

**O** *SN* An allusion to Isa 50:8 where the reference is singular; Paul applies this to all believers ("God's elect" is plural here).

**P** *ΤC*  $\#$  A number of significant and early witnesses, along with several others ( $\Psi^{46vid}$   $\Delta$  A C F G L  $\Psi$  6 33 81 104 365 1505 *al* [at bo], read *Ἰησοῦς* (*ĭēsous*, "Jesus") after *Χριστός* (*Christos*, "Christ") in v. 34. But the shorter reading is not unrepresented (B D O289 1175 1241 1739 1881  $\text{M}$  sa). Once *Ἰησοῦς* got into the text, what scribe would omit it? Although the external evidence is on the side of the longer reading, internally such an expansion seems suspect. The shorter reading is thus preferred. *NA*<sup>28</sup> has the word in brackets, indicating doubt as to its authenticity.

*ΤΝ Grk* "who also."

**Q** *ΤΝ* Here "sword" is a metonymy that includes both threats of violence and acts of violence, even including death

in v. 28 in  $\Psi^{46}$  A B 81 sa; the shorter reading is found in  $\Delta$  C D F G  $\Psi$  33 1175 1241 1505 1739 1881 2464  $\text{M}$  latt sy bo. Although the inclusion is supported by a significant early papyrus, the alliance of significant Alexandrian and Western witnesses favors the shorter reading. As well, the longer reading is evidently motivated by a need for clarification. Since  $\delta$  θεός is textually suspect, it is better to read the text without it. This leaves two good translational options: either "he works all things together for good" or "all things work together for good." In the first instance the subject is embedded in the verb and "God" is clearly implied (as in v. 29). In the second instance, *πάντα* (*pan-ta*) becomes the subject of an intransitive verb. In either case, "What is expressed is a truly biblical confidence in the sovereignty of God" (C. E. B. Cranfield, *Romans* [ICC], 1:427).

**L** *ΤΝ Grk* "he"; the referent (God's Son) has been specified in the translation for clarity.

**M** *ΤΝ Grk* "brothers." See note on the phrase "brothers and sisters" in 1:13.