

ROMANS

studioscriptura.com

Welcome to Studio Scriptura

"the power of God to salvation"

Paul's Letter to the Romans

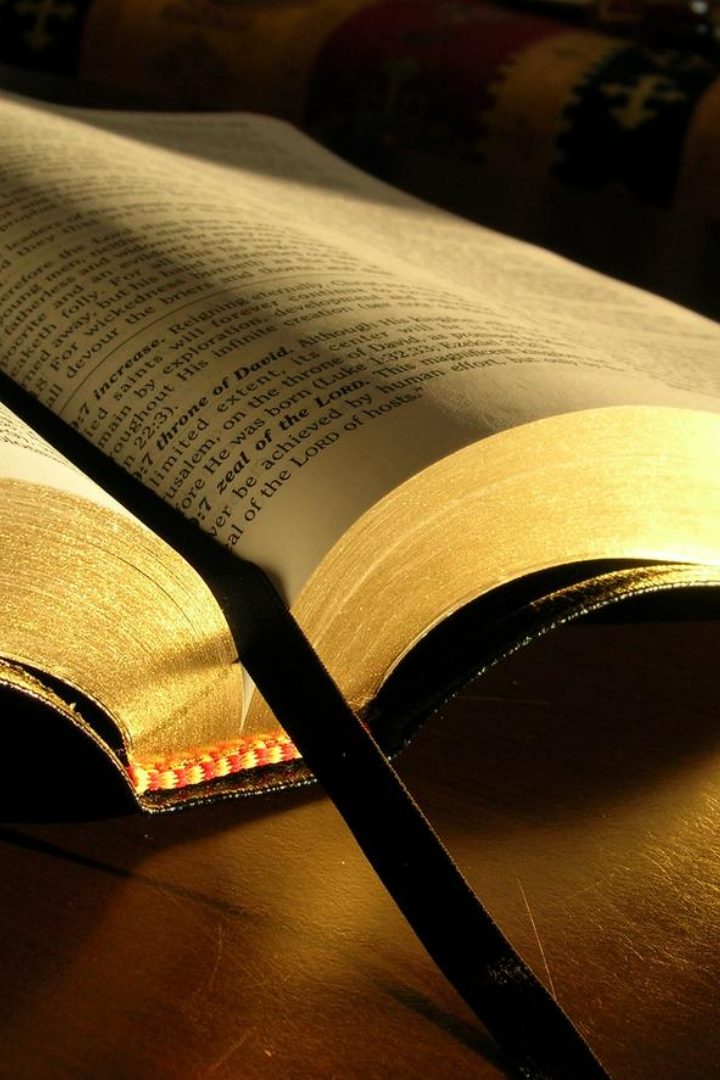
WINTER SESSION 2025

We will begin



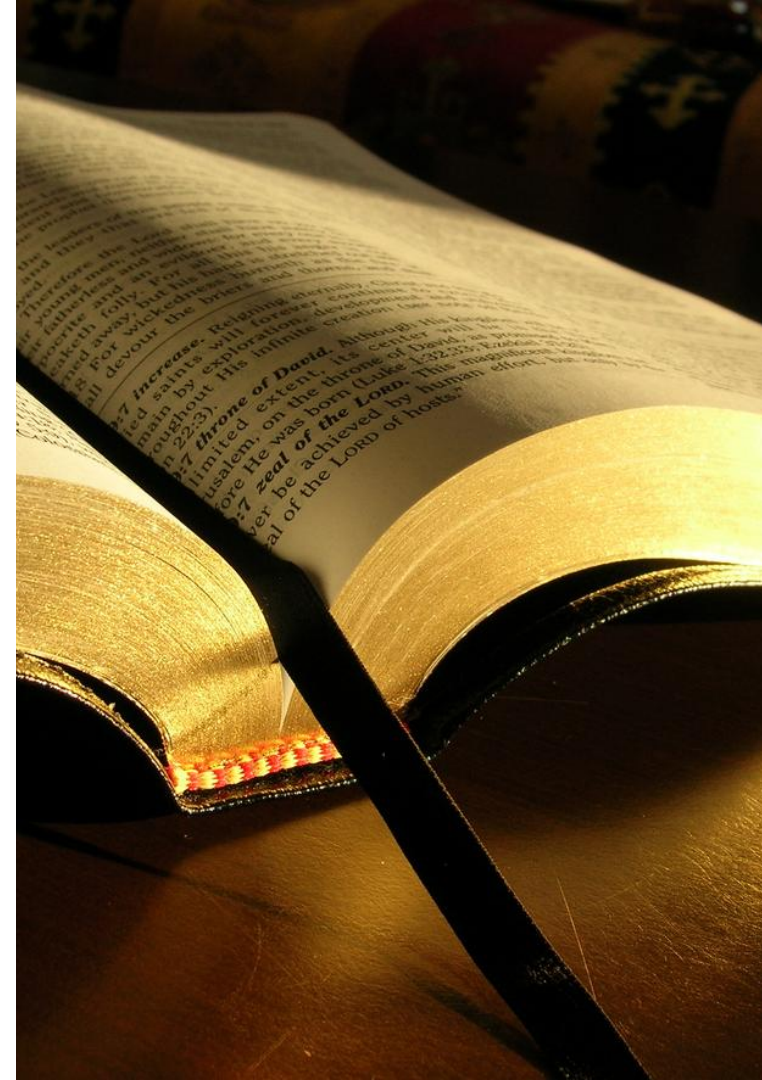


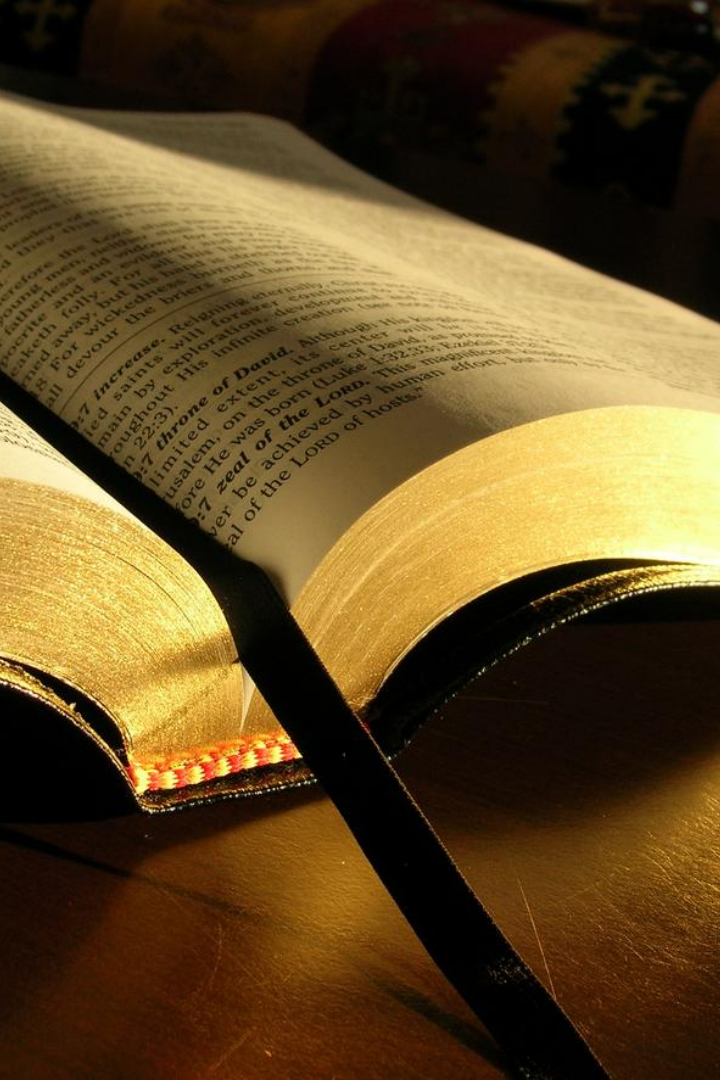
Romans 8_{2/2}



Romans 8 stands as a majestic crescendo in the epistle, its opening (and our third *therefore*) serves as the hinge upon which the entire theological lessons from Romans turns. This third therefore gathers the from prior exposition - from the universal guilt of mankind (chapters 1–3), through the forensic glory of justification by faith (chapters 4–5), to the believer’s struggle with sin (chapter 7) - and turns our gaze upward to the triumph of life in the Spirit.

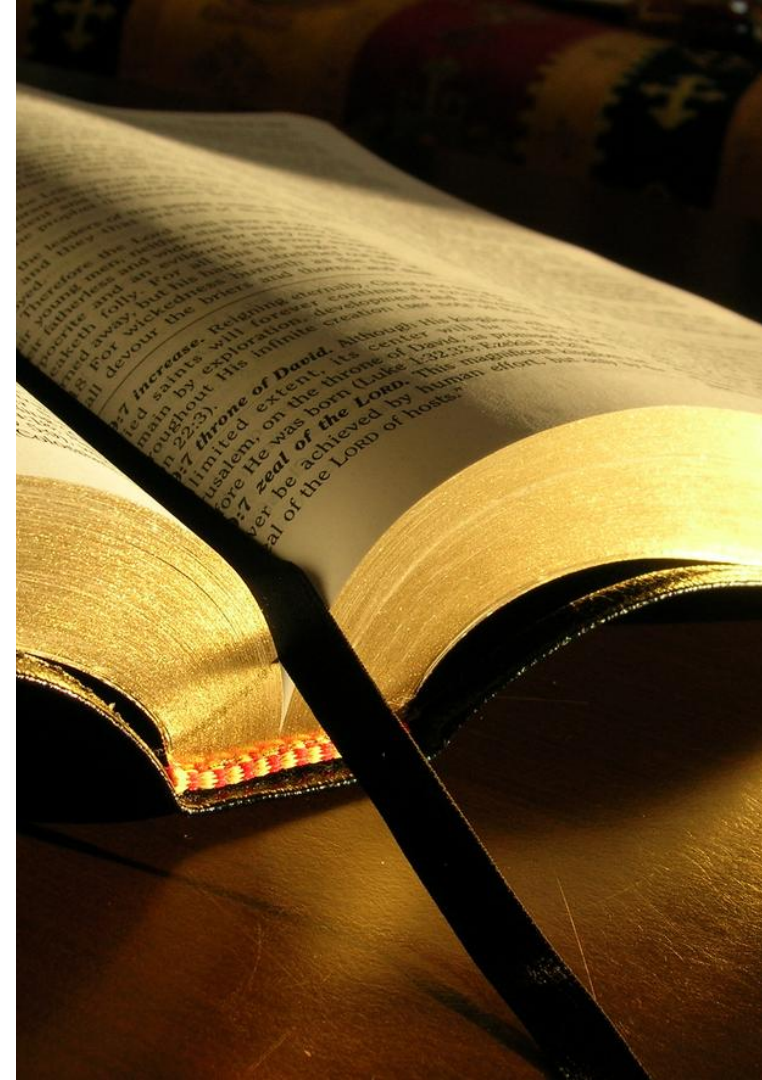
The contrast between flesh and Spirit dominates the early verses, setting forth a stark antithesis between the old Adamic nature, impotent under the law and self-effort, and the new life animated by the Spirit of Christ. The mind set on the flesh leads to death; the mind governed by the Spirit results in life and peace. The Christian is no longer debtor to sin and the flesh, but is indwelt by the Spirit of God - an indwelling that both obligates and empowers.

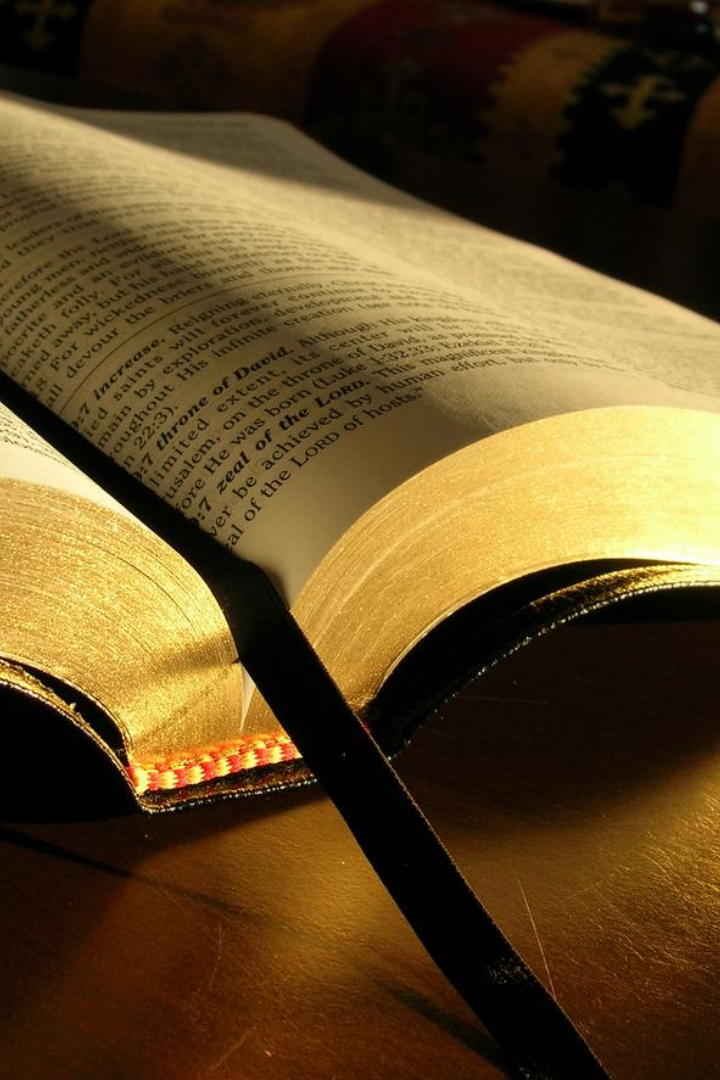





Amid this life-transforming ministry of the Spirit, verse 15 introduces adoption - a doctrine often underappreciated by today's Christian. In the Roman world, adoption was a legal and social transaction often practiced among the patrician elite. Wealthy, often childless aristocrats would adopt younger males - frequently slaves or outsiders - who became chosen heirs. The adopted son would receive a new name, a new legal status, and the full rights of inheritance. His former debts were erased; he was no longer who he was. Thus, Paul declares, "you have received the Spirit of adoption, by whom we now cry, 'Abba! Father!'"

Verses 18, 28, and 31 offer transcendent encouragement to the Christian. Present sufferings, though challenging, are rendered light when weighed against one's coming glory. All things (no mere rhetorical veneer) are sovereignly orchestrated for the good of those who love God. And, Paul's wonderful crescendo: "If God be for us, who can be against us?"





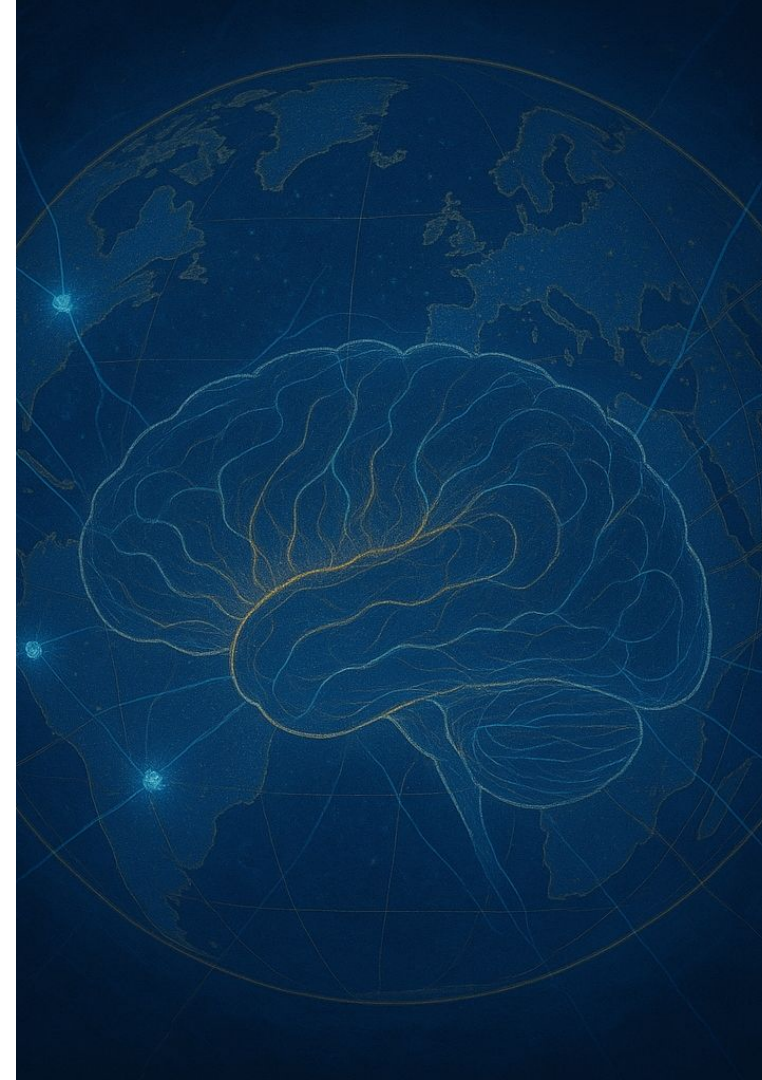
Finally, verses 35–39 explode in doxological triumph. Shall tribulation, peril, sword, or death itself sever us from Christ's love? No! With the certitude of heaven's decree of *no condemnation*, Paul exults that nothing - neither height nor depth nor any created thing - can separate us from the love of God in Christ Jesus our Lord. Thus ends not merely chapter 8, but God's symphony of sovereign grace.



Start Thinking
About, What
You're Thinking
About!

The admonition to “start thinking about what you are thinking about” is deceptively plain in its phrasing, yet profound in its importance. It summons the soul to a posture of vigilant self-reflection, a discipline as ancient as it is necessary. In essence, it urges the mind to turn inward, to scrutinise the very currents of thought that, left unexamined, carry us toward virtue or vice, serenity or distress. This is no idle exercise in introspection, but a summons to wage a biblical war upon the subtle tyrannies of unguarded thinking.

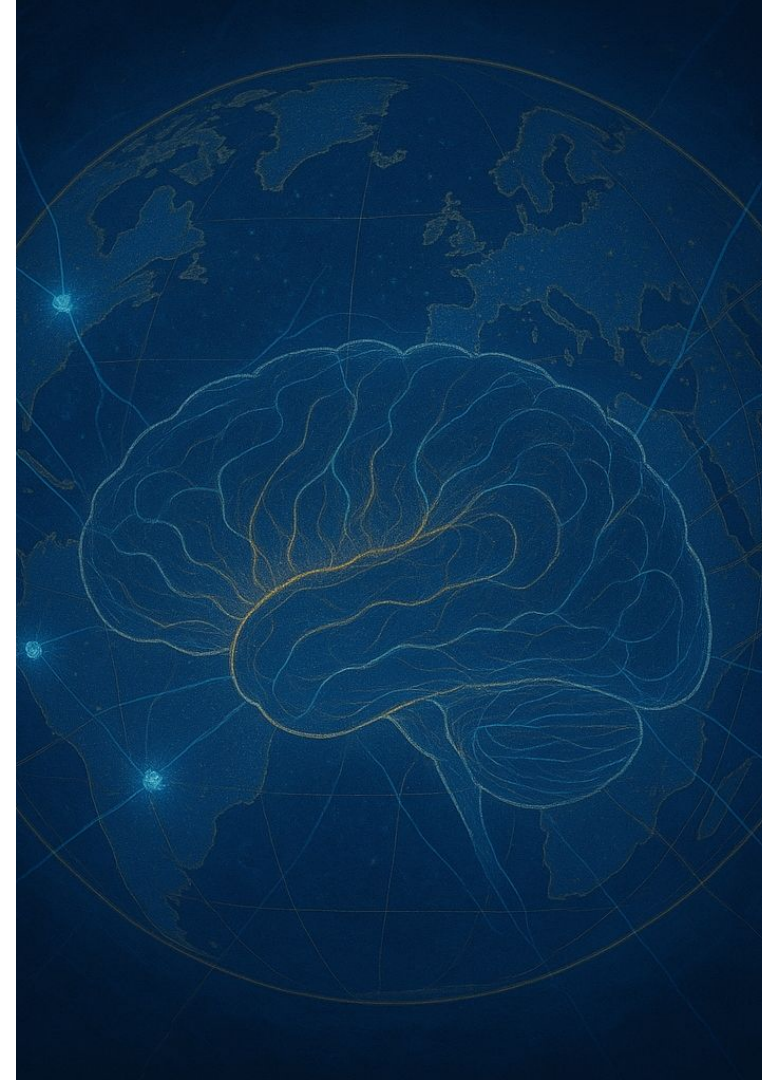
The notion finds its antecedents in both the philosophical musings of antiquity and the sacred counsel of Scripture. The ancients, from Socrates onward, extolled the examined life as the only one worth living. Sacred writ, with equal fervour, exhorts believers to take every thought captive and to be transformed by the renewing of the mind. Indeed, the life of the mind is not a neutral field but a battleground where thoughts and unruly passions must be subdued and sanctified.





In the parlance of modern psychology, this discipline is known as metacognition - the art of thinking about one's thinking. It is the threshold of one's reformation, whereby destructive patterns may be discerned, challenged, and transfigured. The architecture of one's thoughts, determines the shape of their experience, and their life. *As a man thinketh in his heart, so is he.* (Proverbs 23:7)

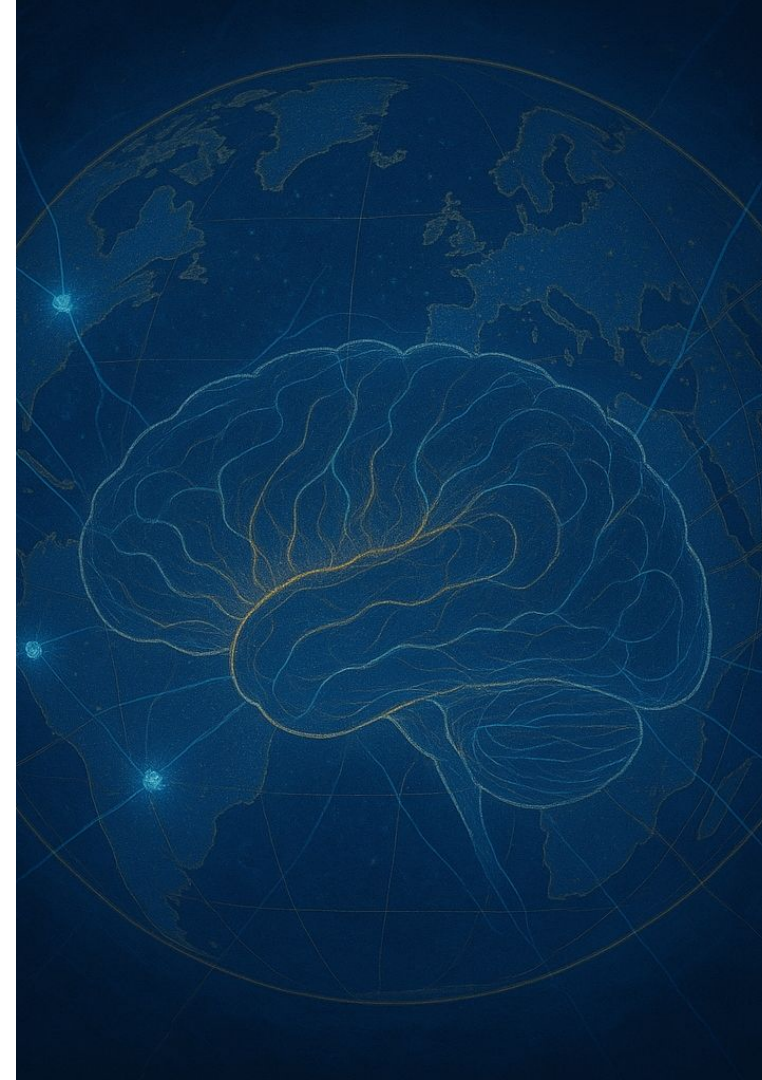
Yet beyond its psychological utility lies its spiritual gravity. The mind, left to wander, is as prone to error as a ship without rudder, compass or anchor. Thoughts untamed become the harbingers of despair, lust, pride, anxiety, and fear. To “think about what one is thinking about” is, then, to stand sentry over the soul, to bar the gates against the subtle encroachments of folly and sin.





In such reflection begins the noble work of transformation, whereby the mind is not conformed to the currents of one's culture, but is guided by His word, renewed unto His glory, and brought into into captivity to the obedience of Christ! (2 Corinthians 10:5)

“With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves towards the goal of true maturity.” (Romans 12:2; J. B. Phillips Translation)





“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.” (Romans 12:2)