

A Study in Romans

Study Eight Romans 8:9-39

Day One

9 You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

10 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.

11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

12 Therefore, brothers, we have an obligation-but it is not to the sinful nature, to live according to it.

v. 9 – Think of it. The Spirit of God lives in you! Why are you so surprised then, that He would direct you? I know many people who are afraid of this inner life, this internal guidance system that is directing their life. (By the way, the NIV translation here goes a little overboard in using the word “controlled.” That is not in the Greek text and I think it is the wrong connotation here. The Spirit doesn’t control you; the Spirit directs and guides). When I am counseling someone on how to find their purpose, I urge them to take every thought seriously. Someone once said, “Treat your ideas royally, for one of them may be king!” I say treat your inner impressions royally, for one of them may be from the King.

When someone is Christ’s property, that person is sealed as God’s possession with the Holy Spirit. The Holy Spirit lives in you and me. God lives in us to enable and empower us to do what He wants us to do.

v. 10 – Unless Christ returns, you and I will die as all humans have died since Creation. But my spirit is alive with and in Christ and I will live forever, my body eventually being reunited with my spirit at the Resurrection. The spiritual life is learning to allow this spirit to direct the actions of both our soul (thought and emotions) and our body (actions and deeds). This is where the war wages: My spirit tries to direct my soul and body and my soul and body resist. But the war is won and they are simply holding out against the inevitable. The spirit will rule if I choose for it to rule.

v. 11 – The same Spirit who raised Christ from the dead lives in you and me! When I pray for someone to be healed, I always think of this verse. If God can raise the dead, He can heal cancer or any other ailment or handicap. After all, raising the dead is harder than healing a disease. If you have faith that God raised Jesus from the dead, the hardest part of faith in some regards is finished. If you can believe that, you should be able to trust God for anything. Do you?

v. 12 – With this knowledge of the life-giving Spirit dwelling in us, Paul wrote that we now have an obligation to live by the spirit and not the sinful flesh. Bible teachers have urged us that when we see a “therefore,” we need to see what it’s “there for.” This therefore must refer to the previous verse. We are debtors to God because He has given us His Spirit to quicken our spirit. We are obligated to God because He has provided so much for us.

Are you living up to your obligations? Or do you feel more obligated to your church, pastor, job or supervisor?

Day Two

13 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live,
14 because those who are led by the Spirit of God are sons of God.
15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father."
16 The Spirit himself testifies with our spirit that we are God's children.
17 Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

v. 13 – You cannot put the misdeeds of the body to death on your own; you need the power of the Spirit. That is why at times you must pray, “God, I can’t do this. In fact, I don’t even want to do it. But this offends you and it needs to be out of my life. Therefore I ask you to do what I cannot do. Empower me now to stop, to quit, to take action or to trust you. I want to stop this sin in the power of the Spirit.”

If you don’t learn how to apply the power of the Spirit to the soul and body, you will experience death as the wages for your sin. You will not encounter success in doing the will of God or success in seeing Christ formed in you. I know many believers who are “dead.” They are sad and unfulfilled, living far from the abundant life. If they live in this death long enough, it leads to cynicism, depression and lack of joy. They are saved, but they are dead—of no use to God and stewing in their own anger and helplessness.

v. 14 – The sign that you are a child of the King is whether you are led by the Spirit. Now some believe they have to be “spooky spiritual” to be led of the Spirit. There are some who are so heavenly-minded that they’re no earthly good. If they are so spiritual, why aren’t they leading cities or coming up with solutions to the world’s problems. Solomon was spiritual and he wrote songs and riddles; he taught classes on nature and leadership; he also composed many proverbs. But super-spiritual people can be fleshly people. Often they are selfish and their spirituality is a mask for self-will.

I believe God does speak to people. I have no problem with someone saying, “The Lord spoke to me.” But I have a problem if these people don’t use this connection with God to serve others.

v. 15 – This is why I don't have a problem with people hearing from God. In fact, I almost always begin every counseling situation by asking, "What's the Lord saying to you?" We have received the Spirit of God so that no longer hide from God like Adam and Eve did in the Garden after they sinned. If God lives in you, how can you be afraid to go to Him, to talk to Him? Since your sin has been dealt with, there is no longer any barrier to a relationship with God.

I heard someone say one time that if we sin, we no longer run *from* God, but rather *to* God. Paul and the writer of Hebrews told us the same thing:

In him and through faith in him we may approach God with freedom and **confidence** (Ephesians 3:12-13).

Let us then approach the throne of grace with **confidence**, so that we may receive mercy and find grace to help us in our time of need (Hebrews 4:16).

So do not throw away your **confidence**; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised. For in just a very little while, "He who is coming will come and will not delay. But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him. But we are not of those who shrink back and are destroyed, but of those who believe and are saved." (Hebrews 10:35-39).

The Spirit living in us should give us confidence to go to God and confidence that God hears us and answers us. That is why your thoughts and impressions once you have prayed are so important as our source of guidance:

"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:9-13).

If you pray and God answers, why are you so surprised? Why are you so skeptical? Why not expect a spiritual "coincidence" to follow your prayer? Why don't you think God has heard you and that the answer before you is from Him?

v. 16 – The Spirit of God communicates with our spirit. It is then up to us to allow our spirit to bring the rest of our being into this vital truth. Your mind and body will often resist spiritual truth. You are a child of God, not by creation, but by re-creation. You are a new creature in Christ; He is our elder brother, and that makes us children of the Father.

v. 17 – If Christ is my elder brother, then that means I am part of God’s family. And that makes me an heir, a fellow-heir with Christ. Hallelujah! I share in what the Father has for Christ. But part of my inheritance is to share in the sufferings of Christ if I also want to share in His glory. That is the legacy that Christ left for His followers.

"If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the one who sent me. If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. He who hates me hates my Father as well. If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: 'They hated me without reason.'" (John 15:18-25).

"All this I have told you so that you will not go astray. They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things because they have not known the Father or me. I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you" (John 16:1-4).

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world" (John 17:20-24).

If you want the glory, you must be prepared to suffer first. That is part of the inheritance process.

Day Three

18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

19 The creation waits in eager expectation for the sons of God to be revealed.

20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

v. 18 – Everything we do as believers must be taken in the context of not only this life, but the life to come. I think there is a future aspect to suffering, for if indeed we suffer and even die in this life, we will be rewarded in the life to come. But I know that suffering adds a dimension to our life now and I know people who have suffered for Jesus and they radiate God's glory now.

It is a principle of biblical interpretation that the Bible often interprets itself. This verse is further explained by Peter in his first letter:

Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?" So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good (1 Peter 4:12-19).

vs. 19-21 – This verse and the three following are difficult to understand. Did the apostle refer to all of creation, including inanimate things in nature? Or was he referring to mankind? I think the key is in verse twenty when Paul wrote that creation did not choose the frustration it finds itself in. Animals and inanimate objects can't choose, so Paul must be talking about humans.

It seems that creation choose idolatry (a theme that Paul introduced in chapter one) willingly, but the results of that idolatry were (and are) with the Gentile world unwillingly. The Gentile world could not get free from the affects of their decision to worship other gods until the preaching of the gospel set them free. When was the Gentile world subjected to frustration? I think the answer may be in Genesis:

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there. They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." But the LORD came down to see the city and the tower that the men were building. The LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down

and confuse their language so they will not understand each other." So the LORD scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel--because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth (Genesis 11:1-9).

This tower wasn't a massive skyscraper, but a rounded-dome building that was to be used for idolatrous worship. They willingly chose to build this, but they had no choice in the consequences. But Paul and others began to go to the Gentile world and finally, their bondage to decay, corruption and depravity was reversed. Praise the Lord!

Day Four

22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? 25 But if we hope for what we do not yet have, we wait for it patiently.

v. 22 – Let us never lose sight that Paul was an effective writer and communicator. He used practical analogies to describe difficult concepts that were new to his readers. Anyone could have related to the pains of childbirth and he used that analogy to describe the turmoil and moral condition of the pre-Christian world. Gentiles were trying to find God through all their idolatry; now they were able to do so. Their travail had ended, although many refused to accept the “child” of their spiritual search.

v. 23 – But it wasn't only the Gentiles who were suffering this childbirth experience. Even the Jews, who had been relegated to a frustrating system of endless sacrifices and legal requirements, were part of the frustration. I have said previously that God “shut up” the Jews in a monotonous system so that they would cry out for help and accept the Son when He came. Instead the Jews accepted the Law as a moral challenge and tried to keep it perfectly. Rather than look for a “way out,” they looked for a way to follow the Law perfectly, even though they were imperfect. It was a losing proposition.

But now those who have received Christ were still awaiting something more. The Spirit that was given to them was just a pledge, a down payment on the good things to come. At the resurrection, we will all be set free from these bodies that hinder us and will be given glorified bodies that are much better suited to our spiritual state.

Consider Jesus when He came back from the dead. He could eat, pass through locked doors, and vanish from one venue and instantaneously appear at another. He remembered what had happened to Him prior to his crucifixion and His glorified body had the scars of his death. While not a complete picture of what kind of body we will have in the next age, it is a picture of the redemption of the body to which Paul refers.

v. 24 – It is the hope of the resurrection in which we were saved. It is not just to be set free in this life, but to reach our fulfillment as God’s creation in the next. Paul wrote more about the resurrection than any other writer and it makes for a good Bible study. Let us look at just one passage here:

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. (1 Corinthians 15:42-44).

Peter later wrote:

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you, who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time (1 Peter 1:3-6).

Our hope is the return of Christ when we will be raised to newness of life with Him. I will never be free to be who God made me to be in this life, not with the world and my flesh in its present condition.

What’s more, I think that the next life is more than just one, long song service. I can barely make it through a two-hour service now; never mind an eternal one! I think the next age is one of purpose, where you and I will be free to be who God created us to be. Free from what? Free from fatigue, hunger and the limitations of this current earth suit I am wearing!

v. 25 – We wait patiently for this hope—the return of the Lord and our resurrection. Returning to my theme of the previous verse, let me quote from a book entitled *The Biblical Doctrine of Heaven* by Wilbur Moorehead Smith. It is a long quote but thought-provoking concerning the topic of heaven and our role there:

The concepts of service and rewards for faithfulness are basic themes in our Lord’s teaching concerning His return (Matthew 24:45-46; 25:14, 19, 21, 23). Thus we may safely say, as many have, that there will be a number of activities in heaven which will be a continuation of our labor for Christ here on earth, without, of course, exhaustion, weariness or failure. It is, however, to be noticed that the verb in sentence we are commenting on (Revelation 22:3), “His servants shall *serve* him,” is not the verbal form of the word *doulos* but an altogether different word, *latreuo*, occurring in the book of Revelation only in one other place in the glorious statement that those who have come out of the great tribulation are seen “before the throne of God; and they shall serve him day and night in his temple” (7:15). This is the word that is generally used in reference to service carried on in

the house of God, in the temple, or in the church (see Matthew 4:10; Luke 2:37; Acts 24:14; 26:7; 27:23; Philippians 3:3; Hebrews 9:14; 12:28; 13:10).

It is work as free from care and toil and fatigue as is the wing-stroke of the jubilant lark when it soars into the sunlight of a fresh, clear day and, spontaneously and for self-relief, pours out its thrilling carol. Work up there is a matter of self-relief, as well as a matter of obedience to the ruling will of God. It is work according to one's tastes and delight and ability. If tastes vary there, if abilities vary there, then occupations will vary there.

Wow! That gives us a lot to think about and challenges the traditional picture of heaven. What do you think? Does it make sense? Is it biblical?

Day Five

26 In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

28 And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

v. 26 – I have heard this verse used as a proof text for speaking in tongues. I have never been comfortable with this interpretation, yet this verse does present many difficulties in trying to interpret it. But I am ready to say that Christ is interceding for us in heaven, but the Spirit intercedes for us here on earth. The Spirit is like the special forces operation in an army—out of sight yet in the front line of battle.

Because of my limited perspective, I will tend to pray according to my needs or what I think should happen. The Spirit has a much better perspective and helps me in my weakness, not only my weakness in prayer but my weakness overall in relating to God.

v. 27 – These verses say nothing about me praying. They are about the Spirit interceding for you and me. When I pray in the Spirit, it is me praying with the Spirit. But here it talks about the Spirit praying on our behalf. God helps us in every way He can and has an agent in heaven—Christ—and an agent on earth—The Spirit—praying for us and directing our prayer lives. God is good.

v. 28 – While I like the NIV translation of this verse, it doesn't appear to be true to the Greek text. The original does state that all things work together for good, and not that God is working for the good. But while not true to the original, is the NIV translation still valid? I think it is God who is behind the scenes working all things for our good, but the "all things" here are producing something together that could not be worked out

without each and every thing playing its part. The word for “work together” here is our English word “synergy”—the sum of the parts is greater than the individual sums.

With synergy, one plus one equals five or ten or whatever sum God wants it to be. The things happening in my life are working together in the will of God to produce something in me that is good.

Do you have that perspective in your life right now? Do you see all things working together for good at God’s direction?

v. 29 – The good mentioned in verse 28 is described in this verse—being conformed to the likeness of Jesus. That is why everything is happening in your life—to make you like Jesus. Think of all the things that happened to Jesus and you will see that God worked them for good in His life—misunderstanding, persecution, hatred, conspiracies to undermine and kill, betrayal, physical suffering and death. And now God shapes and fashions us to be like Jesus by going through the same things.

Jesus is my Lord and King, but He’s also my brother! He knows what it’s like to be me because He is like me, in every way except sin. So when I cry out to Him, I am crying out to my older brother for help. Everyone wants a big brother and Jesus is the best big brother anyone could have.

Day Six

30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

31 What, then, shall we say in response to this? If God is for us, who can be against us? 32 He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

33 Who will bring any charge against those whom God has chosen? It is God who justifies.

v. 30 – This verse is another difficult and misunderstood verse because it contains so many words that are not part of our everyday language. God predestined us—before we were created He saw us and delighted in us. God didn’t start loving us when we got saved. He loved us before we were born! Therefore His call went forth for us to come to Him; oh what indescribable grace and mercy. We are called to share the good news of Christ. In responding to that grace, God justifies us. If you remember, that word justified can be summed up as “just-as-if-I’d-never” sinned. God has blotted out our transgressions.

Then after He justified us, he has also glorified us. While our glorification remains a future manifestation, it is so assured to happen that Paul wrote of it in the past tense. You can see here that all things working together doesn’t just pertain to the things happening in my life now, but the things that brought me to this point of salvation and redemption.

God has been working all things throughout history to bring the good that is now happening in my life. Thank you, Lord, for your great love and mercy.

v. 31 – There is no answer to this question, for if God is for you, then no one who counts for anything can be against you. Who is your supervisor who gives you a hard time? Who is your spiritual opponent, who criticizes the way God is leading you? Who is your family member who mocks or ignores you? They are nothing compared to the great love that God has poured out to you.

v. 32 – If you don't have something, it isn't because God can't give it; it's because He chooses not to give it. Hasn't God proved His great love for you? Didn't He predestine you to be like Jesus? Isn't that His ultimate purpose? Isn't that why He brings suffering so that you can be like Jesus? How can anything that brings you closer to Him be bad?

Why do I doubt God's love when things happen I don't like or understand? Why am I so quick to question God's faithfulness? Why am I slow to respond to God's love and quick to judge His actions and intentions? Forgive me, Lord, for my slowness of mind and hardness of heart.

v. 33 – Why also do I respond so negatively to those who criticize me? Why can't I see them as irrelevant, except as instruments in God's hands to fashion me after the image of Jesus? Why do I fret over my reputation? God is for me; God is with me. I don't need anything or anyone else! Oh God, forgive me of my shortsightedness when it comes to you and your love. Forgive my grumbling and complaining.

Day Seven

34 Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.

35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

36 As it is written:

"For your sake we face death all day long;
we are considered as sheep to be slaughtered."

37 No, in all these things we are more than conquerors through him who loved us.

38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers,

39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

v. 34 – We learned in verses 26 and 27 that the Spirit intercedes for us. Now we see that Jesus intercedes for us at God's right hand. I don't think we could find two better prayer partners, do you? Not only is the Spirit interceding, but is helping us pray according to

the will of God. Armed with that truth, there is no one who can condemn us. If God be for us, who can be against us? The answer of course is “no one.”

We saw earlier that there will be occupations in heaven and this verse bears this out. Jesus is not in heaven singing; He is in heaven praying. He is continuing His purpose, which was described in Luke 19:10 as to “seek and save the lost.” Jesus is continuing His purpose from his heavenly perch and we are the beneficiaries.

So if Jesus has a purpose and is still fulfilling it, what is your purpose? What will you do for all eternity?

vs. 35&36 – What shall separate us from God? Certainly not persecution, and Paul was familiar with everything that he listed in these verses. He lived in constant danger, but all that only brought him closer to God, not further away. Paul quoted Psalm 44:22 as prophetic proof that persecution and tribulation are a predictable and God-ordained part of the salvation experience. There are some who would say that if any of the things listed in verse 35 befall a saint, it is because the saint lacks faith. I say that is so much nonsense and is contrary to the historic teaching of the church and contrary to the teaching of Scripture. Even famine is on Paul’s list of difficulties to be faced. (see a list of Greek words describing the life difficulties mentioned in verse 35).

v. 37 – More than conquerors? I am more than a conqueror? If it were only I facing these issues, I would be a miserable failure. But I am more than a conqueror because Jesus was and is more than a conqueror. If I rest in Him and His works, I share in what He has done and can do. Are you more than a conqueror? You say, “no.” Well, maybe it’s time you saw yourself in a new light!

vs. 38&39 – The only thing not on this list is **you!** You can choose to separate yourself from the love of God by maintaining a stubborn attitude or trying to do what you could never do to earn God’s love. Are you tired of striving? Then give up and rest in His love. Are you weary of failure? Then rise above your failure by taking your place in Christ. Are you weary of your efforts to understand God and His ways? Then surrender your need to understand and trust in the truths of these verses. Nothing shall separate us from God’s love, period. That truly is the best news that one could receive at any time.

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Below is a list of words with the Greek meaning describing the problems that were mentioned in verse 35:

[Shall tribulation?] **Thlipsis** (NT:2347), grievous affliction, or distress of any kind from **thliboo** (NT:2346), to compress, oppress, straiten, etc.; anything by which a man is rendered miserable.

[Or distress?] **Stenochooria** (NT:4730), a word of nearly the same import with the former, but more intense in its signification. It signifies narrowness, being hemmed in on

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every side, without the possibility of getting out or escaping; from **stenos** (NT:4728), strait or narrow, and **choora** (NT:5561), a place.

[Or persecution?] **Dioogmos** (NT:1375), from diookoo (NT:1377), to pursue, press upon, prosecute, signifies such pursuing as an enemy uses in order to overtake the object of his malice, so that he may destroy him.

[Or famine?] **Limos** (NT:3042), from **leipoo** (NT:3007), to fail; the total want of bread, and all the necessaries of life.

[Or nakedness?] **Gumnotees** (NT:1131), being absolutely without clothing; forcibly expressed by the derivation of the word **guia mona echoon**, having one's limbs only, being totally unclothed.

[Or peril?] **Kindunos** (NT:2794), a state of extreme and continued danger, perplexing and distressing with grievous forebodings and alarms; derived from **kinei** (NT:2795) **tas** (NT:3588) **odunas** (NT:3601), it excites anguish; because much evil is felt, and much more feared.

[Or sword?] **Machaira** (NT:3162), slaughter; the total destruction of life, and especially beheading, and such like, done by the order of the civil magistrate; for the word is used in this letter, Rom 13:4, to signify the authority and power which he has of judicially terminating life; i.e. of inflicting capital punishment.

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