

THE EPISTLES TO THE ROMANS

ROMANS 8:1-31, CONCERNING THE HOLY SPIRIT

INTRODUCTION

A. Outline of Romans

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B. Notes on Romans 8

1. John Stott, *If in Romans 7 Paul has been preoccupied with the place of the law, in Romans 8 his preoccupation is with the work of the Spirit.*
2. The key word in chapter 8 is Spirit which is used more time in this chapter than any other chapter in the New Testament.
3. Thomas Constable, *In chapter 5 our security depends on the Son's life and in chapter 8 on the Spirit's power, both of which rest on the Father's love.*
4. W. H. Griffith Thomas, *It is undoubtedly the chapter of chapters for the life of the believer . . .*
5. Going from Romans 7 to Romans 8 is like leaving a waterless desert and arriving at a mountain stream.

ROMANS 8:1-17, AN ABUNDANT LIFE IN THE SPIRIT

A. The work of Christ in one's life is affirmed for those who live according to the Holy Spirit (1-11)

1. There is no condemnation for those who place faith in Christ alone (1-4)
 - a. Condemnation is not for Christians who have been set free from the law of sin and death (1-2), ***There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.***
 - 1) Paul begins chapter 8 with one of the most encouraging verses in Scripture by *declaring no condemnation.*
 - a) *therefore* is a summary of everything he wrote from chapter 3 to this point.
 - b) *now no condemnation*
 - 1] The word means *doom, render a verdict of guilt and subject to punishment.*
 - 2] Paul gloriously declares that there is no condemnation for Christians as noted in John 5:24, *Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.*
 - 3] The importance of *now*
 - a] *Now* looks to life in the Spirit instead of life under the law.
 - b] Warren Wiersbe, *The Law condemns; but the believer has a new relationship to the Law, and therefore he cannot be condemned.*
 - c] C. E. B Cranfield, *... now—that is, since Christ has died and been raised from the dead.*

- 2) Paul gives the reason why he can make such a statement of liberation.
 - a) The indwelling Holy Spirit liberates Christians from enslavement to sin and death.
 - 1] Romans 7:6, *But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.*
 - 2] Romans 8:13, *For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.*
 - b) *the law of the Spirit of life*
 - 1] Thomas Constable, *The Spirit's work that comes to us because of faith in Jesus Christ leads to fullness of life, and sin leads to death.*
 - 2] John Stott describes it as the gospel, ... *it is certainly the gospel which has freed us from the law and its curse, and the message of life in the Spirit from the slavery of sin and death.*
 - 3] William Newell, *The subject here is no longer Christ's work for us, but the Spirit's work within us. Without the Spirit within as a law of life, there would be nothing but condemnation: for the new creature has no power within himself apart from the blessed Spirit,—as against a life of perpetual bondage to the flesh,—'the end of which things is death'*
- b. God the Father through God the Son condemned sin in the flesh which the law could not do (3-4), ***For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.***
 - 1) God did what the law could not do.
 - a) The law was ineffective because it was weakened by the flesh.
 - 1] Hebrews 7:18, *For on the one hand, a former commandment is set aside because of its weakness and uselessness.*
 - 2] Thomas Constable, *The Mosaic Law ... urges us intellectually to obey God, but it does not provide sufficient power for obedience. Fortunately God sent His own Son out of the depths of His love to deal effectively with sin.*
 - b) It was ineffective because its purpose was to identify sin, not defeat sin.
 - 1] Galatians 3:21, *Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.*
 - 2] Romans 3:20, *For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.*
 - 2) God sent His Son.
 - a) He sent His Son in the *likeness* of human flesh.
 - 1] Jesus was fully God, John 8:58, *Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."*
 - 2] He was fully man without sin, Philippians 2:6-7, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men.
 - b) He sent Jesus as a sin offering so that sin could be condemned in a sinner (ours not His).
 - 1] Jesus was condemned a sinner that we might be liberated.
 - a] 2 Corinthians 5:21, *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*
 - b] Acts 13:38-39, *Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.*
 - c] Hebrews 10:14, *For by a single offering he has perfected for all time those who are being sanctified.*
 - 2] In Jesus' flesh, sin was defeated on its own turf, the flesh (fallen human nature.)
 - 3] John Murray, *The battle was joined and the triumph secured in that same flesh which in us is the seat and agent of sin.*

- 3) God's purpose through Jesus is to fulfill the righteous requirement of the law in believers who live according to the Spirit.
 - a) The Law's requirements are fulfilled in believers.
 - 1] Thomas Constable, *Here the purpose of the Incarnation appears in the context of the struggle of chapter 7. God fulfills the Law's requirements in us by His Spirit who indwells and empowers us.*
 - 2] Augustine, *Law was given that grace might be sought, grace was given that the law might be fulfilled.*
 - b) It is manifest by living according to the Spirit.
 - 1] John Witmer, *The provision of deliverance from the power of sin is through the death of Jesus Christ, but experiencing it in one's daily conduct comes through the controlling power of the Holy Spirit.*
 - 2] Sanctification is a moment by moment choice of walking in submission to the Holy Spirit and not succumbing to the flesh.
 - a] Galatians 5:16, *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*
 - b] Romans 12:1-2, *I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
 - c] Douglas Moo, *To walk according to the flesh,' then, is to have one's life determined and directed by the values of 'this world,' of the world in rebellion against God. It is a lifestyle that is purely 'human' in its orientation. To 'walk according to the Spirit,' on the other hand, is to live under the control, and according to the values, of the 'new age,' created and dominated by God's Spirit as his eschatological gift.*
 - c) God's provision of justification and sanctification are revealed in verses 3 and 4.
 - 1] Philippians 2:13, *for it is God who works in you, both to will and to work for his good pleasure.*
 - 2] John Stott, *He (God) made provision for both our justification and our sanctification. First, he sent his Son, whose incarnation and atonement are alluded to in verse 3, and then he gave us his Spirit through whose indwelling power we are enabled to fulfil the law's requirement, which is mentioned in verse 4 and expanded in the following paragraph.*
 - 3] John Stott, *For God's way of justification is not law but grace (through the death of Christ), and his way of sanctification is not law but the Spirit (through his indwelling).*
 - 4] Grant Osborne, *The life made possible by the cross and lived out in the Spirit is what fulfills the law as God intends. One choice dominates the action: to live by the flesh and the world's standards or to live in obedience to God's demands and the Spirit's leading.*
 - 5] Christians are not those who have rejected the law but those alone in whom it may be fulfilled not for the sake of justification but for sanctification.

2. The struggle is between the flesh and the Spirit (5-8)

- a. One's lifestyle pictures whether one's mind is set on the flesh or the Spirit (5), ***For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.***
 - 1) Some would say Paul is speaking in verse 5 of the *human spirit* but I believe he speaking of the *Holy Spirit*.
 - a) The context of the text includes a clear reference to the Holy Spirit in verse 2.
 - b) Thomas Constable, *... it is reasonable that in identifying the basis for Christian victory Paul would point to the ultimate source, the Holy Spirit, rather than to a secondary agent, our human spirit.*
 - 2) What a person sets his mind on determines how he lives.
 - a) Those who keep setting their minds on the flesh will live according to the flesh.
 - 1] Galatians 6:8a, *For the one who sows to his own flesh will from the flesh reap corruption ...*
 - 2] Galatians 5:19-21, *Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.*
 - 3] John Witmer, *An unbeliever cares only for his sinful interests and has no regard for God.*

- b) Those who keep setting their minds on the Spirit will live according to the Spirit.
 - 1] Galatians 5:25, *If we live by the Spirit, let us also keep in step with the Spirit.*
 - 2] Galatians 6:8b, ... *but the one who sows to the Spirit will from the Spirit reap eternal life.*
 - 3] Galatians 5:22-24, *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.*

- 3) What a person sets his mind on determines what he is.
 - a) The literal translation of *those who live according to the flesh* is *those who are according to the flesh.*
 - b) Grant Osborne, *The emphasis is on who they are rather than what they do.*
 - c) Therefore, it may be determined that the person *according to the flesh* is *unsaved.*
 - d) Romans 8:9, *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.*

- 4) Summaries
 - a) C. E. B. Cranfield, *We take Paul's meaning in this verse then to be that those who allow the direction of their lives to be determined by the flesh are actually taking the flesh's side in the conflict between the Spirit of God and the flesh, while those who allow the Spirit to determine the direction of their lives are taking the Spirit's side.*
 - b) John Stott, *It is a question of what preoccupies us, of the ambitions which drive us and the concerns which engross us, of how we spend our time and our energies, of what we concentrate on and give ourselves up to. All this is determined by who we are, whether we are still 'in the flesh' or are now by new birth 'in the Spirit.'*
 - c) Warren Wiersbe, ... *the bent of their lives is different. One lives for the flesh, the other lives for the Spirit.*

- b. The result of a mind set on the flesh is death but a mind set on the Spirit is life and peace (6), ***For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.***
 - 1) An earthly mind-set is death.
 - a) It leads to physical and spiritual death.
 - b) Romans 6:21, *But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.*
 - c) John Stott, ... *the mind-set of flesh-dominated people is already one of spiritual death and leads inevitably to eternal death, for it alienates them from God and renders fellowship with him impossible in either this world or the next.*
 - d) Warren Wiersbe, *The unsaved person is alive physically, but dead spiritually. The inner man is dead toward God and does not respond to the things of the Spirit. He may be moral, and even religious; but he lacks spiritual life.*

 - 2) A Spirit focused mind-set is life and peace.
 - a) It leads to eternal life and peace now.
 - b) Romans 5:1, *Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.*
 - c) John Stott, *The mind-set of Spirit-dominated people, however, entails life and peace... thirsty for God like nomads in the desert, like deer panting for streams.*

- c. The reason for Paul's declaration in verse 6 is that a mind set on the flesh is hostile to and not submissive to God's law and cannot please God (7-8), ***For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.***
 - 1) A fleshly mind-set is hostile to God.
 - a) *set*
 - 1] In the Greek, it is *the mind on the flesh* or *mind of the flesh.*
 - 2] Probably, the best translation should be *mind-set.*

 - b) *Hostile*
 - 1] It means *to be at enmity (being an enemy)* with God
 - 2] Luke 23:12, *And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.*

- 3] James 4:4, *You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.*
- 4] Isaiah 48:22, *“There is no peace,” says the LORD, “for the wicked.”*
- 2) A fleshly mind-set is not submissive to God’s law because it is incapable of doing so.
- 1] 1 Corinthians 2:14, *The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.*
- 2] A fleshly mind-set cannot understand God’s law because they are spiritually discerned.
- 3] He *is not submitting* to God’s law which is in the present tense. The present tense would include the unsaved but also, the saved whose focus has turned to fleshly things. Note John Stott, *Now to ‘set the mind’ (phroneo) on the desires of sarx or pneuma is to make them the ‘absorbing objects of thought, interest, affection and purpose’. It is a question of what preoccupies us, of the ambitions which drive us and the concerns which engross us, of how we spend our time and our energies, of what we concentrate on and give ourselves up to. All this is determined by who we are, whether we are still ‘in the flesh’ or are now by new birth ‘in the Spirit’.*
- 4] C. E. B. Cranfield, *His hatred of God and his rebellion against God’s claim upon him expressed in God’s law are inseparable from each other. As a rebel against God he hates God, and as one who hates God he rebels against Him.*
- 5] Douglas Moo, *As long as that person is “in the flesh”—and only the Spirit can rescue us from this envelopment in the flesh—he or she is “totally unable” to please God.*
3. Every Christian has received the indwelling Holy Spirit. (9-11)
- a. A person indwelt by the Holy Spirit is not in the flesh (9), ***You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.***
- 1) *You*
- a) Paul switches from third person to second person.
- b) He addresses the Romans as believers.
- 2) A person indwelt by the Spirit is not in the flesh.
- a) *However* points to the contrast between those in the flesh and those in the Spirit.
- b) *If* points to Paul’s uses of a first class conditional clause which assumes the statement to be true and may be translated *since*.
- c) John Stott, *Thus you are in the Spirit if the Spirit is in you, for the same truth can be expressed in terms either of our personal relationship to the Spirit or of his dwelling in us, the latter denoting ‘a settled permanent penetrative influence.*
- c) Thomas Constable, *Paul’s readers were not those who only had a sinful human nature. They also had the indwelling Holy Spirit...This is one of the clearest statements in Scripture that corrects the false notion that baptism with the Spirit is a second work of grace for the Christian.*
- d) Everyone who trusts Christ in the Church Age is indwelt by the Holy Spirit.
- 1] 1 John 4:13, *By this we know that we abide in him and he in us, because he has given us of his Spirit.*
- 2] Ephesians 1:13, *In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,*
- 3] 1 Corinthians 12:13, *For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.*
- 4] Romans 8:11, *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.*
- 5] 1 Corinthians 3:16, *Do you not know that you are God’s temple and that God’s Spirit dwells in you?*
- 3) A person not indwelt by the Spirit does not belong to Christ.
- a) John Witmer, *Since only the Holy Spirit gives spiritual life, a person cannot be related to Christ apart from the Spirit.*
- b) Jude 19, *It is these who cause divisions, worldly people, devoid of the Spirit.*
- c) John 14:17, *even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*

- 4) *Spirit of Christ*
 - a) The Spirit of God and the Spirit of Christ should be considered the same term which gives emphasis to the deity of Christ.
 - b) C. E. B. Cranfield, *The ease with which Paul can pass from the one expression to the other is one more indication of his recognition of the divine dignity of Christ.*

- b. When Christ indwells a person who is dead because of sin, that person becomes alive by the Holy Spirit (10), ***But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.***
 - 1) Again, this is a first class conditional clause and *if* may be translated *since*.
 - 2) *Body is dead because of sin* may be translated *body is subject to death because of sin* as noted by Douglas Moo.
 - 3) *Life because of righteousness*
 - a) This is the imputed righteousness by God based on the finished work of Christ.
 - b) Romans 5:21, *so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*
 - 4) Paul seems to interchange the roles of the Holy Spirit in verse and Christ in verse 10, Douglas Moo, *What this means is not that Christ and the Spirit are equated or interchangeable, but that Christ and the Spirit are so closely related in communicating to believers the benefits of salvation that Paul can move from one to the other almost unconsciously.*
 - 5) Thomas Constable, *The meaning of the clause seems to be this. The Holy Spirit is the source of spiritual life for the redeemed person who now possesses Jesus Christ's imputed righteousness.*
 - 6) John Witmer, *As a result of Christ's indwelling presence, your body is dead because of sin, yet your spirit is alive because of righteousness.*

- c. God's Spirit who raised Jesus from the dead will give life to the mortal bodies of those indwelt by the Holy Spirit (11), ***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.***
 - 1) This is another first class conditional clause that starts with *if* (the fourth conditional clause in a row).
 - a) It is assumed that the statement is true.
 - b) *If* may be translated *since*.
 - 2) *the Spirit of Him*
 - a) *Him* refers to God the Father.
 - 1] Acts 2:24, *God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.*
 - 2] 1 Corinthians 6:14, *And God raised the Lord and will also raise us up by his power.*
 - 3] 1 Thessalonians 4:14, *For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.*
 - b) The emphasis of the verse is the assurance of a Christian's bodily resurrection based on the bodily resurrection of Jesus Christ.
 - 1] The focus of *give life* is on the final resurrection.
 - 2] Douglas Moo, *The Spirit's life-giving power is not circumscribed by the mortality of the body but overcomes and transforms that mortality into the immortality of eternal life in a resurrected body.*
 - 3] It is worth noting that the roles of the Trinity seemingly overlap in Romans 8 which emphasizes the unity of the Godhead.
 - a] Father, Son, and Holy Spirit are actively involved in the justification, sanctification and glorification of those who place trust in Christ alone.
 - b] John Stott, *We note the ... to the three persons of the Trinity—the resurrecting Father, the resurrected Son and the Spirit of resurrection.*

- B. Christians are assured by the Spirit that they are not only children of God but heirs with Christ (12-17)
1. Christians are indebted to live according to the Spirit which results in life now and forever (12-13), ***So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.***
 - a. Introductory notes
 - 1) This section will emphasize the part the believer plays in sanctification.
 - 2) A Christian still has a sinful human nature after dying with Christ.
 - a) Thomas Constable, *Progressive sanctification is not something the Christian may take or leave. God commanded us to pursue it (cf. 2 Pet. 1:3–11).*
 - b) John Witmer, *Each Christian is to refuse to follow the inclinations and desires of his sin nature.*
 - b. Christians are no longer required to live according to the flesh.
 - 1) *Brothers* is better understood to mean *brothers and sisters*.
 - 2) Indebtedness to the flesh has been broken for those who have placed faith in Christ alone.
 - 3) Romans 8:2, *For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.*
 - 4) Douglas Moo, *“Flesh” sums up what we often call “the world”: all that is characteristic of this life in its rebellion against God. It is to this “power” of the old age that we are no longer “obliged” to render obedience.*
 - c. Those who live according to the flesh will die.
 - 1) John Witmer, *The reason is that a sinful manner of life results in death. This does not suggest that a believer who sins will face eternal death in hell; instead, it means he will not enjoy his spiritual life. He will seem like an unsaved person (1 Cor. 3:1–4) and will be unable to enjoy the indwelling presence of the Spirit.*
 - 2) Douglas Moo, *What is meant is death in its fullest theological sense: eternal separation from God as the penalty for sin.*
 - d. Those who live by the Spirit will live.
 - 1) Colossians 3:5, *Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.*
 - 2) Douglas Moo, *The believer’s once-for-all death to the law of sin does not free him from the necessity of mortifying sin in his members; it makes it necessary and possible for him to do so... The same Spirit that “set us free from the law of sin and death” has taken up residence within us, producing in us that “mind-set” which tends toward the doing of God’s will and resists the ways of the flesh.*
 - 3) John Stott declares that the debt owed by Christians is to live a righteous life (sanctification) empowered by the Holy Spirit.
 - 4) Warren Wiersbe, *We do have an obligation to the Holy Spirit, for it is the Spirit who convicted us, revealed Christ to us, and imparted eternal life to us when we trusted Christ. Because He is “the Spirit of Life,” He can empower us to obey Christ, and He can enable us to be more like Christ.*
 2. Paul declares that Christians are children of God (14-17)
 - a. Those led by the Spirit of God are sons of God (14), ***For all who are led by the Spirit of God are sons of God.***
 - 1) *For* further explains verse 13b through the term *sons of God*.
 - a) The word for *sons* refers to a child mature enough to take on family responsibilities.
 - b) In verse 16, *children* refers to one’s relationship to God by birth.
 - c) The emphasis in verse 14 has a focus not on relationship but function.
 - 1] John Witmer, *A son in God’s family is led by God’s Spirit.*
 - 2] C. E. B. Cranfield, *The life which God promises is not a mere not-dying: it is to be a son of God, to live as a son of God, both now and hereafter.*
 - 3] 1 Corinthians 3:2, *I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready,*
 - 2) The Holy Spirit directs believers through the Word and internal motivation.
 - a) 1 John 3:24, *Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.*
 - b) 1 John 5:13, *I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.*

- c) Galatians 4:6, *And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"*
 - d) C. E. B. Cranfield, *The daily, hourly putting to death of the schemings and enterprises of the sinful flesh by means of the Spirit is a matter of being led, directed, impelled, controlled by the Spirit.*
- b. Those who live by the Spirit are adopted children of God who declare God as Father (15), ***For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"***
- 1) The spirit of slavery leads to fear.
 - a) 2 Timothy 1:7, *for God gave us a spirit not of fear but of power and love and self-control.*
 - b) 1 John 4:18, *There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.*
 - 2) The Spirit of adoptions leads to sonship.
 - a) Galatians 4:5, *to redeem those who were under the law, so that we might receive adoption as sons.*
 - b) Galatians 4:7, *So you are no longer a slave, but a son, and if a son, then an heir through God.*
 - c) Thomas Constable, *It indicates the legal bestowal of a legal standing. Both adoption and justification result in a permanent condition, and both rest on the love and grace of God.*
 - d) Douglas Moo, *Paul could hardly have chosen a better term than 'adoption' to characterize this peace and security. 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...Paul's description of the Spirit's work in conferring sonship forms one of the most beautiful pictures of the believer's joy and security anywhere in Scripture.*
 - 3) *Abba! Father!*
 - a) *Abba* is from the Aramaic meaning *father* and *Father* is from the Greek word for *father* (*pater*).
 - b) Thomas Constable, *Probably Paul used the Aramaic as well as the Greek term to highlight the intimate relationship the Christian disciple enjoys with God.*
 - c) J. B. Phillips paraphrased *Abba! Father!* as *Father, my Father.*
 - d) Galatians 6, *And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"*
 - e) Grant Osborne, *"Abba" was a term of deep intimacy for the father-child relationship, and its use here depicts that intimacy between us and our heavenly Father. Our God is our Father who lovingly holds us in his arms and watches over us.*
- c. Their confidence in the fact of adoption comes from the indwelling Holy Spirit (16), ***The Spirit himself bears witness with our spirit that we are children of God,***
- 1) The Holy Spirit assures the believer that he is a child of God.
 - a) 2 Corinthians 5:5, *He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.*
 - b) Ephesians 1:13, *In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,*
 - 2) The Holy Spirit communicates directly to the believer's spirit.
 - a) Douglas Moo, *Paul refers to the human spirit here because he wants to stress that the witness of "the Spirit himself" about our adoption as sons affects the deepest and innermost part of our beings.*
 - b) The Holy Spirit not only communicates with one's spirit but involves one's spirit in affirming that he is a child of God.
 - c) Grant Osborne, *Here it means there is not a single but a double witness: the Holy Spirit joins our own spirit in witnessing to us that we are members of God's family...There is no reason to be unsure of the reality of our salvation. We just need to listen to that twofold witness, God's Spirit and our inner spirit, telling us we are really and truly his.*

- d. Christians are co-heirs with Christ (17), *and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.*
- 1) Since believers are children of God, they are heirs of God and joint-heirs with Christ.
 - a) This is another first class conditional clause which allows *if* to be translated *since*.
 - b) The standing of every Christian is an heir of God.
 - c) Galatians 4:7, *So you are no longer a slave, but a son, and if a son, then an heir through God.*
 - d) Thomas Constable, *That heirship is received on the basis of only one work, the work of believing.*

 - 2) It is a fact that Christians will share in Christ's sufferings which ends in glorification.
 - a) *provided* in the Greek can carry the meaning of *since, as is the fact.*
 - b) It would note that a part of being an heir of Christ involves suffering.
 - 1] John Witmer, *Sharing with Jesus Christ, however, involves more than anticipating the glories of heaven. For Jesus Christ it involved suffering and abuse and crucifixion; therefore being co-heirs with Christ requires that believers share in His sufferings.*
 - 2] Douglas Moo, *What Paul is doing is setting forth an unbreakable "law of the kingdom" according to which glory can come only by way of suffering.*
 - 3] John 15:20, *Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you...*
 - 4] John Stott, *For the essence of discipleship is union with Christ, and this means identification with him in both his sufferings and his glory.*
 - 5] 2 Timothy 3:12, *Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,*
 - 6] 1 Peter 4:12, *Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.*

CONCLUSION

- John Stott, *Looking back now over the first half of Romans 8, we have seen something of the multiple ministries of the Holy Spirit. He has liberated us from the bondage of the law (2), while at the same time he empowers us to fulfil its just requirement (4). We now live each day according to the Spirit and set our minds on his desires (5). He lives in us (9), gives life to our spirits (10), and will one day give life to our bodies too (11). His indwelling obliges us to live his way (12), and his power enables us to put to death our body's misdeeds (13). He leads us as God's children (14) and bears witness to our spirit that this is what we are (15–16). He himself is also the foretaste of our inheritance in glory (17, 23). It is his indwelling which makes the fundamental difference between Romans 7 and Romans 8.*
- Grant Osborne, *This wondrous chapter alleviates the pressure the flesh exerts on God's people according to chapter 7. The defeatism of that material disappears when the Spirit gains control and takes up residence in our lives.*