

- (b) Sons of God – special status (can receive the inheritance)
 - Israel was God’s Son (OT), the Church is “the Israel of God” (Gal. 6:16), and we are united to Jesus – God’s beloved Son.
- (c) Spirit of adoption – we are adopted into God’s family.
 - We are “crying out” – points to continuing life in the Spirit. Cry points to “strong emotion and... deep-seated joy”
 - Abba, Father – is Jesus’ own prayer in Mark 14:36; Paul also uses this phrase in Gal. 4:6. It marks a special, intimate relationship. A status comparable to what Jesus himself enjoyed!
- (d) This inner witness of the Spirit is important in our assurance of salvation – we do experience God’s Spirit and that can assure us of his Fatherly care for us.
- (e) Heirs – we receive the inheritance. Fellow heirs with Christ.
 - Inheritance – in the OT was the promised land, but became a type of eschatological life and restoration. The NT expands inheritance to include spiritual life. (cf. Rom. 4:13-16; Gal. 3:29; Eph. 1:18).
 - But inheritance has a cost – and like Mark 10:29-30 – we receive persecutions, and only attain glory through suffering (Phil. 3:10; Phil. 1:29; 2 Cor. 1:5; Acts 14:22) – we will see sufferings more later in ch. 8.

Schedule

- Jan 19 - Romans 8

Previous Lessons

- Previous lesson notes are available online:
<https://www.theheightschurchmn.org/adult-sunday-school>

Credits

- Main sources for outline and shared quotes are:
 - *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
 - *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
 - *Teaching Romans, Volume One: Unlocking Romans 1-8 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]

III. The Assurance Provided by the Gospel: The Hope of Salvation (5:1-8:39)

D. Assurance of Eternal Life in the Spirit (8:1-30)

1. New Life in the Spirit (8:1-17)

a) The Victorious Life in the Spirit (8:1-11)

- (1) **The Statement:** *“No Condemnation... in Christ Jesus”* (8:1).
 - (a) *Therefore* – points back to chapter 7 (especially vs. 6b); and further back to chapter 5 (especially verses 12-21).
 - (b) *Now* refers to the “*now-ness* of this new age of salvation”.
 - (c) *Condemnation:* the state of ‘lostness’ and estrangement from God.
- (2) **The Explanation:** *We’ve Been Set Free by the Spirit of Life and Jesus’ Sacrificial Offering for Us* (8:2-3).
 - (a) The Spirit of life set us free (v. 2).
 - “Law of the Spirit of life” may refer to the Spirit using the Law of God in our hearts to produce life. Or it may speak of a principle – the working of the Spirit as opposed to the law that produces sin and death in us (see Rom. 7:6 and 7:23).
 - The Law was supposed to bring life, but instead it brings death, and it is the Spirit who brings life.
 - (b) God sent Jesus “for sin” (v. 3).
 - “His own Son” came to do what the Law could not do – save us.
 - “likeness of sinful flesh” – means he was human like us.

“This does not mean that the Son himself sinned... but that he participated in the old age of the flesh, and that his body was not immune to the powers of the old age: sickness and death.” ~ Tom Schreiner

- “for sin” is used throughout the Septuagint as a technical term for a sin offering.

- (3) **God’s Purpose:** *Fulfilling the righteous requirement of the Law in Us* (8:4-6).
 - *Why did God send Jesus to condemn sin and why did the gift of the Spirit give us life? Answer:* “in order that the righteous requirement of the law might be fulfilled in us.”
 - Righteous requirement – is essentially “works” or “doing” – a perfect obedience... and this is what we cannot do on our own.

“Law was given that grace might be sought, grace was given that the law might be fulfilled.” ~ Augustine (4th Century, Church Father)

- Jesus fulfills the law for us – through his righteous life and his death taking our condemnation) on the cross.
- Christians obey from the heart and live out the Law’s requirement.

The Work of Christ	❖	The Person of Christ
A status grounded on the Cross	❖	A life lived in union with Christ
Christ for us →	❖	Christ in us →
Justified not Condemned	❖	Life in the Spirit not Life in the Flesh

- “**Live** according to the flesh” is literally “**are** according to the flesh”
- V. 5: “Setting the mind” includes “thinking process and the will” it is “deliberately choosing”
- Those who “are according to the flesh” choose not what is right, but “self-centered desires.”
- Those who “are according to the Spirit” “are directed by the Spirit and both think and choose that which is in accordance with the Spirit.” ~ Osborne
- V. 6: “the mind” “refers not just to the thoughts but to the desires, outlook and worldview of the person.”

(4) **Two Ways to Live: In the Flesh, or By the Spirit (8:7--11)**

- “For” can be translated “because” - so this next section explains why it is that vs. 6 is true – *why does setting one’s mind on the flesh result in a state of death and a mind set on the Spirit results in life?*

(a) The way of the flesh – the unconverted life

- The unconverted are “hostile to God” (enemies - Rom. 5:10), and they do not submit, or place themselves under, God’s law.
- They cannot do that, and they cannot please God either. (cf. Rom. 3:10-12; and 1:18-32)

“**Total depravity** [means that]... every person apart from Christ is thoroughly in the grip of the power of sin... [extending] to all [their] faculties. [they have] a ‘mind-set,’ a total life-direction, that is innately hostile to God (v. 7). All people... are incurably ‘bent’ toward their own good rather than the good of others or of God.” ~ Douglas Moo

- *Please* includes a desire to please God

(b) The way of the Spirit – the converted life

- Paul makes it clear he does not consider the Roman Christians in that category – they instead “belong to the realm of the Spirit”.
- They have the Spirit dwelling in them; note the same word (*oikeo*) used here in v. 9 and 11 of the Spirit inside us is also used of indwelling sin in 7:18, 20.
- This passage teaches that believers are immediately indwelt by the Spirit. Not having the Spirit is the same as not being a believer.
- Vs. 9 – Spirit of God is same as Spirit of Christ, and then in vs. 10 Paul speaks of Christ being in the believer – the Spirit is closely associated with both Christ and God – Trinitarian thought here.
- Vs. 10 – “although” with Christ in us, even though our bodies are experiencing the pull of mortality and pain and the suffering due from sin (we are sure to experience death) – yet the Spirit is life – or produces life in us because of righteousness (likely the justification we receive because of Christ’s sacrificial offering).

(b) The Adoption of the Believer as God’s Heir (8:12-17)

- (1) **The Christian’s Obligation: “Put to death the deeds of the body” (8:12-13).**
 - (a) No longer slaves, yet now we are debtors – to God not sin.
 - (b) Paul seems to have begun a comparison, and stops short of continuing to give the positive side of what we are obligated to do.
 - He stops to give an important warning re: the seriousness of the problem of temptation to live according to the flesh.
 - Death results if we do not fight against our sin. – see also Gal. 6:8
 - We have to “put to death” the misdeeds of the body – we don’t just “let go and let God” we have to do something.
 - (c) We have to “put to death” the misdeeds of the body – we don’t just “let go and let God” we have to do something.
 - this is in the present continuous tense – it is characteristic of our life as believers. – take up our cross daily and deny ourselves (Lk. 9:23)
 - (d) But we do not do this in our own strength, we can only fight against our sin through the power of the Holy Spirit.
- (2) **The Christian’s Privilege: Adopted Son and Joint-Heir with Christ (8:14-17).**
 - (a) “For” – the basis for why “we will live” (v. 12), is our new relationship the Spirit gives us. We are being “led by the Spirit”.
 - Being led or controlled by the Spirit is a “distinguishing sign” of being a son of God.