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CHAPTER 8	
<p>1. "Now," since Christ has come</p> <p>a. A believer is not condemned</p> <p>b. Why: He is "in" Christ^{DS1}</p> <p>2. The Spirit gives life</p> <p>a. By freeing the believer from sin & death</p> <p>b. By doing what the law was powerless to do</p> <p>c. By Christ's condemning sin in sinful man^{DS2}</p> <p>d. By Christ's providing righteousness: For all who do not follow the sinful nature but the Spirit</p> <p>3. The Spirit pulls the mind to spiritual things</p> <p>a. The sinful, carnal mind: Is set on fleshly desires</p> <p>b. The spiritual mind: Is set on spiritual desires, things that please the Spirit</p> <p>c. The fate of carnality: Death</p> <p>d. The fate of spirituality: Life & peace</p> <p>e. The reason the carnal mind dwells in death</p>	<p style="text-align: center;">VI. DELIVERANCE & REDEMPTION: THE BELIEVER WILL BE FREED FROM STRUGGLING & SUFFERING BY THE SPIRIT, 8:1-39</p> <p>A. The Man in Christ Jesus Is Freed from Condemnation: The Power of the Spirit, 8:1-17</p> <p>There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.</p> <p>2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.</p> <p>3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:</p> <p>4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.</p> <p>5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.</p> <p>6 For to be carnally minded is death; but to be spiritually minded is life and peace.</p> <p>7 Because the carnal mind is enmity against God: for it is not subject to the law of</p> <p>God, neither indeed can be.</p> <p>8 So then they that are in the flesh cannot please God.</p> <p>9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.</p> <p>10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.</p> <p>11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.</p> <p>12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.</p> <p>13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.</p> <p>14 For as many as are led by the Spirit of God, they are the sons of God.</p> <p>15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.</p> <p>16 The Spirit itself beareth witness with our spirit, that we are the children of God:</p> <p>17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.</p> <p>1) It is bitterly set against God</p> <p>2) It cannot please God</p> <p>4. The Spirit dwells within the believer</p> <p>a. He removes him from being controlled by the flesh, by the sinful nature</p> <p>b. He identifies him as being "in," belonging to Christ</p> <p>5. The Spirit gives life to the believer</p> <p>a. He gives life now</p> <p>b. He quickens, gives life to the mortal body^{DS3}</p> <p>6. The Spirit gives the power to put evil deeds to death</p> <p>a. Believers are obligated to the Spirit, not to the flesh</p> <p>b. Believers determine their own fate: Death or life</p> <p>7. The Spirit leads the believer, identifying him as a son of God</p> <p>8. The Spirit adopts the believer</p> <p>a. He delivers from the slavery of fear</p> <p>b. He gives access to God</p> <p>9. The Spirit testifies, bears witness with the believer's spirit</p> <p>a. Believer's are God's children</p> <p>b. Believer's are heirs of God</p> <p>c. Believer's are equal heirs with Christ^{DS4}</p> <p>d. Believer's are conquerors over suffering</p>

DIVISION VI

DELIVERANCE AND REDEMPTION: THE BELIEVER WILL BE FREED FROM STRUGGLING AND SUFFERING BY THE SPIRIT, 8:1-39

A. The Man in Christ Jesus Is Freed from Condemnation: The Power of the Spirit, 8:1-17

(8:1-17) **Introduction:** this is one of the most important passages in all of Scripture. Its subject cannot be overemphasized: the power of God's Spirit in the life of the believer. If the believer needs anything, he needs the power of God's Spirit. Forcefully, Scripture spells out point by point what the power of the Holy Spirit is.

1. "Now," since Christ has come (v.1).
2. The Spirit gives life (vv.2-4).
3. The Spirit pulls the mind to spiritual things (vv.5-8).
4. The Spirit dwells within the believer (v.9).
5. The Spirit gives life to the believer (vv.10-11).
6. The Spirit gives the power to put evil deeds to death (vv.12-13).
7. The Spirit leads the believer, identifying him as a son of God (v.14).
8. The Spirit adopts the believer (v.15).
9. The Spirit testifies, bears witness with the believer's spirit (vv.16-17).

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1 (8:1) **Condemnation—Deliverance From:** since Christ has come, a most wonderful thing has happened. The people who believe *in* Christ are not condemned.

a. *No condemnation* (ouden katakrima) means that the believer is not doomed and damned, but is freed from the penalty and condemnation of sin; he is not judged as a sinner, but is delivered from the condemnation of death and hell; he is not judged to be unrighteous, but is counted to be righteous.

Very simply stated, the person who is *in* Christ is safe and secure from condemnation now and forever. He will not be judged as a sinner; he will not face condemnation; he is beyond condemnation; he shall never be condemned for sin; he shall never be separated from the love of God which is *in* Christ Jesus our Lord (see Jn.3:16; Ro.8:33-39). (But remember: the believer is to be judged for his faithfulness to Christ. He will be judged for how responsible he is—for how well he uses his “spiritual gifts” for Christ—for how diligently he serves Christ in the work of God. The judgment of the believer will take place at the great *judgment seat of Christ*.)

b. Now note the most crucial point: only the believer who is *in* Christ Jesus will not be condemned. All non-believers will face condemnation for sin. A genuine believer is a person who does not “walk after the flesh, but after the Spirit.” Note what it means to be *in* Christ Jesus (see DEEPER STUDY # 1, *Believer*—Ro.8:1 for discussion).

DEEPER STUDY # 1

(8:1) **Believer, Position In Christ:** What do the words “in Christ” mean? What does it mean for a person to be *in* Christ?

1. In the simplest of terms, to be *in* Christ means that a person’s faith in Christ *places* him *in* Christ. Positionally, the person is placed in all that Christ is. Christ lived, died, and arose, so to be *in* Christ means that a person lives, dies, and arises *in* Christ. Christ is the person’s Representative, his Agent, his Substitute, his Mediator in life and death and resurrection. The person who believes *in* Jesus Christ is *identified* with Christ: counted and considered to be “in” Christ; reckoned and credited as “in” Christ.

Spelled out in a little more detail, when a person believes *in* Christ, God *places and positions* the believer “in” Christ. The believer’s faith actually causes God to identify the believer *with* Christ, to count the believer...

- as having lived *in* Christ when Christ lived upon earth; therefore, the believer is counted sinless and righteous because Christ was sinless and righteous.
- as having died *in* Christ; therefore, the believer never has to die (Jn.3:16). The penalty and condemnation of his sins are already paid for in the death of Christ.
- as having been raised “in” Christ; therefore, the believer has received the “*new life*” of Christ. Just as Christ had a new life after His resurrection, even so the believer receives the “*new life*” of Christ when he believes *in* Christ. (See outline and notes—Ro.6:3-5. Also see DEEPER STUDY # 1,2—Ro.4:22; notes—5:1; 6:14-15.)

2. To be *in* Christ means that a believer walks and lives *in* Christ day by day. A true believer lives, moves, and has his being *in* Christ. He is in union with Christ. To truly believe is to walk and to truly walk is to believe. A true believer...

- lays his life—his past sins, his present behavior, all that he is—upon Christ
- entrusts his present welfare and destiny—all that he is or ever will be—into the hands of Christ

A person who truly *lays* his life upon Christ and *entrusts* all he is to Christ is a person...

- who truly believes
- who lives and walks *in* Christ

Now, to live and walk *in* Christ means that we do not “walk after the flesh, but after the Spirit” (Ro.8:1, 4). It means that “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:12). It means that we bear the fruit of the Spirit (Ga.5:22-23). It means that we abide *in* Christ, that we become as connected and attached to Christ...

- as the members of the body are connected and attached to each other (1 Co.12:12-27)
- as the branch is connected and attached to the vine (Jn.15:4-7)

This is what it means for a person to be “in” Christ. A person simply *believes* in Christ, putting all he is and has into the hands and keeping of Christ. The person honestly believes that Christ will take care of his past sins, present welfare, and future destiny. Therefore, the believer simply places and positions himself—his faith and welfare—*in* Christ. God in turn identifies the person with Christ, with all that Christ is. God counts and considers the person to be *in* Christ. (See note, *Believer, Position In Christ*—Ro.6:3-5 for more discussion.)

2 (8:2-4) **Holy Spirit—Life—Believer:** the Spirit gives life. The term “the law of the *Spirit* of life” means two things. It means...

- the *law* of the Holy Spirit
- the *Spirit of life* which is in Christ Jesus

Within the universe there is a law so important that it has become the law of the Holy Spirit. It is called “*the law of the Spirit of life*.” What is meant by this law? Very simply, life is in Jesus Christ and in Him alone. Whatever life is—energy, being, spirit, love, joy, peace—it is all in Jesus Christ and nowhere else. Within Christ’s is the *Spirit of life*, the very energy and being of life. This fact is important, so important that God has written it into the laws of the universe. It is titled “the law of *the Spirit of life*,” which is in Christ Jesus and in Him alone. The Spirit of life for which we long and ache is available *in* Christ Jesus.

“In him was life; and the life was the light of men” (Jn.1:4).

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

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“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?” (Jn.11:25-26).

“I am the way, the truth and the life” (Jn.14:6).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 Jn.5:12).

Now for the critical question. How does the Spirit give life? How does a person go about securing “the Spirit of life” so that he may not die but live forever?

a. The Spirit gives life by freeing the believer from sin and death, that is, from the “law of sin and death.” The “law of sin and death” simply means the rule and reign of death. Every man dies: death rules and reigns over every man. But the Spirit of God frees a man from the rule and reign of death. This is natural and understandable; it is common sense, for it is a rule of the universe. If a person has the Spirit of life, then he naturally does not have the spirit of sin and death. He is not sinning and dying; he is living righteously and eternally. This is exactly what the Spirit of life does for the believer:

⇒ He frees the believer from sin and death: from the law or the energy and the power of sin and death.

⇒ He frees the believer to live righteously and eternally: to live in the Spirit of life or in the energy and power of life.

Stated another way, the Spirit of life frees the believer from both sin and death. The Holy Spirit frees the believer to live as Christ lived, to actually live out the life which Christ lived. The *active energy* of life, the dynamic force and being of life—all that is in Christ Jesus—is given to the believer. The believer actually lives *in* Christ Jesus. And the Spirit of life which is in Christ frees the believer from the fate (law) of sin and death. This simply means that the believer lives in a consciousness of being free. He breathes and senses a depth of life, a richness, a fullness of life that is indescribable. He lives with power—power over the pressure, strain, impediments, and bondages of life—even the bondages of sin and death. He lives now and shall live forever. He senses this and knows this. Life to him is a *spirit, a breath, a consciousness* of being set free through Christ. Even when he sins and guilt sets in, there is a tug, a power (Holy Spirit) that draws him back to God. He asks for forgiveness and removal of the guilt (1 Jn.1:9), and immediately upon asking, the same power (the Holy Spirit) instills an instantaneous assurance of cleansing. The spirit of life, the consciousness of living instantaneously takes up its abode within him once again. He feels free again, and he feels full of life in all its liberating power and freedom. He bubbles over with all the depth of the richness and fullness of life itself. He is full of the “Spirit of life.” Life itself becomes once again a *spirit, a consciousness of living*. He lives now and forever.

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Co.3:17).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Ga.5:22-23).

“Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” (Ps.16:11).

b. The Spirit gives life by doing what the law could not do. The law could not make man righteous because man’s flesh is too weak to keep the law. No man has ever been able to keep the law of God, not to perfection or even close to perfection. All flesh has miserably failed—come far short of God’s glory and law. Consequently, all flesh dies physically and spiritually. Therefore, righteousness and life just cannot come by the law. *But* what the law could not do, the Spirit is able to do. He can provide righteousness and life.

c. The Spirit gives life by Christ’s condemning sin in the flesh (see DEEPER STUDY # 3, *Christ, Fulfills Law*—Ro.8:3 for discussion).

d. The Spirit gives life by Christ’s providing righteousness for us. He provides righteousness for those who walk not after the flesh, but after the Spirit. This is a most marvelous statement, a glorious truth.

1) The Spirit “fulfills righteousness *in* us.” He credits righteousness as being *in* us. When?

⇒ When we believe that Jesus Christ is our righteousness, the sinless and perfect Son of God.

⇒ When we believe that Jesus Christ is our Savior, the One who died *for* us.

When we believe in Jesus Christ, the Spirit of God fulfills righteousness in us; that is, He takes the righteousness of Jesus Christ (which is the righteousness of the law) and credits it to us. He actually places within us the perfect righteousness of Jesus Christ. He places the Divine nature (righteousness) of God *in* us (2 Pe.1:4).

It is critical to see this fact, for the Spirit fulfills righteousness *in* us, *not by* us. We do not and cannot even come close to keeping the law perfectly, but Christ did (see DEEPER STUDY # 3—Ro.8:3). If His righteousness cannot be credited and fulfilled *in* us, then we are hopeless and doomed.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Co.5:21).

“And he [Abraham] believed in the LORD; and he counted it to him for righteousness” (Ge.15:6).

“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Ac.13:39).

“Now it was written for his sake alone, that it [righteousness] was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification” (Ro.4:23-25).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Ph.1:11).

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2) Now note: righteousness is not fulfilled or credited *in* everyone. It is only fulfilled in those...

- who *do not* walk after the flesh
- who *do* walk after the Spirit

You can tell who is righteous and who is not; you can actually see who is fulfilling righteousness and who is not. All we have to do is look and see:

- ⇒ Is a man walking after the flesh?
- ⇒ Is a man walking after the Spirit?

The point is this: the Spirit gives life to men, but He gives life only to those who forsake the flesh and walk after the Spirit. The spiritual man, the man who walks after the Spirit, loves Christ and wants to honor Christ *in all that he does*. Therefore, he strives to follow Christ and His example. Such love and honor of Christ pleases God to no end, for God loves His Son with a perfect love. He loves His Son so much that He will take whatever honor a man gives His Son and match it for the man. Whatever recognition and honor a man heaps upon Christ, God matches it for the man.

- ⇒ If a man trusts Christ for righteousness, then God gives that man righteousness.
- ⇒ If a man trusts Christ for meaning, purpose, and significance, then God gives the man meaning, purpose, and significance.
- ⇒ If a man trusts Christ to lead him through some trial or need, then God leads him through the trial or need.

Whatever the man sows in Christ, he reaps: God matches it. Whatever a man measures out to Christ, the same is measured back to the man: God matches it. In fact, Scripture says that God will even go beyond and do much more than we ask or think (see Ep.3:20).

Therefore, the man who *walks after* the “Spirit of life” which is in Christ Jesus is given the Spirit of life. The Holy Spirit fulfills and credits him with the righteousness of the law, with the right to live eternally.

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Ro.6:4).

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Ro.8:1).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:13-14).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Ga.5:16).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Ep.4:1).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Ep.5:2).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

DEEPER STUDY # 2

(8:3) **Christ, Fulfills Law—Sin:** Christ condemned sin in the flesh by three acts.

1. Christ pointed to sin and condemned it as being evil. The very fact that He never sinned points out that sin is contrary to God and to God’s nature. Christ rejected sin, and by rejecting it He showed that it was evil, that it was not to be touched. He condemned it as evil and unworthy of God and man.

2. Christ secured righteousness for all men. When He came into the world, He came with the same flesh that all men are born with—the same flesh with all its desires, passions, and potential for evil. However, He never sinned, not once. Therefore, He secured a perfect righteousness; and because His righteousness is perfect and ideal, it becomes the model and pattern for all men. It stands for and covers the unrighteousness of all men. His perfect righteousness overcomes sin and its penalty—it condemns sin. It is to be noted that He condemned sin “through the flesh”; therefore, all flesh finds its perfection and ideal in His righteousness and perfection. All flesh finds its power to condemn sin “in Christ,” in His ideal righteousness.

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (Jn.8:46).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Co.5:21).

“For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (He.4:15).

“For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (He.7:26).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (He.9:14).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pe.1:19).

“Who did no sin, neither was guile found in his mouth” (1 Pe.2:22).

“And ye know that he was manifested to take away our sins; and in him is no sin” (1 Jn.3:5).

3. Christ allowed the law of sin and death to be enacted upon Him instead of upon the sinner. Man has sinned, so the natural consequence is corruption and death. However, Christ allowed God to accept His *Ideal righteousness* for the unrighteousness of man. He allowed God to lay man's sin and death upon Himself. He allowed God to let Him bear the law of sin and death for man and to experience hell for man. He asked God to let Him condemn sin and death "in His own body upon the tree" (1 Pe.2:24). He was the perfect, ideal Man. Therefore, He could bear all the violations of the law and all the experiences of death for *all* men. God so purposed, and God bore the awful price of having to condemn sin and death in the death of His very own Son. Sin and its power have been made powerless. Death has been conquered (1 Co.15:1-58, esp. vs.54-57), and he who had the power of death has been destroyed, that is, Satan. (See DEEPER STUDY #1—Jn.16:11. See He.2:14.) (See note—Mt.5:17-18.)

"For when we were yet without strength, in due time Christ died for the ungodly" (Ro.5:6).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Ro.5:8).

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Co.15:3).

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Co.5:15).

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Ga.3:13).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit.2:14).

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (He.2:9).

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (He.9:28).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pe.2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pe.3:18).

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 Jn.3:16).

3 (8:5-8) **Mind, The—Carnal—Flesh—Spiritual Mind:** the Spirit pulls the mind to spiritual things. This is one of the most important passages in all of Scripture, for it discusses the human mind: "As [a man] *thinketh* in his heart, so is he" (Pr.23:7). Where a man keeps his mind and what he thinks about determine who he is and what he does. If a man keeps his mind and thoughts in the gutter, he becomes part of the filth in the gutter. If he keeps his mind upon the *good*, he becomes good. If he focuses upon achievement and success, he achieves and succeeds. If his mind is filled with religious thoughts, he becomes religious. If his thoughts are focused upon God and righteousness, he becomes godly and righteous. A man becomes and does what he thinks. It is the law of the mind. Scripture says three things about the power of the Spirit and of the human mind.

a. There is the carnal mind vs. the spiritual mind. The carnal mind is the mind of man's flesh or body. The phrase *to be carnally minded* (to phronema tes sarkos, v.6) means the *mind of the flesh*. It is the mind with which man is born, the fleshly mind which he inherits from his parents.

The carnal mind also means something else, something that must be heeded. It means the mind that is *given over to the flesh*; that focuses upon the flesh and its worldly urges and desires; that gives its attention and pursuits over to the flesh; that savors tasting and partaking of the flesh; that is controlled by one's sinful nature.

The carnal mind focuses upon three areas of life, or to word it another way, there are three directions of thought the carnal mind takes:

- 1) The carnal mind may focus upon the base, the immoral, the violent, the material, and the physical. This is usually the lifestyle most people think about when a carnal or fleshly person is mentioned. The minds of some are consumed with the lust for sex, power, money, houses, lands, furnishings, recognition, position—concerned and filled with the earthly and the worldly.
- 2) The carnal mind may focus upon the moral, upright, and cultured life. Some minds are centered upon the welfare and comfort of themselves and of their society. They want themselves and their society to be as refined and educated, as moral and upright as possible, so they focus their minds upon such *commendable* ends. And they are commendable purposes, but a person can be refined and well educated and live as independently and as separate from God as the base and immoral person. Most cultured people depend upon their *good works* and service to make them acceptable to God. Most just think that God will accept them because their lives and efforts have been focused upon building a good life and better society for all. What they fail to see is that God is interested in building a God-centered society and not a world-centered society. God wants the needs of every man to be met, but He wants it to be done from a spiritual basis, not from a human basis. He wants men led to Christ—their minds and lives focused upon God—so that they may have life, life that is both *abundant* and *eternal*. Just taking care of the physical needs of man does not meet the spiritual needs of man. It leaves a gaping hole in man's life; for the *spirit* of man determines how a man lives, either defeated or victorious, either with or apart from God (see note—Ep.1:3).
- 3) The carnal mind may also focus upon religion: upon living a religious life of benevolence and good works, of ceremony and ritual. However, note again: a person can be a strict religionist and still live separate from God. He can have his mind *set on religion* and its welfare instead of God. He can be living for religion instead of for

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God, carrying out the function of *institutional religion* instead of the mission of God. He can be depending upon his commitment to religion to make him acceptable to God instead of believing and trusting God's Son: Jesus Christ our Lord. In all of this, note where the religionist's mind is—note where his thoughts are. There is little if any stress upon a *personal relationship* with God; little stress upon knowing God—really knowing, believing, and understanding Him—little stress upon walking and living in Him. The stress of the carnal religionist is his religion and its rituals and ceremonies, its welfare and projects. Such a focus is fleshly and carnal. It is of the earth, attached to the physical and material *institution* which passes away and dies.

The point is this: a carnal mind does not necessarily mean that a man's thoughts are upon the base, immoral, and vicious. A carnal mind means any mind that does not find its basis in God, any mind that is not focused upon God first. A carnal mind may focus upon a moral, upright, and cultured life and still ignore, neglect, and exempt God. A carnal mind may also focus upon religion and still exempt God. A carnal mind is a mind that finds its basis in this world, that focuses its thoughts upon the physical and material instead of God.

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Ro.1:28).

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Ro.8:7).

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind” (Ep.4:17).

“Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind” (Col.2:18).

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled” (Tit.1:15).

b. There is the spiritual mind. It is the natural mind of man that has been *renewed by the Spirit of God*. (See notes, pt.2—Ro.7:21-23; 7:25 for more discussion.)

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

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness” (Ep.4:22-24).

The words *spiritually minded* (to phronema tou pneumatos) mean to be possessed by the Spirit or to be controlled and dominated by the Spirit. It means that the man who walks after the Spirit *minds* “the things of the Spirit” day by day. And note: it is the Spirit of God who draws the believer's mind to focus upon spiritual things. The Spirit of God lives within the believer. He is there to work within the believer, both to will and to do God's pleasure. He is there to keep the mind and thoughts of the believer focused upon spiritual things.

1) The believer *keeps* his mind upon developing spiritual character and fruit.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance” (Ga.5:22-23).

2) The believer *keeps* his mind upon carrying out the ministry and mission of Christ.

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt.20:28).

“For the Son of man is come to seek and to save that which was lost” (Lu.19:10).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Ac.1:8).

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God” (2 Co.5:20).

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Ti.2:2).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pe.3:15).

3) The believer *keeps* his mind upon knowing, believing, and understanding God.

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“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:10).

- 4) The believer *keeps* his mind upon being conformed more and more to the image of Christ.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Ro.8:29).

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Co.3:18).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn.3:2).

- 5) The believer *keeps* his mind upon casting down imaginations and making *every thought* obedient to Christ.

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Co.10:5).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

c. There is the fate of both minds. The carnal mind is strongly warned, whereas the spiritual mind is assured and comforted.

- 1) The fate of the carnal mind is death. By death is meant spiritual death, being separated and cut off from God eternally. It means the soul is dead *now*, while the man lives on this earth. It also means that the soul remains dead (separated and cut off from God) even when the man enters the next world. The carnal mind...

- cannot ignore God now and expect to have thoughts of God in the next world
- cannot focus upon the flesh now and expect to focus upon God in the next world
- cannot think as it wills now and expect to think as God wills in the next world
- cannot have a worldly mind now and expect to have a spiritual mind in the next world
- cannot choose the flesh now and expect to be saved from the flesh in the next world
- cannot reject God now and expect to be accepted by God in the next world

Very simply stated, whatever the mind chooses will continue on and on. If the mind chooses the flesh instead of God, then the choice is made. The mind will continue on without God from now on, forever and ever. The mind is allowed to do as it chooses. If it chooses to be separated and cut off from God so that it can dwell upon the flesh, then the soul *shall* have the flesh; it shall be separated and cut off from God. God loves man. God will not violate man's mind and force man to choose Him. The choice is man's: he may choose God, or he may choose flesh and death (to be separated and cut off from God).

“The man that wandereth out of the way of understanding shall remain in the congregation of the dead [spiritually dead]” (Pr.21:16).

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (Jn.6:53).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead [spiritually dead]” (2 Co.5:14).

“And you...were dead in trespasses and sins” (Ep.2:1).

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ep.5:14).

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Js.1:15).

“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead” (Re.3:1).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Re.21:8).

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- 2) The fate of the spiritual mind is life and peace. It is the very opposite of death. The spiritual mind is a state of mind, a mind that is filled with life and peace, with thoughts of life and peace. The spiritual mind dwells in life; it lives all that life was intended to be and lives it eternally. The spiritual mind is full...
- of meaning, purpose, and significance
 - of assurance and confidence
 - of joy and rejoicing
 - of knowing, believing, and understanding God
 - of spiritual fruit, the fruit of love, joy, and peace (Ga.5:22-23)

The spiritual mind is also full of peace. The man who is spiritually minded is at *peace with God*: he has peace with God because he knows beyond question that his sins are forgiven and that he is now acceptable to God. He also dwells in the *peace of God*: he has the *peace of God* because he experiences the day by day care and guidance of God in his life. He actually walks through life in the peace of God, knowing that God is looking after him and working all things out for his good. He knows his eternity is taken care of, that he shall be given the glorious privilege of living eternally and serving God in some glorious responsibility. Note something else as well: the man who is spiritually minded is at peace with all other men. He loves and cares for all men, no matter who they are, just as Jesus loves and cares for them.

The spiritual mind, the mind that focuses upon the things of the spirit, knows and experiences life and peace. Life and peace are its destiny forever and ever. Such is the promise of God and the testimony of His saints who have gone on before. To be spiritually minded reaps its reward, and its reward is eternal life and peace.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Ga.5:22-23).

“Great peace have they which love thy law: and nothing shall offend them” (Ps.119:165).

“In the way of righteousness is life; and in the pathway thereof there is no death” (Pr.12:28).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Is.26:3).

d. There is the reason the carnal mind dwells in death. The carnal mind dwells in death because it is at enmity with God. This is simply seen.

- ⇒ God is holy, righteous, and pure; whereas the carnal mind is impure, immoral, and polluted. The carnal or fleshly mind is opposed to God by its very nature.
- ⇒ God acts only in morality and justice and goodness; whereas the carnal mind behaves immorally, unjustly, and selfishly. The carnal or fleshly mind is opposed to God by its very behavior.
- ⇒ God is eternal, from everlasting to everlasting; whereas the carnal mind ages, deteriorates, dies, and decays. The carnal or fleshly mind is opposed to God by its very destiny: death.

The carnal mind is opposed to God, to all that He is. It is not pure or lasting; it is fleshly and full of corruption, and it dwells in death. The carnal or fleshly mind is bitterly opposed to all that God is. Therefore, the carnal mind dwells in death, and it shall dwell in death eternally.

Now note: all this is saying one simple thing: the carnal mind “is not subject to the law of God, nor indeed can be.” The carnal mind cannot be subject to God’s law because it is not “like” God: not by nature, not by behavior, not by destiny. A carnal mind has no interest in the law of God nor in trying to live as God wishes. The carnal mind wants to live as it wishes and do its own thing. The carnal man wants to indulge his flesh, whether by food, sex, pride, power, position, money, recognition, fame, or self-righteousness.

The fate of the carnal mind is clearly stated, a fate that is strongly warned.

“So then they that are in the flesh cannot please God” (Ro.8:8).

“She that liveth in pleasure is dead while she liveth” (1 Ti.5:6).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (He.9:28).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

However, the glorious truth is this. The Spirit of God can transform the mind of man. The Spirit of God can pull the mind to spiritual things. (See Ro.12:2; Ep.4:22-24. See notes, pt.2—Ro.7:21-23; 7:25 for more discussion.)

Thought 1. Most carnal minds are influenced heavily by their environment and those around them. If their friends are materialistic or immoral, they focus upon the same. If their environment offers films and literature, they fill their minds with such, whether X-rated or educational and philosophic. Few carnal minds ever break away from their environment and friends. Only the Spirit of God can penetrate the human mind and set it free from the flesh and its carnal passions.

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4 (8:9) **Indwelling Presence—Holy Spirit, Power of:** the Spirit dwells within the believer, putting the Spirit of Christ within him. There is so much in these two verses that cannot be outlined beside the verses. There just is not enough space.

a. The power of the Spirit is seen in the word *dwelt* (oikeo). The word *dwelt* gives the picture of a *home* (oikos). The Holy Spirit dwells within the believer: He makes His home, takes up residence, and lives within the believer just as we live in our homes.

b. The power of the Spirit creates the glorious truth of the *indwelling presence* of God within the believer and of the believer within God.

- ⇒ The believer is said to be “in the [Holy] Spirit” (v.9).
- ⇒ The Spirit of *God* is said to “dwell” in the believer (v.9).
- ⇒ The believer is said to have “the Spirit of Christ” (v.9).
- ⇒ Christ is said to be in the believer (v.10).

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (Jn.14:16-17).

“At that day ye shall know that I am in my Father, and ye in me, and I in you....If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:20, 23).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Co.3:16).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Co.6:19).

“That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us” (2 Ti.1:14).

“But the anointing [Holy Spirit] which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Eze.36:27).

Note how the deity of Christ is being proclaimed. The “Spirit of Christ” is said to indwell the believer the same as the “Spirit of God.” Both are said to be equally within the believer. (See Gal.4:6; Ph.1:10; 2 Co.3:18; 1 Pe.1:11.)

c. The power of the Spirit removes the believer from being “in” the flesh and places him within *Himself*, within the Spirit of God. Very simply...

- the believer is no longer *positioned* “in” the flesh: not in God’s eyes and not in God’s accounting. The believer no longer dwells “in” the flesh: he no longer makes his home in the flesh nor lives in the flesh. He is no longer at home, that is, no longer comfortable with the things of the flesh.
- the believer is *positioned* “in” the Spirit of God. God sees and counts the believer as being placed and positioned in His Spirit; therefore, the believer dwells “in” the Holy Spirit. He makes his home in the Spirit, and he takes up his residence and lives “in” the Spirit. He is at home and comfortable only with the things of the Spirit.

d. The power of the Spirit identifies the believer as being “in” Christ. This is easily seen. Whatever spirit dwells within a man, it is *that spirit* to whom man belongs. If he has the spirit of selfishness within, he belongs to the spirit of selfishness and is known as being selfish. If he has the spirit of complaining, he belongs to the spirit of complaining and is known as being a complainer. If he has the spirit of evil, he belongs to evil and is known as an evil person. If he has the spirit of caring, he belongs to the spirit of caring, and he is known as a caring person. If he has the Spirit of Christ, he belongs to Christ and is known as a follower of Christ.

“I will not leave you comfortless: I will come to you” (Jn.14:18).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Ga.2:20).

“That Christ may dwell in your hearts by faith” (Ep.3:17).

“Christ in you, the hope of glory” (Col.1:27).

“And he that keepeth his commandments dwelleth in him [Christ], and he in him” (1 Jn.3:24).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Re.3:20).

A person is *spirited*, driven to live according to the spirit that is within him. The Holy Spirit has the power to drive the believer to live as Christ lived. We can look at the spirit of a person and tell if he has the Spirit of Christ. If he does, then he bears the fruit of Christ’s Spirit. The Spirit and His fruit are seen in the life of the believer. The true believer *proves* that he is “in” Christ, that he is placed and positioned “in” Christ by the life which he lives.

5 (8:10-11) **Holy Spirit—Resurrection, Believers:** the Spirit gives life to the believer. The idea of the Greek makes this verse clear: “If Christ be in you, *although* the body is to die because of sin, the spirit shall live because of

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righteousness.” Very simply stated, the body of man does die, but his spirit can live forever if Christ is “in” him. Note two points.

a. The Spirit of Christ gives life to the *spirit of man* now, the very moment a person believes. Man’s body is to die because of sin: the body is corruptible, aging, deteriorating, decaying, and dying. It is in a process of dying—in such a rapid movement toward death—that it can actually be said to be *dead*. The body is dying; therefore, its death is inevitable. However, it is in the midst of death that the Spirit of Christ enters. He enters and converts the spirit of man from death to life. How?

- 1) The spirit of man lives because of the righteousness and death of Jesus Christ (see DEEPER STUDY # 1, “*In Christ*”—Ro.8:1; see Ro.4:22; 5:1).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Co.5:21).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pe.2:24).

- 2) The spirit of man lives by living a righteous and godly life (see notes—Ro.6:14-15; 6:17-18; 6:19-20).

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness” (Ro.6:17-18).

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Ro.8:1).

b. The Spirit of Christ quickens the mortal body *in the future*, in the great day of redemption. Note two things.

- 1) The word *quicken* (zoopoiesei) means to make alive, to give life, to cause to live, to renew and remake life.

- 2) The “mortal body” shall be quickened and made alive.

⇒ The mortal body is the same body that died. The person is the very same person.

⇒ The mortal body is given a totally new life; its elements are recreated and remade into a perfect and eternal body. The new body is to be given the power and energy of eternal elements, eternal molecules and atoms or whatever the most minute elements are. All will be arranged so that the mortal body becomes an immortal body.

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust” (Ac.24:15).

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; 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. There is a natural body, and there is a spiritual body” (1 Co.15:42-44).

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Co.15:50-53).

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you” (2 Co.4:14).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1 Th.4:16).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pe.1:3-4).

c. There are two great assurances of the believer’s resurrection.

⇒ The assurance of Jesus’ resurrection (see DEEPER STUDY # 3, *Resurrection, of Believers*—Ro.8:11 for discussion. Also see outline and notes—1 Co.15:12-19; 15:20-23.)

⇒ The assurance of the Holy Spirit, of Him who indwells the believer. The very same Spirit who raised up Christ shall raise up the believer (2 Co.4:14). He is the power and energy of life, and He dwells within the believer. Therefore, He shall raise up the believer. (See note, *Spirit of Life*—Ro.8:2-4 for more discussion.)

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“[Jesus Christ] declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you” (2 Co.4:14).

DEEPER STUDY # 3

(8:11) **Resurrection, of Believers—Jesus Christ, Resurrection of:** the resurrection of Jesus Christ assures the believer that he too shall be raised from the dead.

1. The resurrection of Christ proves that *God is*: that He does exist and care for the earth. There is no power on earth that can raise a man from the dead. Only a Supreme, Eternal Power and Person can do that. Only God can give life to dead matter and to the dust of the earth. The very fact that Jesus Christ was raised from the dead proves that God exists and cares for this earth.

2. The resurrection of Christ proves that Jesus Christ is who He claimed to be, the Son of God Himself. It proves that Jesus Christ was sent to earth to secure the Ideal righteousness for man and to die and to arise from the dead for man. (See note, *Justification*—Ro.5:1 for more discussion.)

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“Which [God’s mighty power] he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Ep.1:20).

3. The resurrection of Christ proves that Jesus Christ is the Savior of the world. It proves that Christ is the very One whom God sent to earth to save men from death and to give them life. (See DEEPER STUDY # 2—Ro.6:3-5 for discussion.)

“Who was delivered for our offences, and was raised again for our justification” (Ro.4:25).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

“By which [the gospel] also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Co.15:2-4).

4. The resurrection of Christ proves that He is “the Spirit of life.” It proves that Christ is the very Energy and Force of life, the very Power and Being of life, and that He can give the same “Spirit of life” to men. He can raise men from the dead, even as He arose from the dead. (See note—Ro.8:2-4 for more discussion. Also see outline and notes—1 Co.15:12-19; 15:20-23.)

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” (1 Th.4:14).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pe.1:3-4).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pe.3:18).

6 (8:12-13) **Holy Spirit:** the Spirit gives the power to put evil deeds to death. Note two points.

a. Believers are in debt to the Spirit, not to the flesh. The word *debtors* (opheiletes) means to be obligated, to owe, to be bound by some duty.

1) Believers are not in “debt” to the flesh. The flesh has done nothing for man, nothing of real value. Note what the flesh has done for man.

⇒ It is sinful flesh, contaminated by sin (v.3).

⇒ It is carnal or fleshly minded (v.5).

⇒ It causes man to die (v.6, 13).

⇒ It is the opposite of life and peace (v.6).

⇒ It has a mind that is at enmity with God (v.7).

⇒ It cannot please God (v.8).

A man owes the flesh nothing. He is not in debt or obligated to the flesh, for the flesh brings nothing but misery and suffering to man.

Thought 1. A man is a fool to focus his life upon such a weak thing as the flesh; a fool to live as though he is in debt and obligated to something that *caves in*...

- to sickness and disease so often
- to sin and shame so often
- to death much too quickly

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“For I know that in me (that is, in my flesh,) dwelleth no good thing” (Ro.7:18).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“So then they that are in the flesh cannot please God” (Ro.8:8).

“For if ye live after the flesh, ye shall die” (Ro.8:13).

“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Ga.5:17).

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Ga.6:8).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

2) Believers are in debt to the Spirit. It is the Spirit who has done so much for man, the Spirit to whom we are so indebted. The Spirit of God...

- is the “Spirit of life” (v.2)
- has freed us from sin and death (v.2)
- fulfills righteousness “in” us (v.4)
- pulls our minds to spiritual things (v.5)
- gives us life and peace (v.6)
- dwells within us, removing us from the flesh and identifying us as being “in” Christ (v.9)
- gives life to our spirits now and assures us that He will give life to our mortal bodies in the great day of redemption (vv.10-11)

It is the Spirit who has done so much for us; it is the Spirit to whom we are “in debt” and obligated.

b. Believers determine their own fate. The point is clearly seen: if a man lives after the flesh, he shall die because the flesh dies. The flesh is doomed; it dies, and there has never been an exception. Therefore, if a man chooses to live after the flesh, that is, to follow after the flesh, then in following the flesh he experiences what the flesh experiences. If the flesh stumbles and falls, the man stumbles and falls, for he is following after the flesh. If the flesh kills itself, then the man dies with the flesh, for he is following the flesh. Scripture clearly teaches this.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“If ye live after the flesh, ye shall die” (Ro.8:13).

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Js.1:15).

“The soul that sinneth it shall die” (Eze.18:20).

However, if a man mortifies or puts to death the deeds of his body, he shall live. Note four facts.

- 1) “The deeds of the body” mean the evil deeds, the evil lusts and passions, the desires and urges that lead to sin and shame, destruction and death.
- 2) To *mortify* (thanatoute) means to put to death. The idea is that of denying, subjecting, subduing, deadening, destroying the strength of.
- 3) The power to mortify the evil deeds of the body comes “through the Spirit.” However, note this: we deny the evil deeds, and then the Spirit gives the strength to *deaden* and to *subdue* their strength. We are involved just as the Spirit is involved. He cannot destroy the strength of sin unless we exercise our will and work to destroy it ourselves, and we cannot will and work at it apart from Him. Both we and the Spirit have to be involved, each doing our part, if we wish the evil deeds of the body to be put to death. To repeat the point above: we exercise our will to deny the evil deeds, and then the Spirit immediately steps in to *deaden* the pull and strength of the evil deed. If we do not want the evil deeds of our body destroyed, if we want to continue living in the sins of the flesh, if we want nothing to do with the Spirit—then the Spirit can do nothing for us. God loves us too much to force us; He will not override our choices. But if we honestly will to follow the Spirit and honestly desire to destroy the evil deeds of our body, the Spirit will step in and give the power to do so. He will break the power of sin: He will *deaden* and *subdue* the strength of it.
 - ⇒ Our part is to *will* to follow the Spirit: to mortify the evil deeds and begin to deny them. (See note and DEEPER STUDY # 1—Lu.9:23 for more discussion.)
 - ⇒ The Spirit’s part is to *deaden* and *subdue* and eventually to *destroy* the strength of evil deeds.

Now note: the conquest of evil deeds is not an immediate, once-for-all thing. It is a continuous struggle as long as we live in the flesh. This is actually brought out in the tense of the verb “live.” The tense is a continuous and habitual action. We must *continue* to follow the Spirit and *continue* to mortify the evil deeds of the body. It is a day by day experience just as living is a day by day experience. We are to *live* by developing the habit of living in the Spirit and conquering the evil deeds of the body. The believer *cannot destroy* his flesh while on earth, but he *can break* the strength of evil deeds in his flesh. He can destroy evil deeds in his body.

- 4) The person who puts the evil deeds of his body to death shall live. A man dies because of evil, and he lives because of righteousness. If he destroys the evil deeds and follows the Spirit of righteousness, he will not die. He will live.

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“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mt.5:29; see Mt.18:8).

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Ro.6:6).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Ro.8:13).

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Ro.13:14).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Ga.5:16).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Ga.5:24).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pe.2:11).

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pe.4:2).

7 (8:14) **Believers, Duty:** the Spirit leads the believer, identifying him as a son of God. There are several ideas in the Greek word *lead* or *led* (ago).

- ⇒ There is the idea of *carrying and bearing along*. The Spirit leads the believer and carries him through the trials of this life. He bears the believer up, carrying him over the corruptions of this world.
- ⇒ There is the idea of *leading and guiding along*. The Spirit leads and guides the believer along the way of righteousness and truth. He guides the believer by moving in advance and going ahead of him. He blazes the path, making sure the believer knows where to walk (see Jn.16:13; see Ga.5:18; 2 Pe.1:21).
- ⇒ There is the idea of *directing on a course and of bringing along to an end*. The Spirit directs the believer where to go and how to get there, and He actually brings the believer to his destined end. The Spirit actually becomes involved in the life of the believer, directing him to live righteously and conforming him to the image of Christ. He actually brings the believer to his destined end, that is, to heaven, to live eternally in the presence of God Himself.

This is one of the great powers of the Holy Spirit, the power to lead the believer and to become involved in his life.

Now note a crucial point. The evidence or proof that a person is a son of God is just this: Is the person led by the Spirit of God?

- ⇒ Is the person being carried through the trials of life victoriously, acknowledging God and rejoicing in His strength and eternal security?
- ⇒ Is the person being led along the way of righteousness and truth?
- ⇒ Is the person being directed and brought along on the course to heaven, to spend eternity with God?

Very simply, is the person living for God and talking about the things of God? The person who is truly led by the Spirit is wrapped up in the things of God, for he is a son of God. He rejoices in his Father and seeks to please His Father in all that he does.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come” (Jn.16:13).

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Co.2:13-14).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Ga.5:22-23).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“For this God is our God for ever and ever: he will be our guide even unto death” (Ps.48:14).

“Thou shalt guide me with thy counsel, and afterward receive me to glory” (Ps.73:24).

“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Is.30:21).

8 (8:15) **Adoption:** the Spirit adopts the believer. Note two very significant points.

a. The Spirit delivers man from a terrible spirit—“the spirit of bondage.” Note what the bondage is: it is fear. Man is gripped by the bondage of fear, usually experiencing some apprehension, anxiety, tension, dread, alarm, danger, terror. Man is usually sensing some subjection, some enslavement to some form of fear. The one spirit with which all men are

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familiar is the *spirit of fear*. Men are enslaved and held in bondage by fear. What causes fear? Almost everything and anything can arouse fear: a list could go on and on. A few of the more prominent things are...

- suffering
- disease
- unemployment
- loss of livelihood
- not measuring up
- failure
- disapproval
- blame
- death
- traumatic trials
- loss of position
- loss of spouse
- falling short
- punishment
- condemnation
- rejection

The point is this: the Holy Spirit delivers the believer from the bondage of fear. How? By adoption, by actually adopting the believer as a son of God.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Ro.8:15).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Co.6:17-18).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Ga.4:4-6).

“For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself” (De.14:2).

“Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting” (Is.63:16).

b. The Spirit gives access into God’s presence. The believer has access to God because he has been adopted as a son of God. Note: the Spirit is called “the Spirit of adoption.” Adoption is such a significant work of the Holy Spirit that it is called “the Spirit of adoption.” The believer actually receives the “Spirit of adoption” and the sense—the consciousness, the awareness, the knowledge—that he is a son of God. The believer is a son of God with all the privileges of sonship, especially the privilege of access—of entering God’s presence anytime and anyplace. It is this wonderful privilege that enables the believer to break the bondage of fear and to conquer the spirit of fear.

No matter what faces the believer, the believer is able...

- to enter the presence of God
- to lay his fear before God
- to cry out, “Father, Father—help me!”
- to know that God will help him, for God loves him as His adopted son

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (Jn.10:9).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Ro.5:1-2).

“For through him we both have access by one Spirit unto the Father” (Ep.2:18).

“In whom we have boldness and access with confidence by the faith of him” (Ep.3:12).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (He.4:14-16).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (He.10:19).

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil” (1 Pe.3:12).

Every *genuine believer* knows what it is to fear in this life, and he knows what it is to experience God’s deliverance through the fear. He knows what it is to have the “Spirit of adoption” surge through his being, giving assurance and confidence that God is in control and looking after him. He knows what it is to be a true son of God, a son whom God loves so much that He will move the world in order to meet the need of His dear child. God’s love for His adopted child is as great as God’s sovereign power. God will do anything for the believer who is His adopted son. (One of the great powers of the Spirit is the power of adoption. See DEEPER STUDY # 2, *Adoption*—Ga.4:5-6 for more discussion.)

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

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9 (8:16-17) **Adoption:** another power of the Spirit is the power to testify, bear witness with our spirit. He bears witness to four glorious truths.

a. The Holy Spirit bears witness that we are the children of God. Very simply stated, the Holy Spirit *quickens* our hearts with the perfect knowledge and the complete confidence that we are children of God.

Note how clearly Scripture proclaims this glorious truth, the truth which every believer longs for the world to know.

1) The Spirit sheds abroad the love of God in our hearts. He spreads the knowledge that God loves us and spreads it all through our being.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Ro.5:5).

2) The Spirit is the earnest or the guarantee that we are children of God.

“Who hath also sealed us, and give the earnest of the Spirit in our hearts” (2 Co.1:22).

“Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (2 Co.5:5).

3) The Spirit is the seal or the guarantee that we are children of God.

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise” (Ep.1:13).

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Ep.4:30).

b. The Holy Spirit bears witness that we are the heirs of God. If God is truly our Father, then we inherit what He possesses.

1) We are heirs of eternal life.

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:7).

2) We are heirs of salvation.

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (He.1:14).

3) We are heirs of the promises made to Abraham, that is, the promises to inherit the world and to become the citizens of a great nation of people. The heirs of God shall inherit a great kingdom: the new heavens and earth.

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith” (Ro.4:13).

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Ga.3:29).

“That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel” (Ep.3:6).

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God” (Ep.5:5. See note—Ro.4:13 for more discussion.)

“By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God” (He.11:9-10).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (He.11:13-16).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise [of the inheritance], look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pe.3:10-13).

4) We are heirs of glory.

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:17).

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“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints” (Ep.1:18).

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col.1:12).

5) We are heirs of righteousness.

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (He.11:7).

6) We are heirs of the grace of life.

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered” (1 Pe.3:7).

The point is that the Holy Spirit is the One who seals the truth to our hearts. He is “the earnest [the guarantee] of our inheritance” (Ep.1:14). There is much more that we inherit as children of God (see note—Lu.16:10-12; DEEPER STUDY # 4—Ro.8:17).

c. The Holy Spirit bears witness that we are joint-heirs with Christ. However, this does not mean that we will receive an equal amount or quantity with Christ. (See DEEPER STUDY # 4, *Inheritance*—Ro.8:17 for discussion.)

d. The Holy Spirit bears witness that we are conquerors over suffering. All men suffer: as long as a man lives in a sinful and corrupt world, he will suffer and he will be unable to escape suffering. Sin and corruption take their toll upon his body and spirit and pull him ever onward toward the grave. However, this is not the suffering being spoken about in this passage. There is a suffering that is distinct to the true Christian believer, a suffering that can be called *godly persecution*. *Godly persecution* means more than being persecuted for some great cause or purpose. Many men in the world suffer persecution by some of their fellow citizens because of their dedication to some great purpose. However, not all men within the world oppose them. It is this that makes *godly persecution* different and distinctive. Every person in the world who is not godly opposes the *genuine* Christian believer. The world and its citizens oppose the believer by their very nature. The believer stands for and proclaims righteousness and self-denial, the sacrifice of all one is and has. The world opposes such a life and message, and they desire to stamp it out. (See note, *Persecuted*—Mt.5:10-12 for more discussion.)

It is suffering for the Kingdom of God and His righteousness that is the point of the Scripture. If we suffer with Christ in the great cause of God and His righteousness, then we will be glorified with Him eternally.

The point is clearly seen. The person who is a true follower of Christ proclaims and stands for Christ; therefore, he suffers the persecution of the world even as Christ did. And because he does suffer with Christ, he will share in the glory of Christ as well.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake” (Mt.5:11).

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive a hundredfold, and shall inherit everlasting life” (Mt.19:29).

“As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter” (Ro.8:36).

“And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation” (2 Co.1:7).

“For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Co.4:11).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:10).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Ti.2:12).

“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (He.11:25).

“For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God” (1 Pe.2:20).

“But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled” (1 Pe.3:14).

“Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (1 Pe.4:16).

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Pe.5:10).

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DEEPER STUDY # 4

(8:17) **Inheritance:** the believer is a joint-heir with Christ. This is an astounding truth and promise. We shall inherit all that God has and all that Christ is and has. We will be given the privilege of sharing in all things with the Son of God Himself.

However note this: to be a joint-heir with Christ does not mean that believers will receive an equal amount of the inheritance with Christ. Rather, it means that believers are fellow-heirs with Christ; that is, believers will share in the inheritance of Christ; they will *share* Christ's inheritance with Him.

Being a fellow-heir with Christ means at least three glorious things: it means that we will share in the *nature*, *position*, and *responsibility* of Christ. The following chart shows this with a quick glance.

FELLOW HEIRS BY NATURE

Christ is the Son of God, the very being and energy of life and perfection. Therefore, we share in the inheritance of His nature. We receive...

- adoption as a son or daughter of God (Ga.4:4-7; 1 Jn.3:1).
- a sinless and blameless nature (Ph.2:15).
- eternal life (Jn.1:4; 3:16; 10:10; 17:2-3; 1 Ti.6:19).
- lasting possessions (He.10:34).
- a glorious body (1 Co.15:42-44; Ph.3:21).
- eternal glory and honor and peace (Ro.2:10).
- eternal rest and peace (He.4:9; Re.14:13).
- a crown that will last forever, an incorruptible body (1 Co.9:25; 1 Pe.1:3-4; 15:42).
- a righteous being (2 Ti.4:8).

FELLOW HEIRS BY POSITION

Christ is the exalted Lord, the Sovereign Majesty of the universe, the King of kings and Lord of lords. Therefore, we share in the inheritance of His position. We receive...

- the position of an exalted being (Re.7:9-12).
- a citizenship in the Kingdom of God (Mt.25:34; Js.2:5).
- enormous treasures in heaven (Mt.19:21; Lu.12:33).
- unsearchable riches (Ep.3:8).
- the right to surround the throne of God (Re.7:9-13; 20:4).
- the position of a king (Re.1:5; 5:10).
- the position of a priest (Re.1:5; 5:10; 20:6).
- the position of glory (1 Pe.5:4).

FELLOW HEIRS BY RESPONSIBILITY

Christ is the Sovereign Majesty of the Universe, the One who is ordained to rule and oversee all. Therefore, we share in the inheritance of His responsibility. We receive...

- rulership over many things (Mt.25:23).
- the right to rule and hold authority (Lu.12:42-44; 22:28-29).
- eternal responsibility and joy (Mt.25:21, 23).
- rule and authority over cities (Lu.19:17, 19).
- thrones and the privilege of reigning forever (Re.20:4; 22:5).

These passages will give some idea of what Scripture teaches when it speaks of the believer being a *fellow-heir* with Christ. There are a large number of Scriptures that could be added to these. As Paul declares:

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“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Co.2:9).

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Ro.11:33-36).