

- If the Holy Spirit does not indwell a person, he is not saved since it is the Holy Spirit who gives spiritual life (John 3:3,7-8). A man possesses the Spirit if he manifests the mind or character of Christ; if he brings forth fruits of the Spirit, which are the component parts of the Christian character. If a man has not the spirit, the mind, the character of Christ, he is none of His.
- With (the Spirit of) Christ, ie, the Holy Spirit (cf v9), we experience a contrast. We have a body that is “dead.” We are subject to weariness, decay, or illness because of sin. In contrast, the Spirit in us is life (2 Cor 4:16). His presence means the defeat of the power of sin. We have a new desire and capacity to please Him. God puts the Holy Spirit within us to do that, to do what we desire in Christ. The Holy Spirit’s invigoration leads to our spiritual transformation. We who are in the Spirit have the promise that God who raised Jesus from the dead will also resurrect our mortal bodies through His Spirit (1 Cor 15:50-57).

4. Mortifying Sins (8:12-13)

- When we were unsaved, we desired to satisfy the lusts of the flesh; we were obligated to satisfy its needs, its passion. This is no longer an option for the believer. The believer is no longer a debtor to the flesh. Now he has an obligation to obey the Holy Spirit. His life is regulated by the Holy Spirit who dwells within him. No believer will live according to the desires of their flesh.
- The believer through the strength of the Holy Spirit will mortify or “put to death” the deeds of the body or the desires of the flesh. It is a decisive act. Our sins must be mortified if God’s graces are to flourish. We must mortify the members of our sinful flesh because Christians should not live like unbelievers (Col 3:5-9).
 - It is an imperative that we must be putting to death the deeds of the body.
 - The present tense indicates a continuing activity; it is a daily duty.
 - It is done by the Spirit who enables a believer to mortify the body’s deeds.
- Paul wants us to view mortifying our sins as mortal combat: Either you kill your sin, or your sin will kill you (Matt 5:29-30). Those who truly know Christ live in obedience to Him, which means that they kill their sin. If through the strength of the Holy Spirit a person “put to death” the desires of the flesh, he gives evidence of having been born again, of possessing eternal life (Matt 7:21-23). To kill your sin, remember your obligation - it is not to the flesh, but to the Lord. Mortifying the deeds of the body is the evidence (not the cause) of salvation.

5. Sons & Heirs of God (8:14-17)

- One vital aspect of the Holy Spirit’s work in the believer is that of the assurance of salvation. To be “*led by the Spirit*” refers to the constant and effective influence which the Holy Spirit exercises within the hearts and lives of God’s children, enabling them more and more to crush the power of indwelling sin and to walk in the way of God’s commandments. All who follow the leading of the Holy Spirit are God’s own sons.

Life in the Spirit (8:1-17)

- Romans 8 beautifully begins with “no condemnation” and marvellously ends with no separation for those who are in Christ Jesus. We will not be condemned before God and we cannot be separated from the love of God. Our salvation is eternally secured in Christ.
- Romans 8 is also the great chapter on the Holy Spirit who is the Source of divine power for sanctification and spiritual victory. When the Spirit of God comes into a life, that life is forever changed.

1. No Condemnation in Christ (8:1-4)

- Paul makes this wonderful assertion that, “*There is therefore now no condemnation to them which are in Christ Jesus....*” The word “therefore” provides a contrast to 7:24. Jesus is the One who will deliver us from this body of sin (7:25) and “*there is therefore now no condemnation.....*” We “now” enter this new state of “no condemnation” when we believe in Jesus Christ. It implies that before we were saved, we were under the condemnation of God (John 5:24).
- The word “no” is emphatic. It means, “not any” or “not one.” The word “condemnation” may be translated as “judgment.” There is therefore now not one ounce of condemnation that can be levelled against the believer because the slate has been wiped clean. Though he is plagued with indwelling sin, his sin can never condemn him. When God says, “no condemnation,” it is irrevocable, irreversible & true forever. We are not condemned; we cannot be condemned; we will not be condemned. Hence our salvation is safe & secure forever.
- The status of “no condemnation” is reserved exclusively for those who are “in Christ Jesus.” There are only two classifications of people in the world: those who are not under condemnation because they are in Christ, and everyone else who is under condemnation because they are not in Christ (John 3:16-18). The reason there is no condemnation for the believer is because Jesus bore the condemnation we deserved on our behalf. The condemnation has once and for all fallen fully and finally upon Christ our Substitute (2 Cor 5:21). We can be condemned no more.
- The moment we believed in Christ, God also set us free from the law (or principle, driving force) of sin and death. The “Spirit of life” refers to the Holy Spirit. There is a new principle, a new governing force and influence, that is the Holy Spirit, and He gives us new life that is in Christ Jesus. The Holy Spirit is repeatedly described as the Source of spiritual life (8:10-11; John 3:6-7). The Holy Spirit enlivens, empowers, and enables us to live the Christian life. He has set us free from the power of our flesh and free to be the person God wants us to be. We don't have to live in defeat anymore.
- “*For what the law could not do...*” The moral laws of God could not defeat sin; it could only detect sin. Only Jesus could defeat sin, and He did just that through His work on the cross. God the Father sent Christ His Son to offer Himself for

our sins, so that the Holy Spirit could provide us with new life. God is one God who exists eternally in 3 distinct Persons, each of whom is fully God (Trinity).

- When Jesus came, He took on Himself “*the likeness of sinful flesh*” - i.e., in the flesh, but not in sinful flesh. Jesus was both human and sinless (Phil 2:7-8).
 - Jesus did *not* come in *sinful flesh* because He was sinless (2 Cor 5:21; 1 John 3:5). He was conceived by the Holy Spirit, not by Adam’s seed. If He had been born in sin, He would not be able to save us from our sins.
 - Jesus did not come “*in the likeness of flesh*” as if He did not have real human flesh, but “*in the likeness of sinful flesh.*” His body was a real human body, so that He could die for human sins.
- Jesus Christ truly came “in the flesh,” but only in the “likeness” of “sinful” flesh. “*And for sin, condemned sin in the flesh.*” Sin was condemned in the flesh of Jesus as He bore the condemnation we deserved (Isa 53:4-8). It means we can never be condemned as a believer for our sin.
- As a result of Christ’s sacrificial work, the just requirement of the law has been fulfilled in those who are joined to Him. It is not fulfilled by us, but in us. The people who enjoy this privilege do not walk according to the flesh but according to the Spirit. We once walked “*after the flesh.*” We once lived under the direction and dominance of our sinful flesh (Gal 5:19-21). But as believers, we no longer walk that way. We now walk “*after the Spirit.*” We now live by the power and under the control of the Holy Spirit (Gal 5:22-23). The directing power in our lives is no longer the flesh but the Holy Spirit. The believer’s walk should evidence the Spirit’s work in his life.

2. A Renewed Mind (8:5-8)

- Paul gives an easy way for us to determine if we are walking in the Spirit – to simply see where our mind is set. The phrase “*do mind*” means “do set the mind.” It refers to the basic orientation, bent, and thought patterns of the mind (and the direction of our heart and life).
 - The unbeliever’s mind is set on the things of the flesh (Matt 6:31-32). To live according to the flesh is to be controlled by the flesh, which is given to sensual self-gratification and pursuit of worldly pleasures (2 Pet 2:10; Phil 3:19). This mindset is impossible for a true believer.
 - The believer, walking in the way of the Spirit, has a new mind (Col 3:1-2). He does not think the way he used to. He is being renewed in his mind (Rom 12:2). He minds the things of the Spirit. He now sees with a divine and eternal perspective.
- The 2 contrasting mindsets take lives in two totally opposite directions and end up in two totally different places.
 - When Paul says, “*For to be carnally minded is death,*” he is stating a fact! If you have a carnal mind, that is, a mind focused on the things pertaining to the flesh, you are spiritually dead (Eph 2:1-3).

- A mind which is controlled by or dominated by the Holy Spirit possesses the life and the peace that God alone graciously gives. This life and peace refer to the eternal state of reconciliation and acceptance with God.

To live according to the flesh ends in eternal death; to live according to the Spirit ends with eternal life (Gal 6:8).

- Unconverted men do not and cannot love or please God. They are totally depraved, and in this state they “cannot” please God.
 - The carnal mind is hostile towards God. The unbeliever is not spiritually neutral but is an enemy of God. This enmity or hostility can be represented either in active rebellion against God or in passive indifference toward God. Either way, Paul says it is hostility toward God (Col 1:21).
 - The mind set on the flesh does not submit to the authority of the Word of God. Unbelievers do not want God to rule over them (Rom 1:18-23). The old nature (flesh) refuses to submit itself to the law of God; in fact, it cannot - “*for it is not subject to the law of God, neither indeed can be.*” The mind of the flesh is incapable of submission to God.
- An unbelieving person cannot please God unless and until a work of the Holy Spirit has been performed on his inner man. Regeneration must precede faith. Regeneration is God’s making a person spiritually alive, as a result of faith in Jesus Christ. Faith pleases God (Heb 11:6), but the unsaved cannot please God. They are able to exercise faith only after the Holy Spirit in efficacious grace takes them out of the flesh and puts them in the Spirit by giving them new life (cf 1 John 5:1). The Holy Spirit is the Author of saving faith who produces such faith by a saving call and change of the depraved heart, from one of stone, into a heart of flesh that seeks for God. There are only two kinds of people in the world. There are believers and unbelievers. There are those who walk according to the flesh, and those who are walking according to the Spirit. There is no such thing as a “carnal Christian.”

3. The Indwelling Holy Spirit (8:9-11)

- The mark of a born-again believer is that he is indwelt by the Holy Spirit. While we cannot measure or comprehend the Holy Spirit, believers know, by faith, that He is indwelling those who have trusted Jesus. Our body is a temple of the Holy Spirit (1 Cor 6:19). At the very instant of salvation, the child of God is indwelt by the Holy Spirit spiritually and the Spirit never leaves us. We will never lose our salvation because the Holy Spirit seals us in Christ (John 14:16-17; 16:7).
- The Holy Spirit will give us everything that we need to live the Christian life. The saved person is therefore not in the grip of the flesh but under the control of the Holy Spirit as he yields himself to Him. Every Christian has within themselves a principle higher and more powerful than the flesh. We still retain the flesh and make fleshly choices, but the pattern of our life is not in the flesh. We live in the Spirit.

- All believers are being led by the Spirit. The Spirit is always leading us toward personal holiness.
- There are only two families in the world. All who are in the family of God are being led by the Spirit of God. If you are not being led by the Spirit of God, you are not a son of God. Rather, you belong to another family. All Christians submit to His influence; all sinners decidedly reject it.
- We are not the one doing the leading; we “*are (being) led.*”
- Part of the assurance of our salvation is that we see and sense the Holy Spirit of God leading us to personal holiness. If you are not being led into a godly life, then there is a serious question of whether you are a true child of God.
- Just as He indwells us individually, the Holy Spirit also leads us individually. The Holy Spirit inspired and authored the Scripture and is leading us to pursue and obey it. The Holy Spirit works through the written Word of God. When we fail to follow His leading into personal holiness, the Spirit convicts us of our sin.
- We did not receive “*a spirit of bondage (slavery) again to fear.*” Believers are not given this spirit of fear (1 Jn 4:18; 2 Tim 1:7). Instead, we have received “*the Spirit of adoption.*” The word “adoption” means “to be placed as an adult son” (Rom 8:23; Gal 4:5; Eph 1:5). Adoption signifies being granted the full rights and privileges of sonship. Living as a child of God involves an intimate, joyful relationship with God, not like the bondage and fear demonstrated under the law.
- We have a new relationship with God as Father. We have been adopted as sons and daughters of the living God. Adoption has important ramifications. The adopted son is adopted permanently.
 - He becomes a son of the father forever. He is eternally secure as a son.
 - The adopted son immediately has all the rights & privileges of a legitimate son in the new family.
 - The adopted son is looked upon as a new person - so new that old debts and obligations connected with his former family are cancelled out and abolished as if they never existed.
- The result of our adoption is that by the Spirit we cry out, “*Abba, Father!*” The word “Abba” is Aramaic for “Father,” and is used in a personal, intimate sense. As God’s adopted children, we can draw near to God in our distress or times of need with the same sense of intimacy and assurance of being heard that Jesus had. We can approach God’s throne of grace with confidence (Heb 4:16).
- How can anyone be sure of his salvation?
 - First, you must abandon all trust in your own good works, and trust in Christ alone to save you from God’s condemnation.
 - Second, the Holy Spirit must govern your life so that you fight against and kill your sin every day. He is confirming to you the wonderful truth that God has adopted you into His family.
 - Finally, the Holy Spirit assures us of our salvation. Paul writes, “*The Spirit itself beareth witness with our spirit, that we are the children of God*” (v16).
- We have the assurance of salvation through the Holy Spirit.
 - Externally, we see the Holy Spirit leading us into holiness and we see Christlikeness being produced in our lives.
 - Internally, there is a subjective witness of the Spirit bringing an overwhelming sense of God’s presence in our lives. The Spirit brings a deep persuasion of the Father’s acceptance of us and our relationship to Him.
 Assurance of salvation comes from the Holy Spirit. He is the One who convicts, draws, regenerates, grants repentance and saving faith, seals us in Christ, and has come to indwell us. The Holy Spirit will finish the work of salvation and bring it to completion. He guarantees our eternal security (2 Tim 1:12).
- V17 describes another glorious truth – we are heirs of God and joint heirs with Christ. Adoption confers the rights to sonship and a title to the inheritance.
 - If you are a believer in Jesus Christ, you are an heir of God. “*Heirs of God*” means that God is the Source and Giver of this inheritance. That inheritance is His favour here, and eternal life hereafter. We are heirs of God and recipients of His vast estate (Hag 2:8; Ps 50:10; Phil 4:19).
 - All believers are joint-heirs or fellow heirs with Christ who is the heir of all things (Heb 1:2). We share in the inheritance that comes to Christ. If we are co-heirs with Christ, our inheritance is secure.
 - All believers are heirs of the sufferings of Christ in this present life. This is part of the cost of discipleship, the price of being a follower of Jesus Christ.
 - All believers are heirs of glory. We will share with Christ in the glory that is to come. The more we suffer with Christ in this world, the greater will be the glory that we will experience in the world to come.
- Each one of us will have an equal place in Christ’s inheritance. Everything Jesus received by divine right as the unique Son of God, we have received by divine grace as adopted sons. That includes future glory - including a redeemed body and fellowship with God and His saints through eternity.
- 3 points of application:
 - To be right with God, for there to be no condemnation, we must be in Christ. Every one of us needs to examine ourselves of whether we are in the flesh or in the Spirit.
 - If you realize that you are living according to the flesh, you need to repent and turn away from your carnal pursuits and desires. For those of us who have renounced our old way of life, it is good for us to be reminded that we have burned the bridges behind us and there is no going back to living for the things of this world.
 - Having renounced our old way of life, we now yield ourselves to the influence and control of the Holy Spirit to live out this new life. This means that we live in purposeful obedience from the heart, motivated by the grace of God to please Him in all things (12:1).