

LESSON 8

LIVING IN THE SPIRIT

Galatians 5:1-22, Romans 8:1-39

Introduction

In Galatians 4, Paul argued that those who are under the Law are actually in slavery but those who have received the promise by faith are free. He used different illustrations in Galatians from those in Romans to point out the superiority of life by faith to life under the Law. In Romans 7, he came to the conclusion that to live by the Law is to be enslaved by sin and the old way of life. At the end of Galatians 4, he concluded that to adhere to the old Covenant is to choose slavery and to forfeit the inheritance of the Christian. He continued his discussion in both Epistles by pointing out the superiority of the life of faith to the life of legalism. By faith man lives a life of victory in the Spirit. Under the Law, man lives a legalistic life which is enslaved by the power of sin and is characterized by death.

An Appeal to Remain Free

Galatians 5:1-12

Advantages of righteousness by grace (5:1-6)

Religion under the Law is completely different from religion by faith. Righteousness by the Law depends on man's performance and goodness. The power of sin and man's carnal nature prevent him from accomplishing righteousness. Because of pride, man is unwilling to admit his failure to succeed in keeping the Law; therefore, he turns to a life of deceit and hypocrisy. Inwardly, he is miserable and condemned. Outwardly, he pretends to be righteous. In the sight of God, he is condemned by the Law which he pretends to keep.

Righteousness by faith admits the unworthiness, sinfulness, and incapability of man to be righteous. He agrees with God (confession) that he is unrighteous and unworthy of salvation. He discovers God's grace extended to him as a gift which he is unable to earn through his own performance. He is driven to depend on what God does and offers rather than what he is able to accomplish. His dependence

<i>Draw a line from the term to its characteristic.</i>	
<i>1. Righteousness by faith</i>	<i>a. Depends on man's performance and goodness.</i>
<i>2. Righteousness by the Law</i>	<i>b. Depends on God who offers righteousness as a gift.</i>
<i>(1 to b, 2 to a)</i>	

growing out of a recognition of his own inadequacy and sinfulness is what is called faith. That faith appropriates the gift of God for him which means that he is set free from condemnation and the struggle of self-attained righteousness which he is not able to achieve. He finds freedom and victory in Christ (v. 1).

Paul appealed to the Galatians to avoid returning to slavery under the Law. He warned them if they received circumcision, Christ would be of no benefit to them (v. 2). Paul mentioned to the Romans that circumcision was a sign (Rom. 4:11). The statement is based on Genesis 17:10ff. The Covenant was established and Abraham and his sons were circumcised for "a token of the covenant" between God and Abraham.

The forcing of circumcision upon the Galatians was so serious that it meant Christ would be of no benefit to them (v. 2). Submitting to the ritual meant that they were relying on the Covenant to receive God's promise. As previously noted, such a way of religion is incompatible with righteousness through faith in Christ. If a man turned to the Covenant, symbolized by circumcision, he would be under obligation to keep the whole Law perfectly in order to establish a righteousness which is acceptable with God (v. 3). In turning to a dependence on his own performance and ability to achieve righteousness, he would turn away from the righteousness through faith in Christ; therefore, he would become separated from Christ (v. 4). He would forsake God's righteousness provided by grace and depend on his own performance. To turn from righteousness as God's gift through faith to a self-achieved righteousness through the Law is to "fall from grace" (v. 4). Unless the Galatians could keep the entire Law, they could not be justified by the 'Law-way of righteousness'.

Paul pointed out that while the Galatians were contemplating the establishing of self-righteousness, genuine righteousness had already been secured through the Spirit by faith, and they were waiting for the hope which accompanies righteousness (v. 5). Those who seek God's acceptance through a legalistic righteousness do not establish their acceptance until they have completed their course of life. Through grace, Paul had already entered into fellowship and acceptance with God and he was waiting to receive the fullness of what God has promised to His adopted sons.

Righteousness by grace through faith in Christ Jesus does not depend on circumcision nor uncircumcision (v. 6). The circumcised Jew is not superior to the uncircumcised Gentile. Although circumcision does not benefit, neither does uncircumcision. The

Submitting to the ritual of circumcision meant that the Galatians were relying on the _____ in order to receive God's _____.

To "fall from grace" is to turn from righteousness as God's gift through _____ to a self-achieved righteousness through the _____.

Living by the Covenant included the obligation to keep the whole Law perfectly and be separated from _____.

(Covenant, promise, faith, Law, Christ)

Gentile has no more reason to trust in himself than the Jew. The hope of both Jews and Gentiles is in faith working through love (v. 6). Love is the means by which faith has been made effective. God's love for man is the source of the divine gift of righteousness which man receives through faith.

The source of adverse influence (5:7-12)

Paul observed that the Galatians were making excellent progress in their Christian lives until they were hindered (v. 7). He implied that the hindrance came from some external source. He assured them that it was not God who willed for them to change from the Gospel of grace to a religion based on the Law (v. 8). His statement accused the Judaizers of going against God in persuading the Galatians to turn from a religion of faith in Christ to a legalistic and self-achieved righteousness. His statement, "A little leaven leaveneth the whole lump" (v. 9), implies that the Judaizers were an influence for evil. Leaven usually symbolizes evil in the New Testament.

Paul's statement in verse 10 indicates that the Galatians had not yet turned from grace to Law, but they were being taught by one whose teachings were disturbing them. Heretical teachings are not limited to the first century. There are multiple winds of doctrine today which lead sincere Christians astray. The heretical teacher needs to remember that he shall be judged before God for his diabolical work.

Apparently Paul was accused by some of continuing to preach the necessity of circumcision, but he refuted the accusation by pointing out that he would not have been persecuted if he had (v. 11). His persecution came from Jews who accused him of being a traitor and a reprobate (cf. Acts 21:28; 22:22ff.). It is true that Paul agreed to the circumcision of Jewish Christians as a national custom along with other Jewish customs. There is no evidence that he ever agreed that even Jewish Christians should be circumcised as a sign of entering into the Covenant to achieve salvation. The latter is apparently what the Judaizers in Galatia were requiring of the Gentiles. Evidently these Judaizers accepted Christ as God's anointed King, but they believed that the requirements of the Covenant were essential to their acceptance by God. Their doctrine had no place for the Cross of Christ as the means of redemption. The death of Christ (the anointed Messiah) was a stumbling block to the Jews. They did not expect God's Messiah to be defeated by death but to be victorious. To Paul, the Cross was a means of victory over sin. By the shedding of His blood, Jesus had atoned for man's sins. The Judaizers believed they needed no

The source of the gift of righteousness through faith is _____.

(God's love)

Is this statement true or false?

Paul refuted the accusation of continuing to preach the necessity of circumcision by pointing out that the Jews had persecuted him. _____

Paul agreed to circumcision of Jewish Christians as a _____. There is no evidence that he agreed that even Jewish Christians should be circumcised as a sign of entering into the _____ to achieve _____.

A stumbling block to the Jews was the _____ of _____.

(true, custom, Covenant, salvation, death, Christ)

atonement other than that provided by the ceremonial system. They established their righteousness through keeping the Law. Their problems were a failure to recognize their sins and to have an adequate sacrifice for removing them.

Paul concluded the appeal to the Galatians with a very bold statement (v. 12). He suggested that those who were so committed to the cutting of circumcision should carry their mutilation further—even to castration like the mystery religions. Initiation into the priesthood of the cult-goddess Cybele-Attis involved a frenzied ritual of sacrifice whereby a man was emasculated.

A Possible Perversion of Freedom

Galatians 5:13-15

To Paul, there was no comparison between the new life of freedom in Christ and the old life of bondage and slavery under the Law. The freedom of which he spoke did not give licence to sin or libertinism. Paul presented in Romans 6 the restraining factors in the life of grace which are more effective than legalistic observances. He explained that the freedom of the new life in Christ does not mean that one can abound in the sinfulness of the flesh because he has died to the old carnal life. God's grace creates within man a new motivation based on love (v. 13). Paul stated that the new life in Christ enables the whole Law to be fulfilled in the one word 'love', but he did not elaborate on the statement (v. 14).

Legal righteousness causes one to focus attention on himself and his own accomplishments. This leads to self-centred living which is opposite to the life of love. The life of love is a life of concern for the other person and a willingness to sacrifice self-interest for the benefit of others. The only way a person can escape the emphasis on self is to receive righteousness as a gift from God rather than depending on himself to accomplish it. When man is liberated from the requirement of accomplishing self-righteousness, he has the freedom to focus on others and their needs. He no longer is tied down to the requirement of serving his own interests, but he has the freedom to serve the interests of his neighbour which is the life of love. The person who is forced to achieve a legal righteousness to be accepted by God struggles under burdens and tensions. The stress of his life leads to biting and devouring others (v. 15).

With reference to the new life of freedom in Christ, Paul stated that God's grace creates within man a new motivation based on _____.

(love)

Using the following words, fill in the blanks:

love, sacrifice, others, concern, benefit, willingness

The life of _____ is a life of _____ for the other person and a _____ to _____ self-interest for the _____ of _____.

(love, concern, willingness, sacrifice, benefit, others)

The Spirit Dominating the Flesh

Galatians 5:16-26

The struggle between flesh and spirit (5:16-18)

Righteousness by the Law can be achieved only if all the Law is kept perfectly (cf. 5:3). A second way of achieving righteousness is through God's grace which involves life in the Spirit. If the Galatians allowed their lives to be regulated by the Spirit of God, that is, to "walk in the Spirit", they would not be controlled by their carnal desires (v. 16). In Romans 7, Paul presented man's nature in God's image which has an affinity for doing right and pleasing God. He also discussed the aspect of the human nature which is the sphere of the operation of the power of sin. This carnal nature tends to pervert right desires and to cause the members of the body to indulge in activities prohibited by the will of God.

The desires of the carnal man under the influence of sin constantly struggle against man's true nature in the image of God under the influence of the Holy Spirit (v. 17). Paul spoke of the two aspects of man's nature as the human spirit (Rom. 1:9) and flesh. The human spirit, which is the true inner man, is dominated by the Spirit of God, and the flesh, which is the aspect of man's nature resulting from the Fall, is dominated by sin. Man's flesh includes pride, self-interest, and a spirit of independence. Man's spirit is characterized by humility, dependence, and a desire to do right. Man's fleshly nature will dominate his life unless he walks in the Spirit by faith. The flesh has such strong desires "that ye may not do the things that please you" (v. 17). The only way for man to avoid being controlled by his lusts (inordinate desires) is to be led by the Spirit (v. 18). To be led by the Spirit means that man is not attempting self-achieved righteousness under the Law.

Life in the flesh (5:19-21)

Paul presented the deeds of the flesh in three categories: sexual wrongs, perverted worship, and iniquitous social relations (vv. 19-21). Sexual wrongs are the more evident "works of the flesh" because of the passions and involvement of the body. "Immorality" includes adultery, fornication, and homosexuality—extra-marital relations, pre-marital relations, and perverted sexual relations. "Impurity" is also associated with sexual wrongs. "Licentiousness" refers to utter wantonness in sexual relations. Sexual vice of all kinds prevailed in heathenism. These wrongs are serious because they are offences

Identify the two aspects of man's nature by writing "Spirit" or "Flesh" in the appropriate blank.

_____ The true inner man which is dominated by the Spirit of God.

_____ The aspect of man's nature resulting from the Fall, which is dominated by sin.

Man can avoid being dominated by his fleshly nature by walking in the _____.

(Spirit, Flesh, Spirit)

According to Paul, deeds of the flesh could be placed in three categories, as follows:

1. sexual _____
2. _____ worship
3. _____ social relations

(wrongs, perverted, iniquitous)

against life itself. They destroy the home which is the basic social unit. When the home deteriorates, the broader units of society are threatened, even the government.

John MacGorman makes several relevant and significant statements about the modern trend with regard to sex.

It is unthinkable that at the present time there are leaders in major denominations... who seem bent on redefining adultery, prostitution, and homosexuality as fruit of the Spirit! With high-sounding phrases about love as the only abiding referent and each new situation a context in which to determine the right or wrong of pre- or extramarital sexual conduct, they seem determined to obliterate the very conscience which early Christianity established with such difficulty. Situational ethics too often means selective immoralities!¹

Immorality and degraded social relationships result from perverted worship. When man neglects or distorts the worship of his Creator, he sets himself up as his own god who approves of his sinful desires. "Idolatry" is the substitution of a god created by man for the Creator of man. Since man creates the idol, he is greater than the idol and becomes his own ultimate authority. For man to make himself the final authority of his actions results in his justifying immoral impulses and desires. "Sorcery" is the practice of magical arts in connection with idolatry.

Social relationships are harmed by sins of the spirit. "Enmity" refers to personal animosities and quarrels and is the opposite of love. "Strife" refers to discord involving the choosing of sides. "Jealousy" is the eager desire for possession of qualities which bring success to others. It is being envious of attention given to others and being critical of faults or failures of those who are more talented than oneself. "Wraths" are fits of rage. "Selfishness" is concerned with personal praise and self-interest to the extent of being unaware of the needs of others. "Strife" or "dissensions" manoeuvres others for the benefit of self and plays one man against another to exalt self. The divisions crystallize into parties or "heresies".

The list ends with two sins of the flesh which affect both the individual and others. Drunkenness is a sin against one's own body and often leads to revellings or carousings. Paul warned that those who indulge in either sins of the spirit or the flesh

¹John W. MacGorman, Galatians, p. 118.

In perverted worship, man sets himself up as his own god who approves of his _____

(sinful desires)

Using words in quotation marks in the parallel paragraph of the text, identify these meanings.

1. _____ *discord, involving the choosing of sides*
2. _____ *fits of rage*
3. _____ *manoeuvres for benefit of self, playing one man against another*
4. _____ *personal animosities*
5. _____ *desire to possess qualities which bring success to others*
6. _____ *self-interest to the extent of being unaware of others' needs*

(Compare your answer to the text.)

shall not inherit the Kingdom of God (v. 21). Salvation by grace does not give licence to the flesh. This list of sins and the warning that those who commit them cannot enter the Kingdom of God excludes an antinomian interpretation of Paul's teachings. A righteousness by grace apart from keeping the Law does not mean that a Christian can live immorally.

Fruit of the Spirit (5:22-26)

The actions of those who walk in the Spirit are drastically different from the works of the flesh. Paul had previously asked the Galatians whether they received the Spirit by the works of the Law or by faith (3:2-3). The Spirit which indwells the life of the believer produces fruit. Man is the source of the fruit of his life if he seeks to establish his own righteousness by keeping the Law, but the Spirit is the source of fruit produced in the life of a Christian.

Jesus stated that a person is required to love God and his neighbour. Many Christians become distressed because they are unable to fulfil this commandment. They have not discovered that love is the fruit of the Spirit and not a virtue originating from their own efforts. God is love, and His Spirit is love abiding within the heart of the believer. When the Spirit controls the life of the believer, activities of love are natural because they come from the God of love who dwells within the heart of the believer.

Love is a concern for the welfare of others rather than for self. Closely related to love is joy, a word with the same root as grace. Real joy in life is the fruit of sacrificing to meet the needs of others. Peace also is related closely to these virtues. True peace comes only when man is freed from his burden of sin and experiences contentment in doing the will of God. Peace is more than the absence of war or strife. To the Hebrews, it denoted the prosperity of the whole man and particularly spiritual prosperity. The man who is alienated from God by sin is not at peace. Reconciliation restores peace with God.

Long-suffering is patiently holding out under trial--the soul's long-protracted restraint from yielding to passion, especially the passion of anger. Gentleness means wholesomeness and kindness. It is a kindly disposition towards one's neighbour. Goodness is a sterner virtue than gentleness. It shows itself in a zeal for truth which rebukes, corrects, and chastises.

Faith is a trustfulness in God. Through faith man knows God is willing and able to do what He promises. By faith man depends on God's power to bring about victory rather than on his own strength and performance. Meekness means primarily to be mild

Many Christians become distressed in trying to fulfil the requirement to love _____ and _____.

Love is the fruit of the _____. Love is natural in the life of a believer, when the _____ controls.

(God, neighbour, Spirit, Spirit)

or gentle. It is the opposite of fierceness and cruelty. Christian meekness is based on humility. It is not a natural quality but an outgrowth of the renewed nature. It implies submission and is willing to accept God's dealings without murmur or resistance. Meekness towards man accepts opposition, insult, and provocation. The meek person bears patiently the contradiction of sinners against himself, forgiving and restoring the one who errs. Temperance means self-control of passions and desires.

The Law is utterly incapable of producing these attitudes. It simply points to that which is right and discourages from wrong deeds by threatening punishment. The person who is indwelt by the Spirit has within himself the spiritual law and the power of the Spirit which produces fruit of righteousness. He avoids what the Law prohibits and does what God desires. His attitude takes on qualities which characterize the divine nature because God abides within and controls his life through the Spirit. The fruit of his life is the fruit which the divine Spirit who controls his life produces. The old life of the flesh—passions, desires, self-interest, and pride—has been put to death with Christ and no longer controls the life of the Christian (v. 24). This idea is stated more fully in Romans 6:2-7. The person who has found new life through the birth of the Spirit should also walk or live daily under the control of the Spirit (v. 25).

Walking in the Spirit or walking in line (orderly) is not grounds for man's boasting because it is not man's accomplishment (v. 26). The temptation to be conceited because of possessing a rightful claim of honour is replaced by a recognition that the honour belongs to God. Boastfulness provokes others and causes them to envy. A humble attitude which gives glory to God for an orderly and righteous life avoids the stirring up of strife.

Victory Through the Spirit

Romans 8:1-17

Freedom from Condemnation (8:1-4)

Previous to Romans 8, Paul had used the Greek word for Spirit only four times. In this Chapter, the word is used twenty times. Romans 8 is closely related to the thoughts of Galatians 5:13ff.

After Paul began to talk about life in the Spirit, there is no further talk of defeat. The warfare between the two natures continues; but where the Holy Spirit controls, the old nature is compelled to give way. Romans 7 emphasizes the old nature in the struggle, but Romans 8 turns to an emphasis on

On what virtue is Christian meekness based? _____

Meekness is _____ or _____.

It is the opposite of _____ and _____.

(humility, mildness, gentleness, fierceness, cruelty)

Draw a line through the incorrect word.

Man (can, cannot) accomplish Christian attitudes through the Law.

Is this statement true or false?

The Law points to that which is right but does not have the power to enable man to do right. _____

(draw a line through "can", true)

the victory that comes by living in the Spirit. Romans 7 ends with Paul's question of how the old dominion of sin and death can be conquered since man does not have strength within himself. He answered his question by stating that victory is possible through Jesus Christ our Lord. The old nature of flesh remains subject to the old order dominated by "the law of sin" (controlling power of sin). Although his flesh remained subject to the rule of sin, Paul found liberation from the old order because he would not walk (live daily) in the flesh. Since he did not live in the flesh, he would not be condemned (continue in the servitude of sin), for there is "now no condemnation to them which are in Christ Jesus" (v. 1). His victory over the body of death, therefore, would come by being in Christ.

Paul pointed out that the requirements (law) of the life-giving Spirit (Spirit of life) in Christ Jesus had liberated him from the sin- and death-kind of law (v. 2). The Law of Moses is related to sin and death but does not have the power to give life. It fails because of man's fleshly nature (v. 3). God has accomplished through His Son what the Law failed to do. God sent His Son in the "likeness of sinful flesh" as an offering for sin. Paul did not say that Christ came in the "flesh of sin" because that would have represented Him as partaking of sin. He appeared in a body of flesh characterized by sin. He came to dwell in the same weak flesh which sin controlled. He condemned sin in the flesh, that is, Jesus entered the lair of sin and defeated it by not yielding to it even though He dwelt in the same weak flesh in which sin came to dwell (v. 3). "And for sin" often is translated to mean His work of atonement by which He condemned sin "as a sin offering". The phrase could also be translated, "With regard to sin, He condemned sin in the flesh".

Jesus proved that the flesh need not be controlled by the ruling power of sin. Since Jesus did not yield to sin, the life He controls by His Spirit fulfils the righteous requirements of the Law (v. 4). If man walks according to the flesh or depends on its strength instead of the power of the Spirit, he will not fulfil the requirements of the Law. Christ's sinless character has proven that sin can be dethroned in the flesh, but it must be by His power.

The contrast of two ways of life (8:5-8)

"For they that are after the flesh"—that is, those who leave God out and depend on their own strength—are fleshly in their thinking (v. 5). "But they that are after the Spirit"—that is, those who invite the indwelling Christ or Spirit to control them—are spiritual in their thinking (v. 5). The way of thinking characterized by flesh is death, but

Write "Romans 7" or "Romans 8" before the emphases listed below.

_____ *The old nature in man's struggle.*

_____ *Victory by living in the Spirit.*

Although his flesh remained subject to the rule of sin, Paul was liberated from the old life which led to condemnation by walking in the _____ through _____ in _____.

(Romans 7, Romans 8, Spirit, faith, Christ)

Christ's sinless character has proved that _____ can be dethroned in the flesh, but it must be by _____.

(sin, His power)

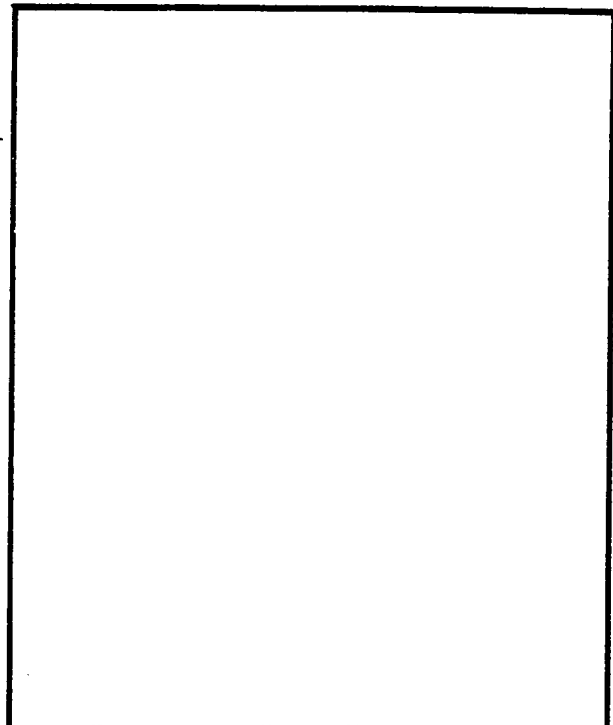
the way of thinking characterized by the Spirit brings life and peace (v. 6). Not only does the fleshly way of thinking leave God out of life, but it is hostile and opposed to God (v. 7). It is the experience of Eve who rejected God's special commandment in order to control her own life and to do the things she pleased. This fleshly way of thinking does not submit itself to God's commandments (law). Submission is in opposition to the carnal nature; therefore, the fleshly way of thinking is not able to submit to God's commands (v. 7). It is evident that the carnal nature cannot please God (v. 8).

The indwelling of the Spirit (8:9-11)

Paul had presented two ways of living: a life characterized by the flesh and a life characterized by the Spirit. If it was true that the Spirit of God really dwelt in the Romans, they had entered the new order of the Spirit. They were no longer in the old order of flesh, sin, and death. They still lived in a body of flesh, but they were not controlled by the mind of the flesh (the fleshly way of thinking).

Paul implied the deity of Christ by first speaking of the "Spirit of God" and then referring to the Spirit as "the Spirit of Christ" (v. 9). The Spirit of Christ indwells the believer at the time he receives Christ by faith. John spoke of the experience as being born again (cf. John 3:3). Unless the Spirit of Christ dwells within a person to control him, the person does not belong to Christ. Possession of the Spirit is essential and not an extra for the Christian. Verse 9 speaks of the Spirit of God indwelling the believer. The next phrase refers to him as the Spirit of Christ. Verse 10 states that it is Christ who dwells within. Christ is not explicitly identified as the Spirit, but the functions of one are ascribed to both.

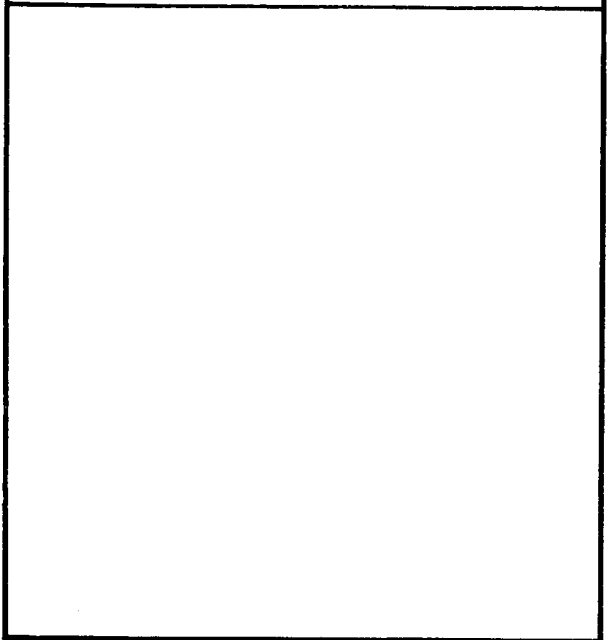
The body continues to be subject to death (in the dominion of death) because of sin, but the spirit of man has been given new life because of righteousness through faith (v. 10). The body will not remain in the old order of death because the Spirit of God who raised Jesus from the dead will give life to the "mortal bodies" of those who are indwelt by the Spirit (v. 11). The same Spirit who raised Jesus from the dead indwells the Christian. Christ was the firstfruits of the resurrection and Christians will be the full harvest (1 Cor. 15:23). Paul stated that the mortal body will put on immortality (1 Cor. 15:53). The mortal body participates in the body of sin, but it is not the same. It is to be redeemed and not destroyed.



Two important teachings are found in Romans 8:9.

1. *The "Spirit of God" implies the _____ of Christ.*
2. *A person must be born of the _____.*

(deity, Spirit)



The meaning of life in the Spirit (8:12-17)

Since the Christian has been delivered from the dominion of death, he is obligated to live for God (v. 12). Those who attempt to accomplish righteousness through the Law are committed to a fleshly kind of life. But to leave God out and depend on the flesh leads to death (v. 13). "For when we were in the flesh, the motions of sins [sinful passions], which were [aroused] by the law, did work in our members [of our body] to bring forth fruit unto death" (7:5). Christians do not live according to the flesh but crucify the flesh with its passions and desires (Gal. 5:24). The sinful deeds of the body are put to death by not permitting the fleshly nature to be in control. This can be done only through the Spirit (v. 13).

To be led by the Spirit of God means to be a son of God (v. 14). To be made a son means to be delivered from slavery under the Law. While serving under the Law, the slave lives in fear of breaking it and being condemned for his wrongs (v. 15). To possess the Spirit of Christ means to belong to Christ (v. 9). To possess the Spirit of God means to be a son of God (v. 14). The spiritual birth as a son of God is not by the flesh or physical descent, but the Spirit places one in the position of a son (adoption). The Roman law stated that by the process of legal adoption, the chosen heir became entitled to the property, civil status, and rights of the adopter. To be adopted as a son of God means to enter into intimate fellowship with Him and to receive the blessings of His promise. The believer receives God's Spirit and is born into His Kingdom.

The intimate relationship with God is expressed in the cry of deep emotion, "My Father!" (v. 15). Both the Aramaic *abba* and the Greek *patēr* (words for father) are given.

Adopted sons are given assurance of their heritage. When a person believes and is born of the Spirit, he has an inward assurance that he has been accepted by God (v. 16). The Holy Spirit bears witness with his spirit (his inner being of understanding and emotion) that he is a child of God. A child experiences intimate relationship with his father. The believer is also an heir (v. 17). The heir inherits the wealth of the father. Christ is heir by nature, but the Roman law made adopted children equal with natural children; therefore, God's adopted children are joint-heirs with Christ. Joint-heirs with Christ must share life with the natural heir which means to suffer with Him as well as being glorified with Him (v. 17).

Included in the benefits of an adopted heir are property, civil status, and rights of the adopter. Therefore, an adopted son of God is joint-heir with _____.

(Christ)

Joint-heirs with Christ must share life with the natural heir which means to _____ with Him as well as being _____ with Him.

(suffer, glorified)

The Glory in Store for Adopted Heirs

Romans 8:18-30

Creation will share in the glory (8:18-25)

Paul continued his contrast between the old age of bondage under the Law and the new age of freedom under Christ. The old age is characterized by Law, sin, and death. Sin has caused suffering and death.

Paul's view that all creation has been afflicted because of man's sin is based on Genesis 3. A curse was placed upon the earth because of Adam's sin (Gen. 3:17ff.). Sinful man must struggle against adverse conditions in nature to earn bread: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3:17-18). Adam's sin also caused death to enter the world: "Till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

The redemption God provides through Christ has reversed the affliction caused by Adam's sin. God's adopted sons who have been redeemed have entered the new age but do not possess the fullness of its glory (v. 18). They continue to suffer some of the affliction of the "present time" because God's redemption will not be completed until Christ returns and raises the dead. The full glory of what God has in store for His adopted sons will be manifested at the return of Christ. The temporary afflictions suffered by God's children during the present age are incomparable with the glory which shall be theirs at the coming of Christ (v. 18). "Glory" refers to the majesty of God and the splendour of life held in store for His children.

Non-rational creation was involved in Adam's sin even though it was not guilty or responsible for the sin according to Genesis 3. The non-human part of creation joins man in anxiously longing for the full glory of God's restoration. Genesis states that the world was created good, but the sin of Adam caused evil to enter. The goodness of God's creation will be restored at the time of "the manifestation of the sons of God" (v. 19).

The Authorized Version translates the word *ktisis* as "creature" in verses 19, 20, and 21. The same word appears in verse 22 and is translated "creation". The RSV translates all four as "creation" and the NEB varies between "created universe" and "universe". There is little question that Paul was referring to created existence other than man which will share in the glory of God's children.

According to Genesis 3, a curse was placed upon the earth because of _____.

(Adam's sin)

The full glory of God's redemption will be manifested at the _____ of _____.

(return, Christ)

The splendour of the Church as the fellowship of the reconciled has already begun, but "now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). All creation is earnestly expecting (watching with the head erect or outstretched; hence waiting in suspense) and waiting patiently for the full glory of God's redemption.

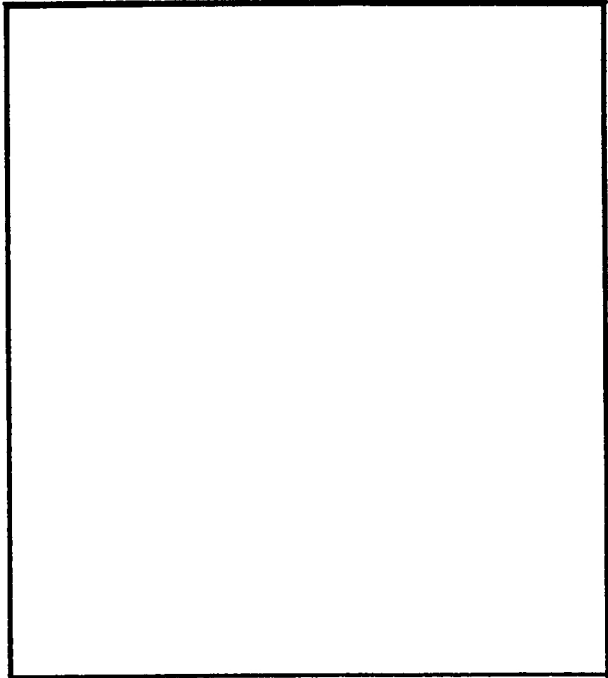
When the ground was cursed by the Creator because of man's sin (cf. Gen. 3), creation ceased to fulfil its original purpose and became vain or aimless (v. 20). Creation was not responsible for wrongs which brought about the curse nor did it choose it, "but because of him who made it so" (v. 20—NEB). God subjected creation to frustration and futility in order to cause sinful man to recognize his dependence on the Creator. All of nature which was created good has been frustrated by sin, but the defeat of sin will mean the redemption of nature. This restoration will come at the time of the "glorious liberty of the children of God" (v. 21).

The present condition of creation is described as a mother experiencing the pain of childbirth. Man and nature "groaneth and travaileth in pain together until now" (vv. 22-23). Although man continues to experience sufferings from sin, redeemed man has a foretaste of the splendour of God's redemption. The indwelling Spirit is "the firstfruit" of God's redemption (v. 23). Man who has been defeated by sin experiences forgiveness of and victory over sin through the death of Christ and the power of the indwelling Spirit. "Waiting for the adoption" refers to the outward manifestation of adoption. Redeemed man continues to suffer some of the consequences of sin—the death of the body. However, he patiently waits and groans for full victory when the body will be resurrected ("the redemption of our body"—v. 23) which will mean completed victory over sin and death. Bodily resurrection is part of God's redemption through Christ over the forces of evil, but it is future and must presently be possessed by hope (v. 24).

The new man must continue to live by faith in God's promises. Resurrection is part of God's promised redemption. Resurrection hope causes the redeemed to wait patiently in the midst of present trials and sufferings for the full glory which God has promised (v. 25).

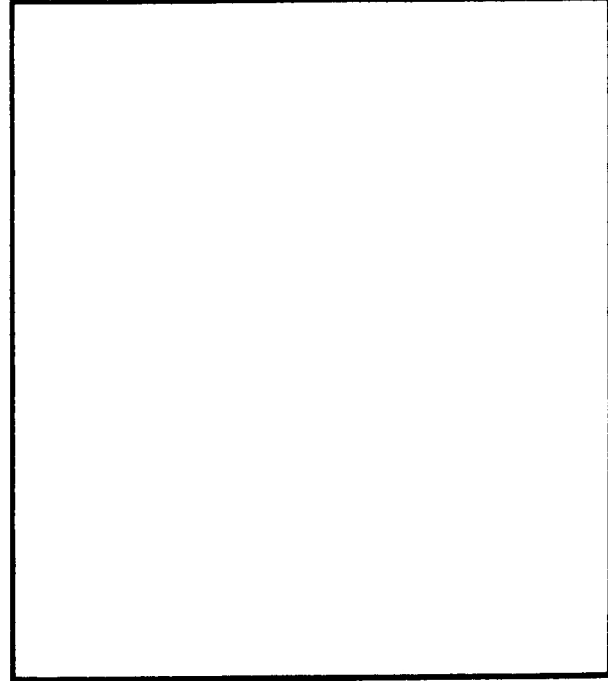
Victory in God's power (8:26-30)

Although the full glory and victory are future, man is not devoid of the taste of that glory in the present. The indwelling Spirit gives strength and guidance to man's infirmity (weakness) and ignorance (v. 26). Although the man who lives by faith has not experienced final victory over sin and death, he does experience a taste of the final glory and a degree of victory.



Suffering and struggle for man and the natural order are results of _____. "The redemption of our body" which is in the future will mean complete victory over _____ and _____.

(sin, sin, death)



Man whose deliverance from the old order is not complete does not have the full knowledge of God's purpose nor the strength to focus his mind on God's perfect will. His weaknesses are compensated for by the Spirit who makes intercession for him according to the perfect will of God (v. 26). The Spirit knows God's perfect will because He knows the mind of God (1 Cor. 2:10ff.). When the spirit of man is in close harmony with the Spirit of God, words may be inadequate but the unspoken groanings deep in his heart are understood by the Spirit (v. 26). The Spirit is able to present the groans of the true inner man before God since He abides within man and understands man's higher nature. The Spirit also knows the mind of God, thus the will of God, and He is able to make petitions for man before God which are in harmony with God's will (v. 27).

Since man's new life is effected by the power of God and the guidance of the Spirit is according to the will of God, man can be assured he will experience new meaning and purpose in his life (v. 28). Although sin and death continue to afflict redeemed man, God is able to turn even the sufferings and apparent defeats into good for "them that love God". Paul had the assured conviction that when God instead of sin is in charge of man's life, God's purpose will be realized. To be "called according to his purpose" is the work of God's indwelling Spirit who convinces man of sin and places a yearning in his heart to do the will of God. Paul left room for human response and freedom by stating that God works with those who love Him.

In verses 29 and 30, Paul set forth the works of God which accomplish His purpose for man. These works can be completed in the lives of those who love Him. The Holy Spirit continually works in man's life to bring to pass God's purpose for him. Paul changed from an emphasis on man's love for God to that of God's love for man. God's love initiated His works of redemption before man responded to God's grace by faith. God provides all the work necessary for salvation, but man must respond to God's grace. Man's responsibility for gaining salvation does not include merit or self-accomplished righteousness, but man has the freedom and is responsible for saying "yes" or "no" to God's gift of grace.

God's purpose for man is to restore him "to the image of his Son" (v. 29). In the beginning, God made man in His image. Sin distorted that image, causing it to need restoring to its purity. Before man knew God, God "foreknew" him. Knowing and loving are closely related terms. God knew man and loved him while he was in the bondage of sin. On the basis of that knowledge and love, God predetermined (predestinated) that the image of the

The Spirit helps man pray because He is able to present before God the groans of the true inner man in _____ with _____.

(harmony, God's will)

God's purpose for man is to restore him "to the _____ of His _____."

(image, Son)

Son of God would be formed in man. Predestination is God's definite plan to provide for man's salvation and to bring him to the point of responding to it by faith. Since God provides salvation, it is His gift. As a gift of grace, it is undeserved by man but may be received by him.

God's determination (predestination) based on His foreknowledge (intimate knowledge or love) was to form within man "the image of his Son" (God's original image in man). His determined plan required that sinful man must be "called" to the salvation which Christ provided through His death. Calling is the work of the Spirit by which the sinner is convicted "of sin, and of righteousness, and of judgment" (John 16:8). Only when a sinner is convicted by the Holy Spirit is he prompted to turn from sin and his own efforts to accomplish self-righteousness to God's gift available through faith. Through the leadership of the Holy Spirit, man recognizes his sin and comes to know of God's love for him. When the sinner turns to God for salvation, provisions for his justification have already been made—also a work of God. He becomes just through the shed blood of Christ which removes his sins and through the living Christ who dwells within to guide him in the will of God. Glorification is future but Paul spoke of it as a present reality. As previously noted, the full glory of God's work will come at the return of Christ and the resurrection.

Victory by God's Power

Romans 8:31-39

Paul has pointed out that the total work of salvation—including predetermining an effective plan, the calling by the Holy Spirit, justification through the death and resurrection of Christ, and glorification at the return of Christ—is God's accomplishment and not man's. The Law spoke of God's condemnation of man because of his sin. God's salvation in Christ speaks of God's love and acceptance of man. The inevitable conclusion is that God is for sinners instead of against them (v. 31).

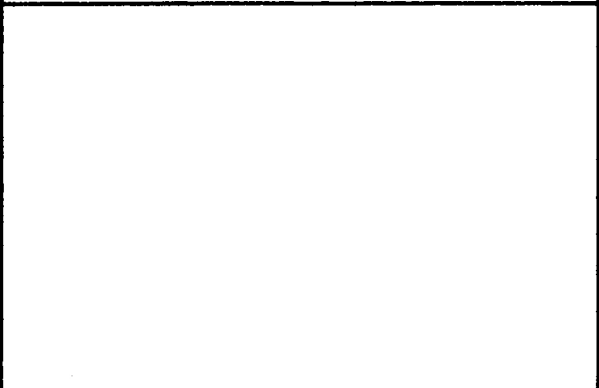
Christ's death and resurrection are proofs of God's mercy and love. Since God is ultimate in power, the evil powers of this world (Satan, sin, death) are no match against God. If God is for man, there should be no fear of the evil powers who are against him. The fact that God did not spare His Son but delivered Him up for sinful man is proof that He is for man and will freely give him all things (v. 32). There is no doubt that God will bring to pass the full glory and splendour of



God has a determined plan to conform man to the image of His Son, which includes:

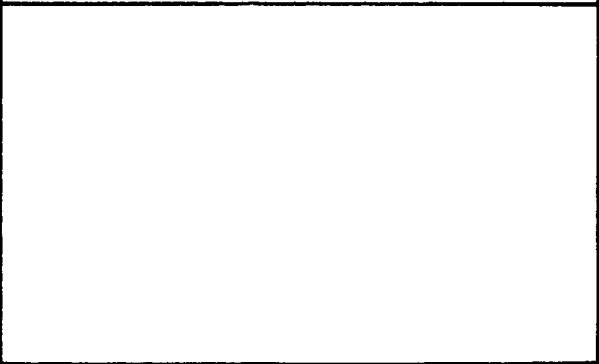
1. Foreknowledge and _____.
2. Call by the _____.
3. Justification through _____.
4. _____ at Christ's return.

(predestination, Holy Spirit, Christ's death, Glorification)



God's salvation in Christ demonstrates God's _____ and _____ of man. This fact is proof that God is _____ sinful man and not _____ him.

(love, acceptance, for, against)



His grace. Any claim to man or accusation against him by the evil powers of this world is non-effective. God is the final judge and authority; therefore, if He justifies, no one has the power and the authority to overrule His judgement and to condemn (vv. 33-34).

The salvation provided through Christ is adequate. As the Son of God, He died to pay the penalty of man's sin. In His resurrection, He demonstrated the power and victory of God over the power of the evil rulers of this age (sin and death). As the Saviour of man and ascended Lord, He is at God's right hand to plead man's case before God (v. 34). Although those whom Christ has forgiven do not live sinless lives, He is before God making intercession for them.

Christ's love for the redeemed is so extensive and complete that it has provided adequate salvation for sinful man. Man's afflictions by tribulation, distress, persecution, famine, nakedness, peril, or sword are no indication that he has been forsaken by Christ who loves him. In spite of the struggles and troubles which result from the conflict with the evil power, redeemed man is secure in the love of Christ. His affliction does not indicate rejection but participation with the Suffering Servant: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (v. 36; cf. Ps. 44:22).

Since the Suffering Servant gained victory by conquering the evil, worldly powers of sin and death through His own sufferings, death, and resurrection, the redeemed whose lives are "in him" will be "more than conquerors through him that loved us" (v. 37). Because of the Cross and Resurrection, death has lost its power over man (v. 38). The powers of this world no longer have control over man's life, but we gain a surpassing victory over evil powers through the One who loves us. No power, existence, or condition can undo the salvation which Christ has perfected. Christ has been victorious over every adversary, and God's predetermined plan growing out of His love has been executed by His Son.

Redeemed man's affliction in the world does not indicate _____ but _____ with the Suffering Servant.

(rejection, participation)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. Contrast righteousness by the Law and righteousness by faith. _____

2. Why would Christ have been of no benefit to the Galatians if they had submitted to circumcision?

3. Explain "ye are fallen from grace" (Gal. 5:4). _____

4. Explain Galatians 5:11. _____

5. Explain how the Law is fulfilled in the one word "love". _____

6. What are the two aspects of man's nature? _____

7. How does man avoid being dominated by his fleshly nature? _____

8. List the three categories of deeds of the flesh. _____

9. What happens when man neglects or distorts the worship of his Creator? _____

10. How does man accomplish the commandment of Jesus to love God and his neighbour? _____

11. What is meekness? _____

12. Why cannot man accomplish Christian attitudes through the Law? _____

13. How does Romans 8 differ from Romans 7? _____

14. Interpret Romans 8:1. _____

15. List two important teachings in Romans 8:9. _____

16. What is the meaning of adoption? _____

17. What is the present condition and future hope of creation? _____

18. Interpret Romans 8:23. _____

19. How does the Spirit help man to pray? _____

20. Name four stages of God's determined plan to conform man to the image of His Son. _____

21. What assurance does redeemed man have that God is for him? _____

22. What does redeemed man's affliction indicate? _____

Supplementary activity (Level 2):

1. Read pages 77-87 in The Epistle to the Romans by Hunter.
2. List ways that righteousness through faith is superior to righteousness by the Law.

3. Interpret Romans 8:10.
4. Explain God's plan for the natural world.
5. Give two counts on which Paul attacked circumcision in Galatians 5.
6. Give Hunter's classification of the sins of the flesh in Galatians 5:19-21.

Advanced activity (Level 3):

1. Read pages 156-181 in The Epistle of Paul to the Romans by Bruce and pages 36-39 in Galatians to Colossians by Hunter.
2. How is righteousness through faith superior to righteousness by the Law?
3. Explain Romans 8:3.
4. According to Romans 8, what was Paul's view of the nature of Christ?
5. Explain Paul's view of God's plan for the natural world.
6. Explain the four stages of God's work of redemption.
7. Give two counts on which Paul attacked circumcision in Galatians 5.
8. Give Hunter's classification of the sins of the flesh in Galatians 5:19-21.

Seminar Discussion

1. How is righteousness by faith superior to righteousness by the Law?
2. What hope is there for the body and other material existence in God's redemptive plan?
3. What are the meaning and benefits of adoption?
4. How does life in the Spirit differ from life in the flesh?
5. What are the stages in God's total plan of redemption?
6. What is the basis for Christian assurance that God will complete His redemption?