

## **Romans Chapter 8 can be divided into 4 paragraphs.**

The **focus** in chapter 8 is not salvation or justification but **satisfaction** or spiritual growth. The Holy Spirit is mentioned 18 times in chapter 8.

- ❑ Paragraph 1 - 8:1-4. Teaches us about the Spirit's liberating us from The Law and liberating us from the flesh/sin nature.
- ❑ Paragraph 2 - 8:5-13 We learn of the Spirit's incompatibility with the flesh. The Spirit can't get along with the flesh, they are mutually exclusive, they cannot be mixed.  
The believer has an option: he can walk either after the Spirit or after the flesh.
- ❑ Paragraph 3 - 8:14-17 The Spirit's leading and His witnessing to us.
- ❑ Paragraph 4 - 8:18-33 The Spirit's intercession as we await the glory to come.

## **Romans 8:15-17 (NASB)**

**15** For you have not received a spirit of slavery leading to fear again, **but you have received a spirit of adoption** as sons by which we cry out, "Abba! Father!"

**16** The Spirit Himself testifies with our spirit that we are children of God,

**17** and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

**What holy ground we are on here!**

**If Solomon could ask the wondering question:**

**“But will God in fact dwell with men on the earth?”**

when His visible glory filled the temple (2 Chron. 5:14; 6:15).

**What shall we say when the living God in the person of the Holy Spirit comes to abide in us?**

I am persuaded we realize very little what this means.

If we did, what meekness would mark us;

what disgust of sin we would have,

what quickness in the reverence of the Lord, and

the detection of the most subtle forms of evil.

Adapted from S. Ridout

**John 16:13-15 (NASB)**

**<sup>13</sup> But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.**

**<sup>14</sup> He will glorify Me, for He will take of Mine and will disclose it to you.**

**<sup>15</sup> All things that the Father has are Mine; therefore, I said that He takes of Mine and will disclose it to you.**

This Scripture teaches us the character of this indwelling of the Spirit, how He operates.

- Notice particularly that **He works by the truth**. He guides us into all truth.
- God is light, and when He takes up **His residence** He must enlighten.
- **Enlightenment** suggests how it is secured. **It is by the truth**; even as our Lord prayed, “*Sanctify them through Thy truth, Thy word is truth.*”

It is the spirit of man that understands, and this is the highest part of his being, controlling all the rest. This is God’s order, and when the Spirit engages in His sanctifying work, it is through the action of truth. Newell

Again and again; we will return to this fact. Spiritual intelligence is the very cornerstone of holiness and freedom from sin.

**The truth of God is embodied in His word.** In that we have the full revelation which He has been pleased to make of Himself and His counsels, centering in Christ, including the spirit of adoption.

I am increasingly convinced of the overwhelming importance of the word of God - the Scriptures of the Old and New Testaments - it is the vehicle and instrument the Holy Spirit uses.

*<sup>15</sup> For you have not received a spirit of slavery leading to fear again, but **you have received a spirit of adoption as sons by which we cry out, 'Abba! Father!'***

The manner of communication between the Holy Spirit and our spirit is a profound mystery.

- ❑ All of man's puffed-up knowledge is challenged by Jehovah's question to Job: "***Who has given understanding to the mind?***"
- ❑ The purpose here is not to ridicule man's self-promoted knowledge, but simply to state facts.
- ❑ **Human philosophy and science know absolutely nothing of the quality or nature of the Spirit.**

**Verse 16: *The Spirit Himself bears witness with our spirit that we are **born ones** of God.***

***16 The Spirit Himself testifies with our spirit that we are **children** of God. (NASB)***

The word for adult sonship **huio-thesia**: from,

- **huios**, “son come of age”; and

- **thesia**, a placing, or setting a person or thing in its place. **Verse 15**

God’s children are begotten and born of God, and are called **tekna**, “**born-ones**,” of God. **Verse 16**

They are directly related to God, “***partakers of the Divine nature.***” (**II Pet. 1:4**).



Meanwhile, because we are **already adult sons** (**huioi**), God has given us **a spirit of adult-sonship!**

*Galatians 4:6-7 (NKJV)*

*<sup>6</sup> And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"*

*<sup>7</sup> Therefore, you are no longer a slave but a son, and if a son, then an heir of God through Christ.*

***<sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God.***

Notice, God, in this passage in Romans, does not address Himself at all to human intellect, but to the spiritual consciousness of His saints.

***The Spirit Himself bears witness with our spirit.***

There is no cast-iron certainty comparable with this!

We are not told that the Spirit bears witness to our spirit, as if the knowledge that we are God's children were some unheard of, undreamed matter to our own spirits.

*But He bears witness with our spirit,*

Confirming that the child of God, having had communicated to him,

- **God's own nature (II Pet. 1:4),**
- **Christ's own life (I Cor. 6:17),**
- He is fundamentally, necessarily conscious of the glorious fact of filial relationship to God.

Along with this **consciousness**, the Spirit indwelling witnesses, enabling us, moving us, to cry,

*“Abba, Father.”*

# The Spirit indwelling is the power whereby we cry out, Abba, Father.

- The operations of a **man's mind** either in philosophy or in science constitute an eternal pursuit for certainty.
- The conclusions of **philosophy** are based upon theories and hypotheses and are always being challenged and perpetually overthrown by succeeding new schemes of philosophy.
- The valued discoveries of **science** await new explanations—of the very makeup of the universe they are discovered in.
- **But with the child of God there is no uncertainty!** A child of God knows. And by the Holy Spirit, he was born again, keeps **forever** witnessing with his consciousness, —and that is not a processes of his mind, but directly, **that he is a born-one of God.**

# What is the witness of the Spirit?

It is the producing of the consciousness of being born of God, of belonging to His family, in Christ. And for us today who are in Christ, there should be the consciousness, not merely of babes, but of adult-sons. Newell

It is a sense of the very same relation to the Father which Christ Himself has as Son!

How sad, if a child should fall into the delusion that it must have certain “feelings” if it is to believe itself a child of its parents. The unconscious certainty of the relationship is the beauty of it. Newell

# **Are there tests Divinely given us, by which to assure ourselves that we are offsprings?**

Let's look in First John;

- ***“fellowship with the Father and with his Son Jesus Christ.” “I have written unto you, little children, because ye know the Father (2:13).”***
- ***Beloved, now are we children (tekna) of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is (3:2).***
- ***Hereby we know that He abides in us, by the Spirit which He gave us” (3:24)***

## How should a believer address God?

Believers will find themselves calling God Father, in their prayers and communion.

- This witness will spring up of itself in the heart that has truly rested in Christ and His shed blood.
- Conversely, if we find ourselves always in our prayers saying Lord, Lord, and never Father, we should go back to the beginnings of things,—to the record concerning our guilt, in Romans Three, and our helplessness, and to the fact that God has set forth Christ as a satisfaction; and resting there, in His shed blood.
- Our Lord Jesus prayed saying, **“Father,” “My Father,” “O righteous Father.”**

# We should take thought for a proper form of address.

- Jesus did **not** say, “**Almighty God,**” nor did He use the name “**Jehovah,**”. He said, “**Father.**”
  - He said to us, “*When ye pray, say, Father.*”
- “*We have our access,*” says Paul, “*in one Spirit unto the Father.*” “*To us there is one God, the Father*” (I Cor. 8:6).
- Today, some devoted Christians address God as “**Father-God.**” But why not say, “**Father,**” as our Lord directed and the Spirit witnesses? To say “**Father-God,**” makes the first word an adjective!
- But if God “*sent forth the Spirit of His Son into our hearts, crying, Abba, Father,*” we can speak to the Father as did our beloved Savior Himself.



<sup>17</sup> *and **if** children, (tekna) heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*

**1<sup>st</sup> class conditional = since**

**Since born-ones, then heirs**—We have noted that the word for children here, **tekna**, is different from the word for adult-sons (**huioi**) of verse 14.

**The word indicates the fact that we are really begotten of God through His Word by His Spirit and are partakers of His nature. Therefore, heirship is from relationship.**

*<sup>17</sup> and if children, (tekna) heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*

Now, if a man is really a child of God by begetting and birth, he becomes indissolubly God's heir!

The glory which is Christ's by right become ours by grace.

**John 17:10 (NASB)**

*<sup>10</sup> and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.*

What an amazing statement. This is a fact of such overwhelming magnitude that our hearts hardly grasp it. It is said of no angel, cherub, or seraph, that he is an heir of God.

The young ruler said, “*What must I do to inherit?*” [a contradiction in itself!](#) What must I do to become heirs of God, and joint-heirs with Christ—

That a guilty, lost, wretched child of Adam the First should have written of him, [a joint-heir with Christ, the Eternal Maker of all things, the beloved of the Father, the Righteous One, the Prince of life—only God the God of all grace could prepare such a destiny for such a creature!](#)

**God could only do this by joining us in eternal union with His beloved Son, as the Last Adam, the Second Man; having released us from Adam the First and all his connections, at the cross, and having placed us in Christ Risen, in all rights of His dear Son, whom He has “*appointed heir of all things!*”** Newell

<sup>17</sup> .....*If so* be that we suffer with Him, that we may be also glorified with Him.—

**Are we to be glorified with Him only to the degree which we suffer?**

- The key to this question is “*That we may also be glorified with Him.*” **WHO are to be glorified with Christ when He comes?**
- **If so** = Particle of fulfilled condition = **since indeed** we suffer with Him. It is accepted that we suffer with Christ. It’s an accepted fact. John 16:23, 2 Tim. 3:12

It is divinely designed that we suffer, and it is divinely designed that we be glorified with Him.

SUN – in English means CO or WITH.

CO-HEIRS —————> sunkleronomoi

CO-SUFFER —————> sunpaschomen

CO-GLORIFIED —> sundoxasthomen





