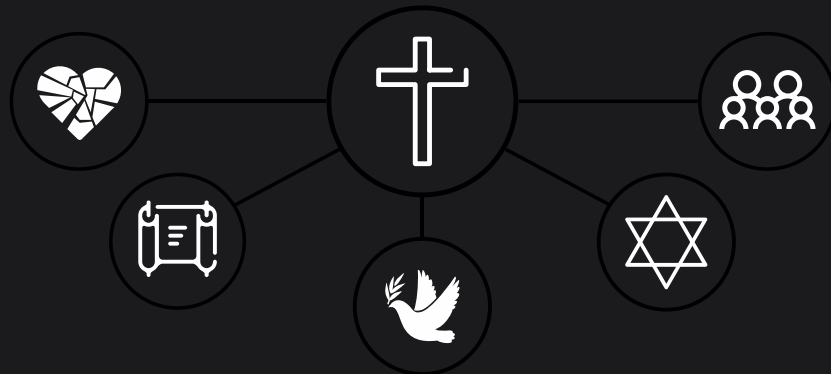




ROMANS AND THE FUTURE GOSPEL

ROMANS 1-7



Title: Romans and the Future Gospel

Text: Romans 8:9-11

Date: March 12, 2023

Main Idea: Followers of Christ have the Spirit of God residing in them.

Personal Study Guide

READ ROMANS 8:9-11

Highlight – What stands out?

For this lesson, it would be helpful to read Romans 8:1-11 because verses 9-11 are continuing the thought of what Paul talks about in the first 8 verses of Romans 8.

1. What stands out to you in this passage? What ideas are new that you haven't read before? What ideas are carryovers from other passages?
2. In verse 9, Paul is making a contrast between what two things? How do you know if you are 'in the flesh' or 'in the Spirit'?
3. What are the results of the Spirit living in you?

Think about it: What different names are there for the Holy Spirit? In this passage? Outside of this passage?

Explain – What does this mean?

1. Who receives the Holy Spirit? Have a different member from your class read each reference below and determine who received the Holy Spirit. Use the Chart below to determine the circumstances of what made each event unique.

Verse	Who Received?
Acts 2:1 – 4	
Acts 8:14 – 17	
Acts 10:44 – 47	
Acts 19:1 – 7	

2. What is the major takeaway from this table?
3. What are the requirements for someone to receive the Holy Spirit?
4. Paul calls the Spirit the “Spirit of God” and the “Spirit of Christ.” Based on the following verses, why is this significant and how does the Spirit of Christ give life to our mortal bodies? (John 3:3-7, John 15:26-16:15)
5. Now let’s connect to Romans 7, what are we trying to fight? How does the Spirit help us fight lingering sin?
6. Look back at verse 11. What did the Spirit of Jesus Christ do both in the past, present, and future? (Look up Genesis 1:2 to help you understand how the Spirit has worked in eternity past).

Apply – How does this change me?

1. Read v. 11 again. For believers, the same Spirit that raised Jesus from the dead also resides in you. What area in your life do you try to ‘take care of on your own’ and not involve God?
2. Do you ever lose confidence that God has abandoned you in a predicament? How do the following scriptures give confidence to you about the Spirit being present with followers of Christ?
 - Romans 8: 11
 - John 14: 16 – 17

- Acts 16: 25 – 40
3. Based on Romans 8:9-11, what newness do we currently have, and what newness are we waiting on?

Respond – What’s my next step?

1. Who do you know that needs to receive the Holy Spirit? What specific barriers are there in this person not receiving it? (Never been told before, hostile to God, etc.) How can your group pray for this individual so that they may become a follower of God and receive the Holy Spirit?
2. Is there a struggle against sin you need to confess and turn from?

Commentary: Taken from John Stott’s Commentary on Romans

Note to Group Leaders: You also have your F.F. Bruce Commentary on Romans you were given on Team Night. You can use that one, in addition to this one, to help you grasp the text. Reach out to Courtney Reissig if you need one or haven’t received yours.

c. The indwelling of the Spirit (9–13)

In verse 9 Paul applies to his readers personally the truths he has so far been expounding in general terms. Having been writing in the third person plural,

he now shifts to the second person and addresses his readers directly. *You, however, are controlled not by the sinful nature but by the Spirit.* 'You are controlled by' is too strong a translation of the straightforward 'you are in' the flesh or the Spirit, for Paul immediately clarifies what he means by adding *if the Spirit of God lives in you* (9a). Thus you are in the Spirit if the Spirit is in you, for the same truth can be expressed in terms either of our personal relationship to the Spirit or of his dwelling in us, the latter denoting 'a settled permanent penetrative influence'. This also means, Paul continues, that *if anyone does not have the Spirit of Christ, he does not belong to Christ* (9b).

Verse 9 is of great importance in relation to our doctrine of the Holy Spirit for at least two reasons. First, it teaches that the hallmark of the authentic believer is the possession or indwelling of the Holy Spirit. Indwelling sin (7:17, 20) is the lot of all the children of Adam; the privilege of the children of God is to have the indwelling Spirit to fight and subdue indwelling sin. As Jesus had promised, 'he lives with you and will be in you'. Now in fulfilment of this promise every true Christian has received the Spirit, so that our body has become 'a temple of the Holy Spirit' in which he dwells.³⁰ Conversely, if we do not have Christ's Spirit in us, we do not belong to Christ at all. This makes it plain that the gift of the Spirit is an initial and universal blessing, received when we first repent and believe in Jesus. Of course there may be many further and richer experiences of the Spirit, and many fresh anointings of the Spirit for special tasks, but the personal indwelling of the Spirit is every believer's privilege from the beginning. To know Christ and to have the Spirit are one. Bishop Handley Moule was wise to write that 'there is no *separable* "Gospel of the Spirit". Not for a moment are we to advance, as it were, from the Lord Jesus Christ to a higher or deeper region, ruled by the Holy Ghost.'

Secondly, verse 9 teaches that several different expressions are synonyms. We have already seen that being in the Spirit is the same as having the Spirit in us. Now we note that 'the Spirit of God' is also called 'the Spirit of Christ', and that to have the Spirit of Christ in us (9b) is to have Christ in us (10a). This is not to confuse the persons of the Trinity by identifying the Father with the Son or the Son with the Spirit. It is rather to emphasize that, although they are eternally distinct in their personal modes of being, they also share the same divine essence and will. In consequence, they are inseparable. What the Father does he does through the Son, and what the Son does he does through the Spirit. Indeed, wherever each is, there are the others also.

After affirming that to have the Spirit in us is the distinguishing mark of Christ's people, Paul proceeds to indicate two major consequences of his indwelling. The first he describes in terms of 'life' (10–11) and the second in terms of 'debt' or obligation (12–13). Both verse 10 and verse 11 begin with an 'if' clause relating to this indwelling: *But if Christ is in you ...* (10), *And if the Spirit ... is living in you* (11). These two 'ifs' do not express any doubt about the fact of the indwelling (they could be paraphrased, 'if, as indeed is the case'), but they point to its results.

The exact meaning of verse 10 is disputed: *your body is dead because of sin, yet your spirit is alive because of righteousness*. Two main questions are raised. The first is: what death of the body is being referred to? Some suggest that *your body* (*sōma*) simply means 'you', and that you are *dead* in the sense that you have died with Christ, as explained in 6:2ff. Ernst Käsemann, for example, goes so far as to state that 'the only possible reference is to the death of the body of sin effected in baptism'. But the reluctance to allow 'body' to mean our material body is strange, especially in a context which goes on to speak of its resurrection (11), and the body can hardly be already dead since the apostle goes on to write of the need to put its misdeeds to death (13). It is, therefore, much better to understand 'dead' as indicating 'mortal', that is, subject to death and destined for it. This would fit in with Paul's references in Romans to our 'mortal bodies' (e.g. 6:12; 8:11b) and elsewhere to our physical decaying and dying. It is also true to experience. As Dr Lloyd-Jones has put it, writing as a physician as well as a pastor: 'The moment we enter into this world and begin to live, we also begin to die. Your first breath is one of the last you will ever take!... the principle of decay, leading to death, is in every one of us.'³⁵

At the same time, in the midst of our physical mortality, our *spirit is alive*, for we have been 'quickened' or made alive in Christ (*cf.* 6:11, 13, 23). What, however, is the cause of this double condition, namely a dying body and a living spirit? The answer lies in the repeated 'because', which attributes death to sin and life to righteousness. Since Paul has already made this attribution in his Adam-Christ parallelism in chapter 5, he must surely be saying that our bodies became mortal because of Adam's sin ('to dust you will return'), whereas our spirits are alive because of Christ's righteousness (5:15–18, 21), that is, because of the righteous standing he has secured for us.

The ultimate destiny of our body is not death, however, but resurrection. To this further truth Paul now proceeds in verse 11. Our bodies are not yet redeemed (23), but they will be, and we are eagerly awaiting this event. How can we be so sure about it? Because of the nature of the indwelling Spirit. He is not only 'the Spirit of life' (2), but the Spirit of resurrection. For he is *the Spirit of him who raised Jesus from the dead*. Therefore the God whose Spirit he is, namely *he who raised Christ from the dead, will also give life to your mortal bodies, and will do it through his Spirit, who lives in you* (11). We note this further unselfconscious allusion to the three persons of the Trinity—the resurrecting Father, the resurrected Son and the Spirit of resurrection. Further, Christ's resurrection is the pledge and the pattern of ours. The same Spirit who raised him will also raise us. The same Spirit who gives life to our spirits (10) will also give life to our bodies (11).

This does not mean that our dead bodies will be revived or resuscitated, and so restored to their present material existence, only to die again. No, resurrection includes transformation, the raising and changing of our body into a new and glorious vehicle of our personality, and its liberation from all frailty, disease, pain, decay and death. It is 'not that the spirit is to be freed from

the body—as many, under the influence of the Greek way of thinking, have held—but rather that the Spirit will give life to the body’.

‘Wonderful’, writes Bishop Handley Moule, ‘is this deep characteristic of the Scripture: its gospel for the body. In Christ, the body is seen to be something far different from the mere clog, or prison, or chrysalis, of the soul. It is its destined implement, may we not say its mighty wings in prospect, for the life of glory.’ Already we express our personality through our body, especially by speech, but also by posture and gesture, by a look in our eyes or an expression on our face. We call it ‘body language’. But the language which our present body speaks is imperfect; we easily miscommunicate. Our new body will not have this limitation, however. There will be a perfect correspondence between message and medium, between what we want to communicate and how we do so. The resurrection body will be the perfect vehicle of our redeemed personality.¹

¹ John R. W. Stott, [*The Message of Romans: God’s Good News for the World*](#), *The Bible Speaks Today* (Leicester, England; Downers Grove, IL: InterVarsity Press, 2001), 224–227.