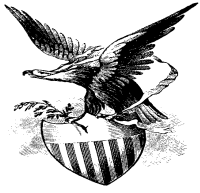


Light Brings Salt

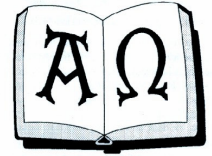
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Iron Range Bible Church

Dedicated to the Systematic Exposition of the



Life in the Spirit

Pastor John Griffith

Not only do we have freedom in Christ as we noted last week but another important aspect of the significance of our newness of being new creations is living life in the Spirit. It would be an understatement to say that the Holy Spirit plays a central role in our life as believers.

For Paul as we have seen the ministry of the Holy Spirit is the sine qua non [an essential indicator] of being a Christian (Rom. 8:9). The best way to understand Paul's concept of the Christian's life in the Spirit is to regard the references to "in Spirit" (ἐν πνεύματι) as locatives of sphere, that is in the sphere of the Spirit.

In other words, when we believed in Christ there was a transfer made for each of us from being "in Adam" to being "in Christ" there was also a corresponding transfer made from being "in flesh" to "in Spirit" positionally. This is consistent with what we've seen Paul emphasize in Romans 6.

In Romans 8:9 Paul states flatly that Christians are not "in flesh" but "in Spirit." He draws a stark contrast between the two. We as Christians are no longer related to Adam and the flesh, but to Christ and the Holy Spirit [positionally]. Just as a fish lives and functions in the medium or sphere of water, Christians must live and function in a new realm into which they have been transferred through Christ's death. The provision is there for each of us to do just that since that is God's will for us! And because it

is, He has made complete provision for each believer.

What Paul points out in Romans 8:9 is the reality of the Believer's status. Its foundational truth. As usual Paul doesn't mince words and gets right to the point he wants to communicate.

Here's your position believer and it stands in stark contrast to those in the flesh; this change of position is to result in a change in ones experience in life therefore justification precedes sanctification, that is salvation must precede being able to live the Christian life. Begins with a statement of fact then follows with how we know this truth!

Paul uses first the emphatic pronoun "You" to establish the contrast here between those who are in the flesh and those in the Spirit, that is between the unbeliever and the Believer.

However, YOU, [yourselves] are [eimi keep on being, always true] not in the flesh but [strong contrast] in the Spirit,

When a person is born again, he is no longer in the flesh, but in the Spirit. All that we were in Adam was crucified with Him and we are now in a wholly different sphere of life by the fact of, or the reality of our identification with Christ and the indwelling of the Holy Spirit. To reject this or to downplay the importance of this is to miss the awesome resources that we are provided in Christ.

The Holy Spirit becomes the basis for the reality of Romans 8:2-4 being fulfilled in us, empowering and energizing us so we're able to live the Christian life and bring glory to Christ.

How we know this, Paul states in the next phrase; if indeed [assumes as true] the Spirit of God dwells in you. This fact of is also seen in Jude 19; 1 Cor. 3:16; 6:19-20.

To say that the Holy Spirit dwells in us implies more than just being resident, more than just a position, but that HE is actively at home, living in you as His home. He clearly has a ministry to perform in each of us as believers, this takes us back again to 8:2-4.

Point is that as a believer we are now to live not in the sphere of the flesh, since its power has been broken and we no longer need to be enslaved to it but we are to live our lives in the sphere of the Spirit, one in which the fruit of the Spirit is produced, this is now to be the norm for our life.

How important is the indwelling of the Spirit? *But if anyone does not have the Spirit of Christ he does not belong to Him.* (Rom. 8:9b) The fact is that if a person is saved, he has the Holy Spirit. There is no such thing as a true Christian who does not have the Holy Spirit indwelling them. So that anyone who claims to be a Christian and knows nothing of being born again, regenerated, and indwelt by the Holy Spirit, Paul says "*this one does not belong to Him,*" that is to Christ.

In the context of Romans 8 Paul uses several terms for the Holy Spirit: #1. Spirit of life - 8:2 which says He is the agent of regeneration, the giving of this new life we have. #2. Spirit of God - 8:9 - indicates He carries out the purposes of God in His ministry. #3. Spirit of Christ - 8:9 - His objective is to produce the character of Christ in the one indwelt, all to glorify Christ.

Romans 8:10 *And if [1^{cc}] Christ is in you, though the body is dead [subject to death] because of sin, yet the spirit is alive because of righteousness.*

Not only does the Holy Spirit indwell you since you became a Believer; Christ also is in you; Col. 3:11; John 14:20 "*In that day you shall know that I am in My Father, and you in Me, and I in you.*"

As we know, it is the H/S who is the agent of regeneration which involves the imparting of new life to the believer. The stress here in the context is on our intimate relationship with both the Holy Spirit and with Christ.

Christ is in you, and since He is, you have eternal life, His life [concessive clause] *even though or although the body (is) dead because of sin*. We are no longer dead to God, we have eternal life; so what's in view when he says we're dead?

What one thing will justification and sanctification never cure?? This is true even for the most saintly saint, who ever lived, they died! Even the Apostle Paul!! Our connection with Adam has been severed, we're in Christ, we have His life, yet at some point we're going to die! That is, apart from being alive at the return of Christ at the time of the Rapture!

This phrase emphasizes that the body is still subject to death, decay and disease. The judgment of sin at the fall has clearly left its mark! Written into our physical bodies, into the DNA code, is the judicial sentence of death. In 8:23 we find that the answer to this problem is the redemption of our body! That is, receiving our resurrection body.

Also in 8:11 it says Christ will give life to our mortal bodies, also speaks of receiving our resurrection bodies.

On the other hand the spirit is alive because of righteousness. (Rom 8:10b) If you notice they put a small 's' on spirit. This tells us that the translator understood it to refer to the human spirit. That's why they used an adjective alive not the noun life as the Greek text has it; should be life not living; [here's one for the KJV have it right as to life].

Why would you change the flow of the context which has referred to the Holy Spirit 7 times to this point and 2 more times in vs:11? And I believe that Paul's point here is that the believer, although still bound to an earthly, mortal body, has the Spirit residing within him or her from the point of faith in Christ. This fits the flow of the context better I believe.

The power of the new spiritual life in Christ, conveys 2 truths here: #1 that we have life in the sense of

deliverance from condemnation, servitude to the sin nature, and we can enjoy that now in time. #2 in the future we will experience resurrection life that will bring transformation of this body itself. We will be free from the sin nature and all of its ramifications.

This all takes place *because of righteousness* that is through the righteous work of Christ on the cross in bearing the penalty for our sin. When you believed in Christ, the perfect righteousness of God was credited to your account. And its on that basis that God then can declare us justified. The result is you have a new standing before God; you have God's imputed righteousness. (2 Cor. 5:21)

In Romans 8:11 Paul reminds us that since the body is still subject to death need cause no alarm or despair to the believer. *But if [1^{cc}] the Spirit of Him who raised Jesus from the dead dwells in you* [and He does].

The Holy Spirit is the guarantee that just as He who raised Christ Jesus from the dead will also give life to your mortal bodies and this is made clear to us through His Spirit who indwells you. (Phil. 3:20-21)

This will be the final act of our redemption, when our bodies are glorified like our Savior's body. What then is the hope of the believer who dies?? The hope of the believer who dies is the same as Jesus when He died and was put in the grave of Joseph of Arimathea.

Did Jesus ever doubt that He would be raised from the dead? Did He ever doubt that?? Never, not for a moment! Then why are you doubting it?

You have the same destiny therefore should have the same hope!! You will be raised! Christ is the first fruits of many to follow, and you will be one who will receive a resurrection body like His. So to be "in the Spirit" means that we as Christians have the dynamic of the Spirit available to us that enables us to live as God desires us to live.

Arabs Talk of Peace a Ruse re. Israel

The rash of Arab and Islamic activity in the Middle East since the terrorist group Hamas took over Gaza centers around one word, "peace," but if actions speak louder than words, a ruse is being perpetrated to tighten the strategic noose of destruction around Israel. Egyptian President Hosni Mubarak has now called a peace summit with Jordanian, Palestinian and Israeli leaders to give the appearance that Egypt is interested in brokering peace in the area. Egypt has convinced the news media that its in Egypt's best interest to end the Hamas occupational control of Gaza because of

Hamas ties to the radical terrorist-sponsoring Muslim Brotherhood which thrives under Mubarak's nose.

The Muslim Brotherhood is the largest worldwide organization of radical terrorists and opposition to governments throughout the Middle East. Mubarak's government is threatened by the group and he has done little to eliminate them as opposition to his power. But despite the rhetoric of peace, a well known fact is oft overlooked in the lexicon of Middle East diplomacy: all of the Arab, Persian and Islamist states may violently disagree about theology, but they agree on one thing—that Israel must be destroyed. And even though they may kill one another from time to time, they always can quit fighting long enough to plan to destroy Israel.

The choreography of the Hamas takeover of Gaza and the subsequent events of Palestinian Authority President Mahmoud Abbas dissolving the Palestinian government by booting out elected Hamas terrorists seems all too well orchestrated to be spontaneous reaction to horrific events. The Hamas takeover of Gaza has resulted in the United States, the European Union and Israel cutting loose of almost a billion dollars of aid that has been withheld since the Hamas election victories. In addition, Egypt, who is now calling for a peace summit, was primarily responsible for allowing the smuggling of weapons across its border into the hands of Hamas.

Iran, as covered by Russia in both economic and political terms, has been funding weapons and training for terrorists in Syria, Lebanon, Gaza and Israel. There is no question that Iran wants Israel destroyed. Now, with the predictable Hamas takeover of Gaza, the flow of money into the Palestinian Authority, and the talk of concessions of establishing a Palestinian state in the West Bank area of Judea and Samaria, it seems as though Hamas was the spearhead of a carefully orchestrated plan. There has been no mention of destroying Hamas as part of the "peace process." 2 Timothy 3:13 says, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Such is this situation today.

Founders' Quote

"[T]he only foundation for a useful education in a republic is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments."

-- Benjamin Rush (On the Mode of Education Proper in a Republic, 1806)