



*The Sanctifying Work of the Spirit*

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**Romans 8:1–27**

<sup>1</sup>There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. <sup>2</sup>For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. <sup>3</sup>For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, <sup>4</sup>that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. <sup>5</sup>For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. <sup>6</sup>For to be carnally minded is death, but to be spiritually minded is life and peace. <sup>7</sup>Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. <sup>8</sup>So then, those who are in the flesh cannot please God.

<sup>9</sup>But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. <sup>10</sup>And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. <sup>11</sup>But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

<sup>12</sup>Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. <sup>13</sup>For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup>For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup>For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” <sup>16</sup>The Spirit Himself bears witness with our spirit that we are children of God, <sup>17</sup>and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

<sup>18</sup>For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup>For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. <sup>20</sup>For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; <sup>21</sup>because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup>For we know that the whole creation groans and labors with birth pangs together until now. <sup>23</sup>Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. <sup>24</sup>For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? <sup>25</sup>But if we hope for what we do not see, we eagerly wait for it with perseverance.

<sup>26</sup>Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. <sup>27</sup>Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

**Main idea:** The Fellowship of the Holy Spirit:

- gives us life for the empowering of our sanctification (v1–11),
- gives us leading in the direction of our sanctification (v12–17), and
- gives us longing for the completion of our sanctification (v18–27).

**Introduction:** The Spirit so far in Romans: applier of God’s love, enabler of keeping God’s law. 2:29, 5:5, 7:6. The options for how to live the Christian life are between the Flesh of the Sinner and the Fellowship of the Spirit. If we do not know, embrace, rest upon, and rejoice over the latter, we will inevitably default to a life pursued in the former.

1. The Spirit of Life (vv1–11)
  - a. Without His fellowship, our sin takes the law as an opportunity to kill us. Thus the good law becomes a “law of sin and death,” v2 (cf. ch 7).
  - b. By His fellowship, who gave the law (7:14), we have resurrection life from Jesus to keep the law (8:1–2).
    - i. Hatred of sin from Jesus, by the Spirit, v3
    - ii. Loving (obedience to) the law from Jesus, by the Spirit, v4
    - iii. Mind set upon the law from Jesus, by the Spirit, v5–8
  - c. His fellowship is not just with us but dwelling in us (v9, cf. Jn 14:17–23)
    - i. Every Christian has this indwelling from the moment of faith, v9b
    - ii. By the Spirit’s dwelling in us, Christ Himself dwells in us, v10
    - iii. Triune work (v11) of giving real spiritual life right now, even as we serve God from our “dead” bodies during the time of our not-yet-perfected sanctification.
  - d. The way for you to have life for killing sin is to know the fellowship and love of the Spirit, Who applies to us the power and life of Jesus
2. The Spirit of Leading (vv12–17)
  - a. Not optional, but obligatory—*we are debtors*, v12
  - b. Not minor, but vital—*life or death*, v13
  - c. Not selective, but universal—*as many...these are sons of God*, v14
  - d. Leading to Father, 15
  - e. Leading Home, v16–17
  - f. The way for you to be pointed in the right direction from moment to moment in your life is to know the fellowship and love of the Spirit, Who makes you a copy of the Son unto the pleasure of the Father. You are led! One way or another, you are led.
3. The Spirit of Longing (vv18–27)
  - a. The Spirit with us in our suffering. What is the “suffering” of v17? The suffering *in us* (in the present time) that infinitesimally contrasts to the glory which shall be revealed *in us* (v18, 21b, 23b, 28–39).
  - b. The Spirit with us for our groaning. The present time is a time of longing/groaning
    - i. The creation’s groaning (v22a) under “hope”ful subjection (v20) looks forward to “birth” (v22b)
    - ii. The believer’s Spirit-produced groaning (v23) unto which we were saved (v24) and unto which we have yet to come (v25)
    - iii. The Spirit’s own groaning (v26–27), because we do not fully know even what we’re groaning for, let alone how to get there.
  - c. The way for you even to desire (cf. Phil 2:12–13) that holiness which belongs to the next world is to know the fellowship and love of the Spirit, Who aims our longings and His own at the desire of the mind of God.

**Conclusion:** Learn to know and trust and love and rejoice over the Fellowship of God the Holy Spirit, Who is with you and loves you and is making you holy!

**The following is a machine-generated transcription**

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Our gracious God in our heavenly Father. How we? Thank you and praise. You for your fatherly. Goodness, your fatherly. Love in which you have determined from, before the world began to give your son for sinners, whom you would take as your children to make us right with you and him and to give us of your spirit and His Spirit, he who had every right to call you father and perfectly reflected your image as the Sun, my earn for us.

The right in Him to call you Father and to be conformed to his image to be made your children in this world. We thank you. And we bless your name. That not only did you send your son in the fullness of time but that because we were your children in him you have sent forth into our hearts, the Spirit of your Son that we might call you our Father and that we might walk.

Not according to our flesh, which we have inherited from the first Adam. But according to your spirit Here we have been given by the second Adam even Jesus our Lord. Oh God. We confess that we have not thought enough upon or recognized or loved or rested in or rejoiced over your spirit has loved to us.

His dwelling in us and being with us, is ministry to us. Indeed, we have hardly known him so we pray for his help tonight. We pray that as you have given him to give light to our minds that we might rightly read and understand your word that we might be able to perceive Christ in the Scripture that he would help us.

And give that light to us. That we would perceive the Spirit of Christ with us in our lives, as you have described him in the scripture, help me Lord, to be able to explain this clearly and help us all to be able to understand, so that we might have that walking with you.

That comes in being led by your spirit throughout the rest of our earthly lives and give us that life. And that leading and that longing that we can have only from him for. We ask it in Jesus name, Amen.

So the Lord's their morning, we learned that. One of the things that as most dangerous for us, in a true church is to not recognize the presence and ministry of the Holy Spirit among us. Not personally, engaged him and interact Him so that we care much about what men think and care little or not at all about what he thinks.

And as we came towards the end of the sermon, one of the things that We hoped to do was to note how the fact that it is. God, the Holy Spirit who loves us and who is ministering and applying to us the redemption of Christ who loves us and who's given by Christ and the Father who gave us Christ and His Spirit because he loves us that it is the ministry of the Spirit that protects us even in the midst of the danger.

That as we recognized in ourselves, those sins in the heart that conceiving in the heart that could give birth to such sin as Ananias and Sapphira committed that our help was not in ourselves. But in God and that the third person of the Godhead has come to be with us and to dwell in us precisely to preserve us from falling.

So, one of the things I wanted to do at the time and which we are going to do tonight, interrupting the series on the Psalms is to look at Romans 8 verses 1 through 27. In order to see how the Spirit is, especially the agent of our sanctification, how the Holy Spirit is the one, not only who gives us the faith through, which we are made right with God, through which alone, we can be made, right?

With God. As Romans 1 through 4 especially opens up and shows and proclaims. But that the Holy Spirit having made us right with God is the one who makes us. Holy so that we can come into the full enjoyment of all that. Jesus, our righteousness has earned for us.

And so, there are some hints and the hints actually start all the way back in chapter 2, and verse 29. When the apostle is trying to disabuse the Jewish readers of thinking that somehow there was something in their Jewishness, that could save them, This would be very much, like, if you thought that your baptism had saved you, or that your membership in the church, meant that you were safe in the day of judgment.

And back in verse 29 of chapter two, the apostle had said well read from verse 28 for he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh, but he is a Jew who is one inwardly and circumcision is that of the heart in the spirit, not the letter whose praise is not from men.

But from God, you can see even there. The difference between ananias who wants the praise of men in a Barnabas whose godliness was produced by the Holy Spirit and was commended by Christ's apostles unto the glory of God. It's important that we that we see that we're going to be starting soon in the book of Romans in the calls to worship in the morning services.

But one of the reasons that we are doing Romans is because sometimes those who rightly recognize that baptism has replaced circumcision as the sacrament by which you are marked as being in the church in covenant. With God, separated from the world. Oddly enough, many who recognize that about baptism go on to think that baptism outwardly saves you.

And you could say the same thing about the necessity of the Spirit to baptize the heart as it were, just as he needed to circumcise the heart, the Holy Spirit, making the man, righteous and making the man. Holy both through faith in. Jesus Christ is not something new in the new covenant, That was something that was there all along, But when he comes to chapter 5 and he has established that we have peace or that we are justified by faith.

He says therefore having been justified by faith, we have peace with God through our Lord Jesus Christ and then he starts to talk about the hope of glory and the need to be made holy in order to come into the full enjoyment of that hope. And so you get to the end of Romans 8, where everyone loves to loves to park and and live, and you say, the we are certainly going to enjoy the glory of God forever.

Having been perfected and holiness, But often studying Romans is so difficult and tough going. That you may have forgotten that. That's exactly how the section in Romans. 5 through 8 began. We are certainly going to enjoy fully enjoy the glory of God in holiness and he talks about rejoicing, not only in hope but rejoicing glorying in tribulations knowing that tribulation produces perseverance and perseverance character and character hope.

Now Hope does not disappoint because the love of God has been poured out in our hearts Shed abroad, spread into every corner of our hearts. By the Holy Spirit who was given to us. Now, he answers arguments that say that Christians can be those who if they believe in being right with God, only by grace, only through faith, only through what Jesus has done, not being right with God through what we have done.

Well, that means Christians can be the kind of people who are right with God and free to do wrong. And he shows that that idea is as absurd, as it sounds when you say it out loud. But then there's a problem. You get to the problem in chapter 7 and for a while.

In chapter 7 he talks as if all there is, is the law and our flesh. And the problem is that, if all we had was the law, we would be doomed. Because the law is spiritual that comes from the Holy Spirit. But we apart from grace, apart from Christ, apart from the work of the Holy Spirit, are fleshly chapter 7 and verse 14.

And that is why. If we do not have the Holy Spirit, what the law will do, is kill us, The letter, kills, the spirit gives life, as he says, to the Corinthians in another place. And so in verse 6 of chapter 7, he says, now we have been delivered from the law.

Having died to what we were held by so that we would should serve in the newness of the spirit and not in the oldness of the letter. Now, that's not newest. Meaning, New Testament, that's newness, meaning new person, because he just finished saying in chapter two, that even in the Old Testament, the only way you could come to belong to God in an eternal living way.

A way that could actually make you holy is by the Spirit giving heart circumcision. And so he's already kind of previewed before we get to the part of Roman 7 that everyone identifies with too much, the struggles of a Christian against his remaining sin. He's already given away the end and that is, we need the Holy Spirit because if all you have is the letter, then that is just going to stir your flesh up to sin more.

If we do not know and embrace and rest upon and rejoice, over the fellowship of the Holy Spirit, We will inevitably default to living not by the fellowship of the Spirit. But by our flesh as sinners, There's only two options. You are led one way or the other earlier about a chapter and a half earlier, Well, maybe not quite a chapter and a half.

In chapter six, he had made the point that you are slaves of something. You are either slaves of sin or you are slaves of God, for righteousness. One of the others, There's no such thing as someone who doesn't have a master. The only question is who your master is?

Well, he's doing the same thing in the second half of Romans 7, and the first half of Romans 8. He's saying not just you have a master but something is leading you or someone And either it is your flesh that is leading you in which case you are going to die or the Spirit is leading you And He presents the Holy Spirit to us in this outpouring of statements.

About God, the Holy Spirit that we only have a little bit of time to look at together. Tonight, in the first 27, verses of Romans chapter 8. And really all of Romans chapter 8, because verses 28 through 39 are what the Spirit is praying for, as he intercedes for us, according to the mind of Christ.

And so as he gives us this, this wonderful portrait of the Holy Spirit. He describes him to us in the first 11 verses as the Spirit of life, the Spirit of life, we're well acquainted with death, we have it in us, it comes out of us. If we didn't have the Holy Spirit it would be the only thing that came out of us.

Even God's law would be taken advantage of by sin to kill us. So in the first 11 verses he presents to us. The Holy Spirit is the Spirit of life. In the second verses 12 through 17, he presents to us. The Holy Spirit is the one who leads us.

He leads us to Father. He leads us home And in the third place in verses 18 through 27, he presents the spirit to us as a spirit of longing. Not only has he given us life so that we can grow in holiness and not only is he leading us.

So that we will know what that holiness is as He directs us. But He gives us longing so that we will desire and persevere and endure and run in the way of His leading. And so, he gives us life. He gives us leading and he gives us longing. There is therefore now no condemnation to those who are in Christ Jesus full.

Stop People love to memorize the first half of Romans 8 verse 1. What is the second half of Romans? 8 verse 1, who do not walk according to the flesh. But according to the spirit, those who don't have any condemnation anymore are the same group can be identified by the fact that they walk in a different way than they used to.

They do not walk according to the flesh But according to the Spirit isn't that very interesting? It doesn't say who do not walk according to their will, but according to the commandments, why? Because he's just been showing that trying to follow the commandments in our flesh, only results in more and more sinning and more and more frustration in that sin.

No, the way that we come to walk according to the Holy and righteous and good commandments which we delight in our inner being as Christians is not by being led by the flesh or being dependent upon the flesh, but in the first place, being dependent upon the spirit for the law of the Spirit of life in Christ, Jesus has made me free from the law of sin and death.

Now, what does that mean? Well, in the parallel, we already know what the law of sin and death is. It's not a law that tells you to sin. It's not a law that that's in it. It's a law that because of our being led by our sin would produce death.

And so, in the parallel, you can see what the law of the Spirit of life means that if we walk according to the Spirit instead of according to our flesh, the law becomes for us, not that which results in our sinning, more and seeing how dead we are. But if the Holy Spirit is the one who has given us life then, or if we are walking by the Holy Spirit, then the law becomes for us.

That would show that we have the life of Jesus in us because now we love that law and we pursue obedience to that law and we actually walk more and more. According to that law. Now, the law could not make us able to obey it. Verse 3 for what the law could not do in that, it was weak through the flesh.

God did by sending His own Son in the likeness of sinful flesh on a count of sin. He condemned sin in the flesh. And so, Jesus, hated sin rightly. So how do we come to hate sin? Well, the spirit applies Jesus to us verse 4, that the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit, Does your flesh hate sinning?

Does your flesh? Say about sin. That deserves hell, your flesh doesn't do that, Who did that Jesus did that? Jesus did that by coming and dying for sin for our guilt. On the cross. He made the greatest display ever that sin deserves hell in the very act of taking that hell away from everyone who had ever believe in him.

So Jesus is the great hater of sin, but how do you come to walk according to Jesus instead of walking according to your flesh? It is verse 4 by the work of his spirit. So we have hatred of sin from Jesus by his Spirit. And we have love of obedience to the law from Jesus by His Spirit.

In fact, we get from Jesus Christ, a mind that is set upon the law of God from the Lord Jesus Christ, For those who live according to the flesh, set their minds on the things of the flesh. But those who live, according to the Spirit set their minds, upon the things of the Spirit for to be carnally, fleshly minded as death but to be spiritually minded and that ought to be capital.

So there in verse 6 is life and peace. Because the fleshly mind is that enmity against God, for it is not subject to the law, God nor indeed. Can it be? So then those who are in the flesh, cannot please God. So without the spirit's fellowship, the law becomes something that exposes our sin and kills us With the spirit's fellowship.

We have life from Jesus, and the law is something that we can actually walk according to by his fellowship. He gives us the resurrection life of the Lord Jesus Christ. He condemned sin in the flesh and he is the one who enables us to walk in newness of life, where pulling a little bit from chapter chapter 6 there.

But his fellowship is not just with us but dwelling in us. So the Holy Spirit is not just some someone who is alongside us. So that every step along the way. He says trust in Jesus. Be like Jesus, I will give you from Jesus. He says, in verse 9, you are not in the flesh, but in the spirit, if indeed The Spirit of God dwells in you Now, if anyone does not have the spirit of Christ, He is not his Again, one of the innumerable proofs that Jesus is God in the Bible, because the Spirit of God is the Spirit of Christ and notice that the indwelling of the Holy Spirit is not some kind of second blessing.

If you talk to people enough, you may still run into people who use that kind of phrase for being indwelt by the Holy Spirit. As if you could come to faith in Jesus Christ and be justified, me made right with God in Jesus Christ and still not yet be indwelt by the Holy Spirit, but that some kind of super spiritual plane that you can ascend to as a later.

Second work. No, he says, If anyone does not have the Spirit of Christ, he is not His. So the Spirit of God dwells in us, This is something that the apostles didn't have until Pentecost. Jesus in John 14 verses 17 to 23, was telling

them about when the spirit would come and he told them the spirit is with you and will be in you, But that wasn't all When the Spirit came and was in them.

According to what Jesus says in John chapter 14, he would minister to believers the fellowship with the Father and the Son. So, John 14, beginning in verse 17, The Spirit of. Well, we'll start in verse 16. I will pray the Father and He will give you another helper that he may abide with you forever.

The Spirit of truth whom the world cannot receive because it neither sees him nor knows him but you know him for he dwells with you and will be in you. So the Spirit was already with them helping them, giving them faith in Jesus Christ. But then at Pentecost, he would come to dwell in them and of what Jesus does on the day of Pentecost.

He then says, verse 18. I will not leave you orphans. I will come to you, So we don't have the bodily presence of Jesus Christ. But there is a sense in which he says that when he poured his Spirit to dwell in believers, he has come to be with us by the Spirit.

He has not left us as orphans A little while longer and the world will see me, no more. But you will see me because I live, you will live. Also at that day, you will know that I am in my Father, and you in me and I in you, he who has my commandments and keeps them.

It is He who loves me and he, who loves me will be loved by my father, and I will love him and manifest myself to him. Judas not a scoundrel as said to him. Lord. How is it that you will manifest yourself to us and not to the world.

Jesus answered and said to him which by the way it's clear there that he's not talking about the second coming because that's the second coming. Everyone will see in Jesus answered and said to him, if anyone loves me, he will keep my word. And my Father will love him and we will come to Him and make our home with Him.

He uses the same language as verse 18. This is what this the Holy Spirit does for us in his fellowship with us. And his dwelling in us, He makes us not just to know himself, but as he always does, he directs us to God the Father as our Father and the Lord Jesus Christ as our Savior and our elder brother.

So that when the Holy Spirit comes and dwells in us, He makes us Trinitarians and not just those who agree intellectually with the doctrine of the Trinity, but those who say, this is eternal life to know God, as my Father and God the Son Jesus Christ. As my Savior, That's eternal life.

And the Holy Spirit makes us to know eternal life. Not just something. That is a blessing that we hope to enjoy one day. But as what God has already given us in our hearts so that we don't have to walk. According to our flesh, We don't have to be made better at obedience by the Try harder method.

We try harder because God the Father God, the Son and God, the Holy Spirit, have come to us and saved us and given us His life. Instead of our death, Not only is something that is counted for us, but as the power that is at work in us to defeat our sin.

This is the same apostle who describes that experience of sinning at the second half of Romans 7. And he says, if you want to battle the frustration that you have with fighting against your sin, battle it with Trinitarian theology. That says, when I know God of my Father, it's because His Spirit has come to dwell in me that I might have the life of God in the life of Jesus.

As my life in order to walk in holiness and which is stronger, your death or God's life. If you have eyes only for your death, turn your eyes towards God's life, the triune work of God in us by His Holy Spirit. The way for us to have life for killing sin, is to know the fellowship and love of the Spirit who applies to us the power and life of Jesus.

You can see how it's an ingenious ploy by the devil. Isn't it to try to turn the third person of the Godhead into an impersonal power by which you can do spiritual parlor, tricks, rather than God himself, who has come to communicate to us the fellowship of the Father, and the Son in the power of whom we are now alive.

And able to walk as we never could by our flesh, She doesn't just give us life so that we're able to obey God or able to walk according to the law. He also leads us. He directs us, He enables us to see what it is that pleases God and that's in verses 12 In verses 12 through 17.

Oh I'm sorry, I missed the other Trinity. Major Trinitarian verse verse 11 but if the spirit of him who raised Jesus from the dead, okay? Spirit Father Son, dwells in you verse 11. He who raised Christ from the dead, will also give life to your mortal bodies. And the word mortal means dying or dead, right Through his spirit who dwells in you.

And so God, the Father raised God, the Son by God the Spirit. And now that same triune collaboration takes place as you walk in newness of life by the resurrection power of the Lord Jesus Christ. So he gives us life to fight sin. He also gives us leading. Notice that this is not optional but obligatory Therefore brethren.

We are debtors not to the flesh to live according to the flesh. Okay. So we are debtors We're under obligation. He uses that leg which in chapter 1 when he describes how he feels like because of his calling, he owes the Romans to come and minister to them that he's in indict for that, We are in debt, not to the flesh.

We are obligated to walk. According to the Spirit And this isn't a small thing it's life or death For if you live, according to the flesh, you will die. But if by the Spirit, you put to death, the deeds of the body you will live. So it's not optional.

But obligatory, it's not minor, but vital, it's life, or death, and it's not selective, but universal, We made this point earlier that, if you do not have the spirit of Christ, you are none of his in verse 9. Same point in verse 14, for as many as our led by the spirit of God, these are sons of God.

In other words, there are not children of God in this world who are being led by this Spirit and children of God in this world who aren't being led by the Spirit. All those who are the sons of God in this world are led by the spirit and they lead us.

First of all, to Father for you, did not receive the spirit of bondage again to fear. And in this case, the fear is fear of failure. It's fear of never getting out of the cycle of every time you want to do good, you sin instead and we're going to see that about the suffering in a moment when we get to the longing He says he didn't give you a spirit of bondage.

Again to fear, You receive the Spirit of adoption by whom you cry out. Abba, Father. Now, Lots of people are going to say about the baby that was just born. Oh, she looked so much like her mother. She doesn't look anything like her mother. She looks like a few hour old baby, but as she gets to be four and 10 and then especially somewhere around 13.

She's gonna look a whole lot. Like her mother. But long before she starts to look like her mother. She's gonna say mama Now. A Christian long before he looks like Father, learns to say Abba, and the Spirit who teaches our hearts to know, God, as our Father, in Jesus Christ, is the one who is going to produce the family resemblance.

So that as you look to him and you say Abba, It is already an indicator that the one who made you say, that is the one who at when you are grown, when you are matured will have produced the image of your father in you and the image of his only begotten son.

And so, he makes us call God our Father. And he makes us eager to come all the way home, the Spirit himself, bears witness, with our spirit, that we are children of God. And if children then heirs heirs of God and joint heirs with Christ, we are members of the family, says the Holy Spirit.

If indeed, we suffer with Him, that we may also be glorified together. Now, what is that suffering? That brings us to the longing The way for us to be pointed in the right direction. To know that God is our Father to employ this life that the Holy Spirit has given us to be led to be like our Father and desire to come at last into our inheritance with our brother, the Lord Jesus Christ.

The Holy Spirit who has done that for us, is the one who will lead us. He has given us life, and he will lead us in the third place. As he leaves us, He will give us longing for. I consider that the sufferings of, this present time are not worthy to be compared with the glory, which shall be revealed in us.

And what are the sufferings of this present time compared to here, they're not to be compared. But what is the contrast? The glory, which shall be revealed in us and even more to the point. There are a couple different prepositions that you could use for in. And the one that is used here is the one that often means into us.

Again, just mean in us, but there is a penetration idea that belongs to this specific preposition. In other words, the sufferings of this present time are how in glorious we still are Think about what the apostle has been talking about for the last chapter and really the last three and a half chapters at this point, He's not talking about the fact that, as you grow older, your eyesight fades and your hips hurt.

He's talking about suffering in the battle against the flesh and he says, this is one reason why he has left the creation. Groaning the creation groans for the earnest expectation of the creation eagerly waits for the revealing of the sons of God for the creation was subjected to futility not willingly but because of him whose objected it in hope.

So man sins man falls man dies and God curses the creation in part so that every particle of this current universe would announce God is not done with them yet. They are not going to be left dead. They are not going to be left sinful. They will one day be restored to life.

They will. One day, be perfected in holiness and until that is that is accomplished. God will keep this world bound. Satan is not the one who bound this world and you can see that by the prepositional phrase at the end of verse 20. Satan doesn't bind them in hope and he certainly doesn't bind them in.

Hope that the glorious children of God will be revealed because the creation itself will be delivered from the bondage of corruption into the glorious liberty of the children of God for, we know that the whole creation groans and labors with birth pains together until now. The creation is groaning because it's looking forward to the birth of something new and something perfect.

And so if we look at the creation, we can learn the lesson that we ought to be groaning. But there's someone who makes us long for the new heavens and the new earth and the righteousness, with which we will live in that day and that someone is the Holy Spirit.

Again, not only that, but we also who have the first fruits of the Spirit. Even we are ourselves grown within ourselves eagerly waiting for the adoption, the redemption of our body. There's going to be this thing that makes you long for the resurrection and it's your death in this life because the moment you die.

What are the, what are the what benefits to believers receive at their death? The souls of believers at their death are made, perfect and holiness. Finally, your soul is able to command your hands and your feet and your tongue and your eyes with perfect holiness. Problem is you don't have a hand or feet or tongue or eyes One day, you'll get new ones.

And those will be the ones in which you display the family resemblance as the children of God. And so we long for the redemption of our bodies, not just to be absent from the body and present with Christ, which is better by far than our current condition. But to have new bodies to offer as slaves unto God for righteousness in Jesus Christ, which we do imperfectly throughout this life, but the believer who has the Holy Spirit longs to be able to perfectly offer unto God, his body as a living.

Sacrifice that idea doesn't get introduced for the first time in Romans chapter 12. So the creation groans and the believer who has the first fruits of the Spirit groans. This is what he has saved for but he hasn't come to it yet. We were saved in this hope but hope that a scene is not hoped for.

Why does one still hope for what he sees? But if we hope for what we do, not see, we eagerly wait for it with perseverance. So the believer does not hope merely to enjoy the new heavens and the new earth He hopes to fully glorify. God in the new heavens and the new earth That is the hope in which we were saved.

And finally, because we don't groan well enough, You say, I don't groan for that. I groan for that lasagna that my wife made tonight, which the fleshly way of speaking is to run for and definitely to be received as good from the hand of God. You say, I don't groan like that.

What if I don't have the spirit? Well, you do have the spirit if you are in Christ And if you groan after not groaning, well enough. That's a groaning too, isn't it? But there's one who perfects it for us. Likewise the Spirit also helps us in our weaknesses where we do, not know what we should pray for as we ought.

But the Spirit himself makes intercession for us with groanings, which cannot be uttered. Now he who searches the hearts knows what the mind of the Spirit is because he makes intercession for the saints, according to the will of God. So we don't even know what righteousness is, well enough in order to long for it.

Like we should But the Spirit both knows what it is and desires it perfectly and he prays for us according to that knowledge. And according to that desire. And so the way for us to even desire, the holiness, which will belong to us. In the next world is to know the fellowship and love of the Spirit.

The way we can work out our own salvation with fear and trembling is because God the Holy Spirit is working in us both to will and to work, according to his good pleasure and the Spirit aims our longings and his own at the desires of the mind of God.

Therefore We must we must learn to know the Holy Spirit and trust the Holy Spirit and love the Holy Spirit. And rejoice over his fellowship with us for he is with us and he is in us and He ministered to us the fellowship of the Father and of the Son and in his love he's doing the best thing for us which is to make us.

Holy That's what's happening in a true church And if God the Holy Spirit is doing that, and those whom he is bringing to faith than it is dangerous indeed. Isn't it to ignore him? And only think about what others see when they look at us. Amen.