

Hopewell ARP Midweek Sermon, Wednesday, August 16, 2023

Romans 8:14–15

“For as many as are led by the Spirit of God, these are sons of God. ¹⁵ 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.”

The Triune Blessedness of Our Adoption

Main idea: the sons of God are led triumphantly by the Spirit in Christ-given confidence in the Father.

Introduction: How can we be sure that we will succeed in putting to death the deeds of the body? How can we be sure that we will live?

1. The Spirit Who effects our adoption

1. The Spirit brings our adoption to bear in our lives. He causes it to happen in our effectual calling, and from then on, He continually brings forth the fruit of it.
2. “as many as are led by the Spirit of God”—the effectual bringing of sons to glory. The One by Whom the Father and the Son do the Heb 2:10 work.
3. “these are the sons of God.” Numerical identity grounded in theological necessity.
 1. Sanctification demonstrates sonship. (“I am a child of God!”)
 2. Sonship motivates/guarantees sanctification. (“I must kill sin!”)

2. The Father Who elects our adoption

1. “you did not receive the spirit of bondage again to fear.”
 1. God’s Fatherhood to us removes the slavery of sin. (Antinomianism brings us back into a too-willing bondage, that may indeed show that you are actually dying, cf. 6:16)
 2. God’s Fatherhood to us removes the slavery of fear of failure in the battle against sin. (Legalism brings us back into a bondage of fear, or a bondage of pride, or even both!)
2. “but you received the Spirit of adoption.”
 1. God’s Fatherhood to us confirms that He Who started the good work in us will bring it to completion.
 2. Our adoption can never end, because in a very true sense it never began. It did not begin in us. The work began in us because the adoption began in the election of God (predestination is unto sonship; cf. v29, Eph 1:5, 11)
 3. Our adoption must conclude not only in the perfection of our souls (cf. v29–30) but even the glorification of our bodies (cf. v23).

4. Whenever you fear, in the battle against sin, come back to the reality of your adoption for renewed strength in the Lord. Make use of the Word, sacraments, and prayer to remember you are His. Especially of the naming ceremony in which He put upon you the Triune Name!

3. The Son Who erects our adoption

1. “by Whom we cry out, ‘Abba, Father.’”
2. The Spirit makes us *sound like* Jesus on the way to making us *look like* Jesus (cf. Mk 14:36; Gal 4:6).
 1. Every believer cries out like this, because this is what the Spirit leads us in doing. (Believers should feel free not only to take up Jesus’s reverence for His Father, and Jesus’s intimacy with His Father, but even His very Aramaic word!)
 2. Just as a believer is one whose heart says of Christ, “I am my Beloved’s, and my Beloved is mine, and His banner over me is love.” So, also, a believer is one whose heart says of the Father, “Abba, Father.”
3. The only way that we can rightly, properly speak this way is through union with Jesus Christ, Who is not ashamed to call us brethren (cf. Jn 20:17; Heb 2:11)

Conclusion: Here is an assurance of victory, an antidote for fear, and an affirmation of Fatherly and Brotherly love: the Spirit making our adoption effectual within us. Truly, just as Christ has poured Himself out upon us, the Spirit continually pours out in our hearts the love of God. Hope will not disappoint us (cf. 5:5)!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 8, verses 14 and 15. These are God's words. For as many as are led. By the spirit of God. These are the sons of God. For you, did not receive the spirit of bondage. Again. To fear. But you received the spirit of adoption, By whom we cry out.

Aba. Father. So far, the reading of God's inspired. And inherent word. But we heard last week in verse 13, That. A more. A grammatically proper and even more. Theologically contextually, sound wage translate. This verse would be for if you live according to the flesh you will die but since By the spirit.

You put to death, the deeds of the body you will live because he's talking to those who are in Christ Jesus, he's talking to those who are not under condemnation. He's talking to those. Who will not die? But live. In other words, dear Christian. He's talking to you. And yes, there are,

there are seasons in the Christians' life and really, if we know our sin well, it's the whole of our Christian life where we feel the struggle at the end of Roman 7.

And if you've been battling against your sin if you want to do the good and you hate to do the evil, you feel the struggle at the end of Romans 7. And so, you are putting to death that needs of the body. And the only way that it can be done by the spirit.

But it's going so badly that we tend to doubt. Whether we are even Christians, sometimes the more we fight the harder, it gets the more we doubt. And so there's a connection then between the confidence, the certainty in verse 13 and the reasoning in our two verses tonight. So he says, since by the spirit, you put to death, the deeds of the body, since by the spirit, you have learned to hate the evil.

Since by the spirit, you have learned to love the good since by the spirit, you delight in God's law, in your inner being you will live for. As many as are led. By the spirit of God. These are Sons of God. As you talk about the spirit who effects, he not only causes our adoption but he brings to full fruiting.

He brings to full fulfillment the effects of our adoption. He says, for you did not receive. The spirit of bondage, again to fear, but you received the spirit of adoption. And now he's talking especially about the, the relationship that the Holy Spirit has brought us into with our heavenly father.

Our heavenly father who decided to adopt us, you see the spirit can't convince you that you're a son of God. The spirit can't convince you that you're a child of God. Unless God has decided to adopt you. The spirit does not does not. Lie to us and tell us, you know?

Sweet little lies. As if there is such a thing to make us feel better about ourselves. No, he communicates to us a reality. That goes back into something that the father desires. You can't decide to be adopted by someone. That comes from the father who adopts you? And so he tells us first about the spirit who affects our adoption and then he comes in the first part of verse 15, and he tells us about the father who elects our adoption.

And this adoption comes in union with the Lord Jesus Christ. The spirit the way that he causes us to be adopted as by bringing us to faith in Jesus. So that we are joined to him and it's in Jesus that we actually have the reality and the benefits of our adoption.

That adoption that the father elected that adoption that the spirit applies to us or effects is actually made reality by union with Jesus Christ. And so since we already have in the outline effects and elects, I thought that it might help us for memory purposes. To see that last place by whom we cry out.

Abba father. As the sun who erects who, who makes to stand up? Our adoption. So in the first place, The spirit who effects our adoption for as many as our lead by the spirit of God, these are sons of God. The the spirit is the one who causes our adoption to occur.

In our effectual calling, when the spirit, you know, you don't just have the word that's preached in. The general calling, when Christ is offered to you and you're called then to believe in him belong to him, be called even as you were this Lord's day come and trust in the Lord Jesus.

And in Jesus, you can come to know God as the God to whom I belong as a general calling, it goes to everyone. But then there is that effectual calling, when the spirit takes that, which you hear that, which is extended to you, and he makes you to know that God himself.

Is calling you to know him as the god to whom you. To whom you belong to know, him as your god and savior in the lord, jesus christ. And he convinces your heart that there is salvation in christ. And in christ to alone and you rest upon the Lord, jesus christ, that work of the holy spirit is your effectual calling And then the holy spirit begins.

To lead you. Now, it's important that we understand. What this? Phrase means this clause means as many as our lead by the spirit of god because i am sure that many if not, all of you have run into people who use the language, like the spirit led me to do this.

So the spirit led me to do that and what they mean by that is every once in a while moments bursts of inspiration by a feeling or suggestion in their mind of a specific thing to do. They say the spirit led me to do that. Thats not the kind of leading that is being described here.

The kind of leading that is being described. Here is something that is constant and it's not just a suggestion or a prompting, it is a causing, it's the kind of leading that perhaps some of you. If you not only like horses, But have gotten to do things with horses.

And you have a horse, that's on a rope. And you lead the horse, it's abrining. And so the description here is for as many as our brought through life. By the spirit of god. As many as our lead. By the spirit of god. You hear the way the words being used here.

Now sometimes we are too much like the horse and we champ at the bit and we and we quench the spirit or we grieve the spirit, we hear the words or we read the words and sometimes even we're so cold. And so dead that the the quenching is almost automatic.

Our minds are not focused to meditate. Our hearts are not given to god and And, We are resistant to the leading like the horse or mule that many of your love to sing about in Psalm 32 and our hoping that god will answer. Give us to answer the the command in the psalm, do not be like a horse or mule which, you have to lead by bitten bridle.

And so we should be aware of the ministry of the holy spirit to us that is a constant ministry. And you remember, of course, the end of Romans 4 into the beginning of Romans 5 and the necessity of shorter counts with believers and not, and not holding bitterness towards one another.

And treating one, another, with kindness and being forgiving of one another and careful in the way we speak to each other and about each other. Because if we're believers, then the same holy spirit, who's leading, you is the same. Holy spirit, who's leading me is the same. Holy spirit, who's leading our sister is the same.

Holy spirit. Who is leading our brother. And he loves us and he's ministering to us the love of god. The way we, we heard described back and in chapter 5 and verse 5 and now we have this extra explanation of the the way in which the holy spirit, pours out the love of god in our hearts so that our hope does not disappoint us any.

He comes and and we're hoping that that by the spirit we're putting to death of the the deeds of the body. We're hoping that this is going to bring us at last into everlasting life. That will be enjoyed when we have that work of holiness completed and we see the lord and we know him as ours and we know ourselves as his and you can even see it reflected in what we are like then at the on the last day and the In, in our holiness.

And he says our hope does not disappoint because The the spirit, the love of god has been poured out in our hearts by the the holy spirit whom he gave to us. And now we're hearing about that work of the holy spirit. He leads us through our life.

And there's a numerical identity, a mathematical identity here as many that's number languages, isn't it? As our led by the spirit of god. In this way, not wanting to grieve him. The way that we treat one another certainly not wanting to quench him. By. By treating his word as As similar to any other word that may just be unthinkingly.

Spoken, or read or heard? Or dismissed or in one ear at the other. But the old who are led by the spirit of god, these are sons of god. And so, And so what we see here is that our sanctification demonstrates sonship Even in its incomplete state even in how frustrating it can be for us.

That it goes so slowly and it feels like it goes, so poorly. It's still an indication that i'm his son. Because the spirit who's leading me in it. Is his spirit as God's spirit. And so our sanctification demonstrates our sonship and but we can be doubted. We we could be tempted to doubt because of sometimes the difficulty that we're having.

I'm not talking about someone who's not trying. Not not talking about someone who doesn't hate their sin at all. Or doesn't love righteousness at all. I mean that sort of person can't say well i'm led by the spirit of god. But the person who's led by the spirit of god and finds in himself, all of this remaining death, from his former nature.

He's being led by the spirit of god and however poorly it's going at whatever time. He can say, i am A son of god. And you could take courage and and take heart and be cheered. You remember? The angel in, lord's days, passage saying, Take heart paul. Actually paul said, take heart men.

It was back in. Is back in chapter 23 and verse 11. He said be of good cheer Paul for you must Uh testify enrollments you have testified in jerusalem. Well, does not the holy spirit come to you this evening and say be of good cheer. Dear struggling believer. For you must stand in holiness at the last day.

As a son of god. And we're in the midst of the difficulty and we're in the midst of the affliction and we're in the midst of our own weakness and our own inability to, to change the situation to something that is easier or to our heart and unbelieving, my or doubting minds.

More promising. We're unable to do that. The spirit comes and says, Be of good cheer. You must. Be holy. At last. At the last. Your son of god. He's not going to let up. Whatever chastening you need whatever providence you need. He's determined to make you, holy Because he's determined that you will be with him, so our sanctification demonstrates sonship, but sonship also motivates and guarantees, sanctification.

Because everyone in set one led by the spirit of god is also in set two, sons of god, and everyone in set two sons of god must be in set. One led by the spirit of god. And so when we're calling god, our father, and when we're using the words of jesus to call him father, we're calling him abba.

And we realize that it's the spirit. He's the one who's leading us to know god is our father and jesus as our brother. So that god's fatherhood to us comes because of our union with jesus christ like Galatians 4 says, because you are sons. He sent the spirit of the sun, into your heart crying out, and it's the same phrase as here, abba, father Then i can say.

Since i belong to god, since he has adopted me in jesus, as united himself, to me, i must kill sin. I must be led by the spirit. This is how those who are the sons of god live. And so it works both ways. I must kill sin. Yes, i realized my sonship and that motivates me to sanctification and it guarantees my sanctification.

And when the sanctification is going difficult with difficulty yet, it is by the leading of the spirit. And I say, I am a child of God. Well, that's the spirit that affects our adoption. Then there is in next, in the passage, the father who elects our adoption, for you to not receive the spirit of bondage, again to fear, but you received the spirit of adoption, Is he God's fatherhood to us?

Removes the slavery of sin? God's fatherhood to us says, you're not in bondage to sin anymore. So, don't be afraid. That you are going to remain in bondage to sin or come back into bondage to sin. Many people when they commit a sin that they've been battling against for some time, especially if they seem to have some success against it for a while, many believers having committed that sin again, will be afraid that this is it I'm off the wagon.

I'm I'm just doomed to be stuck in this sin for the rest of my life. Perhaps you have. A sin like that. You know, whether it's gossip or some form of addiction. Addiction to a certain substance as addiction to something that you view. Addiction to. Just, Looking to the indulgence of the flesh.

For your joy. For your sense of security. Whatever it is. And then you, you commit that sin again and you're you're afraid that you're going to be about. No, you cannot be. If you are a son of God, then you are a slave of no one. But God. And your joyful to be, you're glad to be a slave son, but you're certainly not a slave of sin.

The spirit that you have given is been given as a spirit of liberty from all other bondage. You did not receive the spirit of bondage, so don't Fear.

Don't fear. Now, this is something that should immediately make us reject. The big theological word, antinomianism. The idea that Christians don't need to think about or dwell upon or commit themselves to obedience to God's law. Know if If we think that that Christians need to Shouldn't be taking every member every aspect of who they are.

And offering my hands, and my feet, and my eyes, and my mind, and my emotions, and my decisions, and my desires, and my joys, and my time, and my money, my labor, my tears. That I would offer everything unto God, according to his commandments as slaves unto God for righteousness.

So that what we heard about in chapter 6, but you remember what he said, Said, whatever, you offer your members, To do. You're a slave. And so, if you offer, The parts of who you are to sin. Then you're acting as a slave. Of sin. And how dreadful then?

That those who would call Godfather would live in a functional bondage. That is the opposite. Of being united to Christ the opposite of being adopted by the father, the opposite of being led by the spirit But God's fatherhood. Also removes. The slavery of fear of failure in the battle against sin, not just that.

We Would be afraid of being slaves to it now but that we would be afraid that we won't get to glory. Now, one of the things that I think becomes obvious here, Is that we must neither be legalists. You know, the legalist being someone who thinks that because of his commitment to obedience, he is going to become more.

Holy No, it is by the father's adopting us and the sons uniting us to himself. And the spirit leading us bringing us through life. That we know that we are going to be holy. And so we ground our not being in bondage to fear What do we ground it in verse 15.

You did not receive the spirit of bondage against fear, but you received the spirit of adoption, And so the the answer to not fearing is not to say. I am going to defeat my sin. And i'm going to defeat it by how sincerely. I mean that. And how consistently i work on it.

And how intelligently and wisely, i plan that work. That's not the spirit of adoption. This is spirit of self-reliance. Now, that's Ralph Waldo Emerson and Henry David Thoreau. And transcendental nonsense. And you can find it, of course, throughout history. No, we must not have a spirit of self-reliance. We must have the spirit of adoption.

Self-reliance is legalism. So it's dependence upon our father, whose united us to his son by the work of his spirit and that says being led by the spirit. Of course, i'm going to pursue obedience to the commandments of god Because that's what the spirit leads us to do and it's because of his fatherhoods because of my adoption.

That i know. That i will be putting these sins to death and that the spirit who is bringing me will get me all the way there. He who started the good work. Will bring it to completion. You see your adoption? Dear Christian can never end. Because in a very true sense, it never began.

Now, there's a The dutch theologian. Last name boss, i don't remember now, which one? There are many of them. So it's safe to just say that. Who points out about the love of god, from which we can never be separated. That comes at the end of this chapter and he says, of course, The love of god for a christian.

Can never have an ending. Can never be ended. Because it never had a beginning. It never began. It's from eternity. It's within god himself. How could anything in time? Interrupt or put an end to Something that doesn't have a beginning, but is from outside of time and in god himself, Well, you're adoption is very similar.

It is what you were predestined. The work that has begun in us because the adoption began in the election of god. Notice the three great verses on predestination And how each of them are tied to your adoption? Romans 8 verse 29 for whom. He four knew he also predestined to be conformed, to the image of his son, that he might be the firstborn among many brethren their predestination is, to be conformed to jesus.

And to be one of these, many brethren among he's the first among whom, he's, the firstborn predestination is predestination to adoption. Verse the second great verse on predestination. Well, ephesians 1 verse 5, having predestined us to Adoption as sons by christ by jesus christ to himself. According to the good pleasure of as well, predestination is unto adoption.

It's not just unto believing, it's not just unto to being forgiven. It is unto being conformed to the image of jesus christ. To being adopted by the father in jesus christ. And now in the third place in him, also we have obtained an inheritance Being predestined, according to the purpose of him, who works all things to the council of his will.

The way we come into our inheritance, the reason we're sure to come into our inheritance is because that is what predestination is unto. Being made in heir, of god. And coming into the inheritance, that is yours as his heir. You see, our adoption must conclude, not only in the perfection of our souls.

As we just thought about in verse, Verse 29 and you could go on to verse 30 there but even in the glorification of our bodies, look at how verse 23 and a couple weeks time. Speaks about our adoption, not only that, but also we 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. But what is the redemption of our body have to do with our adoption? Well, the firstborn The lord Jesus. Has a glorified resurrected body. And so you too. If you're going to be conformed, to the image of his son, you're not just going to be conformed spiritually and make it all the way to holiness.

You must have your body redeemed. You will be resurrected, you will be glorious. Even. In your body. Oh, dear Christian. Whenever you fear in the battle against sin, come back to the reality of your adoption. For new strength. In the lord, he has elected you unto this adoption. Make use of the word and sacraments and prayer, especially, looking for the truth that you are his. And remember the fact of your baptism.

That your baptism. Yes. It's a sign and a seal of what the lord Jesus does. The one who we're about to hear, right off the bat in the gospel of Mark, is the one who had baptized with the holy spirit. But you know, what else it is. It's a naming ceremony.

Baptizing them into the name singular. Of the father and the son. And the holy spirit. Remember, That the water was applied to you with that name. The father who elects adoption and the son, who erects your adoption makes it to stand and the spirit who effects your adoption applies it to you.

Because sometimes, Even with all we've heard, We're unable to draw that comfort and God gives us. Not just the word and not just prayer, but even a sign That has done to us. A naming ceremony. To remind us who is the one? Who has adopted us and finally, The son, who Erects our adoption.

And this is found in the last part of verse 15 by whom we cry out, Aba. Father. Now, that is a strange thing to say. To primarily gentile church. Our Jews in the church in Rome as well. And we'll get into Lord sparing us to one another chapters in which he deals with things between them very instructive.

For our interaction together, applying the gospel. Praise God. But why would he teach a gentile a mostly gentile church? Why would he teach all of them Jew or gentile? To talk to God and aromatic. And why does he say? To the Galatians who are a gentile church that are being Being harmed, theologically and spiritually by Jews, who want to read Judaize them?

Why would he tell them that God has sent the spirit of his son into our hearts? Crying out. Bab, Father, why would he teach the collation church to pray to God in Aramaic? Well, at least in this one word to pray to God and aromatic. Because that's the language that Jesus prayed to God in.

In his earthly life. Do you remember him in the garden? The night that he was betrayed just before he was betrayed about to go to the cross the next day. For our salvation. And he prays, Aba. Father. If it is possible, let this cup. Pass from me. Mark chapter 14.

Verse 36. You see what he's saying here? He's saying On the way to making us look like Jesus can form us to his image. The holy spirit first makes us to sound. Like Jesus. Because our sonship comes from his sonship. And so yes, if your Greek you say abba pater But if you're an English speaker, you say abba, Father.

And you use Jesus's own word. Because you have been brought into fellowship. With Jesus's. On. Sonship. Every believer. Should feel free not only to take up Jesus's reverence. For his father none nevertheless not my will but thine be done. This is not an irreverent term. This is not a term in which God has made small.

But every believer should feel free to take up. Not just Jesus's reverence for his father. And Jesus is intimacy with his father because this is an intimate term but you don't have a separate intimacy with the father. From Jesus's intimacy with the father. You are joined to Jesus in the intimacy in the nearness that he has to his heavenly.

Father, that's when a, what a Christian should be feeling in his heart and crying out to God with when he says, our father who are in heaven, it doesn't use the *ava* word there. But that fatherhood comes in Jesus as we learn here. The one who erects or adoption the one who makes it to stand.

And so this is what the spirit leads us in doing is you brings us along as he pulls us through life. One of the things that he does is he pulls us through life? Is he pulls out of our hearts? Jesus's own word for the father because I am God's son.

His adopted son in union with his only begotten son. And so, just as a believer, And sometimes you, you want to know. Am I a believer? Well, one of the ways you can know that you're a believer, is that the spirit has trained your heart to say of the Lord Jesus Christ.

And the words of the song of songs, I am my beloveds and my beloved as mine and his banner over me as love. But here we have another one of those tests I want to know that I'm a believer. I'm feeling shaky about it, and And I want to do something about that shakiness and the Holy Spirit comes to us in Romans 8, verse 15 and he says well don't you know that I the Holy Spirit and the one who brings you leads you to say of the father *Abba*, father.

And you realize, That your heart, knowing God that way. Is from God, the Holy Spirit. And union with God, the sun. Because God, the father was determined. To give that to you. See, the only way that we can rightly properly say, *abba*. Is through union with Jesus Christ. Who is not ashamed to call us his brethren?

Remember after his resurrection and Mary is clinging to him. He tells her to stop clinging to him but the one did he say, he says, Go and tell my brethren. That I am ascending to. My father. And your father, You're saying I've taken you. As brothers. So, we have that that wonderful portion in Hebrews chapter 2 where Jesus is not ashamed to call us brother.

Why? Because he's bringing us to glory with him. The the spirit who leads us brings us. Indubitably unfavorably to glory, has been given to us. By the Lord Jesus Christ. And so for it was fitting for him from for whom are all things and by whom are all things in bringing many sons to glory.

And there's that led by the spirit of God or the sons of God in Hebrews 2, verse 10 to make the captain of their salvation. Perfect through suffering's for both, he who sanctifies and those who are being sanctified are all of one for which reason he is not ashamed to call them.

Brethren. So here is the assurance of our victory. We are led by God, the Holy Spirit brought through life by God. The Holy Spirit, here is the antidote to our fear. We are adopted By God as his sons. And here is the affirmation of the fatherly love to us and the brotherly love to us, the spirit makes us to use Jesus's own word, *abba* to call upon the father.

The spirit is making our adoption effectual within us. Truly Jesus Christ, has poured him out upon us and he uses that language. But you remember in In Romans in chapter 5 and verse 5, it was the language of the drink offering only in this case, there's an inexhaustible supply And so with the drink offering, you great part of the drink offering was you pour it out all at once?

But as the spirit who pours out in our hearts, the love of god. There is no all at once. Because you never finished the all. It's just this torrent of the fact, That the father loved me. And wanted me for a son. Elected to adopt me. And the sun loved me.

Wanted me for a brother. And died and rose again. To make it. So, And poured out his spirit. Who brought me to faith in him? That we could be united. Oh, dear Christian. If you know this reality, Of your adoption. Will not disappoint you. You will kill sin. You will love you, will live.

He will enjoy the hope. Of the glory. Of god. Amen.