

**"The Doctrine of Glorification"**

**Romans 8:14-8:39**

**Part 1**

**Introduction:** In our study of Romans tonight we have come to the 4<sup>th</sup> of the 5 major Doctrines in this book. The Doctrine set before us tonight is the Doctrine of Glorification. This Doctrine will deal with the believer's glorious future. We can outline this Doctrine with three points:

1. The Explanation of Glorification - Romans 8:14-27
2. The Illustration of Glorification - Romans 8:28-30
3. The Application of Glorification - Romans 8:31-39

Now there are many ways in which we can study this chapter. We are however going to just continue in our expository study but before we do there is something which I believe you need to see that will truly help you to understand what Paul is teaching here.

When we started this chapter, we looked at verse 1 and we considered how this verse could be seen as the heading for the entire chapter.

**Notice Romans 8:1**

Paul makes a very profound statement here and he declares that "There is NO condemnation to them who are in Christ Jesus". This statement is so profound that Paul uses the rest of this chapter to explain how this can be true. He takes us on a journey to help us to understand what the Spirit does for us.

1. **He frees us from the law of sin and death.** - Romans 8:2-3
2. **He fulfills the Law IN us.** - Romans 8:4
3. **He changes us from the inside out.** - Romans 8:5-11
4. **He empowers us to have victory over the flesh.** - Romans 8:12-13

Then we come to the verses before us tonight and we shall see:

5. **He confirms our position in the family of God.** - Romans 8:14-16

**I. The Explanation of Glorification**

**Part 1**

**Romans 8:14-27**

**Notice Romans 8:14**

Now the first word of the verses, the word, "FOR" is a connective and so this verse and the previous verse are connected. So, we need to read them together.

**Notice Romans 8:13-14**

Now when we stopped last week, we were looking at verse 13 in which Paul was pointing to our responsibility as believers and our responsibility is to "mortify/put to death" the deeds of the body/flesh. We considered how there were three requirements to mortifying the deeds of the flesh and I want to show them to you one more time. We compared these steps to riding a motorcycle and avoiding a crash.

1. **We must learn to recognize situations in which the flesh can take control. It is these situations we must avoid. This is noticing the dangers ahead.**

**Romans 13:14**

*<sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

2. **We must learn to reckon upon the cross. This is what disengages the throttle. The flesh will only bow to the cross.**

**Romans 6:6-8, 11**

*<sup>6</sup> Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

*<sup>7</sup> For he that is dead is freed from sin.*

*<sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him:*

*<sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

3. **We must deny the flesh. We do this by dying to the lusts and desires of the flesh. This is engaging the brake.**

**Romans 6:12-13**

*<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

*<sup>13</sup> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

So, this is what is required to put to death the deeds of the flesh. With that said let us now notice the next verse.

**Notice Romans 8:14 again.**

Here Paul tells us that as many are led by the Spirit of God are the sons of God. When he is talking about being led by the Spirit here, he is NOT talking about being led from one place to another. We hear people speak of being "led by the Spirit" to do many different things. People say, "The Spirit led me to speak to a certain person" or "The Spirit led me to buy this house" or "The Spirit led me to find the job I have". This is not what is being talked about here. That kind of leading by the Spirit can be included in an application here but that is NOT the proper interpretation.

The proper interpretation is that the Holy Spirit leads all of those who are the children of God to mortify the deeds of the body. This is one of the ways in which we have assurance of our salvation.

I heard a lady many years ago make an inaccurate statement when she said, "There is no way we can be sure of going to heaven. All we can do is hope that when we will die, we will be accepted by God". Let me show you why she was so wrong with that statement.

**1 John 5:13**

*<sup>13</sup> These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

Now getting back to Romans 8:14 one of the ways we can be sure of our salvation is that the Holy Spirit makes us extremely sensitive to sin and it is His desire that we put to death the deeds of the flesh. Sensitivity to sin is a very good indicator that we are truly born again. The Holy Spirit hates sin and so we who are indwelt by the Holy Spirit are going to be sensitive to sin and the Holy Spirit is going to lead us to mortify the sins of the body.

I think it is important to point out here that Paul does not say, "Those who read their Bibles are the sons of God", nor "Those who take communion are the sons of God", nor "Those who pray are the sons of God", nor "Those who go to church are the sons of God", but he says "Those who are led by the Spirit are the sons of God". Those who are led by the Spirit to mortify the sins of the body can be sure they are the sons of God. We could pull some thoughts together here and we can say that the Spirit of God leads us in

sanctification. That is the idea in this text. He leads us to live lives that are separated unto God.

Notice the words of Beet:

*"Led by the Spirit refers to our "thoughts, words, actions, guided by Him. That He prompts and enables us to put to death the actions of the body, proves Him to be the Spirit of God. He leads us by opening our eyes to recognize sin and see its hurtfulness, and how much it grieves our Father's heart and causes Him displeasure! And by giving us moral strength to conquer it; by revealing the will of God and its excellence, and by giving us power to do it."*

There are two points about the leading of the Spirit that we need to understand:

**a. It is not sporadic, but it is constant.**

This does not just happen now and then, but it is a law that works within the believer every single day. The word "LED" in our verse is in the present tense and it has the idea that we are BEING led all the time.

**b. It is not protective, but it is corrective.**

The idea here is not that we are led into places where we will be safe from danger and harm. It is the leading of the Spirit which causes us to put to death the deeds of the flesh so as to keep us walking in the Spirit so we may bring forth the fruit of the Spirit.

**Notice Romans 8:15a**

Let us notice that this verse also begins with a connective. Paul refers back to what life was like before we were saved. It was then that we were living in a spirit of fear. That fear held us in bondage, and we could not escape it. It was a fear of God and the consequences for sin.

The people in the world today who are not saved live in fear. They may not admit it but deep down inside they have a fear of God and a fear of facing the consequences of their sin. They do all they can to suppress this fear, but it is still there in each and every heart.

**Romans 2:14-16**

<sup>14</sup> *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

<sup>15</sup> *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

*<sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

Every person has a conscience and the law written in their hearts and they therefore know when they sin. They are carrying with them a weight of guilt and fear because of the sins which they have committed. So, all those who are unsaved are under the slavery of fear. They are afraid of God even if they will not admit it and rightly so, they should be. That fear by the way it an extension of God's grace to get them to repent and turn to Him.

### **Notice Romans 8:15b**

We no longer are enslaved by the spirit of fear but instead we have received the Spirit of adoption whereby we cry, Abba, Father.

Now let me explain what Paul is saying here. We no longer live in under the slavery of fear but now we have been adopted into the family of God and we have been brought into a close intimate relationship with Him as His children, so close that we can call Him, Abba, which could be translated, Daddy. We are free from the fear of God and in Christ we have liberty/freedom. Not freedom to live as we desire but freedom to now live a life pleasing to God. Before we were saved, we could not live to please God but now we can.

We need to take some time here and understand the adoption which Paul is speaking of. When we think of adoption, we think of a family adopting a child that maybe has no family or a child that has in some sense been cast out. But Paul has in mind here what was involved in an adoption under Roman law. There were four main points.

1. *The adopted person lost all rights in his old family and gained all the rights of a legitimate son in his new family. In the most binding legal way, he got a new father.*
2. *It followed that he became heir to his new father's estate. Even if other sons were afterwards born, it did not affect his rights. He was inalienably co-heir with them.*
3. *In law, the old life of the adopted person was completely wiped out; for instance, all debts were cancelled. He was regarded as a new person entering into a new life with which the past had nothing to do.*
4. *In the eyes of the law he was absolutely the son of his new father. Roman history provides an outstanding case of how completely this was held to be true. The Emperor Claudius adopted Nero in order that he might succeed him on the throne; they were not in any sense blood relations. Claudius already had a daughter, Octavia. To cement the alliance Nero wished to marry her. Nero and Octavia were in no sense blood relations; yet, in the eyes of the law, they were*

*brother and sister; and before they could marry, the Roman senate had to pass special legislation."*

These 4 points all apply to us as children of God. We were born again into the family of God as children but through the adoption of the Spirit we were placed in His family as mature sons. The "adoption" spoken of here in this verse does not refer to salvation, but it refers to "son placing". Now we have a New Father and old things are passed away and all things are become new. We are now joint heirs with Jesus Christ. Our debts along with our old life has been wiped out. We are regarded as a new person and our past has no impact upon our standing. This was a legal act that is impossible to reverse.

Notice the words of Wiersbe on adoption:

*"Adoption in the NT does not mean what it typically means today, the taking of a child into a family to be a legal member of the family. The literal meaning of the Greek word is "son-placing" —the taking of a minor (whether in the family or outside) and making him or her the rightful heir. Every believer is a child of God by birth and an heir of God through adoption. In fact, we are joint-heirs with Christ, so that He cannot receive His inheritance in glory until we are there to share it with Him. Thank God, the believer has no obligation to the flesh, to feed it, pamper it, obey it. Instead, we must "put to death" (mortify) the deeds of the flesh by the power of the Spirit and allow the Spirit to direct our daily lives."*

Now let me show you what Paul wrote in Galatians.

#### **Galatians 4:1-6**

*Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;*

*<sup>2</sup> But is under tutors and governors until the time appointed of the father.*

*<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world:*

*<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*

*<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons.*

*<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

Notice the words of Vincent on what is recorded here:

*"In Galatians 4:1 and 3 we have the word "child" meaning a "minor". The minor was held under tutors or guardians. But at the age designated, he was brought in as "a son". Some*

*say the age was 16, others say it was when the boy reached manhood. A ceremony was held when the toga virilis was placed upon the boy, which identified him now as the father's son."*

This was the way it was for a minor but for we who are believers it is different.

At the moment of salvation, the believer is advanced to the position of an adult son of God and is to live a life of blessing in God the Father's household. There is a beautiful picture of this in the Old Testament in the life of Mephibosheth. He was the grandson of Saul who had been crippled when he was dropped as a child. He should have died under David's reign but instead he was brought into David's house by grace and we read these words in 2 Samuel 9:

**2 Samuel 9:11-13**

*<sup>11</sup> Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.*

*<sup>12</sup> And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.*

*<sup>13</sup> So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.*

**Conclusion:**

There is therefore no condemnation to them which are in Christ Jesus ***because they are the children of God.***