

“The Spirit of God Lives in You”

Sermons on Romans # 20

Texts: Romans 8:1-11; Ezekiel 37:1-14

In the first eleven verses of Romans 8, Paul sets out a dramatic contrast between those who walk in the flesh and those who walk in the Spirit. While many of us have been taught that Paul is talking about a fundamental choice that every Christian must face—whether to walk after the Spirit or walk after the flesh—instead, Paul is contrasting a Christian (who walks after the Spirit) and a non-Christian (who walks after the flesh).

As we pointed out last time, in order to make the best sense of this section, we must place it in context. In Romans 8:1, Paul returns to a point he had made in Romans 7:6—*“But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.”* But after making his original point about the contrast between the new way of the Spirit and the old way of the written code, Paul digresses in Romans 7:7-25 to explain the effects of the law upon a Christian both before and after their conversion. Having described in Romans 7:14-25 the intense struggle with sin that all Christians face because they have been set free from sin, death and the condemnation of the law, in Romans 8:1, Paul states that there is *now* no condemnation for those who are in Christ, even in the midst of this intense struggle. Having made this important point, Paul moves on to contrast what it means to walk in the flesh as opposed to walking in the Spirit.

Last time we dealt with the first four verses of this section of Romans 8. We focused upon two things. First, Paul reminds us that the reason there is *now* no condemnation for those in Christ is because Christ has borne our condemnation in his own body through his suffering upon the cross, having made himself a sin offering for us. Second, we discussed Paul’s comment in verse 4, that the righteous requirements of the law are fulfilled in us. As we pointed out, there are two main interpretations of this verse. One is the traditional Reformed view, which holds that the righteous requirements of the law are fulfilled in us, because Christ’s perfect obedience is imputed to us. The other prevailing view—the so-called “consensus view” held by most contemporary Reformed commentators—holds that Paul is speaking of the new obedience of a Christian. No longer under condemnation and indwelt by the Holy Spirit, it is argued that the Christian does indeed obey the commandments so as to fulfill the law. Based upon the reasons set forth last time, I believe the traditional Reformed view makes the best sense of the passage.

As we turn to verses 5-11 of our text, we need to keep in mind that this section of Romans is the conclusion of Paul’s discussion of the two Adams which he began back in Romans 5:12-21. To be “in Adam” is to be dominated by the flesh. To be “in Christ” is to be dominated by the Spirit.

In Romans 8:5, Paul puts the contrast between flesh and Spirit in utterly stark terms: *“Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.”* That this is a contrast between Christians and non-Christians has already been pointed out in our prior discussion, but now becomes virtually self-evident. In the latter part of verse 4, Paul had spoken of those who do not live “according to the flesh,” and here, in verses 5-8, he now gives us a graphic description of those who do.

Nygren puts it well when he says, “here Paul sets up a great either-or: either we are carnal and walk according to the flesh—and that is death; or we are ‘in Christ,’ we are spiritual and walk according to the

Spirit—and that is life.”¹ This is no contrast between the carnal or non-victorious Christian of Romans 7, and the victorious “Spirit-filled” Christian of Romans 8, as is typical of the Keswick movement, Pentecostals, or even dispensational interpreters such as Charles Ryrie. On the one hand, this is a clear contrast between an individual Christian and a non-Christian. Yet, on the other, this is also an eschatological contrast between that which characterizes this present evil age and that which characterizes the age to come. Once again, Paul’s focus is upon the contrasting characteristics of the two redemptive ages—what we are “in Adam” and what we have become “in Christ.”

One of the things that Paul points out in verses 5-8 is that those who are “in the flesh,” or who are “according to the flesh,” have their minds set on what the flesh desires. The term “*phroneo*” (NIV—“mind”) refers to the seat of intellectual and spiritual activity. Those who are “in the flesh” have their minds set upon those things which characterize the flesh, listed elsewhere for us in Galatians 5:19-21—“*The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like.*” Let us also not forget, the characteristics of a mind set upon the flesh have also spelled out by Paul in some detail earlier in this same epistle (Romans 1:18-32).²

To have one’s mind set upon the flesh is to think in a certain way which brings forth the fruit of the flesh. Those who are “in the flesh” focus upon on the things of the flesh to the virtual exclusion of everything else. There is a distinct pattern of non-Christian thinking: suppressing the truth in unrighteousness, exchanging the truth for a lie, a preoccupation with the things of this world—what Paul elsewhere calls “wisdom of this world” (1 Corinthians 3:19). These are characteristic of the flesh. Along the same lines, in Ephesians 4:17-24 Paul writes: “*So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.*” In Paul’s theology, there is a sharp line drawn between believers and unbelievers in terms of how they think about the world around them.

As for those dominated by the flesh, Leon Morris notes “their horizon is bounded by the things of this life. The flesh is the focus of their whole life. And because they are concentrating on this fleshly life, they cut themselves off from the blessings Christ offers.”³ While this is true, surely it does not go far enough in describing the human predicament. As Charles Cranfield points out, “those who allow the direction of their lives to be determined by the flesh are actually taking the flesh’s side in the conflict between the Spirit of God and the flesh.”⁴ Paul draws a line in the sand. To be “in the flesh,” is not only

¹ Nygren, Commentary on Romans, pp. 320-321.

² Morris, The Epistle to the Romans, p. 305.

³ Morris, The Epistle to the Romans, p. 305.

⁴ Cranfield, Commentary on Romans, I.386.

to concentrate upon those things which characterize the flesh, it is to self-consciously side with that which is hostile to God. It means that those in the flesh think in certain way and self-consciously oppose the things of God. This is why the Reformed have for so long stressed a doctrine of illumination, the Spirit must grant us understanding of the things of God—cf. Paul’s comments in 1 Corinthians 1:18-2:16. Although we often read the contrast between “flesh” and “Spirit” as merely a contrast between a Christian and a non-Christian, Paul probably sees this in broader terms as “the flesh” is an eschatological category which stands in contrast to what we are “in the Spirit.” This is not only a personal struggle in which we seek to no longer live as slaves to sin, our own personal struggle is also part of a larger struggle between the kingdom of God and the unbelieving spirit of the age.

Notice the contrast between the two groups. Those who are in Christ have their minds set upon what the Spirit desires. They stand in juxtaposition to those who remain in the flesh. As one writer puts it, “the Christian’s mind and heart are directed to the things of the Spirit. He no longer lives for himself, but Christ lives in him; and though he still lives in the flesh, he nevertheless lives ‘by faith in the Son of God’ (Galatians 2:20). And that means that he has the mind of Christ (1 Corinthians 2:16) or the Spirit of Christ, the *nous* or *pneuma* of Christ. Thus a thorough going change has taken place in his whole existence: he is no longer carnally minded, but spiritually minded. To be sure, sin still dwells in his flesh . . . but that is not the deepest force of his life. The Spirit of God and of Christ has found abode in him, Paul says, and it is that which has made the Christian a spiritual man.”⁵ This point is vital to understand. The opposition of the flesh to the things of the Spirit is not simply moral, but also intellectual. The flesh and the Spirit stand opposed to each other not as the ancient gnostics would have it—as a metaphysical dualism between “spirit” and “matter.” Rather, these two things oppose each other in an ethical, intellectual, and eschatological sense as set forth by Paul in Romans 5, when he set out the contrast between Adam and Christ, between this age and the age to come. Although we remain flesh until our death or the day of Christ Jesus, in Christ we are no longer dominated or controlled by the flesh. We are controlled by the Spirit. We belong to the new creation, not that which is even now passing away. This is what we mean when we stress that in Christ we possess all his blessings in “the already,” although we await the full realization of these blessings in “the not yet.”

Leon Morris makes an interesting point in this regard about those who are in “the Spirit.” “Such people are not intermittently interested in the things of the Spirit; their whole being centers on them. What the Spirit does is their absorbing interest. We should not understand this a self-centered concentration on the piece of Christian work in which they are engaged. It is rather a delighted contemplation of what the Spirit does wherever the Spirit chooses to move. It is the very opposite of concentration on oneself, even on the service one renders to God.”⁶ How often do we hear Christians selfishly associate their own activity with the work of the Spirit? Rather, says Morris, we should see this absorbing interest as centering in those things through which the Spirit works, and which we should qualify more specifically as word and sacrament. This would fit with what Paul describes in Romans 7, as a delight in the law [v. 22], as well as sorrow for sin [23], along with the Godly hope of final deliverance [v. 24-25]. All of these things are promises made to us in God’s word and ratified on a weekly basis through the sacrament.

Presupposing what was set out in verse 5 (there is no verb in the original), in verse 6, Paul speaks of the “mind of the flesh,” this time concentrating upon the consequences of this complete opposition between

⁵ Nygren, Commentary on Romans, p. 321.

⁶ Morris, The Epistle to the Romans, p. 305.

“flesh” and “Spirit.” Says Paul: “*the mind of sinful man is death, but the mind controlled by the Spirit is life and peace.*” Notice the stark nature of the contrast between death and life, and peace and hatred [v. 7]. This cannot be anything else but a contrast between a Christian and a non-Christian. It is also a contrast between this present evil age and the age to come. These two ages are fundamentally opposed to one another and there is no neutral or middle ground between them. As one writer puts it: “The thought is of a thoroughgoing concentration on the flesh, the things that pertain to this life. This Paul, says frankly, is death But Paul does not seem to be referring to the consequences of having the mind of the flesh. He is saying that to be bounded by the flesh is death itself. It is a cutting off of oneself from the life that is life indeed.”⁷ In fact, in Romans 5, Paul has already set forth the principle that death reigns over all who are outside of Christ, those who are in Adam. To be in the flesh, says Paul, is to be bound to what leads to death, including moral and intellectual hatred of God.

The contrast between those “in Adam” and those “in Christ” is clear: “The opposite of the mind that is death is ‘the mind of the Spirit’, which says Paul, ‘is life and peace.’ Again the thought is of a thoroughgoing concentration. When the things of God dominate one’s outlook, when one is constantly responsive to the direction of the Spirit, then there is life. This is the opposite of the death that concentration on the flesh means. Just as the flesh brings death, so the Spirit brings life. But Paul does not leave the antithesis there. The believer has peace as well as life.”⁸ As Doug Moo points out, “likewise, ‘life’ and ‘peace’ denote that state of freedom from ‘the law of sin and death’ that begins for the believer in this life, albeit in less than its final and definitive form. The words do not denote a subjective state of mind [contra Morris] . . . but the objective reality of the salvation into which the believer, who has ‘the mind of the Spirit,’ has entered. The ‘peace’ here is that ‘peace with God’ given through justification . . . the state that is in contrast to the non-Christian’s ‘enmity toward God’ (see verse 7).”⁹ The justified sinner is in Christ and now in a state of peace with God. The war is over. The armistice has been signed in the blood of the cross. But the unjustified sinner remains in Adam, at war with God, hostile to God and unable (in the sense of being unwilling) to submit to his will.

Verse 7 is an explanation of the preceding: “*because [διότι] the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so.*” As we will see, it is probably better to read verse 8 along with verse 7, since they are inextricably linked—“*those controlled by the sinful nature cannot please God.*” Several important things are worth mentioning here. **First**, Paul very clearly states that the mind of those in the flesh, manifests itself in overt hostility to God. The term “hostile” means something very much unlike mere “indifference,” but more like enmity or “hatred.”¹⁰ Non-Christians who are in the flesh, are positively hostile to God in terms of their whole orientation toward him. It is not out of line to say that they hate God. This, of course, raises serious questions about how it is that they come to love God. Can they change their own orientations from hate to love? **Second**, as Paul will go on to say, such a mind cannot submit to God’s law because the mind of someone in the flesh is openly hostile to God and

⁷ Morris, The Epistle to the Romans, p. 305.

⁸ Morris, The Epistle to the Romans, p. 306.

⁹ Moo, The Epistle to the Romans, pp. 487-488.

¹⁰ Morris, The Epistle to the Romans, p. 306.

on a completely different course of life from someone controlled by the Spirit.¹¹ It is clear that someone dominated by the flesh cannot obey God's commandments because they are by nature "hostile" to God.

Taken by itself, this text destroys the popular notion of "freewill" in relation to salvation. People who are hostile to God do not come to faith in Christ, unless they are effectually called and granted regeneration, so that they are now able to believe. People who hate God and who cannot submit to his commandments are not able to suddenly decide to love God and obey his commandments, as popular evangelical theological lore would hold. In Adam, they are bound. In Christ, they are set free. How does this happen? Only by an act of God, namely, calling and regeneration [see Romans 8:28-30].

Paul's point also speaks to our prior discussion of the subject of Romans 7:14-25 (the wretched man) and those who mistakenly argue that the subject is a non-Christian (whether it be Paul before his conversion, or a Jew struggling under the condemnation of the law) but who nevertheless supposedly "delights" in God's law in the inward man. This delight in the law cannot be predicated of any unbeliever according to Paul's comments here! Unbelievers are not neutral nor indifferent to God. They are positively hostile to God! They hate him. They hate his Son. They hate his commandments.

Verses 7-8 explain why the mind set of the flesh must lead to death. According to Moo, "As shorthand for the principle and power of the godless world, 'flesh' and the mind-set characteristic of it are necessarily hostile to God and all his purposes. No neutrality is possible; without the Spirit's mind-set, found only through union with Christ (see vv. 9-10), people can only order their lives in a way that is hostile to God and that will incur his wrath. The second part of v. 7 and v. 8 explain this hostility to God. The 'mind-set produced by the flesh' does not, and indeed cannot, submit to God's law. Those 'in the flesh'—the 'natural' person apart from Christ—cannot please God."¹² From this Moo draws two very important points which we have just stated above, but which are worth hearing again—"First, the 'law of God' remains a standard [how about "the standard"] by which the conduct of unbelievers can be measured and condemned. Believers are no longer 'under the law' (Romans 6:14, 15), subject to its binding authority (7:4); but unbelievers are subject still to this power of the 'old age.' Second, Paul's assessment of persons apart from Christ may justly be summed up in the theological categories of 'total depravity' and 'total inability.' 'Total depravity' does not mean that all people are as evil as they possibly can be—that all people commit every possible sin—nor does it deny that there is knowledge of the good within each person. What is meant rather is that every person apart from Christ is thoroughly in the grip of the power of sin, and that this power extends to all the person's faculties. This Paul has enunciated by accusing all non-Christians of having a 'mind-set,' a total life-direction, that is innately hostile to God (v. 7). All people, by nature derived from Adam, are incurably 'bent' toward their own good, rather than the good of others or God."¹³

Thus the doctrines of total depravity and total inability are thoroughly Pauline, and not, as some argue, the invention of the Calvinistic mind now imposed upon the biblical text. People will not come to God, unless God makes them willing! This is also why Paul can state in verse "*those controlled by the sinful nature cannot please God.*" They cannot please God, because their fundamental

¹¹ Morris, The Epistle to the Romans, pp. 306-307.

¹² Moo, The Epistle to the Romans, p. 488.

¹³ Moo, The Epistle to the Romans, pp. 488-489.

orientation is hatred of God, including a darkened understanding and the inability to obey God's law. In Adam, death reigns! Therefore, those who Paul describes as being "in the flesh," must be a reference to a non-Christian.

But in verse 9, we have a dramatic change in subject from those in the flesh as described in the previous verses, to those who are in Christ. By speaking in this manner, Paul is clear that the fate predicated of those in the flesh will not hold true for those in the Spirit. This is why Paul states so emphatically, "*You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you.*" Notice what Paul does and does not say in this regard. This is not to be understood as conditional sentence as if Paul were saying that some of them might not be indwelt by the Spirit and some will. Rather, the sentence indicates a fulfilled condition—i.e., *since* the Spirit of God does live in you.¹⁴

Paul also says that since the Spirit of God lives in you, you are not "controlled" by the flesh. Thus the Holy Spirit is clearly set out as the agent of sanctification, the one who ensures that we receive all the blessings that are ours in Christ. This is the testimony of Israel's prophets regarding the characteristics of the messianic age to come—such as that of our Old Testament lesson (Ezekiel 37:1-14). In the apostle's mind, to be in Christ is but another way of saying that the person is indwelt by the Holy Spirit. Dead bones have come to life as the Spirit forms a mighty army composed of those who no longer walk after the flesh, but walk (live) in the Spirit.

Therefore the way of life for those in Christ is determined by the Spirit, not by the flesh as it was when they were in Adam.¹⁵ This characterizes every Christian. To be in Christ, is to be in the Spirit, and to be in Christ, [or, as here, "in the Spirit,"] is to be outside of the domination of the flesh. From language like this, the Reformed, following Calvin, have developed the theological category of "union with Christ," as a major grid through which to discuss the Christian life. From this perspective it is argued that the believer in Jesus Christ is united to Jesus Christ—who is in heaven—through the means of faith. This union is seen as an unbreakable bond effected between the believer and Jesus Christ by the Holy Spirit.¹⁶

As Leon Morris points out, Paul "speaks of the Spirit as `in' believers. He can also speak of Christ as `in' his people [v. 10; Galatians 2:20], and of the Spirit as likewise `in' them [here]. Paul clearly has the thought of expressing a mutual indwelling; he simply varies the terminology in which he expresses it. His habit, however, is to speak of believers as in Christ (rather than Christ in them) and of the Spirit as in believers (rather than they in him). Whichever way he puts it, believers live very close to God and the constant presence of God is important."¹⁷ This is a good caution to us about the loose way some speak of having "Jesus in their hearts." Such terminology is not clear and opens the door to an undue sentimentalism and subjectivism. It ignores the Pauline categories set out here regarding the antithesis between being "in the flesh," and "in the Spirit." It is much better to speak of the believer as being "in Christ," and the Spirit as indwelling the believer, rather than talking about "Jesus living in our hearts."

¹⁴ Cranfield, Commentary on Romans, I.388.

¹⁵ Cranfield, Commentary on Romans, I.387.

¹⁶ See, for example, Anthony Hoekema's discussion of this in relation to the *ordo salutis*. Anthony A. Hoekema, Saved by Grace (Grand Rapids: William B. Eerdmans, 1989), pp. 11-27.

¹⁷ Morris, The Epistle to the Romans, pp. 307-308.

Furthermore, Paul does not say that those who are indwelt by the Spirit are no longer flesh. Paul is not a perfectionist nor a gnostic! But Paul does say that those who are indwelt by the Spirit are no longer “controlled by the flesh.” The clear implication of this assertion being that though we remain in the flesh until the day of the Lord Jesus, we are no longer controlled or dominated by it. We are “in Christ” and not “in Adam.” But even though we are “in Christ” and recipients of all his saving blessings, we also remain “in the flesh,” until our death or the resurrection, though we are no longer under the dominion of the flesh, “having been set free.” This makes perfect sense when viewed eschatologically.

Finally, this means that the corollary to being indwelt by the Spirit is also true: “if anyone does not have the Spirit of Christ, he does not belong to Christ.” Two things stand out here. First, the Holy Spirit, is said to be the “Spirit of Christ,” indicating the fact, that for Paul, the Holy Spirit is both “of God,” and interchangeably “of Christ.” The Trinitarian implications are obvious. Second, although we have beat this horse to death, possessing the Spirit is what makes one a Christian as well as a recipient of the blessings that are ours “in Christ.” Those who do not have the Spirit, are “in Adam,” and therefore, do not belong to Christ. The antithesis is stark and clear.

In verse 10, Paul continues with the contrast set out in the preceding verse. Says Paul, “*but if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.*” Notice that the indwelling of Christ and the indwelling of the Spirit is virtually interchangeable. If the Spirit indwells us, then Christ indwells us. As one writer puts it: “union with Christ is the only way into the life of the Age to Come, of which the distinguishing mark is the Spirit.”¹⁸

Things get a bit more difficult though, when Paul asserts that because Christ lives in you, “your body is dead because of sin.” Despite the difficulties we should probably take Paul to mean “the Christian must still submit to death as the wages of sin because he is a sinner. The word [νεκρὸν] is used instead of [thanatos] for the sake of vividness and emphasis. This interpretation is confirmed by verse 11.”¹⁹ Paul’s point is that, although the body is subject to death because of sin, yet, you will live because the Spirit is life because of righteousness. Once again, this makes sense reading Paul’s point in light of the distinction between Christ and Adam. Though we are made alive in Christ, we still must taste the sting of death, “because of sin.” We are “in Christ,” but we remain “flesh” until the resurrection.

But the critical question here is, “how do we translate the word “*pneuma*”?” Does this refer to the human spirit being made alive [as the NIV renders this verse], or to the Holy Spirit which gives life? There are a number of reasons to believe that the NIV simply mistranslates this, since throughout this chapter πνεῦμα consistently refers to the Holy Spirit, as it does in the next verse. According to Moo, “Paul is

¹⁸ Barrett, The Epistle to the Romans, p. 159.

¹⁹ Cranfield, Commentary on Romans, I.389. Moo concurs and points out that here, “Paul spells out the benefits secured for the believer by the indwelling Christ in two parallel clauses: ‘the body is dead because of sin’; and ‘the Spirit is life because of righteousness.’ In the first clause, ‘body’ [σῶμα] might refer to the ‘person’ as a whole, dead with reference ‘to sin,’ in the sense of Rom. 6—that is, that person has ‘died to,’ been freed from, the dominion of sin. [This, by the way is the view of most of the church fathers]. But it is better to think of the body’s ‘deadness’ here as a negative condition, the state of condemnation—a condition which came about ‘because of sin.’ And the ‘body’ is probably the physical body specifically, its deadness consisting in the penalty of physical death that must be experienced by the believer” (Moo, The Epistle to the Romans, p. 491).

teaching that the believer, although still bound to an earthly, mortal body, has residing within him or her the Spirit, the power of new Spiritual life, which conveys both that `life,' in the sense of deliverance from condemnation enjoyed now and the future resurrection life that will bring transformation to the body itself. All this takes place `because of righteousness,' this `righteousness' being `that imputed righteousness' which leads to life (see 5:21)."²⁰ Cranfield adds, "Paul's meaning is that, since Christ is in them through the indwelling of the Spirit, they, though they still have to die because they are sinners, have the presence of the Spirit, (who is essentially life-giving) as the assurance that they will finally be raised up from death."²¹

Thus verse 11 is an elaboration by Paul of the point he made in verse 10. Says Paul, "*And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.*" As the Spirit gives life, he will also ensure the resurrection of our bodies.²² There are a number of important points to be made here.

First, we will be raised because the Spirit who now indwells all those "in Christ," is the same Spirit who raised our Lord Jesus from the dead. The Christian knows what will happen to them at the end of the age, by simply looking back at what happened to Jesus. He died and was raised. The same will hold true for us. Second, because Jesus was raised from the dead by the Holy Spirit who now indwell us, so too, our mortal bodies will be given life through the Spirit, which is a clear reference to the bodily resurrection at the end of the age. Because, we are "in Christ," and therefore "in the Spirit," we will be raised from the dead at the end of the age! Third, this fits with what Paul will state later in the chapter, namely that all those predestined are called, all those called are justified, and all those justified are glorified. Therefore, all who possess the Holy Spirit, who raised Christ from the dead, will themselves be raised from the dead. As Paul has already stated in Romans 6:5– "*If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.*" All those who die with Christ will rise with him. The indwelling Holy Spirit is not only the proof this will be the case, but the Spirit is the one who will do it!

To be in Christ is to be simultaneously in the Spirit—"to walk in the Spirit" as Paul put it earlier. Because the Spirit of God lives in you, you no longer walk in the flesh, according to the written code which formerly condemned you. Indeed, because the Spirit of God lives in you, you have life, joy and peace. You have been set free from sin, death and condemnation, and will triumph over death even as Jesus did. You belong to the age to come, not to this present evil age which is even now passing away. You are an heir to all of the blessings promise to us in Jesus Christ, the second Adam.

And this beloved is the work of the blessed Holy Spirit, who lives in you, thereby uniting you to your risen and ascended Savior, Jesus Christ. And to be in the Spirit is to be in Christ which is life, not in Adam, which is death. Therefore, let us reckon ourselves dead to sin, but alive unto God. Amen!

²⁰ Moo, The Epistle to the Romans, p. 492.

²¹ Cranfield, Commentary on Romans, I.389.

²² Moo, The Epistle to the Romans, p. 492.