



---

## Quotes from the Sermon

“Romans 8 is famous for its focus on the Holy Spirit. The word ‘spirit’ (Gk. *pneuma*) occurs twenty-one times in the chapter, and all but two denote the Holy Spirit. However, while the Spirit is extremely prominent, it is not the real topic of the chapter. It is not the Spirit himself, but the assurance of eternal life that the Spirit helps to secure, that is Paul’s topic. From ‘no condemnation’ at the beginning to ‘no separation’ at the end, the chapter passes in review those acts and gifts of God that together give to every Christian the certainty that his or her relationship with God is secure and settled.” – Douglas J. Moo

“*The flesh* speaks of natural effort, independent of God... *The flesh* refers to what man is, or can do, apart from God.” – J. Dwight Pentecost

“The old nature of the flesh is that capacity which all men have to serve and please self. Or one might say that it is the capacity to leave God out of one’s life.” – Charles C. Ryrie

“Do you mortify [sin]? Do you make it your daily work? Be always at it whilst you live; cease not a day from this work; be killing sin or it will be killing you.” – John Owen

“The leading of the Holy Spirit does not refer to guidance in life but specifically to putting to death the deeds or practices of the body... “Sons of God” are believers who are led by the Spirit of God to put to death the practices of the body in contrast to unbelievers who do not stifle the (sinful) practices of the body.” – Harold W. Hoehner

“Our first point about adoption is that it is *the highest privilege that the gospel offers*: higher even than justification... Adoption is higher, because of the richer relationship with God that it involves... Justification is a *forensic* idea, conceived in terms of *law*, and viewing God as *judge*... But contrast this, now, with adoption. Adoption is a *family* idea, conceived in terms of *love*, and viewing God as *father*... To be right with God the Judge is a great thing, but to be loved and cared for by God the Father is a greater.” – J.I. Packer

“The *Abba* cry just might be the most easily misunderstood and misinterpreted aspect of the biblical revelation of our adoption. How many of us have heard *Abba* described as an infant cooing out the words “Da-da” or “Papa”? This cry, though in the context of the Scriptures, is not an infantile cooing. The *Abba* cry is a scream. It’s less the sound of a baby giggling up into his father’s face, and more the sound of a child screaming “Daddy!” as his face is being ripped apart by a rabid bulldog. It is primal-scream theology.” – Russell Moore

“Jesus in the garden of Gethsemane isn’t placidly staring, straight-backed with hands down against a rock, into the sky as a shaft of light beams down on his face, as in so many of our paintings and church stained-glass window artistry. He is screaming to his Father for deliverance, to the point that the veins in his temples burst into drops of blood (Luke 22:39-44). That’s the *Abba* cry. It’s the scream of the crucified.” – Russell Moore

“At issue, grammatically, is whether the Spirit testifies *alongside of* our spirit (dat. of association), or whether he testifies *to our spirit* (indirect object) that we are God’s children. If the former, the one receiving this testimony is unstated (is it God? or believers?). If the latter, the believer receives the testimony and hence is assured of salvation via the inner witness of the Spirit. The first view has the advantage of a σύν- (sun-) prefixed verb, which might be expected to take an accompanying dat. of association (and is supported by NEB, JB, etc.). But there are three reasons why πνεύματι (pneumati) should *not* be taken as association: (1) Grammatically, a dat. with a σύν- prefixed verb does not necessarily indicate association. This, of course, does not preclude such here, but this fact at least opens up the alternatives in this text. (2) Lexically, though συμμαρτυρέω (summartureō) originally bore an associative idea, it developed in the direction of merely intensifying μαρτυρέω (martureō). This is surely the case in the only other NT text with a dat. (Rom 9:1). (3) Contextually, a dat. of association does not seem to support Paul’s argument: ‘What standing has our spirit in *this* matter? Of itself it surely has no right at all to testify to our being sons of God’ [C. E. B. Cranfield, *Romans* [ICC], 1:403]. In sum, Rom 8:16 seems to be secure as a text in which the believer’s assurance of salvation is based on the inner witness of the Spirit. The implications of this for one’s soteriology are profound: The objective data, as helpful as they are, cannot by themselves provide *assurance* of salvation; the believer also needs (and receives) an existential, ongoing encounter with God’s Spirit in order to gain that familial comfort.” – Daniel B. Wallace