

That We Might Bear Fruit For God

Lesson 7

Being led by the Spirit we are given new life to serve as sons of God.
(Romans 8:5-17)

By F. M. Perry

“(5) For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. (6) For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, (7) because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so; (8) and those who are in the flesh cannot please God. (9) However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. (10) And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. (11) But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you. (12) So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— (13) for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. (14) For all who are being led by the Spirit of God, these are sons of God. (15) For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” (16) The Spirit Himself bears witness with our spirit that we are children of God, (17) and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.” (Romans 8:5-17 NASV).

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Being led by the Spirit we are given new life to serve as sons of God.
(Romans 8:5-17)

Questions for study:

1. In the Christian's desire to "walk according to the Spirit," what part of the Christian's being has a crucial role? (Romans 8: 5-8).
2. Consider the role of the "mind" in relationship with "spirit" and "flesh." How is the "mind" influenced by the Holy Spirit of God? What important personal characteristics are involved in a Christian's mind-setting?
3. Compare the divergent results of the "mind set on the flesh" with the "mind set on the Spirit." Give some examples of attempts by Christians to please God through actions based on a "mind set on the flesh." Give some examples of Christians pleasing God through actions based on a "mind set on the Spirit." What were the results in these examples? How does a Christian determine if the results of his service is pleasing to God?
4. In our American culture it is generally considered imperative that we encourage and facilitate the fullest development of the natural talents of the young for use in their adult lives. Our culture reasons that such development will result in greater service to the society by the individuals involved, and especially that development of talents will result in greater economic income to the individuals in lives that put the talents to use. Some Christians hold that the natural talents of young people should be developed especially for use in the Lord's service, and that failure to develop talents is sinful. This seems to have resulted in convincing some Christians to insist on serving God only through use of their special talents. What does Paul's Roman letter say to Christians with such mind-sets? Is it pleasing to God for Christians to refuse to

serve God in certain ways because they feel that they have no natural (fleshly) talent for that kind of service?

5. What does Paul say is the result of a Christian receiving "the gift of the Holy Spirit?" What is the result for the Christian's personal spirit? Why does the Christian's spirit become "alive?" From where did "righteousness" come? (Romans 8:9-11).

6. The Christian's body was "dead" because of sin. (Romans 8:10). But Paul calls on the Christian to "present your members as instruments of righteousness to God." (Romans 6:13). It would be futile for one to present his "dead" body. How does a Christian's body become "alive" so it can be presented? (Romans 8:11). What does "dead" mean? What does "alive" mean?

7. How are the inevitable sins committed by Christians dealt with in the Christian "walk" led by God's Holy Spirit? (Romans 8: 13).

8. How do sinful human beings become "sons of God?" What is the criterion to determine who are "sons of God?" Who sets the criterion? (Romans 8:14-16).

9. What are the blessings that accrue to Christians who are "led by the Spirit?" (Romans 8: 12-17; 7: 4).

10. Who determines the who, when, where, and how of Christian service to God?

That We Might Bear Fruit For God

Lesson 7. Being led by the Spirit we are given new life to serve as sons of God. (Romans 8:5-17).

Questions for study.

1. In the Christian's desire to "walk according to the Spirit" what part of the Christian's being has a crucial role? (Romans 8:5-6).

According to the Holy Spirit speaking through Paul in Romans 8:5-8, the "mind" of a Christian has a crucial role. The word "mind" (in verses 5, 6, and 7) is translated from forms of the Greek verb PHRONEO ("to mind") or the Greek noun PHRONEMA ("mind" or "inclination"). In these verses "inclinations" of the flesh are indicated. These references to the "mind" of the flesh warn us that this "mind" is "hostile toward God," "does not subject itself to the law of God," and brings about "death." A "mind" that can bring about such disastrous things certainly must be crucial in our lives. This carnal "mind" may be thought of as bridging between the body of flesh and the soul.

However, this carnal "mind" from the Greek word PHRONEMA is not the only reference to "mind" in these verses. The phrase in verse 5, "those who are according to the Spirit," and the phrase in verse 6, "the mind set on the Spirit," refer to another "mind," or another part of the Christian's overall "mind." The Greek word for this other mind is not actually used at this point. What I am calling the "other mind" is expressed elsewhere in the New Testament by the Greek word NOUS which means "mind" or "will." This word NOUS is usually used by Paul when he speaks "spiritually" as opposed to "physically" or "fleshly." It refers to the mind which bridges between the spirit and the soul. A pertinent example of Paul's use of the word NOUS is in Romans 12:2 where Paul wrote, "be transformed by the renewing of your mind."

An important point in Romans 8:5-8 is the crucial role that the mind of the flesh plays in the inner struggle within the life of a Christian. In these verses the danger in following the "mind" (PHRONEMA) of the

flesh is stressed. But the thought of a remedy which lies in following the Spirit is mentioned. An important point in Romans 12:1-2 is the crucial role of the "mind" (NOUS) of the soul as a bridge between the spirit and the soul. In these verses the transforming of the "mind" (NOUS) by the Holy Spirit of God is stressed. But the "body" of flesh, which includes the mind of the flesh, is mentioned as that which is to be suppressed as dead.

Thus is introduced in Romans 8 the thought of the crucial role that the "mind" plays in fulfilling the Christian's desire to "walk according to the Spirit."

2. Consider the role of the "mind" in relationship with "spirit" and "flesh." How is the "mind" influenced by the Holy Spirit of God? What important personal characteristics are involved in a Christian's mind-setting?

The concepts of the "mind" (PHRONEMA-inclination) of the flesh and the "mind" (NOUS-volition) of the soul were introduced under question 1 above. It is the "mind" (NOUS-volition) of the soul which actually manages the Christians's life. It is this "mind" of the soul which has to be "renewed" in order to "transform" the soul's management of a Christian's life. (Romans 12:2). The "transformation" is actually a result of the soul's denial of its own selfish desires which came from inclinations of the flesh and the soul's yielding of its function of "will" or "volition" to the Holy Spirit of God who indwells the Christian.

"For whoever wishes to save his life (soul) shall lose it; but whoever loses his life (soul) for My sake shall find it. For what will a man be profited if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?" (Matthew 16:25-26).

In the Christian's inner being God's Holy Spirit is united and dwelling in such relationship with the Christian's personal spirit that the Scripture indicates the two spirits are as one spirit. (1 Corinthians 6:17; Romans 8:16). Christians are to be led by Spirit, not by soul alone. Thus, God's inputs to the "mind" (will) of the soul of a Christian are to come from

the Holy Spirit through the Christian's personal spirit. Inputs to the "mind" of the soul which come from the "flesh" through the "mind" of the flesh are to be denied and suppressed as dead in the presentation of our bodies for God's use only. (Romans 12:1).

Before we became Christians we had some external influences from the Holy Spirit. That is, we heard or read the Bible and understand enough of God's laws to be influenced to faith in the Cross of Christ. Also, God's providence through the Holy Spirit operating in our world in ways external to our spirits may have brought us to the right time and place under the right circumstances for us to be converted. God's Holy Spirit is invisible to us but He is not inactive in our external world.

But after we became Christians we had God's Holy Spirit indwelling us and then we had the Holy Spirit's influence entering the "mind" of our souls through two avenues. The Biblical message still entered through the avenue of the senses of the fleshly body, but the indwelling Holy Spirit began also to help us deal with the message by influences through the avenue of our personal spirits. Thoughts resulting from the reading of God's written word then began to be presented by our personal spirits to the indwelling Holy Spirit, to be tested, and to be approved by God's Holy Spirit. As Christians, then, we have every expectation of being transformed by the renewing of our minds, that we may prove what the will of God is, that which is good and acceptable and perfect.

“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.” (Romans 12:2).

Finally, important personal characteristics which are involved in our mind-setting under the Holy Spirit's auspices are the characteristics of our souls, our bodies, and our spirits. The characteristics of the soul are intellect, volition, and emotion. In the intellect, proper knowledge of God's truth comes only from the Holy Spirit. In the area of volition, our will power must be exercised only according to the leadership of the Holy Spirit and not according to the desires of the flesh. In the area of emotions, all expressions should be made only at the urging of the Holy

Spirit within us and never at the urging of our flesh. Fleshly urging to display emotion are usually counterfeits of the Holy Spirit's influence.

Some important personal characteristics of the fleshly body which are involved in mind-setting are the five senses and the corresponding appetites. Even eating, drinking, and wearing of clothing are to be regulated in the Christian life by the Holy Spirit, but can be corrupted to the detriment of our service to God if our minds become set on the fleshly world.

“For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body as to what you shall put on. Is not life more than food, and the body than clothing.” (Matthew 6:25).

Each member of the body has its unique use in the Christian's presentation of his members as vessels of God righteousness.

“And do not go on presenting the members of your body to sin as instruments of unrighteousness but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.” (Romans 6:13).

“For the body is not one member, but many. If the foot should say, ‘because I am not a hand, I am not a part of the body,’ it is not for this reason any the less a part of the body. And if the ear should say, ‘Because I am not an eye, I am not apart of the body,’ it is not for this reason any the less a part of the body.” (1 Corinthians 12:14-16).

It should not be surprising to us that the Holy Spirit directs us to submit our bodies to be "washed in pure water" in the act of baptism. (Hebrews 10:22). After all it is the body of the Christian which is to be made holy to become the temple of the Holy Spirit. (1 Corinthians 6:15; 6:19-20). It is the body which is to be presented "a living and holy sacrifice." (Romans 12:1). It is the body in which Christ is exalted.

“According to my earnest expectation and hope, that I shall not be put

to shame in anything, but that with all boldness Christ shall even now as always, be exalted in my body, whether by life or by death.” (Philippians 1:20).

Important characteristics of the personal spirit may also become involved in mind-setting. The Holy Spirit influences the "mind" of the soul through the spirit's channels of intuition, conscience, and communion, all very important as our minds direct our actions to serve God. In turn, the "mind" of the soul directs the “fruit of lips” in singing and praying through which we have communion with God's Holy Spirit who indwells our personal spirits.

3. Compare the divergent results of the "mind set on the flesh” with the “mind set on the spirit.” Give some examples of attempts by Christians to please God through actions based on a "mind set on the flesh." Give some examples of Christians pleasing God through actions based on a "mind set on the Spirit." What were the results in these examples? How does a Christian determine if the result of his service is pleasing to God?

The "mind set on the flesh

is death,
 is hostile toward God,
 for it does not subject itself to the law of God,
 for it is not even able to do so;
 and those who are in the flesh cannot please God.”
 "Does not belong to Him.
 the body is dead because of sin,"
 "living according to the flesh, you must die."
 (Romans 8: 6-13).

The "mind set on the Spirit

is life and peace,"
 will also give life to your mortal bodies through His Spirit who
 indwells you."
 "By the Spirit, ... you will live.

These are sons of God.
 For you have received a spirit of adoption as sons by which we
 cry out, 'Abba! Father!'
 The Spirit Himself bears witness with our spirit that we are
 children of God,
 heirs of God and fellow heirs with Christ,
 we suffer with Him
 that we may also be glorified with Him."
 (Romans 8:6-17).

A Christian determines if the results of his service are pleasing to God by comparative analysis of the results with God's prophetic utterances in the Scriptures. Jesus said you can know false prophets by their fruits. (See Matthew 7: 15-20).

4. In our American culture it is generally considered imperative that we encourage and facilitate the fullest development of the natural talents of the young for use in their adult lives. Our culture reasons that such development will result in greater service to the society by the individuals involved, and especially that development of talents will result in greater economic income to the individuals in lives that put the talents to use. Some Christians hold that the natural talents of young people should be developed especially for use in the Lord's service, and that failure to develop talents is sinful. This seems to have resulted in convincing some Christians to insist on serving God only through use of their special talents. What does Paul's Roman letter say to Christians with such mind-sets? Is it pleasing to God for Christians to refuse to serve God in certain ways because they feel that they have no natural (fleshly) talent for that kind of service?"

Before one becomes a Christian he has a mind set primarily on the flesh. If he has a tendency to be mindful of spiritual things because of growing influence from Bible teaching or from spiritual people in his life, he is gaining excellent training for later Christian life. But any mind set he has before he becomes a Christian can only be on his own flesh or his own personal spirit. And his own spirit is still greatly influenced by his flesh. Before his commitment to the Cross through baptism he has not

been given the gift of God's Holy Spirit and, therefore, cannot have new spiritual life and cannot be "walking according to the Holy Spirit in a new spiritual life.

Often young people choose their life professions before they become Christians on the basis of expectations of economic reward, expectations of pleasure, or even expectations of public service. But people who are not yet baptized believers usually do not choose their development path on the basis of "bearing fruit for God." Even if they try to be pleasing to God in their choices, their hearts have not yet come in contact with the indwelling Holy Spirit, their motivation cannot yet be "according to the Spirit," and their actions cannot yet be sanctified. A young person may have unusual talents for certain things and he may be urged to develop those talents to the fullest. As he develops his talents he usually takes great pride in their exercise. The pride develops in the person's fleshly mind and that fleshly mind-set has great influence on the course of his life. But it is not a course of life "according to the Spirit." (Romans 8:4).

When a person does turn to God and gain new spiritual life through the gift of God's Spirit to indwell him, he desires to please God. At first it is natural for him to offer to serve God through the talents he has developed, in the exercise of which he has found pleasure. But this offering to God is often an offering of the person's fleshly mind, not an offering of the mind of the soul which is being renewed by the indwelling Spirit of God. The Holy Spirit through Paul says that the "mind set on the flesh is death ... is hostile toward God ... does not subject itself to the law of God for it is not even able to do so; and those who are led by the flesh cannot please God." (Romans 8:6-8). If a new Christian insists on attempting to serve God in a prideful way through his "mind of the flesh," he is destined to fail through the kind of frustration which Paul describes in Romans 7: 7-25, "For I know that nothing good dwells in me , that is, in my flesh, for the wishing is present in me, but the doing of the good is not."

It is extremely difficult for many Christians to change from dependence on their "fleshly mind" because their long practiced mind-set has built

up a strong natural pride of performance in themselves. Their performance may even be the basis of their livelihood and support of their family, and greatly admired in the world. But we forget that we are descended from Adam and live in "his world" of which God said, "Cursed is the ground because of you; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you shall eat the plants of the field; by the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return." (Genesis 3:17-19). The fleshly mind is a part of the fleshly body that will return to dust. Christ's promise of our "yoke" becoming "easy" is not in the exercise of our fleshly minds but only in turning to Christ and the leadership of His indwelling Spirit.

“Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls, for My yoke is easy and My load is light.” (Matthew 11:29-30).

There seems to be a much too common practice among my Christian brethren to insist that their bearing of “fruit for God” comes only from the exercise of certain natural talents of which they are most worldly proficient and proud. One Christian may be a highly successful salesman of worldly goods. He may want to apply the use of his worldly sales techniques to the selling of the gospel. Another Christian may have superior public speaking and audience influencing techniques. He may want to preach simply because of his talent in oratory. Still another may be a learned and successful public accountant. He may want to limit his service in the church to keeping and analyzing the church's accounts. Some Christians feel that they have no special talents to exercise in Christian service except that of manual labor, so they limit their service to cleaning the grounds and cutting the lawns around the church building.

Our Bible contains many examples of people who wanted to limit their service to God only to ways in which they felt naturally comfortable. For instance, Moses wanted to remain an isolated shepherd in the land of Midian. He left Midian to go back to Egypt only after repeated

commands by God. He then tried to limit his service to exclude himself from public contacts and public speaking for which he felt he had no natural abilities. But Moses finally learned that it was almighty God who would perform through him and that God did not have his personal limitations. God would empower him to do whatever his task as a vessel of God would require.

In the Christian era the Apostle Paul expressed the inadequacy of his natural condition and ability with these words, "For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God." But then he said, "But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me." (1 Corinthians 15:9-10). Concerning God's refusal to cure a certain physical infirmity which caused him to be considered weak, Paul quoted God's words to him, "My grace is sufficient for you, for power is perfected in weakness." Then Paul added, "Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me." (2 Corinthians 12:9). Then, speaking to the very subject of the uselessness of the natural fleshly abilities in God's service, Paul said, "For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not: that He might nullify the things that are, that no man should boast before God." (1 Corinthians 1:26-29).

The message of Paul's Roman letter to Christians who desire to "bear fruit for God" is to lay aside all concerns, pride, and/or embarrassment about natural fleshly abilities for "you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you." (Romans 8:9).

5. What does Paul say is the result of a Christian receiving "the gift of the Holy Spirit?" What is the result for the Christian's personal spirit? Why does the Christian's spirit become "alive?" From where did "righteousness" come? (Romans 8:9-11).

The result of having the Spirit of God dwelling within a person is that eternal life is given to that person and he becomes one who belongs to Christ. The result for that person's spirit is that it also receives eternal life. In 1 Corinthians 6:17-20 Paul wrote that one's body becomes the temple of the Holy Spirit and the personal spirit becomes "one spirit" with the Holy Spirit. And in Romans 8:16 Paul wrote, "The Spirit Himself bears witness with our spirit that we are children of God. I must conclude that when the Holy Spirit and my personal spirit merge into "one spirit," I am then entered on eternal life with God!

The personal spirit of a person is said to become alive because of "righteousness." "Righteousness" is a characteristic possessed inherently only by God. Paul's Roman letter is a treatise that reveals the "righteousness of God." (Romans 1:17). Upon a person's obedience of faith, God reckons His righteousness as a gift to that person. There is no other way for a person to be righteous in the Biblical sense. People are never righteous "in and of" themselves. Righteous acts in life are not the result of a person's own striving but of God's actions through His Holy Spirit indwelling the faithfully obedient Christian.

The body of a person is given mortal life in the flesh by God's giving a personal spirit to that body in the womb before birth. The person then becomes a living soul. But after birth and in time that person sins and dies spiritually. That is, his spirit and soul and body become separated from God. The person's own personal spirit, though it came from God for the purpose of giving mortal life to his body, cannot give eternal spiritual life to a person spiritually dead from the result of sin. Only God's Holy Spirit can give such eternal spiritual life. When a person receives "the gift of the Holy Spirit" (Acts 2:38) at the time of baptism, that person receives eternal spiritual life. The result of having the Spirit of God dwelling within a person will be to give continuity of spiritual life to the person while he lives in the flesh on earth and to make him "alive" to fulfillment of God's purpose in him.

All life is given by God through His imparting of spirit. Fleshly life is given to each person by the imparting of a personal spirit to each person. Eternal spiritual life in the spiritual realm with God is given to each

person by God's imparting of His Holy Spirit to indwell and lead the life of that person.

6. The Christian's body was "dead" because of sin. (Romans 8:10). But Paul calls on the Christian to "present your members as instruments of righteousness to God." (Romans 6:13). It would be futile for one to present his "dead" body. How does a Christian's body become "alive" so it can be presented? (Romans 8:11). What does "dead" mean? What does "alive" mean?

The words "dead," "death," "alive," and "life" are used in these Scriptures in a spiritual sense. The words "dead" and "death" refer to estrangement from God who is Spirit. The words "alive" and "life" refer to union with the spiritual God as His children, people no longer estranged from God. When God's Holy Spirit indwells and leads us, we are "alive." When we do not have God's Holy Spirit indwelling us, we are "dead" with regard to our "living" God.

A person's body becomes "alive" when his soul repents and yields his body to be baptized for the remission of his sins, because in the act of baptism the person is given "the gift of the Holy Spirit." (Acts 2:38). That is, the Holy Spirit is given to him because he has acted in faith to obey God. (Acts 5:32). When that Christian person then becomes aware and ready to act on the fact that he "died with Christ" and "was raised to walk in newness of life," he is urged to "present" his "alive" body to the leadership of God's Holy Spirit for good works in "bearing fruit for God."

Reference is made by Paul in these Scriptures of the 8th chapter of Romans to the fact that the fleshly body has not yet died a fleshly death to return to the dust of the earth. It is still alive in a worldly sense and continues to try to bring the soul of the Christian to acknowledge further obligations to bodily lusts. Yet the Christian now knows that this "old body" is dead spiritually because of sin, has been buried symbolically in the act of baptism, and that he is no longer under obligation to it. Since this "old body" still has fleshly life, the Christian needs help in denying obligation to it. So, as the Christian is led daily in use of his bodily

members by the Holy Spirit, the Holy Spirit daily "puts to death the deeds of the body." (Romans 8:13). It is much like the action of the Holy Spirit in fulfilling daily the "requirement of the law" in Christians that we discussed concerning Romans 8:4.

We are reminded again by Romans 8:11 and 8:13, as we were by Romans 8:4, that God, after forgiving us of our past sins, has not abandoned us to the "law of sin (which is still) in our members." Any remaining "requirement of the law" is continuously "fulfilled in us, who do not walk according to the flesh, but according to the Spirit." So also in our walk according to the Spirit, the Spirit is continuously "putting to death the deeds of the body" and continuously "giving life to (our) mortal body" so that we may "bear fruit for God."

7. How are the inevitable sins committed by Christians dealt with in the Christian "walk" led by God's Holy Spirit? (Romans 8: 13).

As indicated in the discussion above, the Holy Spirit, who indwells Christians and leads them in their "walk," continuously "puts to death the deeds of the body." The "deeds of the body" in Romans 8:13 refer to the sins inspired by lusts of the Christian's body, sins which the Christian continues to commit because of "the principle that evil is present in me," "the law in the members of my body, waging war against the law of my mind." (Romans 7:21-22).

Of course, the Biblical admonition to the Christian to repent of all sins of which he is aware and petition God to forgive him of those sins should always be faithfully obeyed. (See Acts 8:18-22 concerning the repentance and prayer of Simon, the Sorcerer).

8. How do sinful human beings become "sons of God?" What is the criterion to determine who are "sons of God?" Who sets the criterion? (Romans 8:12-17; 7:4).

The criterion to determine who are "sons of God" is given in Romans 8:14: "For all who are being led by the Spirit of God, these are sons of God." People become "sons of God" through the power of God

exercised by God through His gospel which calls for people to render "obedience of faith," in the course of which God gives His Holy Spirit to indwell them. "Sons of God" are those "born" of God's Spirit. (John 3:3-8; 1 John 2:29). God Himself made the criterion and "the Spirit Himself bears witness with our spirit that we are children of God." (Romans 8: 16).

9. What are the blessings that accrue to Christians who are "led by the Spirit?" (Romans 8: 12-17; 7: 4) .

The blessings that accrue are:

- We can bear fruit for God. (7:4)
- The requirement of the law is fulfilled. (8:4)
- The Spirit puts to death the deeds of the body. (8:13)
- We are sons of God. (8:14)
- We can cry out, "Abba! Father!" (8: 15)
- The Spirit bears witness with our spirit. (8:16)
- We are fellow heirs with Christ. (8:17)
- We can suffer with Christ. (8:17)
- We may be glorified with Him. (8:17)

10. Who determines the who, when, where, and how of Christian service to God?

Because we are to be led in Christian service by the Holy Spirit of God, then it is the Holy Spirit who makes determinations about who, when, where and how we will serve.

Speaking of spiritual gifts given to Christians to enable their service to God, Paul wrote in 1 Corinthians 12:11, "But one and the same Spirit works all these things, distributing to each one individually just as He wills." The Holy Spirit's word, the Bible, does not lead us to expect today to receive the miraculous gifts which the Holy Spirit gave to some Christians of the first century. We are given today gifts that are termed greater gifts such as "faith, hope, and love." Some of these gifts are enumerated in Romans chapter 12 where they are called "gifts that differ

according to the grace given to us." Gifts of prophecy, faith, service, teaching, exhortation, giving, leading, and showing mercy are mentioned. These gracious gifts are distributed as the Holy Spirit "wills" and, therefore, determine to a great extent the "how" of our service to God.