



# bb-TBC-44 Pt 1

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☰ Priority	
☰ Working Title	Romans 8 and the Holy Spirit Pt 1.
↗ Project Home	
☰ Status	<span>Broadcast</span> <span>Files -&gt; RW &amp; MC</span> <span>On Radar</span>
☰ Context	<span>Bible Study</span> <span>Deliverable</span> <span>NLR</span> <span>Preaching</span>
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# Introduction

As we move from Romans 7 to Romans 8 we discover find Paul turning to the practical implications of Rom 5:12-7:25 and the constant work of the Spirit in the lives of God's people.

I find I increasingly refer to Christians as 'the saints', rather than Christians or believers, or even the Church. For me the word 'saints' is not exclusively the topic of sanctification. It has to do with ownership and separation to the work of God. This was the original territory of the family of words from the theme of the Temple in the scriptures.

There are three main backgrounds or mines from which the Bible vocabulary is derived.

▼ The Slave Market/Prison of War background

redemption, deliverance,

▼ The Law Court background - the most frequent

Guilt, Judgment, Condemnation, Justification by Faith

▼ The Priesthood and Temple background

defilement, cleansing, separation to God's service

▼ [Isaac Watts - "Join all the glorious names"](#) - click text to see the whole hymn

Watts understood that no matter how many titles he might ascribe to Jesus Christ, all of them together would still be inadequate to express His greatness.

▼ Isaac Watts originally wrote 12 stanzas for this hymn and included 17 different names for Christ.

1. Join all the glorious names  
Of wisdom, love, and pow'r,  
That mortals ever knew,  
That angels ever bore;  
All are too mean to speak His worth,  
Too mean to set my Savior forth.
2. Original stanza 2:

But O what gentle terms,  
What condescending ways,  
Doth our Redeemer use  
To teach his heav'nly grace!  
Mine eyes with joy and wonder see  
What forms of love He bears for me.

3. Original stanza 3:

Arrayed in mortal flesh,  
The Covenant Angel stands,  
And holds the promises  
And pardons in His hands;  
Commissioned from His Father's throne  
To make His grace to mortals known.

▼ The books of Leviticus and the early part of Numbers (the 3rd and 4th books of Moses) have lots of details about the way that the Sanctuary and its workers must be kept 'fit for work' in God's Palace/Sanctuary. They included the ceremonies for the initial cleansing and their regular maintenance.

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. (Numbers 19:7–8 ASV)

Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you." For He knew who would betray Him; therefore He said, "You are not all clean." (John 13:10–11 NKJV)

## The Law of the Spirit of Life in Christ Jesus

▼ As we saw, last time, Paul has been teaching about 'freedom from sin' and 'freedom from the law,

*There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (Romans 8:1–2 NKJV)

The Law of the Spirit of life in Christ Jesus has freed me from the Law of Sin and Death. (RB)

▼ and the result of that is that...

For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, **that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.** (Romans 8:3–4 NKJV)

▼ So, it is the presence of the indwelling Spirit that makes it possible to live the life of Christ... on earth.

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. (Galatians 2:20 NKJV)

▼ It is not possible to live according to the Spirit, without the Spirit.

For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. For to be carnally minded *is*

death, but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God.

▼ but you are not in the flesh... IF...

But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.

Now if anyone does not have the Spirit of Christ, he is not His.  
(Romans 8:5–9 NKJV)

▼ IF... the Spirit of God dwells within (inhabits) you

THEN... you are no longer in the flesh

▼ IF... anyone does not have the Spirit of Christ

THEN... he is not HIS.

## a Common Misinterpretation?

▼ This last verse is often interpreted as saying that ‘all Christians have the Spirit’. The logic works like this:

- I have given my life to Christ and now I am His.
- If I am His then I have the Spirit

▼ But these verses don’t say that.

The final verse does not say that “if I am His, then I have the Spirit of Christ”.

Rather it says; “if I don’t have the Spirit of Christ I am not His”.

And consequently it will be true to say...

“I am HIS, because I have the Spirit of God dwelling/inhabiting me.”

The verses are defining what it means to be ‘HIS’. It means the Spirit of God ‘inhabits’ me and I have the Spirit of Christ.

# The Spirit of Sonship

## We are debtors...

IF... THEREFORE...

Lots of 'ifs' in this chapter as Paul takes his readers step by step through the implications. He is building layer upon layer of truth.

Rom 8:9–11, 13, 17, 25, 31

### ▼ Romans 8:10–12 NKJV)

And **if** Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

**Therefore**, brethren, we are debtors—not to the flesh, to live according to the flesh. (Romans 8:10–12 NKJV)

Every blessing carries an obligation and if we have received much we will be accountable for much.

### ▼ We are debtors...

#### ▼ Romans 1:13–15 NKJV

Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

**I am a debtor** both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also. (Romans 1:13–15 NKJV)

▼ Vine: **debtors G3781** ὀφειλέτης *opheiletēs*

under an obligation

1. *opheiletēs* (ὀφειλέτης, 3781), “one who owes anything to another,” primarily in regard to money; in Matt. 18:24, “who owed” (lit., “one was brought, a **debtor** to him of ten thousand talents”). The slave could own property, and so become a “**debtor**” to his master, who might seize him for payment.

It is used metaphorically,

(a) of a person who is under an obligation, Rom. 1:14, of Paul, in the matter of preaching the gospel; in Rom. 8:12, of believers, to mortify the deeds of the body; in Rom. 15:27, of gentile believers, to assist afflicted Jewish believers; in Gal. 5:3, of those who would be justified by circumcision, to do the whole Law: (b) of those who have not yet made amends to those whom they have injured, Matt. 6:12, “our debtors”; of some whose disaster was liable to be regarded as a due punishment, Luke 13:4 (RV, “offenders”; KJV, “sinners”; marg, “debtors”).¶

▼ (Luke 12:48 NKJV)

But he who did not know, yet committed things deserving of stripes, shall be beaten with few.

For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. (Luke 12:48 NKJV)

▼ This is the moral power of ‘ought’.

▼ If we can... we ought... and if we ought we must.

We are obliged to live differently if we have received a different Spirit.

**And if Christ *is* in you**, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. (Romans 8:10 NKJV)

**But if the Spirit of Him who raised Jesus from the dead dwells in you**, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (Romans 8:11 NKJV)

For if you live according to the flesh you will die; but **if by the Spirit you put to death the deeds of the body, you will live.** (Romans 8:13 NKJV)

and **if children, then heirs—heirs of God and joint heirs with Christ**, if indeed we suffer with *Him*, that we may also be glorified together. (Romans 8:17 NKJV)

## You received the Spirit of Sonship

### ▼ Pigeon English?

Justification: God, Him say, me OK

Sonship: God, Him say, you mine.

### ▼ Rom 8:15, 23; 9:4; Gal 4:5; Eph 1:5

to redeem those who were under the law, that we might receive **the adoption as sons.** (Galatians 4:5 NKJV)

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.” (Romans 8:15 NKJV)

Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, **eagerly waiting for the adoption, the redemption of our body.** (Romans 8:23 NKJV)

who are Israelites, to whom *pertain* **the adoption**, the glory, the covenants, the giving of the law, the service *of God*, and the promises; (Romans 9:4 NKJV)

having **predestined us to adoption as sons** by Jesus Christ to Himself, according to the good pleasure of His will, (Ephesians 1:5 NKJV)

### ▼ We are not ‘children’ like the Old Covenant people, nor are we ‘slaves’ like the Gentiles.

#### ▼ Galatians 4:3–6 NKJV

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive **the adoption \_as\_ sons.**

And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” (Galatians 4:4–6 NKJV)

- ▼ Vine: **sons G5206** υιοθεσία *huiiothesia* - in the place/position of a son *huiiothesia* (υιοθεσία, 5206), from *huiios*, “a son,” and *thesis*, “a placing,” akin to *tithēmi*, “to place,” signifies the place and condition of a son given to one to whom it does not naturally [Vol. 2, p. 14] belong. The word is used by the apostle Paul only.

In Rom. 8:15, believers are said to have received “the Spirit of adoption,” that is, the Holy Spirit who, given as the Firstfruits of all that is to be theirs, produces in them the realization of sonship and the attitude belonging to sons. In Gal. 4:5 they are said to receive “the adoption of sons,” i.e., sonship bestowed in distinction from a relationship consequent merely upon birth; here two contrasts are presented, (1) between the sonship of the believer and the unoriginated sonship of Christ, (2) between the freedom enjoyed by the believer and bondage, whether of Gentile natural condition, or of Israel under the Law. In Eph. 1:5 they are said to have been foreordained unto “adoption as sons” through Jesus Christ, RV; the KJV, “adoption of children” is a mistranslation and misleading. God does not “adopt” believers as children; they are begotten as such by His Holy Spirit through faith. “Adoption” is a term involving the dignity of the relationship of believers as sons; it is not a putting into the family by spiritual birth, but a putting into the position of sons. In Rom. 8:23 the “adoption” of the believer is set forth as still future, as it there includes the redemption of the body, when the living will be changed and those who have fallen asleep will be raised. In Rom. 9:4 “adoption” is spoken of as belonging to Israel, in accordance with the statement in Exod. 4:12, “Israel is My Son.” Cf. Hos. 11:1. Israel was brought into a special relation with God, a collective relationship, not enjoyed by other nations, Deut. 14:1; Jer. 31:9, etc.¶

#### ▼ Adoption as sons?

##### ▼ adoption \_as\_sons (x5)

1. 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.” (Romans 8:15 NKJV)
2. Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the **adoption**, the redemption of our body. (Romans 8:23 NKJV)
3. who are Israelites, to whom *pertain* the **adoption**, the glory, the covenants, the giving of the law, the service *of God*, and the promises; (Romans 9:4 NKJV)
4. having predestined us to **adoption as sons** by Jesus Christ to Himself, according to the good pleasure of His will, (Ephesians 1:5 NKJV)



This is not the modern ‘adoption’ western ‘adoption’ of vulnerable babies.

▼ Implications?

1. **Adoption is the legal device found in many legal systems by which a person leaves his own family and enters the family of another.**
2. The fundamental reason for Roman adoption is to ensure that the family making the adoption will continue.
3. In the absence of the adoption that family line would die out.
4. or the guaranteeing of the ‘succession’. Octavious was adopted as Julius Caesar’s son in his will. It was not in power until the will was activated.
5. There is no suggestion that the adoption is made for the protection, maintenance, or benefit of the adoptee, and it is necessary to distinguish adoption from fosterage and from succession to goods.

[https://s3-us-west-2.amazonaws.com/secure.notion-static.com/30767ae0-6043-4570-89aa-c4e405b5be1e/lyall\\_on\\_adoption.pdf](https://s3-us-west-2.amazonaws.com/secure.notion-static.com/30767ae0-6043-4570-89aa-c4e405b5be1e/lyall_on_adoption.pdf)

This has implications for the way we interpret Rom 7 and the 'husband law' referred to there. Was this the Sinai/Jewish Law that Paul had in mind or the Roman legal framework. If we adopt the Roman Legal context, the first verses of Rom 7 would read as a further illustration of the points made in Rom 6. The husband-law of the deceased husband is now 'katargeō' made powerless/ineffective and the husband-law of the new husband comes into effect. Again we are dealing with 'powers and authority' as in Rom 6, not individual transgressions.

1. To sins/transgressions we must say 'mea culpa' - I am culpable/guilty
2. To Sin we cry 'who will deliver me?'

## We are Heirs

### ▼ sonship created heirs

we are heirs of the Father  
we are joint-heirs with the Son  
we are children of the kingdom  
we are family, we are one.

Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, (Galatians 4:1 NKJV)

Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. (Galatians 4:7 NKJV)

that having been justified by His grace we should become heirs according to the hope of eternal life. (Titus 3:7 NKJV)

## The Glory that will be revealed... to us.

For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed to us. (Romans 8:18 DRBY)

## **a Habitation for God**

▼ to be continued... in Study 45: Romans 8 and the Holy Spirit Pt 2.

a sanctuary for me

a house of prayer for all nations