



# bb-TBC-45



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▼ Romans 8 and the Holy Spirit Pt 1

## Then... but now!

We are coming into Romans 7. This is dangerous territory. Both those who believe that the 'new heart of flesh' coexists with the 'old heart of stone' and those who believe that the 'old heart of stone' is replaced by a 'new heart of flesh' find their proofs here.

Where does Romans 7 fit into the scheme of things in Paul's explanation of sin and Sins?

### Context, context, context

the Context for the first chapters was 'sins' as transgressions against known law.

- ▼ a reminder that we are examining Sin, with a capital S.

Let's follow the imagery that Paul has been using to illustrate the nature of Sin as a ruling power.

Romans 5:12...

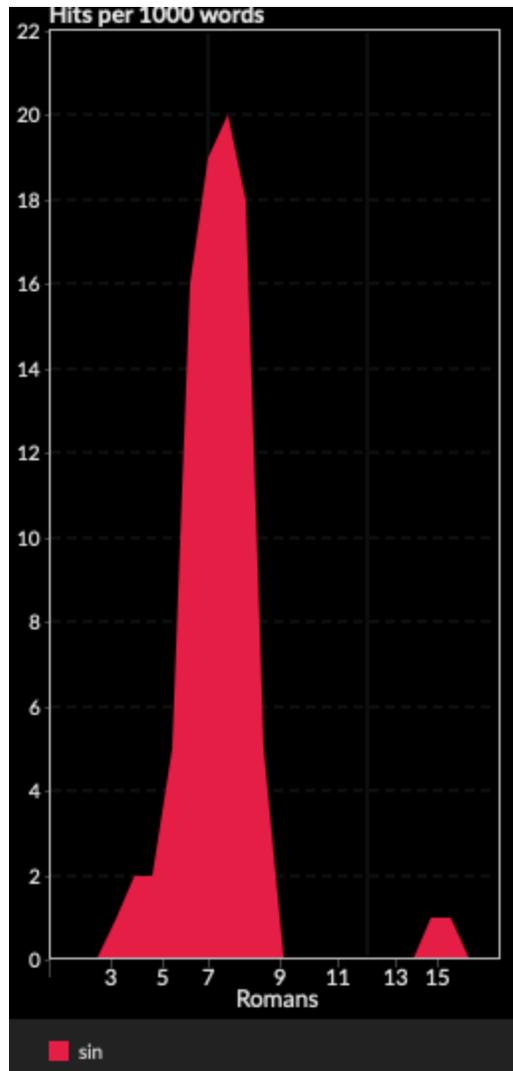
Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— (Romans 5:12 NKJV)

Up until Rom 5:12 'sins' have been transgressions against the known law of God, but now the images changes. The word 'sin' can be compared with the word 'Sin'.

#### ▼ ...and Sin

Sin - Rom 3:9, 20; 4:8;

5:12–13, 20–6:2; 6:6–7, 10–18, 20, 22–23; 7:7–9, 11, 13–14, 17, 20, 23, 25; 8:2–3, 10; 14:23

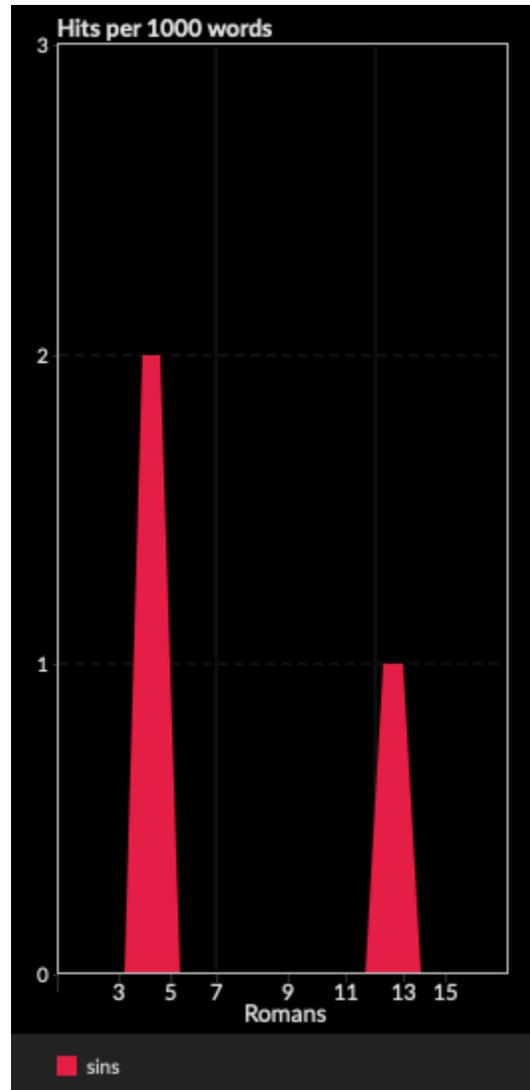


▼ **Comparison: sins**

sins - Rom 3:25; 4:7; 11:27

this is imputed sin/s

this is the dynamic of Sin



▼ Sin, as a ruling power

1. Sin introduced Death
2. and Death reigned.
3. It is a slave master
4. It is a king on a throne

## The Powerless-ness of Sin

▼ Not sins but Sin

▼ Not the accumulation of separate transgressions.

Not our personal crime sheet. Not the sins that God makes provision for through the truth of Justification by Faith. But Sin the ruling power. This identification of Sin in these verses is determining our understanding of the whole passage from Rom 5:12, throughout Ch 6 and into Ch 7

▼ Romans 6:21–7:5 NKJV

Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace.

What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband. So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her

husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. (Romans 6:21–7:5 NKJV)

## Time Zones Contrasts in Romans

### ▼ Then

I speak in human *terms* because of the weakness of your flesh. For just as you presented your

### ▼ Now

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, (Romans 3:21 NKJV)

Much more then, having now been justified by His blood, we shall be saved from wrath through Him. (Romans 5:9 NKJV)

And not only *that*, but we also rejoice in God through our Lord Jesus Christ,

members as slaves of uncleanness, and of lawlessness *leading to more* lawlessness, so now present your members as slaves of righteousness for holiness. (Romans 6:19 NKJV)

What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. (Romans 6:21 NKJV)

For when we were in the flesh, the sinful passions which were aroused by the law were at work in our

through whom we have now received the reconciliation. (Romans 5:11 NKJV)

I speak in human *terms* because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness *leading to more* lawlessness, so now present your members as slaves of righteousness for holiness. (Romans 6:19 NKJV)

But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. (Romans 6:22 NKJV)

members to bear fruit to death. (Romans 7:5 NKJV)

▼ Where does this statement fit?!?

But now, *it is* no longer I who do it, but sin that dwells in me. (Romans 7:17 NKJV)

Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.

For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. (Romans 7:4–5 NKJV)

But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter. (Romans 7:6 NKJV)

▼ Where does this statement fit?!?

But now, *it is* no longer I who do it, but sin that dwells in me. (Romans 7:17 NKJV)

*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. (Romans 8:1 NKJV)

- ▼ Romans 7:12–23 NKJV - where does this section fit

Therefore the law *is* holy, and the commandment holy and just and good.

Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that *it is* good. But now, *it is* no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. **Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.**

## Problems

- ▼ Sounds like Paul's current testimony?
  - ▼ Paul sometimes identifies himself with others.

Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, “**If you**, being a Jew, live in the manner of Gentiles and not as the Jews, why do **you** compel Gentiles to live as Jews? **We** *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even **we** have believed in Christ Jesus, that **we** might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

“But if, while **we** seek to be justified by Christ, **we** ourselves also are found sinners, *is* Christ therefore a minister of sin? Certainly not!

For if **I** build again those things which **I** destroyed, **I** make myself a transgressor. (Galatians 2:11–18 NKJV)

▼ The ending of Chapter 7

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death?

It has been said by one strong advocate of the interpretation that ‘the new heart of flesh’ is added alongside to the ‘old heart of stone’...

“I would interpret this chapter as Paul’s historical testimony except for this last half of v 25.”

O wretched man that I am! Who will deliver me from this body of death?

I thank God—through Jesus Christ our Lord! So then, with

the mind I myself serve the law of God, but with the flesh the law of sin. (Romans 7:24–25 NKJV)

So then, with the mind I myself serve the law of God, but with the flesh the law of sin. (Romans 7:25b NKJV)

But this is NOT the final verse

I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

*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 7:23–8:2 NKJV)

▼ Paul's Covetousness

What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “*You shall not covet.*” (Romans 7:7 NKJV)

This belongs to Paul's past not his present.

This is why we need to be cautious about splitting sections into chapters

▼ child:

▼ **child G3516** νήπιος nēpios

*nepios* (νήπιος, **3516**), lit., “without the power of speech,” denotes “a little child,” the literal meaning having been lost in the general use of the word. It is used (a) of “infants,” Matt. 21:16; (b) metaphorically, of the unsophisticated in mind and trustful in disposition, Matt. 11:25 and Luke 10:21, where it stands in contrast to the wise; of those who are possessed merely of natural knowledge, Rom. 2:20; of those who are carnal, and have not grown, as they should have done, in spiritual understanding and power, the spiritually immature, 1 Cor. 3:1, those who are so to speak partakers of milk, and “without experience of the word of righteousness,” Heb. 5:13; of the Jews, who, while the Law was in force, were in a state corresponding to that of childhood, or minority, just as the word “infant” is used of a minor, in English law, Gal. 4:3, “children”; of believers in an immature condition, impressionable and liable to be imposed upon instead of being in a state of spiritual maturity, Eph. 4:14, “children.” “Immaturity” is always associated with this word. See CHILD, No. 7.¶ *Note:* The corresponding verb, *nepiazo*, is found in 1 Cor. 14:20, where believers are exhorted to be as “babes” (RV) in malice, unable to think or speak maliciously.¶

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## Romans 8 and the Holy Spirit Pt 2

### Introduction

From the present to the future

The Spirit Himself bears witness with our spirit that we are children of God, 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 8:16–17 NKJV)

**No false separation, no false triumphalism... authentic ‘life in the overlap’**

#### 1. The Groaning Creation

▼ Romans 8:16–22 NKJV

For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation **groans** (S:4959) and labors with birth pangs together until now. (Romans 8:16–22 NKJV)

## 2. The Groaning Saints

### ▼ Romans 8:23–25 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. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance. (Romans 8:23–25 NKJV)

### ▼ Contra - Buddhism

The elimination of desire and pain

## 3. The Helping Spirit - Rom 8:26

### ▼ Romans 8:26 NKJV

Likewise the Spirit also helps in our weaknesses... (Romans 8:26 NKJV)

### ▼ Vine: 'help' **G4878** συναντιλαμβάνομαι sunantilambanomai

*sunantizambanō* (**συναντιλαμβάνομαι**, 4878) signifies “to take hold with at the side for assistance” (*sun*, “with,” and No. 1); hence, “to take a share in, help in bearing, to help in general.” It is used, in the middle voice in Martha’s request to the Lord to bid her sister help her, Luke 10:40; and of the ministry of the Holy Spirit in helping our infirmities, Rom. 8:26.¶ In the Sept., Exod. 18:22; Num. 11:17; Ps. 89:21.

But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to **help** me. (Luke 10:40 NKJV)

LXX - Septuagint - uses this Greek word 3 times

And let them judge the people at all times. Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for **they will bear the burden with you**. (Exodus 18:22 NKJV)

Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put *the same* upon them; and they shall bear the burden of the people with you, that **you may not bear it yourself alone**. (Numbers 11:17 NKJV)

My hand **will support him**, and my arm will strengthen him. (Psalm 89:21 NET)

▼ RB - sunantilambanomai meaning

Lambanō means to take hold of

antí means opposite to

sun means together

ie together\_opposite\_take-hold. The image of two men, face to face, lifting a burden.

if we used the LXX as our basis for meaning, we could translate this verse...

Likewise the Spirit also helps in our weaknesses... (Romans 8:26 NKJV)

“Likewise the Spirit will bear the burden with us in our weaknesses” RB via LXX

▼ our weaknesses

**weaknesses G0769** ἀσθένεια astheneia

Vine: **ἀσθένεια**, gen. ας, Ion. ης, ἡ, *want of strength, weakness, feebleness, sickness*, Hdt., Thuc., etc.; ἀσθένεια βίου poverty, Hdt.

**2. sickness, a disease**, Thuc.; and ἀσθενέω

## 4. The Groaning Spirit

▼ Romans 8:26–27 NKJV

Likewise the Spirit also helps in our weaknesses.

For we do not know what we should pray for as we ought, but the Spirit Himself

makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*. (Romans 8:26–27 NKJV)

For we know that the whole creation **groans** (S:4959) and labors with birth pangs together until now. Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves **groan** (S: 4727) within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with **groanings** (S: 4726) which cannot be uttered. (Romans 8:22–26 NKJV)

▼ Vine: groans and groanings

▼ 2. *stenazō* (στενάζω, 4727): see GRIEVE, B, No. 3.

▼ 3. *sustenazō* (συστενάζω, 4959), “to groan together”

(*sun*, “with,” and No. 2) is used of the vCreation in Rom. 8:22. In v. 23, No. 2 is used.¶.

▼ **groanings G4726** στεναγμός *stenagmos*

*stenagmos* (στεναγμός, 4726), akin to A No. 2, is used in Acts 7:34, in a quotation from [Vol. 2, p. 283] Exod. 3:7, but not from the Sept., which there has *krauge*, “a cry”; the word is used, however, in Exod. 2:24; in Rom. 8:26, in the plural, of the intercessory groanings of the Holy Spirit.¶

Intercession for the saints... according to God -27