

Romans Series

Lesson #80

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The Epistle to the ROMANS

**The Holy Spirit, New Covenant, and
the Spiritual Life – Part 2**
Romans 7:1–6; 2 Corinthians 3:6–18



**2 Cor. 3:2, “You are our epistle written in our hearts,
known and read by all men;**

**2 Cor. 3:3, “clearly you are an epistle of Christ,
ministered by us, written not with ink but by the
Spirit of the living God, not on tablets of stone but on
tablets of flesh, that is, of the heart”**

2 Cor. 3:4, “And we have such trust through Christ toward God.”

2 Cor. 3:5, “Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,

2 Cor. 3:6, “who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”

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**enough, worthy, able, competent,
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ἱκανός *hikanos*,

διάκονος *diakonos*

acc masc plur servant, minister

**enough, worthy, able, competent,
qualified**

2 Cor. 3:6, “who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor. 3:7, “But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,

2 Cor. 3:8, “how will the ministry of the Spirit not be more glorious?”

Ex. 34:29, “Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses’ hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him.

Ex. 34:30, “So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.”

***The New Covenant:* The eighth and final covenant in the Old Testament; the fifth Jewish Covenant and the fourth Jewish permanent Covenant.**

1B. A covenant is a legally binding obligation of God to man.

2B. A covenant is God's solemn pledge to fulfill His promises to those included in the covenant.

3B. A covenant is a word for a legal contract or covenant.

4B. A contract can be between two parties of equal stature or one superior and one inferior.

5B. διαθήκη *diatheke*, (“to make a disposition of one’s own property”) in the sense of “a unilateral enactment.” In secular Greek this word usually meant “will” or “testament,” but even classical authors like Aristophanes (*Birds* 439) used it of a covenant wherein one of the two parties had an overwhelming superiority over the other.

6B. Though covenants have often been categorized as unconditional and conditional, these terms may not always be the most precise. The best term is permanent vs. temporary.

7B. The New Covenant is the third permanent covenant with Israel that is based on the Abrahamic Covenant.

8B. It is an unconditional covenant, meaning that the fulfillment of its promises does not depend on the obedience of Israel, although, in time, the covenant will be the cause of their obedience (Ezek. 36:21–22).

9B. Whereas most of the other covenants are material and national in nature, the New Covenant is primarily spiritual.

**10B. The New Covenant is everlasting in nature
(Isa. 61:8–9; Jer. 32:40; Ezek. 16:60; 37:26).**

- A. Scripture: Jeremiah 31:31–34 (cf., Isaiah 49:8; 54:10; 55:3; 59:21; 61:8-9; Jeremiah 32:37–41; 32:39–40; Ezek. 11:19; 16:60–63; 18:31; 34:25; 36:25-28; Ezek. 37:21–28; Hosea 2:17–20; Amos 9:13–15).**
- B. Persons: God and the House of Judah and House of Israel.**
- C. Importance: Provides for the regeneration of Israel, and the fulfillment of all other covenants and promises to them.**
- D. Provisions (10) which reinforce a unique state of salvation for the nation Israel in the Millennial Kingdom.**

Jeremiah 31:31, “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah –

Jeremiah 31:32, “not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.”

Jeremiah 31:33, “But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

Jeremiah 31:34, “No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

Isaiah 61:8, “For I, the LORD, love justice; I hate robbery for burnt offering; I will direct their work in truth, and will make with them an everlasting covenant.

Isaiah 61:9, “Their descendants shall be known among the Gentiles, and their offspring among the people. All who see them shall acknowledge them, that they *are* the posterity *whom* the LORD has blessed.”

Ezek. 11:18, “And they will go there, and they will take away all its detestable things and all its abominations from there.

Ezek. 11:19, “Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh,

Ezek. 11:20, “that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God.”

Ezek. 36:25, “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

Ezek. 36:26, “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.”

Ezek. 36:27, “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Ezek. 36:28, “You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.”

Ezekiel 37:21, “Then say to them, ‘Thus says the Lord GOD: “Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land;

Ezekiel 37:22, “ ‘ “and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.” ’ ”

Ezekiel 37:23, “ ‘ “They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.” ’ ”

Ezekiel 37:24, “ ‘ “David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

Ezekiel 37:25, “ ‘ “Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David *shall be* their prince forever.” ’ ”

Ezekiel 37:26, “ ‘ “Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.” ’ ”

Ezekiel 37:27, “ ‘ “My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

Ezekiel 37:28, “ ‘ “The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.” ’ ”

What Does it Mean? Letter vs. Spirit

1. Letter is literal meaning versus Spirit which is a spiritual or hidden meaning.

2. Letter means a legalistic interpretation of the law.

3. Letter = some warped perception or misuse of the law.

4. Different modes of the life of the believer. “Letter” describes the concrete demands of the Law which led to bondage to sin and death. “Letter” denotes what is only written, an external code without an indwelling power. “Spirit” relates to the Holy Spirit given to every believer as an internal power.

Rom. 7:6, “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.”

Gal. 3:10, “For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.’

Gal. 3:11, “But that no one is justified by the law in the sight of God is evident, for ‘the just shall live by faith.’

Gal. 3:12, “Yet the law is not of faith, but “the man who does them shall live by them.”

Gal. 3:13, “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’),

Gal. 3:14, “that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”

2 Cor. 3:7, “But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,

2 Cor. 3:8, “how will the ministry of the Spirit not be more glorious?”

2 Cor. 3:9, “For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.”

2 Cor. 3:7, “But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, (protasis)”

2 Cor. 3:8, “how will the ministry of the Spirit not be more glorious? (apodosis)”

2 Cor. 3:9, “For if the ministry of condemnation had glory, (protosis) the ministry of righteousness exceeds much more in glory. (apodosis)”

NOTE: “Ministry of death,” “written on stones,” and “ministry of condemnation” refer to the Mosaic Law. “Ministry of the Spirit” and “ministry of righteousness” is the Church Age.

2 Cor. 3:10, “For even what was made glorious had no glory in this respect, because of the glory that excels.

2 Cor. 3:11, “For if what is passing away was glorious, (protasis), what remains is much more glorious. (apodosis)”