

Main Idea: Today we are continuing to think about the significance of Pentecost Sunday, the day on which the Holy Spirit came nearly two thousand years ago. In Romans 8:22-27, we discover that we are indebted to two sustaining ministries of the Holy Spirit.

- I. The Holy Spirit gives us hope for our future (22-25).
 - A. Creation is groaning (22).
 - B. We are groaning (23-25).
 1. In this age, we wait and hope.
 2. In the coming age, we will receive our hope.
 - We will have a new status.
 - We will have new bodies.
- II. The Holy Spirit gives us help for our present (26-27).
 - A. We are weak.
 - B. The Holy Spirit is our strength.
 1. He helps us pray.
 2. He intercedes for us when we can't pray.

Make It Personal: What must we do?

1. Be thankful for the Holy Spirit.
2. Cooperate with the Holy Spirit.

Two weeks ago was Pentecost Sunday. On this holiday we remember the day on which God the Holy Spirit came nearly two thousand years ago. But why did He come? What is He doing in the world today? How we can if we are living in the Spirit? This morning we're going to continue thinking about the implications of His coming in a message entitled, “Because of Pentecost: The Hope and Help of the Spirit.”

Scripture Reading: Romans 8:22-27

When I first became a pastor, the Iron Curtain was still in place, and believers in the former Soviet Union were suffering greatly for their devotion to Christ. One of the men God used to help us learn about their experiences was Georgi Vins, a Russian Baptist pastor who himself suffered terribly. Following an agreement between Soviet leader Leonid Brezhnev and U.S. President Jimmy Carter, Vins and his family were expelled from the Soviet Union in 1979 with a group of other dissidents in exchange for two convicted spies.²

In December 1991, the Soviet Union collapsed, and not long after, Georgi Vins traveled to his homeland of Russia to preach in churches, an act once considered a crime that cost him years in a Soviet prison. He did something else on this trip besides preach. He was allowed to visit the KGB archives in Moscow, and while there was given the opportunity to view the secret files that the KGB kept on his father, Peter Vins.

Peter Vins was an American citizen who graduated from a Baptist seminary in the United States, who went to Siberia, Russia, as a missionary in 1926. In 1930, he was arrested and sentenced to three year's imprisonment. After his release, he was free for just a short time and then he was re-arrested. Peter Vins then died in prison. The details have been a mystery for years, and the Soviet authorities would not tell the family exactly how or where he died. Until the summer of 1995. Listen as Peter's son, Georgi, tells what he discovered that summer ("The Russian Gospel Messenger," Nov/Dec 1995):

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Romans series preached at WBC in 1995.

² https://en.wikipedia.org/wiki/Georgi_Vins

"In recent years I requested permission to learn about my father's last days. However, the documents in his file were classified as secret, because the case concerned not only my father but also many other pastors who had been arrested in the 1930's. Finally, in 1995, almost 60 years after my father's second arrest, the KGB relented and granted my request to examine the dossier on his case.

"The file on my father is thick: 450 pages. Reading through it, I finally learned that on August 26, 1936, the Soviet authorities executed my father by shooting him. He was 39 at the time...My father was convicted of organizing and leading evangelistic meetings. At that time, all Baptist meetings were forbidden, and the authorities had confiscated prayer houses. So believers resorted to meeting in homes in small groups of 20 to 30 people. My father was one of the preachers who used to set up such meetings. For this he was executed."

Georgi Vins was not permitted to make photocopies of the documents, but he was allowed to take hand-written notes. He found a statement recording what the persecuted believers prayed for during this hostile time as they met in these little meetings. Here was their prayer: "Lord, give us strength to be staunch, steadfast, and faithful to the end, and to keep ourselves pure from the world."

God answered that prayer. In the decade of the 1930's, 25,000 Baptist pastors and preachers were arrested in the USSR. Of that number, 22,000 were shot or died in prison camps.

What kept them going? What kept Peter Vins going in the face of hostile persecution, and even death? There are many contributing factors in the answer to that question, but here is perhaps the most fundamental. It's what keeps all true Christians going as they face suffering in this life. And it's not *what*, but *who*. It's the blessed Person we learn about in Romans 8.

Who is the Holy Spirit? He is God, specifically, the third person of the triune Godhead. According to Acts 1, He came to earth on the day of Pentecost. He came to indwell the followers of Christ (Acts 2:1-4). He baptized all of Christ's followers into one body (1 Cor. 12:13). He formed the Church (Eph. 4:4).

Why has the Holy Spirit come? We find the answer in the book of Romans. In the first seven chapters of Romans, He makes only two brief appearances, but in chapter eight, the Holy Spirit is mentioned 19 times.

It is such a great privilege to study the Word of God. It's an especially great privilege to study Romans 8, for Romans 8 is one of the Cadillac texts in Scripture. If you want to succeed as a Christian, you must understand Romans 8.

As a church, we are committed to the expository teaching of the Word of God. God doesn't endorse programs. He endorses His Word. James 1:18 says this of God, "Of His own will begot He us with the word of truth." Lots of churches have forgotten this. They have substituted programs for God's sufficient Word. They depend on emotional pick-me-ups to touch lives. We must not. People are hungry to know the Word of God. It literally changes lives. May God help this church to be known in this community as a church that is committed, not to issues and programs, but to the clear teaching of the Word of God.

Last time we unpacked Romans 8:5-11, and learned that there are two evidences of the Holy Spirit's presence in the life of every believer. The Holy Spirit affects our minds (5-8), and our bodies (9-11). He lives in us and is transforming us into the likeness of Christ.

This morning, as we seek to unfold the message of Romans 8:22-27, we'll discover that we are indebted to two sustaining ministries of the Holy Spirit.

To be honest, we're going to but scratch the surface in this message. We're looking specifically for what this wonderful passage has to say to us about the Holy Spirit.

I. The Holy Spirit gives us hope for our future (22-25).

Peter tells us we have a great future hope in 1 Peter 1:3 (AV), "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, has begotten us again unto a living hope by the resurrection of Jesus Christ from the dead."

In Romans 8, Paul informs us that the Holy Spirit is the One who administers that hope. The apostle mentions the Holy Spirit again and again in this chapter. We are indebted to the Spirit for a variety of benefits. Because of the Spirit we enjoy sanctification (12-13), supervision (14), sonship (15), and security (16-17). The Spirit is the guarantee that we have a great future in store. Paul put it this way in verse 18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

It's this hope of future glory that gives us incentive for present Christian living. The truth is, there's some groaning going on right now, by two parties identified for us in verses 22-25.

A. Creation is groaning (22). "For we know that the whole creation has been groaning together in the pains of childbirth until now." In the AV, "For we know that the whole creation groans and travails in pain together until now." What's he talking about? It goes back to the comments in verses 19-21 which in turn goes back to Genesis 3.

Listen to Genesis 3:17-19, "And to Adam he said, 'Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.'"

Dear friends, the entire created order had been marred by Adam's sin. It groans. It travails. As beautiful as spring time may be, we've never seen creation as it was before sin and the curse.

Someone has said that nature sings in a minor key. "The wind blowing through the pine trees on a mountain-side, and the breaking of the surf on some lonely shore--both emit the same sob." Godet quotes Schelling (in McGee), "Nature, with its melancholy chorus, resembles a bride who, at the very moment when she is fully attired for the marriage, saw the bridegroom die. She still stands with her fresh crown and in her bridal dress but her eyes are full of tears."³

This is the world in which we live. Hendriksen says this refers specifically to nature, what he calls "sub-human creation." The creatures of this world.

Hendriksen asks, and then answers, an important question: "When the question is asked, 'But how is it possible for birds and plants to show such intense interest in what will happen to God's children, the answer might well be, 'If, according to Scripture, trees can rejoice (Ps. 96:12), floods can clap their hands (Ps. 98:8), the wilderness can be glad

³ see McGee, 153

(Isa. 35:1), and mountains and hills can burst into song (Isa. 55:12), why should not birds and plants be able to look forward with longing?"⁴

The prophet Isaiah anticipates this day in Isaiah 11:6–9, “The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. ⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. ⁸ The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder’s den. ⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”

Yes, creation is groaning and has been groaning since that tragic day in the Garden when man turned from God. True, one day creation will be redeemed, in the Millennial Kingdom and ultimately with the inauguration of the New Creation, but now creation is groaning.

But someone else is groaning too.

B. We are groaning (23-25). “And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. ²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience.”

It's not just creation that groans. We Christians groan, too. Let me hasten to say that groaning is not childish moaning and complaining. This is not a verse to use to support being down in the mouth and grumpy. Consider Paul as exhibit A. His body was wracked with more pain than most of us will ever face, yet through it all he maintained a joyful outlook and attitude.

How did he do it? He felt because he thought. He felt right because he thought right. And thinking right is what Romans 8 is all about. We need categories for the proper thinking, and the Bible provides them.

In typical, first century Jewish thought, history was divided into two periods. There is "this age." And there is "the age to come." This age, which is the one in which we live, is an age of suffering and trial. The age to come will be inaugurated when the Messiah breaks into history and establishes His kingdom on this planet. Of course, what many Jews failed to grasp, as Paul himself failed to grasp until the Lord opened his eyes, was that Messiah would come, not once, but twice, and that there would be an overlap between these two ages.

As Christians, we live with a foot in both ages. For us, the King has indeed come, and in fact, has established His kingdom in our lives. We have, as verse 23 says, the "firstfruits of the Spirit," and therefore, we have been given a taste of the age to come.

But indeed, the Age to come is not here yet. Hence, the groaning.

These categories provide the backdrop for understanding verses 23-25. Notice Paul's contrast between what we do NOW with what we will do THEN.

1. In this age, we wait and hope. Here's how verses 23-25 read in the AV, "And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body. For we are saved by hope. But hope that is seen is not hope; for what a man seeth,

⁴ Hendriksen, W., & Kistemaker, S. J. (1953–2001). *Exposition of Paul's Epistle to the Romans* (Vol. 12–13, p. 267). Grand Rapids: Baker Book House.

why does he yet hope for? But if we hope for that which we see not, then do we with patience wait for it."

This is the language of the labor room. In this age, we wait and hope. We are groaning. I well remember when my wife groaned in childbirth. I've never heard her groan like I did then. What kept her going, what sustained her through the pain? The answer was the hope of what was coming.

It's interesting that the Greek word for "firstfruits" in verse 23 has been translated "birth certificate" in other contexts. In a sense, the Holy Spirit is God's reminder for us that our present pain will end in gain, that the groaning will end in glory.

In Romans 8:23, Paul uses an agricultural metaphor to depict the role of the Holy Spirit. He is the "firstfruit." He is the pledge of the full crop yet to come. This image is rooted and illustrated in the Old Testament.

When the spies returned from Canaan (a story told in Numbers 13), what did they bring back? What was Israel privileged to enjoy? Firstfruits. Israel tasted the firstfruits of the Promised Land, an anticipation of what they would enjoy to the fullest when they reached the Land and started living there.

So too, we who are in Christ have been given a great privilege. We have tasted the firstfruits of the blessings which will be ours in the age to come. Who gave us these firstfruits? The Holy Spirit did. Paul says we "have the firstfruits of the Spirit."

In Ephesians 1:14, we find another metaphor used to describe the Holy Spirit. There He is called the "earnest" of our inheritance (AV; "guarantee" in the ESV), a word that means "downpayment," and in modern Greek is used of the engagement ring. Jesus Christ gave His Bride an "earnest" as a guarantee that the best is yet to come!

So what is the nature of this present age? Paul uses the word "hope" five times in two verses, and makes it clear that in this age we wait and hope. In fact, we are saved by hope. What hope? "That blessed hope and glorious appearing of the Great God and our Savior, Jesus Christ" (Tit 2:13).

Don't miss this. All Christians have the firstfruit of the Holy Spirit. We are living in the age of the Spirit. Having said that, we must hasten to say this. Just because we have the Spirit does NOT mean we are entitled to an easy life. People with the Spirit still groan. In fact, as we'll see in a moment, even the Spirit Himself groans.

How long will it last? How long we be groaning? Until the coming age.

2. *In the coming age, we will receive our hope.* What will happen in the age to come? We will receive two benefits indicated by two key words used by Paul in verse 23.

•We will have a **new status**. What status? Notice the word "adoption." Verse 23 says, "We wait eagerly for adoption as sons, the redemption of our bodies." In one sense, we have already received our adoption. That's what verse 15 says, "For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

So we *have* become children of God. We *have* received the Spirit of adoption.

But in another sense, we're still waiting for it. It's when Christ returns that we will enjoy the full status of our sonship, that we'll enter into the fullest experience of what we already have.

E.g.—

What else are we waiting for? According to the final phrase of verse 23, we're waiting for "the redemption of our bodies."

•We will have **new bodies**. Not just souls, but bodies too. That's what God saves, what He "redeems." Redemption is a word that comes from a verb meaning "to let loose, to set free." In the noun, "ransoming, deliverance, liberation from captivity, emancipation.

"In this hope we were saved," says Paul in verse 24. In what hope? In the hope of what is coming, what we were saved *for*. The redemption of our bodies.

This is so different from the popular thinking of Paul's day. In Greek and Roman thought, the body really didn't matter. The soul mattered. The immaterial soul is what would last, not the body. So do as you please with the body. Eat, drink, and be merry with the body, for tomorrow we die.

Not so, says the true God. The body matters, and when He rescues a person, He rescues the whole person, soul and body. Ultimately, He will give us new bodies with which we will enjoy and serve Him forever on a new earth.

Paul develops this truth in 2 Corinthians 5. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven...For we that are in this tabernacle do groan, being burdened...Now He that has wrought us for the very same thing is God, who also has given unto us the earnest of the Spirit (2 Cor 5:2, 4)."

Beloved, all who know Christ will one day receive this great hope! The Lord Jesus purchased this hope for us, and until it is ours, by the Spirit's help, God calls us to wait.

Right here's where we struggle. We don't naturally want to wait. We want it now. We don't understand the biblical concept of waiting in hope. We tend to think that waiting is an indication that God's plan has gone haywire. It's not. And to prove it, one day in glory we'll be able to ask 22,000 Soviet pastors who gave their lives "waiting."

The point is this. Right now, we are living in an age of groaning. Of suffering. Of waiting. But the Holy Spirit is the guarantee that we will make it. The Lord Jesus will not lose one person for whom He died. His Spirit is the pledge of our security.

And so we wait. We've been told what's coming, and now we wait. But not on our own. It's the Spirit who enables us to wait patiently for the coming hope.

Are you struggling with the hardships of life? Are you wondering, "How can I keep going?" Be encouraged. The Holy Spirit gives us hope for our future.

II. The Holy Spirit gives us help for our present (26-27).

"Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.²⁷ And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God."

Notice two important, simultaneous truths related to this help in verses 26-27.

A. We are weak. In the AV, verse 26 begins, "Likewise, the Spirit also helps our infirmity." This is what's true of us. We are plagued by infirmity. We are weak and frail. These bodies are breaking down. They're groaning.

But in our weakness, we can be strong too. How?

B. The Holy Spirit is our strength. Verse 26 again (AV), "Likewise, the Spirit also helps our infirmity; for we know not what we should pray for as we ought; but the Spirit himself makes intercession for us with groanings which cannot be uttered ("too deep for words" says the ESV)." And verse 27, "And He that searcheth the hearts

knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

By definition, the Holy Spirit is the "Helper," for the title Jesus used of Him in John 14:16 was "Paraklete." He is "the One called alongside to help." In Romans 8, Paul shows that the Spirit does exactly what Jesus said He would do. He "helps" us.

How does the Spirit help us? In two ways mentioned here.

1. *He helps us pray.* Frankly, many of us neglect the ministry of the Holy Spirit when it comes to prayer. We don't understand His role. What does He do? He helps us pray.

Notice carefully verse 26, "For we do not know what to pray for as we ought." In the AV, "For we know not what we should pray as we ought." Stop there for a moment. In this age of waiting and hoping, in this age of groaning, there are times when we simply don't know what to pray.

When the doctor leaves the room, and I am with a family who has just learned that their loved one has terminal cancer, not one of us really knows what to pray. When a friend shares the stinging news that his wife has left him, it's hard for us to know what to pray. What should we do in times like those? Pray anyway. How can we pray when words won't come?

We find an amazing answer in verse 26. The Spirit helps us to pray. But how? Notice the second way the Spirit helps us in this present age of suffering.

2. *He intercedes for us when we can't pray.* Verse 26, "But the Spirit himself intercedes for us with groanings too deep for words." AV, "But the Spirit Himself makes intercession for us with groanings which cannot be uttered."

During His earthly ministry, Jesus groaned when He saw what sin was doing to mankind (Mark 7:34; John 11:33). In our day the Holy Spirit groans within us as He identifies with us in our suffering.

What does that mean? First, let's talk about what it does NOT mean. In his book, *Charismatic Chaos*, John MacArthur says (224), "Some charismatics point to Romans 8:26-27 as another New Testament reference to tongues...Regarding that passage Kenneth Hagin {a charismatic leader} has written: 'P.C. Nelson, a scholar of the Greek, said that the Greek literally reads here, 'The Holy Ghost maketh intercession for us in groanings that cannot be uttered in articulate speech.' Articulate speech means our regular kind of speech. He went on to point out how the Greek stresses that this not only includes groanings escaping our lips in prayer, but also praying in other tongues.'

With regards to Hagin's comment, MacArthur responds, "That is a tortured interpretation of the passage and an unscholarly handling of the Greek text. Nothing in the Greek suggests the idea of praying in tongues; Nelson and Hagin are reading it in. Even if inarticulate speech could be read into this term, that does not correspond to the New Testament description of the gift of tongues."

In my estimation, MacArthur's explanation is very helpful. "Groanings which cannot be uttered" are not tongues. What are they then? Sometimes when we as believers pray, the words just don't come. We may feel so burdened by our mortality or sinfulness that we can only groan. It's then that the Spirit helps us with sighs too deep for words, or as J. B. Phillips calls them, "those agonising longings which never find words."

We should not be ashamed of wordless prayers (Stott, 98). The truth is, we don't always need to have the "right words" to pray.

Have you ever heard someone say, "Oh, I love to hear so-and-so pray. He prays such a beautiful prayer!"

While it's true that you learn a lot about a person by how they pray, you can also learn a lot by what they don't say when they pray. Matthew 6 says God hears the prayer of the man in the closet. Romans 8 says God hears wordless prayers.

How does that happen? Notice verse 27, "And He that searches the hearts (who is that? God the Father) knows what is the mind of the Spirit, because He makes intercession for the saints according to the will of God." Twice in two verses, the apostle says that the Holy Spirit "intercedes" (AV "makes intercession") for us.

By the way, don't miss two insights regarding His intercessory work in prayer. First, notice it's "for the saints." The Spirit doesn't intercede for non-believers. He convicts unbelievers. He intercedes for believers.

And second, His intercession is "according to the will of God." What does that mean? In those times when we don't know what to pray, when the will of God may even seem foggy to us, when we're confused, when we can't see straight, the Spirit intercedes for us. He helps us in prayer when we don't know what to pray. Or how to pray. And the wordless prayer the Spirit utters, the Father understands because He knows the mind of the Spirit perfectly. They have existed in seamless fellowship from eternity past.

James Montgomery put it this way⁵:

Prayer is the soul's sincere desire, uttered or unexpressed,

The motion of a hidden fire that trembles in the breast.

Prayer is the burden of a sigh, the falling of a tear,

The upward glancing of an eye, when none but God is near.

This is truly an amazing sentence. The Spirit helps us in our weakness. There's so much here. I did some searching and found these insights by John Piper who preached on this passage:

"So what is it that we don't know what to pray for in this weakness? I think the answer is: we don't know the secret will of God about our sicknesses and our hardships? We don't know whether we should pray for healing or for strength to endure. Of course, both are right and it's not wrong to pray for either. But we long to pray with great faith, and we groan that we are not sure what God's way will be with this sickness or this loss or this imprisonment. We just don't know."⁶

Piper shares the example of John Bunyan, the pastor who wrote *Pilgrim's Progress* over 300 years ago, who stayed in prison for 12 years for conscience sake. He could have been set free had he agreed not to preach the gospel. He had a wife and four small children, one of whom was blind. It was a tough decision. Should he stay in prison for conscience sake, or get out of prison and take care of his family?

We all face tough decisions, even if they're not as dangerous as Bunyan's. Should I do this, or that? How do I know, especially when both options are legitimate ways to exalt God? Piper cites a book that Bunyan wrote called *Advice to Sufferers*. In it he captured the perplexity and uncertainty that we face in danger or in front of a risk for Christ's sake. He asks, "May we try to escape" from the danger? And he answers:

⁵ In Stott, 99

⁶ <https://www.desiringgod.org/messages/the-spirit-helps-us-in-our-weakness-part-1>

Thou mayest do in this as it is in thy heart. If it is in thy heart to fly, fly: if it be in thy heart to stand, stand. Anything but a denial of the truth. He that flies, has warrant to do so; he that stands, has warrant to do so. Yea, the same man may both fly and stand, as the call and working of God with his heart may be. Moses fled ([Ex. 2:15](#)); Moses stood ([Heb 11:27](#)). David fled ([1 Sam. 19:12](#)); David stood ([1 Sam. 24:8](#)). Jeremiah fled ([Jer. 37:11-12](#)); Jeremiah stood ([Jer. 38:17](#)). Christ withdrew himself ([Luke 19:10](#)); Christ stood ([John 18:1-8](#)). Paul fled ([2 Cor. 11:33](#)); Paul stood ([Act 20:22-23](#)). . . . There are few rules in this case. The man himself is best able to judge concerning his present strength, and what weight this or that argument has upon his heart to stand or fly. . . Do not fly out of a slavish fear, but rather because flying is an ordinance of God, opening a door for the escape of some, which door is opened by God's providence, and the escape countenanced by God's Word ([Matt. 10:23](#)).⁷

Paul's point is that when you groan with Christ-exalting desires but uncertainty how Christ might best be magnified, the Spirit prays for you and brings it to pass. Dear friends, this is what keeps us going in life. We have the Holy Spirit, and He gives us hope for our future, and help for our present.

In 1872 Annie Hawks penned these words.

*I need Thee ev'ry hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.
2 I need Thee ev'ry hour,
Stay Thou nearby;
Temptations lose their pow'r
When Thou art nigh.
3 I need Thee ev'ry hour,
In joy or pain;
Come quickly and abide,
Or life is vain.
4 I need Thee ev'ry hour,
Teach me Thy will;
And Thy rich promises
In me fulfill.
Refrain: I need Thee, oh, I need Thee;
Ev'ry hour I need Thee;
Oh, bless me now, my Savior,
I come to Thee.*

Make It Personal: What must we do?

We need to make two decisions today.

1. *Be thankful for the Holy Spirit.* We are no longer orphans, but children of God, sealed and indwelt by His Spirit.

⁷ <https://www.desiringgod.org/messages/the-spirit-helps-us-in-our-weakness-part-1>

C. S. Lewis expressed a theory that God whispers to us in our pleasures, He speaks to us in our consciousness, and He shouts to us in our pain. We live in an age of suffering, an age of waiting and hoping. But the best is yet to come.

2. *Cooperate with the Holy Spirit.* “If we live by the Spirit,” says Galatians 5:25, “let us also keep in step with the Spirit.”

Closing Song: #428 “*I Need Thee Every Hour*” (all four verses)