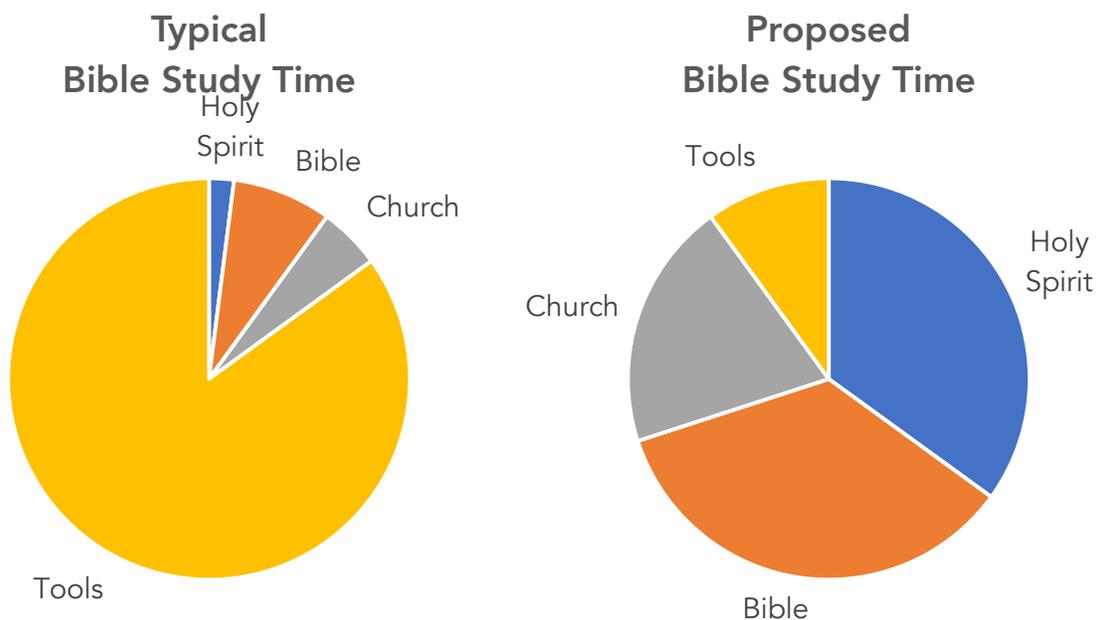


Romans

Future Glory ([Romans 8:18-30](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- 4. Righteous Freedom ([5:1-8:39](#)) (post-Easter to July 4) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 8:18-30](#)) is the ninth part of this major section.

Peace with God through Faith

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. **2** Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. **3** Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, **4** and endurance produces character, and character produces hope, **5** and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. **7** For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— **8** but God shows his love for us in that while we were still sinners, Christ died for us. **9** Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. **10** For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. **11** More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— **13** for sin indeed was in the world before the law was given, but sin is not counted where there is no law. **14** Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. **16** And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. **17** For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. **19** For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. **20** Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, **21** so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

1 What shall we say then? Are we to continue in sin that grace may abound? **2** By no means! How can we who died to sin still live in it? **3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? **4** We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free from sin. **8** Now if we have died with Christ, we believe that we will also live with him. **9** We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. **10** For the death he died he died to sin, once for all, but the life he lives he lives to God. **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. **14** For sin will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

15 What then? Are we to sin because we are not under law but under grace? By no means! **16** Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? **17** But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, **18** and, having been set free from sin, have become slaves of righteousness. **19** I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

20 For when you were slaves of sin, you were free in regard to righteousness. **21** But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. **22** But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. **23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Released from the Law

1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

The Law and Sin

7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." 8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. 9 I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10 The very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and righteous and good.

13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14 For we know that the law is spiritual, but I am of the flesh, sold under sin. 15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that

dwells in my members. **24** Wretched man that I am! Who will deliver me from this body of death? **25** Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Life in the Spirit

1 There is therefore now no condemnation for those who are in Christ Jesus. **2** For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. **3** For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, **4** in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. **5** 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 set their minds on the things of the Spirit. **6** For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. **7** For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. **8** Those who are in the flesh cannot please God.

9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. **10** But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. **11** 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 dwells in you.

Heirs with Christ

12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. **13** 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. **14** For all who are led by the Spirit of God are sons of God. **15** 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!" **16** The Spirit himself bears witness with our spirit that we are children of God, **17** and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Read: Future Glory (8:18-30)

18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. **19** For the creation waits with eager longing for the revealing of the sons of God. **20** For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope **21** that the creation itself will be

set free from its bondage to corruption and obtain the freedom of the glory of the children of God. **22** For we know that the whole creation has been groaning together in the pains of childbirth until now. **23** 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.

26 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. **28** And we know that for those who love God all things work together for good, for those who are called according to his purpose. **29** For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. **30** And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Explain: Future Glory (8:18-30)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

Paul continues his thoughts from the prior passages and gives us two examples of the points he is making in this text.

What do the words mean?

18 **For I consider** [*logizomai*; present middle indicative; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned; same word used in [Romans 2:3, 26; 3:28; 4:3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24](#)] **that the sufferings** [hardships, pains, emotions, influences, affections, afflictions, motions, sufferings; same word used in [Romans 7:5](#)] **of this present time** [occasion, proper time, opportunity, season, time, while; same word used in [Romans 3:26; 5:6](#)] **are not worth comparing** [deserve, suitable, due reward, meet, worthy; same word used in [Romans 1:32](#)] **with the glory** [very apparent glory, dignity, glory, honor, praise, worship; same word used in [Romans 1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4](#)] **that is** [present active participle; intend, be about; same word used in [Romans 4:24; 5:14; 8:13](#)] **to be revealed** [aorist middle infinitive; to take off the cover, disclosed, revealed; the same word used in [Romans 1:17, 18](#)] **to us.**
19 **For the creation** [original formation, building, creation, creature, ordinance; same word used in [Romans 1:20, 25](#)] **waits** [present middle indicative; expects fully, looks,

waits for] **with eager longing** [intense anticipation, earnest expectation] **for the revealing** [disclosed, appeared, coming, lightened, manifested, revealed, revelation; same word used in **Romans 2:5**] **of the sons** [child, son; same word used in **Romans 1:3, 4, 9; 5:10; 8:3, 14**] **of God. 20 For the creation** [original formation, building, creation, creature, ordinance; same word used in **Romans 1:20, 25; 8:19**] **was subjected** [second aorist passive (Robertson) indicative; subordinate, obey, be under obedience, put under, subdue under, make subject, put in subjection to, submit self to; same word used in **Romans 8:7**] **to futility** [inutility, transientness, moral depravity, **vanity**], **not willingly** [voluntarily, willingly], **but because** [*dia*] **of him who subjected it** [aorist active participle; subordinate, obey, be under obedience, put under, subdue under, make subject, put in subjection to, submit self to; same word used in **Romans 8:7** and earlier in **Romans 8:20**], **in hope** [expectation, confidence, faith, hope; same word used in **Romans 4:18** (twice); **5:2, 4, 5**] **21 that the creation** [original formation, building, creation, creature, ordinance; same word used in **Romans 1:20, 25; 8:19, 20**] **itself will be set free** [future middle indicative; liberated, exempted, **delivered**, made free; same word used in **Romans 6:18, 22; 8:2** (this is not, 'set free,' this is, 'made free')] **from its bondage** [slavery, bondage; same word used in **Romans 8:15**] **to corruption** [decay, ruin, corruption, destroy, perish] **and obtain the freedom** [freedom, liberty] **of the glory** [very apparent glory, dignity, glory, honor, praise, worship; same word used in **Romans 1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4; 8:18**] **of the children** [children, daughters, sons; same word used in **Romans 8:16, 17**] **of God. 22 For we know** [perfect active indicative; to know, be aware, behold, consider, look, perceive, be sure, understand; same word used in **Romans 7:7, 14, 18** (and other places)] **that the whole creation** [original formation, building, creation, creature, ordinance; same word used in **Romans 1:20, 25; 8:19, 20, 21**] **has been groaning together** [present active indicative; **moan** jointly, experience a common calamity, groan together] **in the pains of childbirth** [present active indicative; have pangs in company with, sympathize with, travail in pain together] **until now. 23 And not only the creation** [this word is not in the original, but added here in the English for clarity], **but we ourselves, who have** [present active participle] **the firstfruits** [beginning of sacrifice, first fruits] **of the Spirit** [*pneuma*], **groan** [present active indicative; make in straits, sigh, murmur, pray inaudibly, with grief, groan, grudge, sigh] **inwardly as we wait eagerly** [present middle participle; expects fully, looks, waits for; same word used in **Romans 8:19**] **for adoption as sons** [the placing as a son, adoption of children, adoption of sons; same word used in **Romans 8:15**], **the redemption** [ransom in full, riddance, salvation, deliverance, redemption] **of our bodies. 24 For in this hope** [expectation, confidence, faith, hope; same word used in **Romans 4:18** (twice); **5:2, 4, 5; 8:20**] **we were saved** [aorist passive (Robertson) indicative; saved, delivered, protected, healed, preserved, made whole; same word used in **Romans 5:9, 10**]. **Now hope** [expectation, confidence, faith, hope; same word used in **Romans 4:18**

(twice); **5:2, 4, 5; 8:20**, earlier in **Romans 8:24**] **that is seen** [present middle participle; look, behold, beware, lie, look on, perceive, regard, see, take heed; same word used in **Romans 7:23**] **is** [present middle indicative] **not hope** [expectation, confidence, faith, hope; same word used in **Romans 4:18** (twice); **5:2, 4, 5; 8:20**, earlier in **Romans 8:24** (twice)]. **For who hopes** [present active indicative; expects, confides, hopes, trusts] **for what he sees** [present active indicative; look, behold, beware, lie, look on, perceive, regard, see, take heed; same word used in **Romans 7:23**, earlier in **Romans 8:24**] **? 25 But if we hope** [present active indicative; expect, confide, hope, trust; same word used in **Romans 8:24**] **for what we do not see** [present active indicative], **we wait** [present middle indicative; expects fully, looks, waits for; same word used in **Romans 8:19, 23**] **for it with** [*dia*] **patience** [cheerful/hopeful endurance, constancy, endurance, patience, patient continuance, waiting; same word used in **Romans 2:7; 5:3, 4**].

26 Likewise [thus, in the same way, likewise] **the Spirit** [*pneuma*] **helps** [*synantilambanomai*; present middle indicative; to take hold of opposite **together**, cooperate, assist, help] **us in our weakness** [feebleness, malady, frailty, disease, infirmity, sickness, weakness; same word used in **Romans 6:19**]. **For we do not know** [perfect active indicative; to know, be aware, behold, consider, look, perceive, be sure, understand; same word used in **Romans 7:7, 14, 18; 8:22** (and other places)] **what to pray** [supplicate, worship, pray, make prayer] **for as we ought** [present indicative; necessary, what must be met; same word used in **Romans 1:27**], **but the Spirit** [*pneuma*] **himself intercedes** [present active indicative; to intercede **in** behalf of; make intercession for] **for us with groanings** [sighs, groanings] **too deep for words** [unspeakable, unutterable, which cannot be uttered]. **27 And he who searches** [present active participle; seeks, **investigates**, searches] **hearts knows** [perfect active indicative; to know, be aware, behold, consider, look, perceive, be sure, understand; same word used in **Romans 7:7, 14, 18; 8:22, 26** (and other places)] **what is the mind** [to be inclined, to be purposed; same word used in **Romans 8:6** (twice), **7**] **of the Spirit** [*pneuma*], **because the Spirit** [*pneuma*] **intercedes** [perfect active indicative; chance upon, confer with, entreat, deal with, make intercession] **for the saints according to the will of** [Jim's note: I do not see, "to the will of" in the Greek] **God. 28 And we know** [perfect active indicative; to know, be aware, behold, consider, look, perceive, be sure, understand; same word used in **Romans 7:7, 14, 18; 8:22, 26, 27** (and other places)] **that for those who love** [*agapao*; present active participle; much love] **God all things** [**all**, any, every, whole, every one, throughly] **work together** [present active indicative; to be a fellow worker, **cooperate**, help work with, work together] **for good** [**benefit**, good, well], **for those who are** [present middle participle] **called** [invited, appointed, called; same word used in **Romans 1:2, 6, 7**] **according to his purpose** [setting forth, proposal, intention, the show bread as exposed before God, purpose, **showbread**]. **29 For those whom he foreknew** [aorist active indicative; to know beforehand, foresee, foreknow,

ordain, know before] **he also predestined** [aorist active indicative; to limit in advance, predetermine, determine before, ordain, predestinate] **to be conformed to** [jointly formed, similar, conformed to, fashioned like unto] **the image** [likeness, statue, profile, representation, resemblance, image; same word used in **Romans 1:23**] **of his Son** [child, son; same word used in **Romans 1:3, 4, 9; 5:10; 8:3, 14, 19**], **in order that he might be** [present middle infinitive] **the firstborn among many brothers.** **30 And those whom he predestined** [aorist active indicative; to limit in advance, predetermine, determine before, ordain, predestinate; same word used in **Romans 8:29**] **he also called** [aorist active indicative], **and those whom he called** [aorist active indicative] **he also justified** [aorist active indicative; rendered just, rendered innocent, freed, justified; same word used in **Romans 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9**], **and those whom he justified** [aorist active indicative; rendered just, rendered innocent, freed, justified; same word used in **Romans 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9**, earlier in **Romans 8:30**] **he also glorified** [aorist active indicative; render glorious, glorify, honor, magnify; same word used in **Romans 1:21**].

Are there any repeated words?

Spirit, God, glory, groan, hope, Son, creation, etc.

Are there any repeated topics?

Weakness/insufficiencies, hope in a better future fashioned by God

What are some observations of the text?

18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed [Morris: The glory will be revealed, not created. The implication is that it is already existent, but not apparent.] **to us.** **19 For the creation waits with eager longing** [Paul anthropomorphizes creation here by giving it a desire like a human would have] **for the revealing of the sons of God.** **20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope** **21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God** [Godet: [Nature] possesses in the feeling of her unmerited suffering a sort of presentiment of her future deliverance.]. **22 For we know that the whole creation has been groaning together in the pains of childbirth until now.** **23 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** [Hughes: We are tiptoe waiting for our deliverance], **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.**

26 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 [Robertson's New Testament Word Pictures: It is a picturesque word of rescue by one who "happens on" . . . one who is in trouble and "in his behalf" . . . pleads "with unuttered groanings" . . . or with "sighs that baffle words" (Denney)]. **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** [Mounce: The Spirit comes to the aid of believers baffled by the perplexity of prayer and takes their concerns to God with an intensity far greater than we could ever imagine. Darla Skinner: Well, this relieves quite a bit of pressure from "what to pray."]. **28 And we know that for those who love God all things work together for good** [Chris Arnold: God has everything worked out and factored in], **for those who are called according to his purpose** [Perhaps since the showbread was always before God, this is God's way of saying we are always before Him as He works all things together for good?]. **29 For those whom he foreknew he also predestined to be conformed to the image of his Son** [The Bible teaches predestination], **in order that he might be the firstborn among many brothers.** **30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified** [Note that 'glorified' is assumed to already be complete—most believe this is due to Paul's strong belief that what God starts, He finishes (therefore, our glorification is as good as done). God finishes.].

Apply (What is the point?)

1. The future cannot be compared to the present (for the believer)
2. Freedom and help will come (for the believer)
3. There will be groaning now (for the believer)

Personalize (What do we do with that?)

1. Look to the Father for a better **home**
2. Look to the Spirit for a better **prayer**
3. Look to the Son for a better **image**

Next week: God's Everlasting Love (8:31-39)

31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding

for us. **35** Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? **36** As it is written,

“For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”

37 No, in all these things we are more than conquerors through him who loved us. **38** For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, **39** nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

Romans 8 introduces the profound liberation that comes from the Holy Spirit . . . now in verses 17-18 Paul contrasts this rising hope with the inescapable reality of the pain of human existence and declares that our pain is not worthy to be compared with the coming glory.

This is an astounding statement. It is even more astounding that Paul should apply it to himself. He's been stoned, robbed, whipped and imprisoned and yet he has realized that our sufferings here do not compare to the glory that is to come.

We are described as waiting "eagerly" (v 23). This same strong word is used of creation's waiting (v 19). We are tiptoe waiting for our deliverance. In verses 24, 25 . . . here we again find the same strong word, "waiting for it with patience." We are on tiptoe, and we wait with perseverance.

Someday we will know the fullness of our salvation.

How marvelous this all is. We have two intercessors: One in Heaven—our Lord Jesus who intercedes for our sins and one in our hearts (the Holy Spirit) himself. How greatly we are loved!!

The Holy Spirit says things those things that we want to say but cannot mouth. How beautiful! May we appreciate our wealth.

While our lives here can consist of a lot of groaning, I am grateful to have the Spirit to groan when I have no words.

Chris Arnold (Barclay)

Romans 8:18-25

Paul has just been speaking of the glory of adoption into the family of God; and then he comes back to the troubled state of this present world. When Paul was painting this picture, he was working with ideas that any Jew would recognize and understand. He talks of this present age and of the glory that will be disclosed. Jewish thought divided time into two sections--this present age and the age to come. This present age was wholly bad, subject to sin, and death and decay. Some day there would come The Day of the Lord. That would be a day of judgment when the world would be shaken to its foundations; but out of it there would come a new world.

The dream of the renovated world was dear to the Jews. Paul knew that, and here he, as it were, endows creation with consciousness. He thinks of nature longing for the day when sin's dominion would be broken, death and decay would be gone, and God's

glory would come. With a touch of imaginative insight, he says that the state of nature was even worse than the state of men. Man had sinned deliberately; but it was involuntarily that nature was subjected. Unwittingly she was involved in the consequences of the sin of man. "Cursed is the ground because of you," God said to Adam after his sin (Genesis 3:17). So here, with a poet's eye, Paul sees nature waiting for liberation from the death and decay that man's sin had brought into the world.

Man, there sure is a lot of groaning. I see it as labor pains. There is so much more to come, that the current world cannot hardly take the delay. The fulfillment of Christ WANTS to occur. The delay hurts. But through our patience, and through pain, we will come through . . . and how much sweeter will the fulfillment of Christ's promise be in the new world!

Romans 8:26-30

There are two very obvious reasons why we cannot pray as we ought. First, we cannot pray aright because we cannot foresee the future. We cannot see a year or even an hour ahead; and we may well pray, therefore, to be saved from things which are for our good and we may well pray for things which would be to our ultimate harm. Second, we cannot pray aright because in any given situation we do not know what is best for us. We are often in the position of a child who wants something which would be bound only to hurt him; and God is often in the position of a parent who has to refuse his child's request or compel him to do something he does not want to do, because he knows what is to the child's good far better than the child himself.

The reason we cannot pray as we ought is more than just an inability to "foresee the future." (What Piffle!) It is more that we see God as Santa and we are caught up in our own desires and immediate concerns. We cannot see past our own concerns and issues because of the immediacy of our desires and the intensity of our human frailties. They blind us to the things and nature of God, who is able to take "the long view" while more than adequately securing our short-term needs.

But Paul goes on from there. He says that those who love God, and who are called according to his purpose, know well that God is intermingling all things for good to them. It is the experience of life for the Christian that all things do work together for good. We do not need to be very old to look back and see that things we thought were disasters worked out to our good; things that we thought were disappointments worked out to greater blessings.

He says that all things work together for good, but only to them that love God. If a man loves and trusts and accepts God, if he is convinced that God is the all-wise and all-loving Father, then he can humbly accept all that he sends to him. A man may go to a physician, and be prescribed a course of treatment which at the time is unpleasant or

even painful; but if he trusts the wisdom of the man of skill, he accepts the thing that is laid upon him. It is so with us if we love God. But if a man does not love and trust God, he may well resent what happens to him and may well fight against God's will. It is only to the man who loves and trusts that all things work together for good, for to him they come from a Father who in perfect wisdom, love and power is working ever for the best.

I've always taken some comfort in [Romans 8:28](#). Not in the sense that there is an omnipotent umbrella keeping the acid rain of sin from falling on my head, but in the sense that, when I can be bothered to stop stressing and calm down a bit, I am reminded the God has everything worked out and factored in. My worry won't necessarily abate, but the amount of change I can affect by worrying over matters beyond my ken has already been determined as 0%. So, I take peace in knowing that, God has all the details worked into the system and that I am one who loves God. I trust the redeemer. Which, is really all God has asked us to do. Trust Him. Accept His gift, freely, trusting that the gift is more priceless than our wildest imaginings. Trust that the true value of the gift will not be revealed in its fullness in our earthly life, but will become exceedingly glorious in the fullness of time.

Paul goes further; he goes on to speak of the spiritual experience of every Christian. The King James Version rendering is famous. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified them he also glorified." This is a passage which has been very seriously misused. If we are ever to understand it we must grasp the basic fact that Paul never meant it to be the expression of theology or philosophy; he meant it to be the almost lyrical expression of Christian experience. If we take it as philosophy and theology and apply the standards of cold logic to it, it must mean that God chose some and did not choose others. But that is not what it means.

It is the deep experience of the Christian that all is of God; that he did nothing and that God did everything. That is what Paul means here. He means that from the beginning of time God marked us out for salvation; that in due time his call came to us; but the pride of man's heart can wreck God's plan and the disobedience of man's will can refuse the call.

^^This^^

While God certainly can choose the predestine the sanctification and salvation of some, I feel that would make God capricious. While I truly know that God is fully aware that some will choose not to accept Christ, the fact of the matter is that He set up apart

and made us save-able, through Christ. He provided the manner of our salvation, not to exclude or be exclusionary, but to be inclusive and accepting of all who choose to answer the call. Therefore, it is not our place to place limits on this passage by saying "so-and-so is not of the chosen," but to stand back and let God's unwavering and unselfish love for everyone be answered by everyone in their own heart.

Darla Skinner (Mounce)

God understands what the Spirit desires even though it is inexpressible in human terms (v. 27). God is the one who has complete access to the heart. His knowledge is direct, not dependent upon one's ability to articulate concerns. God is a searcher of hearts and knows the desires of the Spirit as the Spirit intercedes for us. He knows that the Spirit is interceding for saints in harmony with his will. No passage of Scripture provides greater encouragement for prayer. The Spirit comes to the aid of believers baffled by the perplexity of prayer and takes their concerns to God with an intensity far greater than we could ever imagine.

Well, this relieves quite a bit of pressure from "what to pray."

Jessica Norris (Kroll)

Suffering is the necessary prelude to glory. The glory awaits us; the suffering is now.

Kroll points out that all of creation suffers because of man sinning. We often use that as the reason for why natural disasters occur. Although I know that all of the earth groans waiting for the day that it will be cursed no longer due to our sin, reading it again in this chapter of Kroll's shed fresh light on the impact of that one fateful sin in the garden truly did effect everything.

Kroll likens the indwelling spirit in Christians as a "down payment" on the eternal glory that awaits both believers and creation. He also points out that the Holy Spirit is the One that helps our weakness. When your whole world collapses around you and you can't even pray, the Spirit grieves with you and prays for you. But His grief exceeds yours, and He groans with feelings too deep for words. The Father searches the mind of the Spirit, interprets these groanings, and knows what His Holy Spirit is thinking as He prays in your behalf. When Paul says that "all things to work together for good," it does not mean that "all things" is a promise that every detail or event in your life will turn from bad to good. It means that "all things" is that nothing is excluded from God's sovereign control.

Paul uses 5 theological words to describe 5 works of grace that God performs in our behalf to insure that our future is what He intended it to be before the world began: foreknew, predestined, called, justified, and glorified.

Kroll calls this the prospect of the unbroken chain which reminds me of the phrase "you're only as strong as your weakest link." These links are powerful and equal in strength, making this an indestructible chain.