

The Book of Romans Session 10

Romans 8: Part 2—The New Creation

Romans 8

Verses

- 1-13 Our Deliverance from the flesh
14-17 Realization of our Son-ship. Not a son until “adopted”; only then able to inherit; once adopted you could never be disowned.
18-30 Why do Christians suffer? “Boot Camp” for Heaven?

The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Romans 8:16-17

This is a *conditional* reward. Many may arrive in heaven *sorely disappointed!*

“...if”: This is a Class 1: “Since, indeed...”(v. 17). Greek is the most explicit language ever devised. Perhaps that’s why God chose it for the New Testament. You and I cannot imagine what v. 17 really means. Compare that to your wildest dreams on this earth...!!!

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 Corinthians 2:9

Romans 8:17b-27 will contrast our present state with the coming glory...

- 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.

“Reckon”: counting up both the debits and credits on the ledger of life...

Christian Suffering?

Jesus suffered trials; all the apostles suffered. Jesus promised us trials (Jn 16:33). We need the Divine viewpoint: Re-

member Job. And his three friends... Remember Paul: “Thorn in the flesh.” How did he measure “Success”: 2 Cor 4:7-18; 11:21-28. And we will be “joint-participants” in *His* glory! (Who can fathom what this really means...)

- 19] For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God.

“Creature” (KJV) κτίσις *ktisis* should be “creation”; anything created; the sum or aggregate of things created (rabbinical usage: by which a man converted from idolatry to Judaism was called). The interrelationship of man with the physical creation of which he is a part was established in God’s sentence of judgment on Adam after the Fall (Gen 3:15-19).

“Sons of God”: direct creation of God Himself (Cf. Gen 6; Jn 1:12; et al.).

Under the Curse

The creation is also involved in the curse. This is a future aspect of redemption. The Creation keeps on “eagerly awaiting” (Rom 8:19); the verb for “eagerly awaits” *apekdechomai* is used 7X in NT, each time refers to Christ’s return (Rom 8:23, 25; 1 Cor 1:7; Gal 5:5; Phil 3:20; Heb 9:28).

After the Curse

The revealing of the sons of God will occur when Christ returns for His own. We will share His glory (Rom 8:18; Col 1:27; 3:4; Heb 2:10) and will be transformed (Rom 8:23). All of nature (inanimate and animate) is personified as waiting eagerly for that time.

- 20] For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

“Vanity”: ματαιότης *mataiotes*, futility, frailty, purposelessness, failure, decay, perishable (Eph 4:17; 2 Pet 2:18). Vanity describes the change and decay that pervades all created things (Rom 8:21). God judged the totality of His Creation along with people for their sin (Gen. 3:14, 17-19); yet, the curse was instituted with a future *hope* (Rom 8:24).

- 21] Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

“Bondage of Corruption” = “Bondage of decay.” the 2nd law of thermodynamics, the law of entropy. It’s all winding down. [Who wound it up in the first place?]

- 1st Law: Conservation of Matter/Energy: You can’t win.
2nd Law: Entropy—The Bondage of Decay: You can’t even break even.
3rd Law: Everything has positivefinite entropy: You can’t get out of the game.

Randomness (Entropy)

The Second Law of Thermodynamics, also called the “Arrow of Time,” asserts that as time advances, the universe progresses from a state of order to a state of greater disorder (entropy). This also declares that the energy available to do work continually decreases. The universe appears to run “downhill,” to an eventual heat death when no temperature differences exist, no energy is available, in uniform randomness. Cf Romans 8:21. [Looking back, total is limited: the universe had a beginning.]

Only biology and anthropology attempt to ignore entropy. The entire Theory of Evolution (Biogenesis) is a direct violation of the entropy laws. (We’re not dealing with adaptation, sometimes referred to as “microevolution” or evolution with a small “e.”)

The Third Law of Thermodynamics: every substance has a finite positive entropy which may become zero at a temperature of absolute zero. [“You can’t get out of the game.”]

All information that is useful is ordered: Alphabet, words, language, etc. This contrasts with “noise,” which is randomness. Aging (Gen 3: Was this when the velocity of light began to decrease?)

“...shall be delivered from...”: It will begin with the removal of nature’s curse: Isa 11:1-13; 65:17-25; Micah 4:1-5; Zeph 3:14-20; Zech 14:1-21, etc. [Can a wolf lie down with lamb today?...Only if the lamb is inside the wolf!] For a thousand years there will be people living on the earth *without the curse!*

Since God’s program of salvation for people is one of a new Creation (2 Cor 5:17; Gal 6:15), the physical world also will be re-created (Rev 21:5).

Groan #1 (of 3)

Groan with intense longing, emotional pain... But the *entire creation* is “suffering”!

- 22] For we know that the whole creation groaneth and travaileth in pain together until now.

This will take place in two stages. **Stage 1:** The renovation of the present cosmos in conjunction with the return to earth of the Lord Jesus and the establishment of the messianic kingdom on earth (Isa 11:5-9; 35:1-2, 5-7; 65:20, 25; Amos 9:13). **Stage 2:** The creation of “a new heaven and a new earth” (Rev 21:1; cf. 2 Pet 3:7-13).

Groan #2

- 23] And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Believers are described as the ones having “the firstfruits of the Spirit.” This is an appositional use of the genitive and means that the Holy Spirit *is* “the firstfruits” of God’s work of salvation and recreation in believers. [Elsewhere the Holy Spirit is called “a deposit (down payment or earnest) *guaranteeing our inheritance*” (Eph 1:14; cf. 2 Cor 1:22), a similar idea.]

“Groan”: present tense; “keep on groaning.”

In one sense each believer has already received the adoption because he has “received the Spirit of sonship” (lit., “adoption,” Rom 8:15) and is a son of God (Gal 4:6-7).

At the same time, as Romans 8:23 states, believers still anticipate their adoption in its completeness, which is said to be “the redemption” (*ἀπολύτρωσις apolutrosin*), etymologically the Greek word describes a release or deliverance achieved by a ransom payment.

This is called the revelation of the sons of God (Rom 8:19) and “the glorious freedom of the children of God” (v. 21). It will occur at the Rapture of the church when believers will be raised and transformed with glorious bodies (1 Cor 15:42-54; 2 Cor 5:1-5; Phil 3:20-21; 1 Thess 4:13-18). Paul called that day “the day of redemption” (Eph 4:30).

24] For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

“Being Saved”?

Three tenses of “Being Saved”:

- **Past** - *Have been saved*: Eph 2:8, 9
 - Positional, called *justification*, eternal
 - Saved from the *penalty* of sin.
- **Present** - *Are being saved*: Rom 6
 - Operationally, by the Holy Spirit, moment-by-moment
 - From the *power* of sin;
 - Called *sanctification*, a *process*
- **Future** - *Shall be saved*:
 - From the *presence* of sin
 - Here called “the redemption of our body.” Rom 8:23

It is important to distinguish between *justification* and *sanctification*: confusion over these terms has caused centuries of misunderstanding...

25] But if we hope for that we see not, *then* do we with patience wait for *it*.

ἐλπίζω *elpizo* “Hope”: in Greek is *stronger* than “know”: “*to trust in*.” It is a confidence, sureness, of future things. (The opposite of our use of the term in English.)

ἀπεκδέχομαι *apekdechomai* “eagerly await”: He who has the strongest “hope” will have the greatest stability under stress (2 Cor 4:16-18). This Greek word is used 7X in the NT...always in regards to the return of Christ!

The Most Important “Groan” of All, #3

26] Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

“Helpeth” = present tense: “*keeps on* helping.” He even is our “line backer” on prayer!

[These are *not* uttered: This may have nothing to do with praying in tongues, as some suggest. The groaning is done by the Holy Spirit, not believers, and apparently is not stated in words.]

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.

Even though the Spirit’s words are not expressed, the Father knows what the Spirit is thinking. This is an interesting statement about the Father’s omniscience and the intimacy within the Trinity. The Lord Jesus also continually intercedes for believers in God’s presence (v. 34; Heb 7:25).

This entire session contrasts our present state (with trials) with the coming glory (Rom 8:17-28).

28] And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Which are the three most important words? The first three: “And we know.”

29] 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.

Spurgeon quipped: “God chose me before I was born. I’m glad He did; otherwise He might have changed His mind!” (*Uncertainty about election can arise from some kind of self-righteousness...*)

This eternal choice and foreknowledge involves more than establishing a relationship between God and believers: It involves the *certainty of our sanctification!*

30] 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.

Five Phases

Foreknow	God’s Knowledge
Predestinate	Abraham
Called	Isaac
Justified	Jacob
Glorified	Joseph

- Abraham = “Farther of the Faithful.”
- In Isaac: “Thy seed shall be called.” (Gen 21:12; Heb 11:18; Rom 9:7).
- If God can justify Jacob (the Conniver), He can justify any of us!

- Joseph: Glorified—over 100 ways a type of Christ! (See our appendix to our *Commentary on Genesis* or our book, *Cosmic Codes...*)

Next Session

Fate vs. Free Will: If things are prophesied (predestined), do we really have any choice? Can a Christian lose his/her salvation?

This will focus on two critical doctrines: *Eternal Security and the Perseverance of the Saints*. Memorize Romans 8:28-39: What seven questions are answered?

The Book of Romans Session 11 Romans 8: Part 3—Our Eternal Security

For the law of the Spirit of life in Christ Jesus hath made me free [set me free] from the law of sin and death.

Romans 8:2

This verse summarizes Romans 7 (Cf. Rom 7:23). While the law of sin and death will be with us as long as we are in this body, it doesn't necessarily have dominion. We have a *choice* (abiding in Him: *organic union*; Jn 15:1-5). "The law of the Spirit of life": genitive case = "The law [principle] of the *Life-giving* Spirit."

Romans 8:28-39

Verses:

- 28-30 "Boot Camp" for Heaven?
31-39 Eternal Security; Predestination vs. Free Will?

The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Romans 8:16-17

This is a *conditional* reward. Many may arrive in heaven *sorely disappointed!*

- 28] And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

- 29] 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.
30] 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.
31] What shall we then say to these things? If God *be* for us, who *can be* against us?
32] He that [even] spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
33] Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.
34] Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
35] Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36] As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
37] Nay, in all these things we are more than conquerors through him that loved us.
38] For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39] nor height, nor depth, nor any other creature [created thing], Shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

* * *

- 28] And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Sanctification from its beginning in regeneration to its completion in glorification is ultimately God's work, appropriated by faith (Phil 1:6).

"...all things work together...": "He works together": *συνεργέω synergeo*, active voice present tense of the verb *synergei*. This emphasizes that this is a *continuing* activity of God. It takes *continual* external inputs to coordinate the process. (As every cell division in the human zygote: having the complete coding in each cell—DNA—is not enough: what is needed is conflict resolution logic to form specific tissue, organs, etc.)

"...called": *κλητός kletos* means to be summoned to, divinely selected and appointed (Rom 1:6; 8:30). Example: The saga of Joseph (Gen 50:20).

Eternal Security

Can a man lose his salvation? Yes! If it depends on him.

- The Arminian denies that the true child of God is eternally secure.
- The Calvinist insists that, if he does not persevere in holiness, he was never regenerate in the first place.