

Romans 8:19-39

19. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

A. For the earnest expectation of creation eagerly waits

1. **creation**- Gr. **ktisis**- *original formation*
2. **earnest expectation**- Gr. **apokaradokia**- *to turn your head in anticipation.*
3. **eagerly waits**- Gr. **apekdechomai**- *to expect fully*
 - a. Creation here appears to have consciousness. Creation here could mean mankind and animal creation. But all plants and trees are alive. All of creation praises God.
 - b. Creation is anticipating and expecting fully for God to act. Is creation more spiritual than God's children?
 - c. What are you eagerly anticipating and expecting fully for God to do in your life? You may be groaning in some bondage. Eagerly anticipate and expect fully for liberation. We must be liberated before creation [our outward circumstances] can be.

B. for the revealing of the sons of God

1. **revealing**- Gr. **apokalupsis**- *unveiling, take the cover off*
 - a. This will be when the resurrection of the just is completed.
2. **sons of God**- Gr. *uios theos*
 - a. **sons**- Gr. **huios**- *mature, adult, legal sons.*
 - b. When we are revealed in our mature state as sons of God then creation will be set free.
 - c. When we reach maturity and walk as sons of God in our lives then our circumstances will begin to change around us. We will dominate our environment instead of our environment dominating us. Jesus dominated His environment. The environment did not dictate to Jesus. ie. calming the storm, walking on the water, feeding the crowds with a little food...

20. For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope;

A. For the creation was subjected to futility

1. **subjected**- Gr. **hupotasso**- *to arrange under*
2. **futility**- Gr. **mataiotes**- *frailty, want of vigour, perverseness, depravity; what is devoid of truth and appropriateness; inutility*

B. not willingly

1. The animal world was subjected to frailty, perverseness, and depravity. Most of the animal world kills or is killed by others. This was not God's

original intent for his creation.

2. When Adam fell, all of creation fell with him. Adam was the master ruler of this planet. This honor and authority was given to him by God Himself. [**Gen. 1:26-28**]

C. but because of Him who subjected it in hope

1. **because of Him**- God. God was the one who placed the sentence upon creation because of Adam's sin. The earth now bears a curse until it is lifted. Jesus has done all that is necessary to remove the curse, but God is waiting for the fulness of the gentiles to be saved, and the culmination of the judgment of the nations and the dealing of Israel to be completed first. Once this is done Christ will physically return to the earth and the curse will be lifted off of creation. In the Millennium there will be a pristine environment again.
2. **hope**- Gr. **elpis**- *confident expectation*
 - a. God has a confident expectation of the restoration of all things because it has already been accomplished by the finished work of His Son.
 - b. This the same reason we can have a confident expectation in the messed up world we live in today. We can have confident expectation of the restoration of all things because of the finished work of Jesus Christ.

21. because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

A. because the creation itself also will be delivered from the bondage of corruption

1. **delivered**- Gr. **eleutheroo**- *to liberate or make free from bondage*
 - a. This is the same Greek word used of our freedom from sin. Sin was debt to be paid. Once the debt of sin was paid, then we were made free because we were acquitted. Jesus took our death sentence.
 - b. Creation itself was also put into bondage because of Adam's sin. Now the Adam's sin has been dealt with by the finished work of Christ, creation can now be legally freed as well as us. God is patient though because he is looking for the precious fruit or harvest from the earth, which is lost souls. [**2 Peter 3:9; James 5:7**]
2. **bondage of corruption**- Gr. **doubleia pthora**- *slavery of decay*
 - a. All of creation is subject to the slavery of decay. Once life is started then death and decay work on it. This is true of man, animals, trees, and plants. This law makes evolution a farce!
 - b. Creation has decayed much since the time of Adam's fall. It is

worn out and ready to be replaced! [**Heb. 1:12**]

B. into the glorious liberty of the children of God

1. **glorious liberty**- Gr. **doxa eleutheria**- *same word used for the word delivered.*
2. **children**- Gr. **teknon**
3. Our liberty as children of God is glorious. God wants us to enjoy this glorious liberty now. It comes by the proper understanding, believing, and application of the gospel of Jesus Christ.
4. This verse teaches that the earth and man will always be linked. Our eternal home is not just the heavenly Jerusalem. The heavenly city will one day come and rest over the earth and we will be going back and forth from earth to it perpetually. [**Rev. 21:1-3**] We will help rule and reign over the new earth with Christ.

22. For we know that the whole creation groans and labors with birth pangs together until now.

A. For we know

1. **know**- Gr. **eido**- *to perceive; to see something in your mind and heart*
2. knowing the things of God is the beginning of fruitfulness as a Christian. We can't know the things of God unless we spend time in God's Word and depend on God's Spirit to show us them.

B. that the whole creation groans and labors with birth pangs together until now

1. **whole**- Gr. **pas**- *all- this includes nature not just man and animals.*
2. **groans**- Gr. **sustenazo**- *to moan jointly*
3. **and labors with birth pangs**- Gr. **sunodino**- *metaphorically to undergo agony (like a woman in childbirth) along with*
 - a. Jesus spoke of this. He said that the upheavals in nature in the last days are but birth pangs leading up to the coming of Christ and the restoration of all things. [**Matt. 24:8**- *sorrows there is birth pangs*]
 - b. the pains of child birth are horrible and seem terrible at the moment, but they lead to something wonderful and joyful. Things may look horrible and terrible right now, but they are leading to something wonderful and joyful. Christ our King is coming! Restoration of all things are coming! Our complete perfection is coming! We shall endure and be blessed!
4. **until now**- If Paul could say that nearly 2000 years ago, how close are we to the birthing of the kingdom of God in the earth now!

23. Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

- A. **Not only *that***- the word **that** is in italics and is not part of the original text. If you were going to insert a word here it should not be *that*, but *creation*. Creation was what Paul was talking about previously.
- B. **but we also who have the firstfruits of the Spirit**
1. **firstfruits**- Gr. **aparche**- *to offer firstlings or firstfruits; to take away the firstfruits of the productions of the earth which was offered to God. The first portion of the dough, from which sacred loaves were to be prepared. Hence term used of persons consecrated to God for all time. Persons superior in excellence to others of the same class [Thayer]*
 - a. The Spirit is the firstfruits of God's inheritance for the Christian. The presence of the Holy Spirit is but the first down payment of our full inheritance in Christ. The presence of the Holy Spirit is proof to us that more is to come! [**2 Cor. 1:22, 2 Cor. 5:5, Eph. 1:14**] The firstfruits of the Spirit is holy so all the rest of our inheritance will also be holy and good!
- C. **even we ourselves groan within ourselves**
1. **groan**- Gr. **stenazo**
 - a. Often the troubles, pain, and sorrow of this life as a Christian seem pointless. However, they are not! They are just leading to the birthing of God's kingdom and joy in our life!
- D. **eagerly waiting**- Gr. **apekdechomai**- *to turn the head in intense anticipation*. This is the same word used for creation! This word is a word of expectant faith! When things get tough and circumstances look worse, turn your head away from them and towards Christ in full expectation for His revelation in your life!
- E. **for the adoption**
1. **adoption**- Gr. **uihothesia**- *son placing*
 - a. Again, this word always refers to placing your natural born children into your family as legal and adult sons that have access to the family name and assets.
- F. **the redemption of our body**
1. Our redemption has three phases. The first phase is in our spirit. At the moment we receive Christ as Savior our spirit is instantly redeemed and perfected. [**Heb. 10:14**] The second phase is our soul. This primarily speaks of our mind. Our minds are to be renewed daily to the Word of God. [**Romans 12:2**] The third phase will be our body. At the resurrection of the saints our bodies will be redeemed and take on the nature of Christ's resurrection body. [**Phil. 3:21**]
 2. We are adopted right now by the regeneration of our spirit. Our soul is being renewed to this adoption. One day our full adoption will be complete spirit, soul, and body!

24. **For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?**

A. **For we were saved in this hope**

1. **saved-** Gr. **sozo-** *to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.*

2. **hope-** Gr. **elpis-** *confident expectation*

3. We have been saved by faith **in this hope NOT BY THIS HOPE**. Faith and hope are connected. We first must have hope before we can exercise faith. Faith is the evidence of things hoped for. [**Heb. 11:1**] The gospel first produces hope of redemption and then it produces faith to receive. [**Eph. 1:12-13- first hope and then believe**] Therefore, we have been saved by grace through faith **in this hope** of redemption.

B. **but hope that is seen is not hope**

1. Hope and faith are similar in this regard. Both hope and faith are unseen. These are spiritual realities not physical ones. Hope and faith will manifest in the natural but it does not start in the natural.

2. We often are like Thomas who said, "I believe when I see" No you won't! Faith and hope are unseen or they are not faith and hope. Why do you need to believe if you see it? Why do you need to hope if you see it?

3. The just shall live by faith. This means that most of our lives are to be lived where we are convinced of things we cannot see, touch, or feel. We are convinced of them because of the Word of God and revelation of the Holy Spirit. If we do not spend time in the Word or praying in the Spirit we will live according to what we see, touch, and feel. We will be carnal.

C. **for why does one still hope for what he sees?**

1. This is a good question to ask ourselves, especially in the midst of our trials and when we do not see the promise of the Word yet manifested!

25. **But if we hope for what we do not see, we eagerly wait for *it* with perseverance.**

A. **But if we hope for what we do not see**

1. **if-** Gr. **ei-** *First class conditional- assumes the case is true.* God believes the best about us! Unfortunately many are not living like this.

B. **we eagerly wait for it with perseverance**

1. **eagerly wait-** Gr. **hupomone-** *to endure; to remain under the pressure*

2. To see the promises of God made manifest in our lives it takes faith and patience. [**Heb. 6:12**] During this process our faith is tried and the character of Christ in us is brought to the surface of our lives for others

to see. [**James 1:3-4**] We are seen as the genuine children of God and Jesus is glorified! [**1 Peter 1:7**]

26. Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

A. Likewise the Spirit

1. **Likewise-** Gr. **hosautos-** *in the same way* [as creation groans and we groan]
2. **the Spirit-** Here we know by context the Holy Spirit is meant, not our human spirit.

B. also helpeth our infirmities

1. **also-** Gr. **kai-** could it be that creation is helping us by their groanings and expectation of our freedom as sons of God? Does God hear the pleas of creation? Does God hear our inward groanings in us? Undoubtedly. God now also will hear the groaning of the Spirit in our behalf.
2. **helpeth-** Gr. **sunantilambanomai-** *to take hold of together with us against*
 - a. This prayer spoken of here in this verse is not something the Spirit of God does apart from us. We know that by this Greek word. The Spirit takes hold **TOGETHER WITH US** against our weakness.
 - b. If I asked someone to help me move a piano and then just sat down, then I would not be asking that person to help me, but for them to do it for me. The Spirit will not do your praying! The Spirit will help you pray!

3. our infirmities- Gr. **aistheneia-** *weaknesses*

C. for we know not- Gr. **eido ou**

1. If only we as humans can come to grip with the fact that we DO NOT KNOW anything apart from God. Therefore prayerlessness is both sin and foolishness. One of man's greatest weakness is ignorance. Man does not have to be ignorant though if he would but turn to the Word of God with an open heart and to God in prayer with a believing heart. If not, then this leaves man with **willful ignorance**. In these last days people are willfully ignorant. [**2 Peter 3:5**]
2. Many people say that [**Hosea 4:6**] states that people are destroyed because of a lack of knowledge. They then say they need

to get knowledge they don't have. This is not true. Very few people continue reading the verse that goes on to say “**because they have rejected knowledge**”. The problem with people today is not that they don't have access to knowledge or that they have not heard knowledge. Their problem is that they have rejected the knowledge given to them. God has given us knowledge concerning Himself by His written Word and by His Spirit. If you reject these two then you will remain ignorant, howbeit, willfully ignorant!

3. This is not just true of the unsaved world! How many Christians rarely open up the Bible to read, study, or confer with it? How many Christians never pray in and by the Spirit? They therefore are ignorant and thus unfruitful even though they are saved.

D. what we should pray for as we ought

1. pray- Gr. *proseuchomai*- *face to face communion*

- a. prayer should be face to face communion with God.
- b. Prayer should be talking and listening.
- c. Therefore prayer should include time spent in God's Word. When you open your Bible and read it, this is God speaking to you! The Spirit will also speak in your heart, but if you do not spend time in God's Word it is hard to hear His voice. God's voice is tied to His Words. Your voice is tied to your words! So many want to hear God but they do not give any time to God's Words- the Bible. In doing so, they are also not giving God time to speak to them!

2. for as we ought- Gr. *katho dei*- *precisely as is necessary*

- a. To have a fruitful prayer life it is necessary that we pray precisely. This is our weakness. We do not know how to pray precisely over most issues. We often can pray precisely if the Word of God is clear on an issue. We can pray the Word of God or in line with it.
- b. Often our lives are filled with issues that are not directly addressed in the Bible. We still need to pray precisely about them. How can we do that with our limited understanding and knowledge? It is by relying upon and trusting the Holy Spirit in us. We can pray in the Spirit! When we pray in the Spirit we speak mysteries, the very things we are ignorant of! [**1 Cor. 14:2**]

E. but the Spirit makes intercession for us

1. **makes intercession**- Gr. **hupertugechano**- *to light upon or fall in with; to go to meet for consultation, conversation, or supplication.*
[Vincent Word Studies]

2 **for us**- The Spirit intercedes for us, but he does it in us and through us, not apart from us. The Spirit **helps** us.

F. **with groanings which cannot be uttered**

1. **groanings**- Gr. **stenagmos**- *creation groans for us, we groan for ourselves, and the Spirit groans for us also. God hears the groans for and by His people, just like God heard the groans of Israel in Egypt and delivers!* [Exo. 2:24]

2. **which cannot be uttered**- Gr. **alaletos**- *not expressed in articulate words.*

3. Praying in the Spirit causes us to pray as we ought.

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.**

A. **And he who searches hearts**

1. **searches**-Gr. **ereunao**- *inquiry; to seek, that is, (figuratively) to investigate*

2. God searches the heart. Even if we do not seek God's heart, He still seeks ours.

B. **knows what is the mind of the Spirit**

1. **knows**- Gr. **eido**- *to know fully and intuitively*

2. **mind of the Spirit**- Gr. **phronema pneuma**

a. Gr. **phromema**- *thoughts or plans*

3. God knows the mind of the Spirit because He and the Spirit are one. They have the same thoughts. What are the thoughts and plans of God thinks towards you. Are they thoughts of condemnation, judgment, and harshness? No, they are thoughts and plans for good and not evil. They are thoughts of peace [shalom] and not for destruction. They are thoughts and plans for an expectant end of good, blessing, and fruitfulness in your life. [Jer. 29:11]

4. These good thoughts of God the Father and of the Spirit of God are precious [valuable] and as numerous as the sands of the sea! [Ps. 139:17-18]

C. because the Spirit intercedes for the saints according to the will of God

1. It is God's will that we be healthy, be provided for, be fruitful, and be a bill board for Him in the earth.
2. The Spirit will give us utterance of intercession according to the good, acceptable, and perfect will of God for our lives!
3. Praying in the Spirit is grace prayer. Grace is what God does in, for, and through us. Praying in the Spirit is supernatural prayer that is given to our spirit to pray. [**1 Cor. 14:2**]
4. Praying in the Spirit is New Covenant Prayer. You can't find praying in the Spirit under the Old Covenant. The Old Covenant was based upon works. There is not one commandment under the Old Covenant to pray. The Old Covenant all depended on what you did for God. God will not help someone bent on helping themselves. The old adage that God only helps those who help themselves is false and demonic. This phrase was invented by an unbeliever- Benjamin Franklin. Under the New Covenant it is God who is at work in us creating the desire and ability to do His will. [**Phil. 2:13**] If a believer wants to will and work according to the flesh and their soul then the Spirit will cease working. If we but trust Christ, the Spirit will continue His work in us willing and working His ability in us. We can't have two people in charge of willing and working. One must rest while the other produces the works. When the Spirit is the one in charge of willing and working in us, then our work is but the resulting fruit of the inner working of the Spirit. Paul's life was an example. He worked more abundantly than all the apostles, but it was not him working, but the grace of God working in him! [**1 Cor. 15:10**]

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.

A. And we know

1. **know**- Gr. **eido**
2. In verse 26 we see that we do not know [**eido**]. In verse 27 we see that God knows [**eido**]. When we give ourselves to prayer in and by the Spirit guess what happens? It leads us to know [**eido**] in this verse! We now know [**eido**] also! Prayer leads to knowing!
3. This word **know** keeps popping up! The fruitful Christian life is built upon **knowing**. That is why most of the prayers of Paul for

Christians is that we might know things spiritually. We gain the knowledge of God by His Word and through His Spirit. Meditation on the Word and praying in the Spirit are the missing ingredients in most Christian's lives. They wonder why God does not do more for them than He does. God does not move independent of His Word and Spirit. We must open up our hearts and avail ourselves of God's Word and Spirit.

B. that all things work together

1. **work together-** Gr. **sunergeo-** *to work energetically together.*

2. Let's keep this verse in context. What things work together for our good? Creation is groaning for our good. We are groaning for our good. The Spirit is groaning for our good. God's thoughts and plans are working for our good. We praying in the Spirit is working for our good. We loving God and following His purpose is working for us.

3. Many quote this verse out of context and say that everything works for our good, even sickness, poverty, and calamities of all kinds. Some even believe that Satan is working for our good. They are not! All of these things are energetically working for our bad. Do not be deceived! Only good and perfect gifts come from God!

[**James 1:17**] The things that work for our good are found in the context of this verse. If you take the text out of context then all your left with is a **con!**

C. to them that love God

1. **love-** Gr. **agapao-** *present tense- God's kind of selfless love.* This love is impossible unless it is first received from God freely. This consistent love of God through us is proof that we have been born of God and His love has been shed abroad in our heart by the Holy Spirit. [**Rom. 5:5**] We love because He first loved us. [**1 John 4:19**]

D. to them who are the called according to His purpose.

1. **the called-** Gr. **kletos**

a. Christians are described as "the called".

b. It is interesting that only Christians are named "the called" even though God calls everyone to be saved. Everyone is called to God's purpose, but only those who accept God's invitation are named "the called". Once you finally reject Christ, God ceases to know you.

2. **according to His purpose**

a. Gr. **purpose**- *a setting forth of a thing, placing of it in view, the shewbread*

b. We can never fulfill our purpose until we first know and believe the love God has for us. [**1 John 4:16**]

c. Christians are the called according to the purpose of God's placing Himself in the view of the world like the shewbread. We are the visible demonstration of God's truth, nature, character, and will. We have been set out plainly for the view of the world. We are God's shewbread set out for the world to view. We are to make the world hungry for God. Unfortunately many Christians turn off unbelievers. Instead of preaching the good news about Christ and God, we preach bad news. They tell unbelievers that God is angry and is ready to pour his wrath on them if they don't get straight. The good news is that God has provided redemption and complete forgiveness through the blood of Christ. He loves them and wants to show his kindness, goodness, mercy and grace.

d. We are not called according to our own purpose but His purpose. To the degree that we walk in God's purpose is the degree that we will bear fruit and be God's shewbread to the earth!

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.

A. For whom he did foreknow

1. **foreknow**- Gr. **proginosko**- *pro- before; ginosko-to know relationally*

2. When it comes to the doctrine of predestination, God's foreknowledge always precedes it. [**Rom. 11:2, 1 Peter 1:2**] This means that God foreknows before hand who will believe upon Him or reject Him. God does not make people believe or reject Him.

3. The error of Calvinism and their **TULIP** doctrine is found in the error that man after the fall is left with no ability to choose. The whole **TULIP** doctrine rests upon this premise. This is false. From Adam all the way down until Jesus came, people were capable of choosing and did choose. God even required them to make choices. [**Deu. 30:19; Jos. 24:15**] Just because man was fallen did not make them

unable to choose. God kicked Adam and Eve out of the garden and guarded it so they would not later come and **CHOOSE** to take of the tree of life and live forever in a fallen state. Calvinism says that after the fall that man was dead, so how can a dead man choose. This is based upon a faulty biblical definition of dead. Dead in the bible does not mean to cease to exist or to be like a corpse unable to move. Death in the bible is separation. Man because of sin is dead to God. Adam and Eve were separated from God. They still existed and could move, talk, act, choose, think, and imagine [as in the tower of Babel]. They just did it all separated from the life of God. The whole Calvinist doctrine rests on the fact that man does not have a free will to choose. Therefore they teach that God has to regenerate a person first in order to cause them to believe upon Him. This is backwards. First we believe and then are sealed with the Holy Spirit of promise. [Eph. 1:13] If you completely take away free will from man then you have God as the reason and cause for everything. Boy, Satan loves this doctrine! He gets off scott free! He just gets to act like He's on God's staff and is doing God's bidding. He just sits and giggles to himself at how stupid we can be and still breathe!

B. He also did predestinate

1. predistinate- Gr. *proorizo*- *to limit in advance*

- a. notice this verse does not say that God's predistinate people to hell. This verse is written to Christians who have believed upon Christ. For those who have believed upon Christ, God has limited in advance that they will be conformed to the image of His Son. Now we have a choice to begin that process here, or it will happen after our physical death. To the degree we allow the process to happen here, we will be rewarded and it will set our responsibility in the next age. [Luke 19:17] We allow this process to happen by renewing our mind the Word of God. [Romans 12:2]
- b. God has planned for all men to be saved. Jesus died for the whole world. [1 John 2:2] His redemptive plan included all people. However, God's love requires people have a choice to receive that plan or not. Every person who has ever lived had their name written in the Lamb's Book of Life. When someone rejects Christ, their name is blotted out of the book. [Ps. 69:28, Rev. 22:19] You cannot be blotted out if you were never there to start with.
- c. Everything we have is connected with Christ. We are elect

because Christ is the Elect One. [1 Peter 2:6] We are foreknown because Christ was. [1 Peter 1:20] We are predestined because Christ is of God. [Acts 4:28] We share what belongs to Christ.

C. to be conformed to the image of His Son

1. **conformed**- Gr. **sumorphos**- *sun- together; morphe- to take on the outward form that comes from the nature locked up within something*. Ex. caterpillar transforms into a butterfly.

a. On the Mt. of transfiguration Jesus' inner nature was shown on the outside and he shown brighter than the sun. We are called to be transformed as well. Right now the nature, character, and glory of God is on the inside of us. We are called to let what is locked up on the inside of us to be released on the outside of us. One day in heaven we will shine as the stars. However, God wants this process to start now. We can be beacons now! How do we do this? [2 Cor. 3:18] says the process will take place as we gaze into the mirror [the Word] and behold the glory of the Lord inside of us, then we will be transformed into His image by the Spirit of God!

b. [Philemon 6] states that our faith will become effective when we acknowledge every good thing in us in Christ Jesus. We will be transformed by the renewing of our mind to our identity and position in Christ. [Rom 12:2]

c. This process does not occur by will power and moral resolve to be like Jesus. It comes by constant beholding and believing and by the working of the Holy Spirit!

2. **image**- Gr. **eikon**- *figure, likeness*

a. We are already created in the image of God in our spirit at the new birth. [Eph. 4:24]

b. We are called to take on that image in our daily lives and actions in this life! This is for the purpose of the world to see God in us and be drawn to Him. Just as sinners were drawn to Jesus when He lived, so they are to be drawn to us so that they can know the loving God we present.

D. that he might be the firstborn of many brethren

1. **firstborn**- Gr. **prototokos**- *first in birth order or rank of position*.

a. Jesus in His humanity was the first one born from the dead. Jesus died fully in His humanity- spirit, soul, and body. His

spirit was quickened in hell. [1 Pet. 3:8] He is the firstborn from the dead and is the firstborn of all of us believers. He calls us His brethren!

2. **Many brethren-** Gr. **polus adelphos-** *many sharing the same womb.*

a. Jesus and we believers have the same Father and share the same womb of grace!

b. Jesus is not ashamed to call us His brethren! [Heb. 2:11]

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.**

A. **Moreover-** We must come into God's **moreover**. Whatever we feel we understand of God's goodness and grace there is still **moreover** than that! It would be enough for us to be foreknown, predestinated, and called Jesus' brethren but there is **moreover** that!

B. **whom he did predestinate, them he also called**

1. God predestinated all to be saved and has called everyone. One must accept that call to be saved.

C. **and whom he called, them he also justified.**

1. **justified-** Gr. **dikaioo-** *to declare innocent and to be just as one ought to be.*

2. Calvinists will say that God calls and saves just a few elect [chosen ones] that He redeems for His purpose. They teach that God does not call all and all that are called are the elect or chosen by God. But this is in direct contradiction to Jesus' words, "**Many are called but few are chosen**". [Matt. 20:16] If God chooses all that He calls then Jesus is lying. Who are the few that are chosen? They are the ones who were called by God and accepted His invitation! These are justified by faith. There is no justification before God apart from His grace and the exercise of faith.

D. **and whom he justified, them he also glorified**

1. **glorified-** Gr. **doxazo-** *aor. tense-* this glorification is has been completed in the eyes and mind of God.

2. God created time but lives outside of it. He can look at the whole span of time at once. He already sees believers glorified and in His

presence. He is already enjoying seeing us in eternity! God gets sneak peaks of coming attractions! We can get sneak peaks as well as we behold ourselves in the mirror of the Word. The realities of the next age are a reality already in our spirit. We can taste the powers of the coming age now by faith! [**Heb. 6:5**]

3. No matter what you are going through right now God sees you through it! He sees you glorified. If God sees you glorified, you must have made it through what your going through right now! Keep your eyes on what God sees and that will see you through!

31. What shall we then say to these things? If God be for us, who can be against us?

A. What shall we then say to these things?

1. Previously in this chapter Paul was speaking of the sufferings of this present world are not worthy to be compared to the glory that will be revealed in us. These sufferings are enumerated by Paul at the end of this chapter. Paul is speaking to these things in the light of our full redemption in Christ. We are more than conquerors and God always causes us to triumph in and through Christ.[**2 Cor. 2:14**]

B. If God be for us, who can be against us

1. **If-** Gr. **ei-** *first class conditional- If and He is!* This could be translated, "*Since it is the case that God is for us, who can be against us!*"

2. **for-** Gr. **huper-** *We get the word hyper for this.* God is hyper for us brothers and sisters! He is over and beyond for us not matter what is against us, even it we contributed to it. This is made effective by our faith in the promises and grace of God.

3. **against-** Gr. **kata-** *downward; connotates to come against to bring down or dominate.*

a. Nothing can come against us to bring us down or dominate us permanently. Even if a Christian lives in poverty, bound to an addiction, and dies of disease, these are not permanent. Through Christ this Christian will find victory in Christ! God will cause him to triumph in Christ. In eternity we will have marvelous prosperity, be free from sin and the flesh, and live in an indestructible glorified body that will never know disease. We are permanent victors in and through the Victor- Jesus Christ! Hallelujah!

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

A. He that spared not his own Son

1. **spared-** Gr. **pheidomai-** *to treat leniently-* God did not treat His Son leniently on the cross. The full expense for our sins and trespasses was exacted upon and from Christ. God has never been light on sin. God's heavy hand fell repeatedly on His Son for us. Let us fear God and love Christ!

2. **own Son-** Gr. **idios huios-** this alludes to Abraham sacrificing up his own son on Mt. Moriah [Calvary] [**Gen. 22:16**]

B. but delivered him up for us all

1. **delivered-** Gr. **paradidomi-** *to hand over; betray*

2. **for us all-** Calvinists say **us all** is really but a **few of us**. Jesus died for all of humanity. Again, those who accept Christ are saved.

C. how shall he not with him also freely give us all things?

1. **with Him-** Gr. **sun autos-** Again, all we possess and are promised is wrapped up in Christ. All good things come with Christ, not apart from Him. All these things are found in Christ. God would not give us Christ and withhold all the good that He possesses and is in Him!

2. **freely give-** Gr. **charizomai-** *root word is charis- to give without merit, freely, no charge.*

a. We received Christ by this grace, now we also receive all that is in Him by this same free grace. This includes prosperity, healing, peace, favor, success, etc.

b. The problem with most Christians is that they ride the horse of grace into the Kingdom of God, and change horses afterwards and they get onto the legalistic horse which depends on their personal merit and performance. In the attempt to lift up the holy standard of God by turning to the law they actually break it. If we would keep our faith in Christ, God's holy standard is permanently met by Christ's merit and perfect performance and through our walk of faith. We fail to receive from God not because of our poor performance for Him, but because our failure to trust and believe upon Christ's perfect performance for us!

3. **all things-** do we see that this verse is saying? All things God

gives, He gives freely without our personal merit or performance. God gives all things to us in Christ by grace through faith! What do you have need of today? You will not receive it by your deserving performance for God. You also are not disqualified by your mistakes. You will receive it today by faith in Christ, your Righteousness, by His free unmerited grace. Jesus has obtained all you need and wants to freely receive by simple faith, just like you did when you got saved to start with!

33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

A. Who shall lay any thing to the charge

1. **Who-** We shall see that God does not charge His elect. So who else is there that tries to bring charges against us: Satan, other people, and ourselves. The next three verses are really in response to what Paul just said that God will freely give us all things with Christ. This sounds too good to be true! Satan then comes and says to us, yes, but look at what you did! You can't expect good from God now because you blew it! He brings charges to us to get us to doubt verse 32!

2. **to the charge-** Gr. **egkaleo kata-** *to call in (as a debt or demand), that is, bring to account (charge, criminate, etc.): accuse, call in question*

a. Sin carries with it a debt and demand for payment. Sin incriminates us.

b. Christians receive charges from Satan, other people, and their own consciousness. They never receive them from God. Why? It is because God has laid all our sins and charges upon Christ. All the debt and demand for payment fell upon Him. Jesus paid this price fully by the shedding of His innocent blood. All charges have been dropped against us because Jesus paid for them in full.

c. Satan knows that the charges have been dropped against us because of Jesus, but he knows that most people don't know that! Since many are ignorant of what belongs to them, Satan goes on a three step strategy to alienate God's people from God. The first step is to accuse Christians for their sins and mistakes. He is the accuser of the brethren! [**Rev. 12:10**]

B. **God's elect**- We are God's chosen people through faith in Christ.

C. **It is God that justifieth**

1. God is not the one bringing charges against us today because He is the one who already justified us! How did God justify the ungodly? He laid all our charges already on Christ Jesus. We who were ungodly were justified by faith in the finished work of His Son Jesus Christ. [**Rom. 4:5**] Justified means to declare innocent and to be as you ought to be. Justification puts us in a place just as if we had not sinned!

2. Since God has laid all our charges upon Christ and justified us, then God would be unjust to bring charges against us!

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.**

A. **Who is he that condemneth?**

1. **condemn**- Gr. **katakrimo**- *to pronounce a sentence upon; kata gives the idea of a downward direction which would mean to give a negative sentence upon.* In the NT this word is used for a judgment of final doom and destruction.

2. Only God has the power and authority to judge us and give us a **katakrima**. A human judge can judge and put someone to physical death, but only God can judge and give a sentence of final doom and destruction for the spirit and soul of man. Since God is the only one that can do this, and seeing the fact that He has already justified us, then God will not do this to us. We will not face this kind of judgment forever! [**John 5:24**]

3. God has already placed our **katakrima** upon Christ. Christ died and was separated from God for us. Once our sins were atoned for, Jesus who had no sins of Himself, was raised from the dead. For God to place a **katakrima** upon us He would be guilty of double jeopardy- sentencing for the same crimes twice. Therefore [**Rom. 8:1**] states that there is therefore now no condemnation [**katakrima**] for those who are in Christ Jesus.

4. Since God will not condemn us because Christ was condemned for us, then who tries to bring condemnation to us? The same group that tries to bring accusation to us-Satan, other people, and our own conscience.

5. Satan begins his attack upon Christians with accusations as seen in verse 33. If he can get you to believe those accusations he can put condemnation upon you, verse 34! If you accept condemnation then Satan moves on to his goal which is to convince you that you are separated from God because of your sins, verse 35!

B. It is Christ that died

1. Christ died for our sins. His death was their payment. The wages of sin is death. [**Rom. 6:23**]

C. yea rather, that is risen again

1. The resurrection of Christ is essential in our salvation. It is necessary to believe to be saved. [**Rom. 10:9-10**]

2. If Christ was not raised from the dead we are still yet in our sins and will perish. [**1 Cor. 15:17**]

3. The resurrection of Christ is proof that our sins have been paid for and removed from us! [**Romans 4:25 lit. Greek "raised because of our justification"**]

D. who is even at the right hand of God

1. Jesus has not just risen because our sins have been paid for, but he **even** is at the right hand of God for us interceding for us! He was not risen and now is far from God. No, He has risen for us and brought us very near to the Father!

2. The right hand is a place of favor and dignity. We have been seated with Christ at His right hand. We are in a position of favor and dignity as well!

3. Jesus is seated at the right hand because His job of redemption is finished. His is a finished work! There was not chair in the OT temple because the priests work was never finished. Jesus has sat down at the right hand of God [the place of His favor] because His work is finished!

E. who also maketh intercession for us

1. **maketh intercession**- Gr. **entugchano**- *present tense*- not only did Christ die for us, He was risen from the dead because we were justified. Not only was He risen but He is **EVEN** at God's right hand. That is not all! He **ALSO** is making intercession for us right now!

2. This intercession could be the direct prayers of Christ for us, or it could be the intercession of His blood before the throne. We know that Jesus took His blood into the heavenly Holy of Holies and there

His blood speaks better things than that of Abel. [**Heb. 12:24**] Abel's blood cried out from the earth for vengeance. The blood of Christ speaks better things for us like forgiveness and blessing. Abel's blood spoke from the earth, but Christ's blood speaks from heaven!

3. Since the Spirit makes intercession for us, and Christ intercedes for us, why do we not pray more ourselves?

35. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

A. Who shall separate us from the love of Christ

1. **separate-** Gr. **chorizo-** *to separate, divide, part, put asunder, to separate one's self from, to depart*

2. This is the final stage of Satan's attack on us. He brings accusation vs. 33, then condemnation vs. 34, and finally tries to convince us that we are not separated from God. vs. 35

3. In verses 33-35 the same question is asked- Who? Then it is made clear that God and Christ are not the ones accusing and condemning. Satan is a master trickster. He does the accusing and condemning and then hoodwinks us into believing God was the one doing the accusing and condemning. He knows if we are convinced that God has things against us that we will alienate ourselves from God. If you owe a person you will steer clear of them until the debt is paid. If you know someone is out to get you, then you will hide. This is what Satan tries to do with the people of God. He wants us to think that God has separated Himself from us. This is a lie from Satan!

4. It is interesting that Paul discusses accusation and condemnation right after making the grand statement in verse 32- If God did not spare His own Son, but gave Him up for us all, how will he not more with Him freely give us all things! This is almost too good to be true! The immediate thought Satan brings is "Yes, but look at what you have done! You are guilty! God won't move in your life! You don't deserve anything from God! He is not interested in giving you squat until you get your act together! Matter of fact God has separated Himself from you because of your sin!"

B. love of Christ- below are all the areas that comes against us. None of them can or will separate us from the love of Christ. This does not mean that we will have to suffer them and God loves us as He sits by and looks

on with pity. No! This means if we believe in God's love for us and trust Him, God's love will move on our behalf to cause us to be victorious over all of them! The love of God is not passive! God's love moved Him to send Jesus to die for us and provide for us all things we need. The love of God has provided all we need. We need to believe God's love and claim what His love has provided for us in the midst of what comes against us!

C. Shall tribulation, or distress, or persecution, or nakedness, or peril, or sword?

1. **tribulation**-Gr. **thlipsis**- *a pressing, pressing together, pressure from all sides*

2. **distress**- Gr. **stenochoria**- *narrow place- to be squeezed*. These first deal with all manner of trials and temptations we face.

3. **persecution**- Gr. **diogmos**- *from dioko- to pursue, chase, or hound*. This is the main source of suffering a Christian will face.

4. **famine**- Gr. **limos**- *from leipo- to leave behind or forsake completely*. This speaks of lack of income.

5. **nakedness**- Gr. **gumnotes**- *want of sufficient clothing*. [Vines] This speaks of lack possessions.

6. **peril**- Gr. **kindunos**- *danger; impending harm*

7. **sword**- Gr. **machaira**- *two edged short sword used in battle*. This speaks of warfare against us.

a. There are seven things listed that come against us in life. Seven is the number for completion. These seven areas completely cover what comes against us. All things we face can fall into one of these seven categories.

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

A. **As it is written**- This is a quote from [Ps. 44:22]

B. This verse is used by many to teach that we are just like sheep for the slaughter and we have to suffer the seven areas above. We are just little lambs and need to just suffer all of them quietly for this is God's will for us.

C. People that use this verse to teach that kind of garbage, need to keep reading to the next verse!

37. Nay, in all these things we are more than conquerors through him that

loved us.

A. Nay!

1. This verse starts with the word **nay**, which means **NO!!!!**
2. **No!** We are not like sheep for the slaughter! Man used to be before Christ died for us and redeemed us out from Satan kingdom and his control. [**Col. 1:13**] **WE NOW ARE NOT SHEEP SET UP TO BE SLAIN. WHY? BECAUSE CHRIST THE LAMB OF GOD HAS ALREADY BEEN SLAIN FOR US!!! We are set up as victors!!**
3. Now, we have been redeemed from sin, sickness, and poverty by the finished work of Christ. Now we are in Christ and Satan is under our feet! [**Eph. 1:22**] We don't have to let Satan and his co-workers to run over us. We have the authority of the name of Jesus to rule over them and all their works and nothing by any means shall hurt us! [**Luke 10:19**]

B. in all these things we are more than conquerors through

1. **more than conquerors**- Gr. **hupernikao**- *to gain an overwhelming and decisive victory.*
 - a. It would be awesome if it just said we were conquerors! But it says we are more than conquerors!
 - b. A prize fighter can go into the ring and win a decisive victory and win a million dollars. He is a conqueror. But when he gets home and gives the million dollars to his wife to spend she becomes more than a conqueror!
 - c. Jesus won a decisive victory at the resurrection. He took all the spoils of Satan. He took the keys of hell and death. He took back all authority. Then Jesus turned around to His bride the church and said now I give you this authority!!
2. **through Him who loved us**
 - a. Why did Jesus do what He did? He did it all for love!
 - b. Why should we do what we do? We should do it all for love!

38. **For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,**

A. For I am persuaded

1. **persuaded**- Gr. **peitho**- *perf. tense- to come to a settled conviction and reliance upon.*

2. We will be persuaded of something in life. We can be persuaded that God is against us, holding our sins against us, and is unwilling to bless us, or we can become persuaded that Jesus has born all our sins, died in our place, and raised from the dead and given us His very own righteous position with the Father. We can become persuaded of God's love for us and that we will never be separated from that love no matter what!

B. that neither death nor life

1. The world is afraid to die. The Christian is often afraid to live in this evil world! Neither has the power to harm us in Christ!

C. nor angels, nor principalities, nor powers

1. **angels**- Gr. **angelos**- probably here evil angels are meant.

2. **principalities**- Gr. **arche**- *chief in rank*

3. **powers**- Gr. **dunamis**- *forces*

a. Some erroneously believe that demonic spirits don't have any power. This is false. They just don't have authority unless we give it to them! We have authority over all the power of the enemy. [**Luke 10:19**]

D. nor things present nor things to come

1. **present**- Gr. **enistemi**- *that which stands right in front of us.*

a. Many times things are staring us right in face. Lack, sickness, loss, pain, etc. No matter what is staring you right in the face in your life right now, God's love is right there staring you in the face to cause you to be more than a victor!

2. **things to come**- Gr. **Mello**- *what is about to be*

a. There are actual things that are about to be and there are imaginary things we think are about to be. We are to live our lives in the present. We are not to worry about tomorrow. Cast all of your worries on Him, for He is caring for you! [**1 Peter 5:7**] No matter what may come and stare you in the face you are more than a conqueror!

39. nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

A. nor height nor depth

1. **height**- Gr. **hupsoma**- *elevated place*

2. **depth-** Gr. **bathos-** *deep, extreme, poverty* [Thayer]

a. Satan wants us to look at how high your problems are! He wants you to look how deep your troubles have become! However, God wants you to know the height and depth of His love for you! [**Eph. 3:18**] No matter how high your problems are, and no matter how deeply you are in trouble, God's love is still higher and deeper than that! Cast yourself upon the love of God!

B. nor any other created thing

1. **created-** Gr. **ktsis-** *creature*;

a. Anything that can come against us is created. The only person that is uncreated that can come against us is God, and He will not because He has reconciled us to Himself through the blood of Christ His own Son!

C. shall be able to separate us from the love of God which is in Christ Jesus.

1. Please notice that nothing can separate us from the love of God which is IN CHRIST JESUS.

2. Unbelievers that die and have rejected Christ **will be** separated from the love of God because they are not in Christ Jesus! God will love them but they will separate themselves from it. Only those in Christ will never be separated from God's love in Christ Jesus! Praise God that He has reconciled us to Himself and through faith in Christ we will forever be the recipients of God's lavish and eternal love! Praise God forever more!

