

Our Guarantee of Glory Pt 3

The Groans of Creation

Romans 8:18–25

Romans 8:18–25 (NKJV)

¹⁸ For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

¹⁹ For the earnest expectation of the creation eagerly waits 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 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

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

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

Introduction

1 John 3:1–3 (NKJV)

3 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. ² Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. ³ And everyone who has this hope in Him purifies himself, just as He is pure.

Lesson

A couple of weeks ago when we looked at Romans 8 we began looking at the glorious revealing of the sons of God, the glorious liberty of the children of God.

v. 18 talks about the glory that shall be revealed in us

v. 23 talks of the future redemption of the Body.

And we pointed out that this is the reference to the the dramatic change that is coming when the Lord returns and takes us to be with him and transforms our bodies into a glorious body.

A body that is physical and spiritual,

A Body that can exist in the presence of God

A body that is eternal, with no disease, no pain, no death.

One like the Body of the Resurrected Christ

This is why Paul says

²⁴ For we were saved in this hope

So last time we talked about that, and talked even of the timing of that at the Return of Christ.

But another element of this we need to understand is that the Creation will also be delivered.

Delivered from the curse.

So the section I want to cover tonight is

v. 19-22

¹⁹ For the earnest expectation of the creation eagerly waits 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 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

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

So often, when we think of the gospel and salvation, we think in terms of the saved from sin and hell and and the wrath of God and our ability to now go to Heaven.

But the gospel is bigger than just that. There is not only a deliverance of the sons of God, but also a deliverance of the creation. All of creation.

All of creation will be affected by the completion of Redemption that was purchased on the Cross.

All, except, Hell.

Hell will not only be left alone, and not changed for the Good, but rather it will be ramped up and, made worse and all who are in Hell will be thrown into the Lake of Fire.

Revelation 20:12–15 (NKJV)

¹² And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. ¹³ The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. ¹⁴ Then Death and Hades were cast into the lake of fire. This is the second death. ¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

Luke 16:22–23 (NKJV)

²² So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. ²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

Everything that ever was or is or will be is created by God, including hell ([Colossians 1:16](#)). [John 1:3](#) says, "All things were made through him, and without him was not anything made that was made." God alone has the power to cast someone into hell ([Luke 12:5](#)). Jesus holds the [keys of death](#) and Hades ([Revelation 1:18](#)).

Matthew 25:41 (NKJV)

⁴¹ "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire **prepared** for the devil and his angels:

prepared Prf. Pass. Part.... having been prepared.

hetoimazó: to prepare

Original Word: ἑτοιμάζω

Part of Speech: Verb

Transliteration: hetoimazó

Phonetic Spelling: (het-oy-mad'-zo)

Definition: to prepare

Usage: I make ready, prepare.

Cognate: 2090 hetoimázō – prepare, make (made) ready. [See 2092](#) (hetoimos).

to be prepared (state) v. — to be made or become ready, suitable, or equipped in advance for a particular purpose or for some use or event.

This does not mean as so often interpreted, that God never intended for hell to be occupied by humans, because he only created it for the Devil and his Angels.

All this verse is telling us is that, the devil and the angels fell first and God in a response of Justice, created Hell,

Then Jesus points out that the unredeemed are going there, because they deserve the same justice as the devil and his angels.

Since God knows everything from beginning to end because he ordains it, means that he was not

surprised when Adam and Eve fell in the Garden. He is not learning as time goes on that there will be millions in hell. NO, He know every soul that will be there, justly deserving of the same punishment as the devil and his angels

But lest I digress to far, the point is that all of creation is to be redeemed except, Hell, and Hell will be made worse!

Romans 8 is not teaching that Hell will be redeemed, or that the souls in it will be somehow redeemed or annihilated.

But all other creation is waiting for the glorious liberation.

1. The Desire of Creation
2. The Death of Creation
3. The Deliverance of Creation
4. The Determination of Creation

1. The Desire of Creation

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

For

gár (a conjunction) – for. While "for" is usually the best translation of 1063 (gár), its sense is shaped by the preceding statement – the "A" statement which precedes the 1063 (gár) statement in the "A-B" unit.

Romans 8:16–18 (NKJV)

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 joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

¹⁸ For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result

Paul is saying that the desire and fulfillment of future glory of the creation is proof of the future glory of the sons of God.

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

earnest expectation

apokaradokia: strained expectancy

Original Word: ἀποκαρδοκία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: apokaradokia

Phonetic Spelling: (ap-ok-ar-ad-ok-ee'-ah)

Definition: strained expectancy

Usage: eager expectation.

603 apokaradokía ("from [575](#) /apó, "away from"; kara, "the head"; and [1380](#) /dokéō, "thinking") – properly, thinking forward (literally with head out-stretched), referring to eager, intense expectation.

eagerly waits apekdechomai: to await eagerly

Original Word: ἀπεκδέχομαι

Part of Speech: Verb

Transliteration: apekdechomai

Phonetic Spelling: (ap-ek-dekh'-om-ahee)

Definition: to await eagerly

Usage: I expect eagerly, wait for eagerly, look for.

553 apekdéxomai (from 575 /apó, "away from," 1209 /déxomai, "welcome" and 1557 /ekdíkēsis, "out of") – a triple compound (properly) meaning "welcome from and out of"; waiting that decisively "puts away" all that should remain behind.

The noun, strengthened by ἀπό, refers to an expectation, which is constant and persistent until the time arrives

Lange, J. P., Schaff, P., Fay, F. R., Hurst, J. F., & Riddle, M. B. (2008). *A commentary on the Holy Scriptures: Romans* (p. 269). Bellingham, WA: Logos Bible Software.

The prefix (apo) intensifies the root (dexomai) to emphasize the idea of separation. 553 (apekdéxomai) therefore is used of looking completely away from this world – and to the upcoming redemption of our body.

ekdékxomai (from 1537 /ek, "out from and to" and 1209/dexomai, "welcome") – properly,

welcome from the heart, looking to the end-result of the waiting (literally, its "out-come," outcome).

ἐκδέχομαι^c; ἀπεκδέχομαι^b: to continue to remain in a state until an expected event— ‘to remain until, to wait until.’

ἐκδέχομαι^c: ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ
‘waiting until his enemies are put under his feet’
He 10:13.

ἀπεκδέχομαι^b: ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε ‘when the patience of God continued in the days of Noah’ 1 Pe 3:20

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 151). New York: United Bible Societies.

Creation is earnestly and eagerly waiting for a future reality that is sure to happen....when the sons of God are revealed.

What Creation is he talking about.

- 1. Not the Devil and Demons** — they will not be redeemed

2. **Not Holy Angels**— they have no need of redemption
3. **Not unbelievers**— they will not be redeemed but await Hell
4. **Not believers**— they are mentioned as the sons of God and the children of God that will be changed and glorified. And it is this creation is that is waiting on the the revealing of the sons of God and the liberty of the children of God. So until they are glorified, this creation will not be affected.

The only thing we have left is the inanimate creation, the Heavens and earth, the physical universe.

Paul, personifies, creation, and pictures is as eagerly with neck out stretched looking forward to the change that is coming for it.

He even talks of groaning and birth pangs as a mother in child birth...

Romans 8:22 (NKJV)

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

1. The Desire of Creation

2. The Death of Creation

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

was subjected **Aorist Passive**

hupotassó: to place or rank under, to subject, mid. to obey

Original Word: ὑποτάσσω

Part of Speech: Verb

Transliteration: hupotassó

Phonetic Spelling: (hoop-ot-as'-so)

Definition: to place or rank under, to subject, mid. to obey

Usage: I place under, subject to; mid, pass: I submit, put myself into subjection.

5293 hypotássō (from **5259** /hypó, "under" and **5021** /tássō, "arrange") – properly, "under God's arrangement," i.e. submitting to the Lord (His plan).

to **futility**

mataiotés: vanity, emptiness

Original Word: ματαιότης, τητος, ἡ

Part of Speech: Noun, Feminine

Transliteration: mataiotés

Phonetic Spelling: (mat-ah-yot'-ace)

Definition: vanity, emptiness

Usage: vanity, emptiness, unreality, purposelessness, ineffectiveness, instability, frailty; false religion.

Cognate: 3153 mataiôtēs (a noun) – aimlessness due to lacking purpose or any meaningful end; nonsense because transitory.

65.37 μάταιος, α, ον; ματαιότης, ητος *f.* pertaining to being useless on the basis of being futile and lacking in content—‘**useless, futile, empty, futility.**’

μάταιος: μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ... τούτου μάταιος ἡ θρησκεία ‘**if he does not control his tongue ... his religion is futile**’

James 1:26.

ματαιότης: μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν ‘**do not live any longer like the heathen whose thoughts are useless**’ **Eph 4:17.**

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 624). New York: United Bible Societies.

Creation is not able to do what creation was created to do. It had initial design to bring Glory to God in full capacity, but now it can't.

It is aimless, useless in its ability to fulfill its purpose.

Just think of it like this, There have been only 2 humans in the history of the world that have seen an uncursed earth.

Only Adam and Eve saw, experienced and tasted of the heavens and earth and all that is within it, untainted by sin or evil.

It was perfect, no death, no disease, to decay,
It is absolutely hard to imagine, because all we have ever known is a corrupted creation.

But when God created initially, it was not so.

It was good, and perfect.

Genesis 1:1-2:1

1 In the beginning God created the heavens and the earth. **2** The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

3 Then God said, “Let there be light”; and there was light. **4** And God saw the light, that *it was good*; and God divided the light from the darkness. **5** God called the light Day, and the darkness He called

Night. So the evening and the morning were the first day.

⁶ Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” ⁷ Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. ⁸ And God called the firmament Heaven. So the evening and the morning were the second day.

⁹ Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. ¹⁰ And God called the dry *land* Earth, and the gathering together of the waters He called Seas. **And God saw that it was good.**

¹¹ Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. ¹² And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. **And God saw that it was good.** ¹³ So the evening and the morning were the third day.

¹⁴ Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵ and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶ Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. ¹⁷ God set them in the firmament of the heavens to give light on the earth, ¹⁸ and to rule over the day and over the night, and to divide the light from the darkness. **And God saw that it was good.** ¹⁹ So the evening and the morning were the fourth day.

²⁰ Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” ²¹ So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. **And God saw that it was good.** ²² And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³ So the evening and the morning were the fifth day.

²⁴ Then God said, “Let the earth bring forth the living creature according to its kind: cattle and

creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵ And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. **And God saw that *it was good*.**

²⁶ Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” ²⁷ So God created man in His *own* image; in the image of God He created him; male and female He created them. ²⁸ Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

²⁹ And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰ Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹ Then God saw everything that He had made, **and indeed *it was***

very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and all the host of them, were finished.

good.

2895. טוֹב **tob** (373b); a prim. root; *to be pleasing or good*:—any(1), did well(2), done well(1), fair(1), go well(1), good(1), good(5), high(1), merry(3), please(2), pleased*(2), pleases(4), pleases*(2), **pleasing(1)**, **well(8)**, well-off(1).

Thomas, R. L. (1998). [*New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*](#). Anaheim: Foundation Publications, Inc.

very

3966. מְאֹד **meod** (547b); from an unused word; *muchness, force, abundance*:— abundantly(1), all(1), almost(1), badly(3), carefully(1), closely(1), diligent(1), diligently(3), enough(1), especially(1), exceeding(1), **exceedingly(14)**

Thomas, R. L. (1998). [*New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*](#). Anaheim: Foundation Publications, Inc.

Deuteronomy 32:4 (NKJV)

4 *He is the Rock, His work is perfect;*

For all His ways *are* justice,
A God of truth and without injustice;
Righteous and upright *is* He.

But it did not stay that way because of the fall of man.

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

not willingly not voluntarily

ἑκούσα

hekón: of one's own free will, voluntary

Original Word: ἑκών, ἑκούσα, ἑκόν

Part of Speech: Adjective

Transliteration: hekón

Phonetic Spelling: (hek-own')

Definition: of one's own free will, voluntary

Usage: willing, willingly, voluntarily.

1635 hekón (an adjective, a primitive term) – properly, willing; "unforced, of one's own will, voluntary" (J. Thayer), i.e. acting on one's own accord. The root (hek-) emphasizes intentional, deliberate action (choice), i.e. "of free-will" (J. Thayer).

1 Peter 5:2 (NKJV)

² Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

ἐκουσίως^b: pertaining to being deliberately intentional—‘intentionally, purposely, deliberately.’

ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας ‘if we purposely go on sinning after the truth has been made known to us’ He 10:26.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 357). New York: United Bible Societies.

The Creation did nothing wrong, so it did not sign up for the what was coming as a result of what Adam and Even did.

Genesis 3:14 (NKJV)

¹⁴ So the Lord God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.

Genesis 3:16 (NKJV)

¹⁶ To the woman He said:

“I will greatly multiply your sorrow and your
conception;

In pain you shall bring forth children;

Your desire *shall be* for your husband,

And he shall rule over you.”

Genesis 3:17–19 (NKJV)

¹⁷ Then to Adam He said, “Because you have
heeded the voice of your wife, and have eaten from
the tree of which I commanded you, saying, ‘You
shall not eat of it’:

“Cursed *is* the ground for your sake;

In toil you shall eat *of* it

All the days of your life.

¹⁸ Both thorns and thistles it shall bring forth for you,
And you shall eat the herb of the field.

¹⁹ In the sweat of your face you shall eat bread

Till you return to the ground,

For out of it you were taken;

For dust you *are*,

And to dust you shall return.”

Ecclesiastes 2:11 (NKJV)

¹¹ Then I looked on all the works that my hands had done

And on the labor in which I had toiled;
And indeed all *was* vanity and grasping for the wind.

There was no profit under the sun.

Ecclesiastes 2:17–18 (NKJV)

¹⁷ Therefore I hated life because the work that was done under the sun *was* distressing to me, for all *is* vanity and grasping for the wind.

¹⁸ Then I hated all my labor in which I had toiled under the sun, because I must leave it to the man who will come after me.

Isaiah 24:4–9 (NKJV)

⁴ The earth mourns *and* fades away,
The world languishes *and* fades away;
The haughty people of the earth languish.

⁵ The earth is also defiled under its inhabitants,
Because they have transgressed the laws,
Changed the ordinance,
Broken the everlasting covenant.

⁶ Therefore the curse has devoured the earth,
And those who dwell in it are desolate.

Therefore the inhabitants of the earth are burned,
And few men *are* left.

7 The new wine fails, the vine languishes,
All the merry-hearted sigh.

8 The mirth of the tambourine ceases,
The noise of the jubilant ends,
The joy of the harp ceases.

9 They shall not drink wine with a song;
Strong drink is bitter to those who drink it.

Romans 5:12 (NKJV)

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

1 Corinthians 15:21–22 (NKJV)

²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive.

Also as footnote.,

have you ever thought of why the universe was not cursed when Satan fell. He had already fallen, because he shows up in the Garden in

Genesis 3 before the fall of Adam and Eve. So sin is already around.

Have you ever wondered why?

I believe we have part of the answer in verse 20

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

but because of Him

αλλα δια τον υποταξαντα επ ελπιδι

acc: through, on account of, by reason of, for the sake of, because of.

So the creation was put under a curse, because God decided to do it this way.

He decided in his own Holy and perfect character and will that

1. He would not redeem Satan and the fallen Angels

2. He would not curse the earth as a result of Satans fall

3. He would tie all of redemption the the Glory of the future Creation to the fall and salvation of man.

Romans 8:28 (NKJV)

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

Ephesians 1:5–6 (NKJV)

⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ⁶ to the praise of the glory of His grace, by which He made us accepted in the Beloved.

Ephesians 1:9 (NKJV)

⁹ having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,

Ephesians 1:11 (NKJV)

¹¹ In Him also we have obtained an inheritance, being predestined according to the purpose of

Him who works all things according to the counsel of His will,

Romans 9:20–23 (NKJV)

²⁰ But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, “Why have you made me like this?” ²¹ Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

²² What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, ²³ and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

1. The Desire of Creation
2. The Death of Creation
3. The Deliverance of Creation

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

in hope;

hope is something future

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

Creation was not subjected or placed under the curse in a final sense, as if it was destined for this and this alone.

But it was cursed in hope of future deliverance. But this hope is not if or maybe. But it is based in a sure reality.

why is there hope?

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

will be delivered eleutheroó: to make free,
fig. to exempt (from liability)

Original Word: ἐλευθερώω **Future Passive**

Part of Speech: Verb

Transliteration: eleutheroó

Phonetic Spelling: (el-yoo-ther-o'-o)

eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). [See 1658](#) (eleutheros).

Jn 8:36: "So if the Son makes you free ([1659](#) / eleutheróō), you will be free ([1658](#) /eleútheros) indeed" (NASU).

the bondage of corruption

douleia: slavery

Original Word: δουλεία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: douleia

Phonetic Spelling: (doo-li'-ah)

Definition: slavery

Usage: slavery, bondage.

corruption

phthora: destruction, corruption

Original Word: φθορά, ἄς, ἡ

Part of Speech: Noun, Feminine

Transliteration: phthora

Phonetic Spelling: (fthor-ah')

Definition: destruction, corruption

Usage: corruption, destruction, decay, rottenness, decomposition.

Cognate: 5356 phthorá (from [5351](#) /phtheírō) – destruction from internal corruption (deterioration, decay); "rottenness, perishableness, corruption, decay, decomposition" (Souter). [See 5351](#) (phtheírō).

Acts 13:36 (NKJV)

³⁶ “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

In physics, the law of entropy refers to the constant and irreversible degradation of matter and energy in the universe to increasing disorder. That

scientific law clearly contradicts the theory of evolution, which is based on the premise that the natural world is inclined to continual self-improvement. But it is evident even in a simple garden plot that, when it is untended, it deteriorates. Weeds and other undesirable plants will choke out the good ones. The natural bent of the universe—whether of humans, animals, plants, or the inanimate elements of the earth and heavens—is obviously and demonstrably downward, not upward. It could not be otherwise while the world remains in **slavery to the corruption** of sin.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 455–456). Chicago: Moody Press.

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

This will happen upon the the glorious liberty of the Children of God.

At the Second coming, when Christ comes in His glory.

2 Peter 3:10–14 (NKJV)

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. ¹¹ Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?
¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Some believe this is a promise is for the New Heavens and the New Earth only.

These would be those that don't believe in a literal millennial 1000 year rule and reign of Christ on earth **before** the new heavens and new earth. They would be of the postmillennial and Amillennial view points

Others would take a position of this being fulfilled in the Millennial kingdom and beyond, these would be of the Premill position.

Jews were familiar with God's promise of a redeemed world, a renewed **creation**. In behalf of the Lord, Isaiah predicted, "For behold, I create new heavens and a new earth; and the former things shall not be remembered or come to mind" (Isa. 65:17). Jews anticipated a glorious time when all pain, oppression, slavery, anxiety, sorrow, and persecution would end and the Lord would establish His own perfect kingdom of peace and righteousness.

Even nonbiblical Jewish writings reflect that longing. The Apocalypse of Baruch describes an expected and long-awaited future utopia:

The vine shall yield its fruit ten thousand fold, and on each vine there shall be a thousand branches; and each branch shall produce a thousand clusters; and each cluster produce a thousand grapes; and each grape a cor of wine. And those who have hungered shall rejoice; moreover, also, they shall behold marvels every day. For winds shall go forth from before me to bring every morning the fragrance of aromatic fruits, and at the close of the day clouds distilling the dews of health. (29:5)

Jewish sections of Sibylline Oracles record similar expectations. "And earth, and all the trees, and the

innumerable flocks of sheep shall give their true fruit to mankind, of wine and of sweet honey and of white milk and of corn, which to men is the most excellent gift of all” 3:620–33. Later in the oracles it says,

Earth, the universal mother, shall give to mortals her best fruit in countless store of corn, wine and oil. Yea, from heaven shall come a sweet draught of luscious honey. The trees shall yield their proper fruits, and rich flocks, and kine, and lambs of sheep and kids of goats. He will cause sweet fountains of white milk to burst forth. And the cities shall be full of good things, and the fields rich; neither shall there be any sword throughout the land or battle-din; nor shall the earth be convulsed any more, nor shall there be any more drought throughout the land, no famine, or hail to work havoc on the crops. 3:744–56

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 452–453). Chicago: Moody Press.

Psalm 102:25–26 (NKJV)

²⁵ Of old You laid the foundation of the earth,
And the heavens *are* the work of Your hands.

²⁶ They will perish, but You will endure;
Yes, they will all grow old like a garment;
Like a cloak You will change them,
And they will be changed.

Matthew 19:28–29 (NKJV)

²⁸ So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹ And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life.

Acts 3:20–21 (NKJV)

²⁰ and that He may send Jesus Christ, who was preached to you before, ²¹ whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

Isaiah 11:6–9 (NKJV)

⁶ “The wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,
The calf and the young lion and the fatling
together;
And a little child shall lead them.
⁷ The cow and the bear shall graze;
Their young ones shall lie down together;

And the lion shall eat straw like the ox.

8 The nursing child shall play by the cobra's hole,
And the weaned child shall put his hand in the
viper's den.

9 They shall not hurt nor destroy in all My holy
mountain,
For the earth shall be full of the knowledge of the
Lord
As the waters cover the sea.

Isaiah 65:17–23 (NKJV)

17 “For behold, I create new heavens and a new
earth;
And the former shall not be remembered or come
to mind.

18 But be glad and rejoice forever in what I create;
For behold, I create Jerusalem as a rejoicing,
And her people a joy.

19 I will rejoice in Jerusalem,
And joy in My people;
The voice of weeping shall no longer be heard in
her,
Nor the voice of crying.

20 “No more shall an infant from there *live but a few*
days,
Nor an old man who has not fulfilled his days;

For the child shall die one hundred years old,
But the sinner *being* one hundred years old shall
be accursed.

²¹ They shall build houses and inhabit *them*;
They shall plant vineyards and eat their fruit.

²² They shall not build and another inhabit;
They shall not plant and another eat;
For as the days of a tree, *so shall be* the days of
My people,
And My elect shall long enjoy the work of their
hands.

²³ They shall not labor in vain,
Nor bring forth children for trouble;
For they *shall be* the descendants of the blessed
of the Lord,
And their offspring with them.

Isaiah 55:12–13 (NKJV)

¹² “For you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall break forth into singing before you,
And all the trees of the field shall clap *their*
hands.

¹³ Instead of the thorn shall come up the cypress
tree,

And instead of the brier shall come up the
 myrtle tree;
 And it shall be to the Lord for a name,
 For an everlasting sign *that* shall not be cut off.”

1. The Desire of Creation
2. The Death of Creation
3. The Deliverance of Creation

4. The Determination of Creation

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

whole

pas: all, every

Original Word: πᾶς, πᾶσα, πᾶν

creation **groans**

stenazó: to groan (within oneself)

Original Word: στενάζω

Part of Speech: Verb

Transliteration: stenazó

Phonetic Spelling: (sten-ad'-zo)

Definition: to groan (within oneself)

Usage: I groan, expressing grief, anger, or desire.

Stenazō (**groans**) refers to the utterances of a person who is caught in a dreadful situation and has no immediate prospect of deliverance. The term is used in its noun form by Luke to describe the desperate utterances of the Israelites during their bondage in Egypt (Acts 7:34). The verb is used by the writer of Hebrews to describe the frustration and grief of church leaders caused by immature and unruly members (13:17).

and **labors** with

birth pangs together until now

Like Eve, whose sin brought the curse of painful human childbirth (Gen. 3:16), nature endures its own kind of labor pains. But also like Eve and her descendants, nature's **pains of childbirth** presage new life.

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

D. Martyn Lloyd-Jones wrote with deep insight:

I wonder whether the phenomenon of the Spring supplies us with a part answer. Nature every year, as it were, makes an effort to renew itself, to produce something permanent; it has come out of the death and the darkness of all that is so true of the Winter. In the Spring it seems to be trying to produce a perfect creation, to be going through some kind of birth-pangs year by year. But unfortunately it does not succeed, for Spring leads only to Summer, whereas Summer leads to Autumn, and Autumn to Winter. Poor old nature tries every year to defeat the “vanity,” the principle of death and decay and disintegration that is in it. But it cannot do so. It fails every time. It still goes on trying, as if it feels things should be different and better; but it never succeeds. So it goes on “groaning and travailing in pain together until now.” It has been doing so for a very long time ... but nature still repeats the effort annually. (*Romans*) [Grand Rapids: Zondervan, 1980], 6:59–60

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 457–458). Chicago: Moody Press.

