

# Our Guarantee of Glory Pt 4

## The Groans of Believers

### Romans 8:23-25

Romans 8:23–25 (NKJV)

<sup>18</sup> 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. <sup>19</sup> For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; <sup>21</sup> because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groans and labors with birth pangs together until now.

<sup>23</sup> 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. <sup>24</sup> 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? <sup>25</sup> But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

# Introduction.

John 11:11–15 (NKJV)

<sup>11</sup> These things He said, and after that He said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.”

<sup>12</sup> Then His disciples said, “Lord, if he sleeps he will get well.” <sup>13</sup> However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

<sup>14</sup> Then Jesus said to them plainly, “Lazarus is dead. <sup>15</sup> And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.”

John 11:17 (NKJV)

<sup>17</sup> So when Jesus came, He found that he had already been in the tomb four days.

John 11:20–26 (NKJV)

<sup>20</sup> Now Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. <sup>21</sup> Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died.

<sup>22</sup> But even now I know that whatever You ask of God, God will give You.”

<sup>23</sup> Jesus said to her, “Your brother will rise again.”

<sup>24</sup> Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

<sup>25</sup> Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?”

John 11:32–36 (NKJV)

<sup>32</sup> Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

<sup>33</sup> Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He **groaned** in the spirit and was **troubled**.

**groaned** ἐμβριμάομαι<sup>c</sup>:

embrimaomai to have an intense, strong feeling of concern, often with the implication of indignation—‘to feel strongly, to be indignant.’

## troubled.

**ταράσσω<sup>a</sup>**: to cause movement, usually as the result of shaking or stirring — ‘to cause to move, to stir up

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. 211). New York: United Bible Societies.

34 And He said, **“Where have you laid him?”**

They said to Him, “Lord, come and see.”

35 Jesus wept.

36 Then the Jews said, “See how He loved him!”...

38 Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

39 Jesus said, **“Take away the stone.”**

You may have wondered why Jesus Wept. After all it was his intention to raise Lazarus from the Dead.

The delay for 2 days was for the express purpose to make sure that Lazarus was dead 4 days so there would be no question as to the validity of the Miracle.

So why weep, if in a few minutes Lazarus would be alive.

2 primary reasons.

1. Jesus was a real man, Truly man, and was affected by the sorrow, and grief of his friends.
2. He was grieving and groaning over the effects of sin.

We all deal with the ravages of sin. Physical disease to physical death. We have decay destruction all around us. Sin as affecting every part of creation and has also affected every part of humanity.

The longer you live the more grief you will have a reality results of sin.

And the good news of the gospel is that we have been delivered from the consequences and penalty of sin.

This gospel saves our soul from eternal hell but also saves her body from eternal destruction.

Salvation is more than a spiritual salvation it is also a physical salvation. All of the term physical will be different in the since of our future body but nevertheless the body is saved, redeemed, remade

And this is the point of Paul in Romans 8.

We are not only Justified, and being Sanctified, but we are being saved in a future sense. The Spirit's presence in our Life is assurance of future Salvation.

## Review.

### Romans 6:5–6 (NKJV)

<sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection, <sup>6</sup> knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

### Romans 7:21–25 (NKJV)

<sup>21</sup> I find then a law, that evil is present with me, the one who wills to do good. <sup>22</sup> For I delight in the law of God according to the inward man. <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! Who will deliver me from this body of death? <sup>25</sup> I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

### Romans 8:1 (NKJV)

**8** *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Romans 8:10–11 (NKJV)

<sup>10</sup> And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

<sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Romans 8:18–19 (NKJV)

<sup>18</sup> 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. <sup>19</sup> For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

### **Creation waits and groans for deliverance**

Romans 8:20–22 (NKJV)

<sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; <sup>21</sup> because the creation itself also will be

delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groans and labors with birth pangs together until now.

## **Lesson:**

I. Our Sighing

II. Our Security

### **I. Our Sighing**

<sup>23</sup> 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.

**23** Not only *that*—

*Not only the creation groans under the curse....*



**23...***but* **we** *also who have the firstfruits of the Spirit,*

**αλλα** και **αυτοι** την απαρχην του πνευματος **εχοντες**

**autos:** (1) **self** (**emphatic**) (2) he, she, it (used for the third pers. pron.) (3) the same

**Original Word:** αὐτός, αὐτή, αὐτό

**Part of Speech:** Personal Pronoun

**Transliteration:** autos

**Phonetic Spelling:** (ow-tos')

**Definition:** (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same

**Usage:** he, she, it, they, them, same.

*who have*

**εχοντες** **P.A.Part** *we who are having*

ου μονον δε αλλα και αυτοι την απαρχην του πνευματος εχοντες και ημεις αυτοι εν εαυτοις στεναζομεν υιοθεσιαν απεκδεχομενοι την απολυτρωσιν του σωματος ημων

We are identified as having the firstfruits of the Spirit.

**Romans 8:9 (NKJV)**

<sup>9</sup> But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

**Romans 8:11 (NKJV)**

<sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

**Romans 8:14–16 (NKJV)**

<sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

<sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God,

The *firstfruits* refers to the Jewish custom of bringing the first of the harvest to the temple and offering it to God (Lev. 23:10–11). This consecrated the whole harvest, and it carries with it the thought that there will be later fruits (otherwise there is no point in “first”). The concept is mainly Pauline in the New

Testament. Whereas in the Old Testament the word normally refers to what we give to God, Paul usually has it for what God gives to us, with the thought that more is in store.

Paul is saying here either that the measure of the Holy Spirit that we now have is but a foretaste of the greater measure there will be in the age to come, or that the gift of the Spirit now is a foretaste of the many other blessings we will have in due course.<sup>101</sup>

Interestingly, when he is talking about the resurrection Paul says that Christ is the firstfruits (1 Cor. 15:20), but now, from another point of view, he says that the Spirit is the firstfruits

Morris, L. (1988). [\*The Epistle to the Romans\*](#) (p. 323). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Ephesians 1:13–14 (NKJV)

<sup>13</sup> In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were **sealed** with the Holy Spirit of promise, <sup>14</sup> who is the **guarantee** of our inheritance until the redemption of the purchased possession, to the praise of His glory.

**sealed**

**σφραγίζομαι sphragizomai Aorist Pass.**

**to seal securely (abstract)** v. — to designate and make something secure as a sign of authentication or ownership.

σφραγίζομαι

**guarantee**

**57.170 ἄρραβών, ὥνος** *m*: the first or initial payment of money or assets, as a guarantee for the completion of a transaction or pledge (in the NT ἄρραβών is used only figuratively in referring to the Holy Spirit as the pledge or guarantee of the blessings promised by God)—‘first installment, downpayment, pledge, guarantee.’ ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃ ἐστὶν ἄρραβών τῆς κληρονομίας ἡμῶν ‘you have been sealed by the Holy Spirit which he promised and which is the first installment of what we shall receive’ Eph 1:13–14.

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. 576). New York: United Bible Societies.

**deposit** n. — a partial payment made at the time of purchase (with the balance to be paid later).

**2 Corinthians 1:21–22 (NKJV)**

<sup>21</sup> Now He who establishes us with you in Christ and has anointed us *is* God, <sup>22</sup> who also has **sealed** us and given us the Spirit in our hearts as a guarantee.

**σφραγίζομαι sphragizomai Aorist Mid Part**  
**to seal securely (abstract)** v. — to designate  
 and make something secure as a sign of  
 authentication or ownership.

σφραγίζομαι

## 2 Corinthians 5:5 (NKJV)

<sup>5</sup> Now He who has prepared us for this very thing *is*  
 God, who also has given us the Spirit as a  
 guarantee

**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.

even we ourselves groan  
within ourselves,

και ημεις αυτοι εν εαυτοις στεναζομεν  
 even we ourselves in ourselves are  
 continually groaning.

## 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.

**to groan** *v.* — to vocally indicate pain, discomfort, or displeasure; almost always inarticulate.

4727 stenázō (from [4728](#) /stenós, "compressed, constricted") — properly, to groan because of pressure of being exerted forward (like the forward pressure of childbirth); (figuratively) to feel pressure from what is coming on — which can be intensely pleasant or anguishing (depending on the context).

Moo comments that by associating our “groaning” with that of creation, Paul characterized it as nonverbal and therefore indicative of an inner attitude of frustration at the moral and physical infirmities of the present age and of eager longing for the end of this state of “weakness” (*Romans 1–8*, 556).

Mounce, R. H. (1995). [Romans](#) (Vol. 27). Nashville: Broadman & Holman Publishers.

## Mark 7:32–34 (NKJV)

<sup>32</sup> Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. <sup>33</sup> And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. <sup>34</sup> Then, looking up to heaven, He sighed, and said to him, “**Ephphatha,**” that is, “**Be opened.**”

## 2 Corinthians 5:1–4 (NKJV)

**5** For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. <sup>2</sup> For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, ...

<sup>4</sup> For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

*Groan* expresses something of our deep sorrow at the circumstances in which we find ourselves

Morris, L. (1988). [\*The Epistle to the Romans\*](#) (p. 324). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

## Job 19:25–27 (NKJV)

<sup>25</sup> For I know *that* my Redeemer lives,  
 And He shall stand at last on the earth;  
<sup>26</sup> And after my skin is destroyed, this *I know*,  
 That in my flesh I shall see God,  
<sup>27</sup> Whom I shall see for myself,  
 And my eyes shall behold, and not another.  
How my heart yearns within me!

**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.

eagerly waiting **Pres middle Participle**

\_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 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.

Used 3 times in this passage

### **Romans 8:19 (NKJV)**

<sup>19</sup> For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

### **Romans 8:25 (NKJV)**

<sup>25</sup> But if we hope for what we do not see, we eagerly wait for it with perseverance.

### **1 Corinthians 1:7 (NKJV)**

<sup>7</sup> so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

### **Galatians 5:5 (NKJV)**

<sup>5</sup> For we through the Spirit eagerly wait for the hope of righteousness by faith.

## Philippians 3:20 (NKJV)

<sup>20</sup> For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

## Hebrews 9:28 (NKJV)

<sup>28</sup> so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

**13.28** ἐκδέχομαι<sup>c</sup>; ἀπεκδέχομαι<sup>b</sup>: to continue to remain in a state until an expected event—‘to remain until, to wait until.’

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.

These are all tied to the future return of Christ and the glorification of the Saints

That leads us to the next part of the verse,  
What are we eagerly waiting for.  
What are we groaning for.

**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.

better, the completion of the adoption  
i.e. the redemption of the Body.

## **2 Thessalonians 1:7–10 (NKJV)**

<sup>7</sup> .... *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, <sup>8</sup> in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. <sup>9</sup> These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, <sup>10</sup> when He comes, in that Day, **to be glorified in His saints** and to be admired among all those who believe, because our testimony among you was believed.

## **1 Thessalonians 4:13–18 (NKJV)**

<sup>13</sup> But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. <sup>14</sup> For if we believe

that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

<sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep.

<sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

<sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

<sup>18</sup> Therefore comfort one another with these words.

### **1 Thessalonians 5:8–11 (NKJV)**

<sup>8</sup> But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation. <sup>9</sup> For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

<sup>10</sup> who died for us, that whether we wake or sleep, we should live together with Him.

<sup>11</sup> Therefore comfort each other and edify one another, just as you also are doing.

### **1 Corinthians 15:16–18 (NKJV)**

<sup>16</sup> For if *the* dead do not rise, then Christ is not risen.

<sup>17</sup> And if Christ is not risen, your faith *is* futile; you

are still in your sins! <sup>18</sup> Then also those who have fallen asleep in Christ have perished.

### **1 Corinthians 15:20–23 (NKJV)**

<sup>20</sup> But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. <sup>21</sup> For since by man *came* death, by Man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

### **1 Corinthians 15:35–44 (NKJV)**

<sup>35</sup> But someone will say, “How are the dead raised up? And with what body do they come?” <sup>36</sup> Foolish one, what you sow is not made alive unless it dies. <sup>37</sup> And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other *grain*. <sup>38</sup> But God gives it a body as He pleases, and to each seed its own body.

<sup>39</sup> All flesh *is* not the same flesh, but *there is* one *kind of* flesh of men, another flesh of animals, another of fish, *and* another of birds.

<sup>40</sup> *There are* also celestial bodies and terrestrial bodies; but the glory of the celestial *is* one, and the

*glory* of the terrestrial *is* another. <sup>41</sup> *There* is one glory of the sun, another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory.

<sup>42</sup> So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption. <sup>43</sup> It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup> It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

### **1 Corinthians 15:46–54 (NKJV)**

<sup>46</sup> However, the spiritual is not first, but the natural, and afterward the spiritual. <sup>47</sup> The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven. <sup>48</sup> As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *Man*, so also *are* those *who are* heavenly. <sup>49</sup> And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. <sup>51</sup> Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—<sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and

the dead will be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal *must* put on immortality. <sup>54</sup> So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “*Death is swallowed up in victory.*”

### **1 Corinthians 15:57–58 (NKJV)**

<sup>57</sup> But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

## **I. Our Sighing**

## **II. Our Security**

<sup>24</sup> 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? <sup>25</sup> But if we hope for what we

do not see, we eagerly wait for *it*  
with perseverance.

24 For we were **saved** in this  
hope

**sózó: to save Aorist Passive Ind.**

The aorist tense (*esōthēmen*) implies that the salvation is already ours; the phrase ‘in this hope’ indicates that our full enjoyment of it lies in the future.

Bruce, F. F. (1985). [\*Romans: an introduction and commentary\*](#) (Vol. 6, p. 174). Downers Grove, IL: InterVarsity Press.

**Original Word:** σῶζω

**Part of Speech:** Verb

**Transliteration:** sózó

**Phonetic Spelling:** (sode'-zo)

**Definition:** to save

**Usage:** I save, heal, preserve, rescue.

4982 sózō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety).

**Proverbs 14:32 (NKJV)**



32 The wicked is banished in his wickedness,  
But the righteous has a refuge in his death.

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?**

**blepó: to look (at)**

**Original Word:** βλέπω

**Part of Speech:** Verb

**Transliteration:** blepó

**Phonetic Spelling:** (blep'-o)

**Definition:** to look (at)

**Usage:** **(primarily physical)**, I look, see, perceive, discern.

991 blépō – properly, to see, be observant (watchful). 991

(blépō) suggests "to see something physical, with spiritual results (perception)." That is, it carries what is seen into the non-physical (immaterial) realm so a person can take the needed action (respond, beware, be alert).

<sup>5</sup> But if we hope for what we do not see, we eagerly wait for *it* with **perseverance**.

**hupomoné: a remaining behind, a patient enduring**

**Original Word:** ὑπομονή, ἥς, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** hupomoné

**Phonetic Spelling:** (hoop-om-on-ay')

**Definition:** a remaining behind, a patient enduring

**Usage:** endurance, steadfastness, patient waiting for.

5281 hypomoné (from 5259 /hypó, "under" and 3306 /ménō, "remain, endure") – properly, remaining under, endurance; steadfastness, especially as God enables the believer to "remain (endure) under" the challenges He allots in life.

**steadfast endurance** n. — the power to withstand hardship or stress; especially the inward fortitude necessary.

*we wait for it patiently*, though NIV's *patiently* may not be the best way of putting it, despite the fact that several translations have something like this.

But Paul's word denotes not so much a quiet acceptance as a positive endurance (cf. NASB, "perseverance"). It is the attitude of the soldier who in the thick of the battle is not dismayed but fights on stoutly whatever the difficulties. And once again he uses the rare double compound for *wait* (earlier in vv. 19 and 23), a word which combines the thoughts of eagerness and endurance. W. Grundmann considers Paul's use of this word as distinctive, and here "In virtue of the reception of the Spirit the Christian attitude is one of burning expectation in conformity with the divine plans".

Morris, L. (1988). [\*The Epistle to the Romans\*](#) (p. 325). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

## Romans 2:7 (NKJV)

<sup>7</sup> eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

## 1 Thessalonians 1:3 (NKJV)

<sup>3</sup> remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,

## Hebrews 12:1–3 (NKJV)

**12** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every

weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, <sup>2</sup> looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

<sup>3</sup> For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

### **James 5:7–11 (NKJV)**

<sup>7</sup> Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand.

<sup>9</sup> Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door! <sup>10</sup> My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. <sup>11</sup> Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end *intended* by the Lord—that the Lord is very compassionate and merciful.

## 1 Peter 1:3–9 (NKJV)

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time.

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, <sup>8</sup> whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup> receiving the end of your faith—the salvation of *your* souls.

## Philippians 3:20–4:1 (NKJV)

<sup>20</sup> For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our lowly body that it may be conformed to His glorious body, according to

the working by which He is able even to subdue all things to Himself.

**4** Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

Or do we?

How many believers today **wait eagerly** for their adoption as children of God? How many have grown used to the cacophony we call life on planet earth? How many Christian hearts break over the tragedy and despair present in the lives of so many in our world? We, even the church, have so effectively distanced ourselves from the **groaning** of the **creation** that we forget that we live in the midst of a curse. It is as if we have taken the anesthesia intended for the mother laboring to give birth in the next room. The results of the curse are in our very presence, but we fail to hear it. Any believer who does not **groan inwardly** and **wait eagerly** for his or her adoption has a shallow understanding of the present condition and future hope God has provided for his children.

Boa, K., & Kruidenier, W. (2000). [\*Romans\*](#) (Vol. 6, pp. 257–258). Nashville, TN: Broadman & Holman Publishers.

