

Romans 8:30 Glorified

Prayer for Illumination:

O Holy Spirit, Spirit of Truth, sent from the Father and the Son to disclose to us the excellence of our Lord Jesus Christ, in whom the whole Godhead dwells, so that in Him we behold the glory of the Father, the Son and the Holy Spirit, as the Greeks came to the disciple Philip and said “Sir, we would see Jesus,” so we come to You, Holy Spirit, saying, “We would see Jesus.” We would see by faith the infinite dimensions of His love who died for us at the cross. We would see the immeasurable power of Him whom death could not keep, and who is now seated at the right hand of God the Father in heavenly places. We would see Him in whom abides all our hope, all our joy, all our life, all our glory. Holy Spirit, by Your gracious work of illumination, as we look to the holy Scriptures now, may we hear plainly the voice of our Good Shepherd instructing us in the wisdom, power, and love of the Triune God within Himself and towards us whom He has called. In Christ’s name we pray. Amen.

Please stand for the reading of God’s holy Word: Romans 8:30

When we come to the end of this golden chain of redemption Paul says something that usually causes us to stumble as good interpreters of the Bible. We have no problem with the aorist or past tense of foreknow, predestine, call, or even justify. But when we come to the verb glorify, also in the past tense or aorist, we can’t imagine that Paul actually means what he says. I mean, when I stepped out of the shower this morning and caught a glimpse of myself in the mirror, “glorified” wasn’t exactly what I thought. So, we usually hear something like this statement by Everett Harrison, “One is reminded of the so-called prophetic perfect used occasionally in the OT.”¹ The prophetic perfect refers to a certain use of the perfect tense in Hebrew that allows the prophet to narrate a future event using past tense verbs for narration, which underscores the certainty of fulfillment. This sounds plausible, until we note that Paul does

¹ Everett F. Harrison, *Romans*, Expositor’s Bible Commentary (Grand Rapids, MI: Zondervan, 1976), *ad loc.*

not use the perfect tense, but the aorist, nor is this an Old Testament prophetic narrative. So, Daniel Wallace, in his Greek grammar, includes our verse among examples of what he calls the proleptic or futuristic aorist.² This is the only example he offers that is not found in a narrative text, where we might expect to see a futuristic aorist. James Dunn is less *creative* with the rules of grammar, while also *not* allowing the text to speak for itself when he simply states, “The aorist should not be required to yield the idea of a glorification already accomplished now.”³ He says it should not be *required*, but what he means is that it should not be *allowed* to say what it seems to require.

So, turning from a grammatical solution, some have been inclined to follow the argument of William G. T. Shedd that a better explanation is found in the eternal nature of God and His decrees. He says, “The future glorification of the believer is designated by the aorist, as his justification, calling, predestination, and election have been; because all of these divine acts are eternal, and therefore simultaneous for the divine mind. All are equally certain.”⁴ While not disputing Shedd’s understanding of the eternal and unchanging mind of God, there are difficulties with seeing the execution of the divine decrees as eternal, such as the view of eternal justification that has been rejected as unbiblical by most because it reduces faith to an evidence of justification, rather than justification being “through” or “out of” faith, as Paul says. And yet here, most interpreters correctly understand Paul to be speaking of justification as a reality known to believers, otherwise his application in verses 31-39 don’t hold. It is only when we come to “glorified” that interpreters move from historical and experiential reality back to eternal decrees. Leon Morris, in a similar vein, commented that the past tense “is used of

² Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 563.

³ James D. G. Dunn, *Romans 1-8*, Word Biblical Commentary (Nashville: Thomas Nelson, 1988), 485.

⁴ William G. T. Shedd, *A Commentary on the Epistle to the Romans: A Classic Reformed Exposition* (Birmingham, AL: Solid Ground Christian Books, 2007 reprint, originally published in 1870 by Charles Scribner’s Sons), *ad loc.*

set purpose to bring out the truth that our glorification is certain. So certain is it that it can be spoken of as already accomplished.”⁵

While each of these is a possible interpretation grammatically and theologically, I believe there is a more plausible explanation of Paul’s sense. A. T. Robertson, the New Testament scholar and Greek grammarian, makes the point that all of these verbs are in the aorist and should all be understood as grammatically parallel.⁶ In other words, if we take “called” and “justified” as past actions that are experienced as realities for believers, then we should also understand “glorified” as a past action or work that is experienced by believers. So, in order to do justice to Paul’s use of the aorist or past tense in this context, we must recognize that glorification is a reality for believers in the present. On the other hand, the majority of commentators are correct to puzzle over this because they are taking seriously the meaning of the concept of glorification. Glorification entails the resurrection of our bodies and deliverance from the corruption of the fall. It involves what Peter says in 2 Peter 1:4, “He has granted to us His precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.” Since we have not yet experienced these things, how can we understand our glorification as a done deal as Paul speaks of it here? How can we do justice both to the grammar of the past tense and to the meaning of the concept of “glorified”?

I believe the solution to this *crux interpretum* or torment of the interpreters is given to us in verse eighteen of this chapter. Paul writes, “For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us.” Note that Paul does not say that the glory is to be created in us or given to us, but revealed in us. It is already existent, even though it does not yet appear. This is confirmed in verse nineteen where the

⁵ Leon Morris, *The Epistle to the Romans*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1988), 333-34. Although, earlier Morris commented on verse 18, “The glory will be revealed, not created. The implication is that it is already existent, but not apparent” (*ad loc*). Cf. Moo, Augustine, Turretin, Cranfield, Haldane, Murray.

⁶ A. T. Robertson, *Word Pictures in the Greek New Testament*, *ad loc*.

creation waits with eager longing for “the revealing of the sons of God.” The English derivative of Paul’s word “reveal” is apocalypse, which means, in the Greek, unveiling. So, the creation is like an enthusiastic crowd of art lovers gathered at an unveiling ceremony for a famous sculpture’s magnum opus. The sculpture is there in the center of the crowd, but it is covered with a heavy canvas so that you can see something of its size and make out general vertical and horizontal dimensions, but you can’t distinguish it from other sculptures of similar size and shape. Occasionally, the wind blows, causing the canvas to flap up, and you see the lower extremities of the statue, giving you a glimpse of its intricacies and a hint at the stuff it’s made of. You know it’s there, holding up the canvas. And you know the artist’s other works, so you know it will truly be something to behold. You might even have a vision in your mind of what it is like based on descriptions you’ve read by the artist himself. But you wait, the crowd waits. The whole creation waits to see the unveiling or revealing of the magnum opus, in this case, the revealing of the sons of God. The creation waits, Paul continues to say in verse twenty-one, for “the glory of the children of God.” So there is already a glory given to God’s people. They are already His children. But what all that entails is not yet seen.

This is consistent with the New Testament’s overall view of the presence of the future, or what is often called inaugurated eschatology. That’s just succinct terminology for the teaching that we are those upon whom the end of the ages has come (1 Cor. 10:11). The last things have arrived. The long foretold Kingdom of God has been inaugurated with the coming of Jesus Christ. The consummation of the kingdom awaits the day when all of Christ’s enemies are put under His feet, and then the Kingdom will be experienced in its fullness. In this inaugural era, the kingdom is truly present, and we enjoy the reign of Christ over us, but only partially. So, we are already new creations in Christ Jesus, but we do not yet see that reality worked out in its fullness. We’re already glorified—to do justice to Paul’s use of the past tense. But we do not yet see that worked out in its fullness—to do justice to the concept of glorification. Robert Mounce put it this way in his commentary on Romans 8:30, “God has in fact ‘given his splendor [glory]’ (NEB) to those whom

He has justified. Even now we enjoy a portion of the spiritual benefits of God's redemptive work on our behalf."⁷

The idea of glory and adoption go hand in hand in Romans 8. To be glorified is to be conformed to the image of God's Son, verse 29. So, as adopted sons we are already members of God's household. And as members we are heirs. The reality of our adoption is present, but the full enjoyment of our inheritance in Christ is future. That is why Paul can say that we presently have the Spirit of adoption, now, and so we cry to God as our Father, in verse 15, and at the same time he says, we wait eagerly for adoption as sons, the redemption of our bodies, in verse 23. Already/not yet. We are already glorified, yet we await the full revelation of that glory. We are already sons of God, but we await the full enjoyment of our inheritance with Christ. The glory is existent, but not fully apparent. It is as Paul wrote in 2 Corinthians 3:18, "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another." The seed of glory is already present, but it has not yet matured to full bloom. So, how does God give us the glory of adoption? And what does the glory of adoption entail in this life and in the life to come? **God the Father gives us the glory of adoption through Spiritual union with the risen Christ for the enjoyment of life with God.**

First, God the Father gives us the glory of adoption through Spiritual union with the risen Christ. *I first want to define the term Spiritual.* You will notice in your outline that the term Spiritual is capitalized. That's to indicate that I am referring to a work of the Holy Spirit, and not simply to an intangible, warm and fuzzy feeling. This is standard terminology for the Apostle Paul. For Paul, a Spiritual person is not someone who is really in touch with themselves. Instead, a Spiritual person is someone who has been made alive to God by an almighty work of the Holy Spirit; a person who is indwelt by the Holy Spirit; and a person who lives with conscious dependence on the Holy Spirit. So, when we say that the Father gives us the glory of adoption through Spiritual union with the risen Christ,

⁷ Robert H. Mounce, *Romans*, NAC (Nashville: B&H, 1995), 189.

we mean a union with Christ that is established by the Holy Spirit. If someone today claimed to be “really spiritual man,” and you asked him as opposed to what, he would likely reply, “uh, you know, as opposed to, like, uh, unspiritual, yeah.” He can’t tell you what spiritual or unspiritual is, because it is this undefined sense that I am in touch with a deeper reality than appears to the eye.

Well, that’s not a problem for Paul. If you asked Paul what is the opposite of Spiritual as he uses the term, he would say, in the words of verses 5-8, “For those who live according to the flesh (human strength and wisdom in rebellious independence from God) set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God.” To be “unspiritual,” or fleshly, as Paul would prefer, is to have a heart at enmity with God, a mind that is hostile to God and refuses to submit to God’s law. Indeed, the mind set on the flesh is so set against God that Paul says “it cannot” submit to God’s law. Even religious exercises could not change this hostility. Paul wrote in chapter 7 verse 5, “For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.” Did you get that? Paul is talking about God’s law there. And what was the fleshly response to God’s law? Did it produce good moral results? Did it produce God-pleasing fruit? Not hardly! Paul said the law aroused sinful passions that worked to produce death! The “unspiritual” person, that is, the person without the Holy Spirit of God in His heart to fix his mind on the things of the Spirit, is so averse to God that even God’s holy, righteous, and good law becomes a stimulus to evil.

Next, Paul goes on to describe our Spiritual union with Christ that overcomes the rebellion of the human heart and makes the mind love God and gladly submit to God’s law. Verse 9 says, “You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does

not belong to Him.” What jumps out at us here is how the Holy Spirit is referred to as the Spirit, the Spirit of God (understanding that “God” Theos, is Paul’s typical way of referring to the Father when the context distinguishes the Son or the Spirit from Him), and He is called the Spirit of Christ. So the Holy Spirit is the Spirit of the Father and the Spirit of the Son. This is not because the Spirit is not a distinct person within God. There are three distinct persons in God, the Father, Son, and Spirit. It points to the fact that, while we can distinguish the Father, Son and Holy Spirit, as Persons within the one God, we cannot separate them. They share the same being, or essence, and their persons mutually indwell each other. So, the Father dwells in the Son and the Spirit; the Son dwells in the Father and the Spirit; and the Spirit dwells in the Father and the Son. This is suggested here, by the titles given to the Holy Spirit, and it is taught explicitly by Jesus in John 14-17. This means that there is this beautiful communion within God that is eternal. This is why the Bible can say that God is love. God’s very nature is love. In other words, God did not have to create another being and then begin loving that being, like angels or humans. God is love in His very being because there has been an eternal love relationship within God between the Persons of the Trinity.

How does this relate to our glorification? In glorifying us, the Holy Spirit brings us into this fellowship. So, the Apostle John opens his first epistle by appealing to his readers, “that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with His Son Jesus Christ” (1 John 1:3). This mutual indwelling of the persons of the Trinity means that our Spiritual union with Christ brings us into communion with the triune God.

Paul had already explained in Romans 6:4-6 that our union with Christ is a union in His death and His resurrection. “We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (6:4). That newness of life is the life promised in the New Covenant in which God says, “They shall all know me from the least of them to the greatest.” It is life with God.

If Christ did not rise from the dead, we would have no Spiritual life. The Holy Spirit unites us to Christ in both His death and resurrection. God the Father gives us the glory of adoption through Spiritual union with Christ.

What does this look like? **God the Father gives us the glory of adoption for the enjoyment of life with God.** That glory is present, but not fully apparent. It is not fully realized yet, but it is realized in part. *The enjoyment of life with God is already existent, though not fully apparent.* Paul says in verse 10: “But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.” We still taste the corruption of life in this fallen world, but, by the indwelling Spirit, we have a foretaste of glory, the life of the Spirit because of righteousness; a life that is grounded in the imputed righteousness of Christ, and that is worked out in practical righteousness by the sanctifying influence of the Holy Spirit. Paul has been arguing since the beginning of chapter 6 that justification cannot be separated from the practice of righteousness. This is another example of realities that can be distinguished, but never separated. “The body is dead because of sin,” is not a reference to the body in distinction to the soul, but is a reference to the corruption we experience in the whole of our nature. We continue to experience the effects of sin in our minds, in our emotions, in our bodily chemistry, and so forth. At the same time, we also experience true life because of the indwelling Holy Spirit. Glory is existent, though not fully apparent. So first, let’s consider the glory of adoption as it is known now, and then we will consider the glory of adoption as it is anticipated in the end.

We have the glory of freedom from condemnation in Christ Jesus, according to verses 1-4. “No condemnation! for those who are in Christ Jesus.” We are set free from the sentence of death that the law proclaimed against us, because, Paul says, the condemnation that was ours fell upon Christ. God “condemned sin in the flesh.” The justification by faith in Christ that we looked at in some detail last week is part of the glory of the children of God. We are clothed in the righteousness of Christ, so that, verse 4, “the righteous requirement of the law might be fulfilled in us.” Our sins, which are

too many to number, do not condemn us. We may, indeed, reap the temporal consequences of our sins, just ask David, who was justified by faith, but who suffered terribly the temporal consequences of his covetousness, adultery, murder, and pride. Those temporal consequences are part of God's discipline of His children to cause us to mature. They are evidence that the glory of our adoption is existent, but not fully apparent. But we now live, not as those who are under the law's condemnation, but under the grace of God in Christ Jesus.

Not only do we have the glory of freedom from condemnation, we *also have the glory of the leading of the Spirit*. Verse 14 says, "All who are led by the Spirit of God are sons of God." The Spirit's leading is not merely an external influence. The Holy Spirit actually changes us from the inside, giving us renewed desires, new patterns of thought, and the ability to please God. When Paul says in verse 9, "You, however, are not in the flesh," he indicates a reversal of the condition that we were under when we were in the flesh, the condition described in verses 7-8, in which the mind was hostile to God and refused to submit to God's law; the condition in which the mind could not submit to God's law, so that all of our thoughts were against the glory of God, suppressing the truth of God whenever it was presented to us. In that condition, Paul said, we could not please God. Now, God says, that's not you. By the renewal of the Holy Spirit you have turned from your hostility to God to love Him and desire Him. You have tasted the goodness of His Word, so that you can say with the Psalmist, "The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and the drippings of the honeycomb" (Psalm 19:7-10). By the renewal of the Holy Spirit you can celebrate with Jeremiah, who said, "Your words were found, and I ate them, and Your words became to me a joy and the delight of my heart, for I am called by Your name, O LORD, God of

hosts” (Jer. 15:16). The Spirit leads us from within, fashioning holy affections in us.

We have the glory of freedom from condemnation, the glory of the leading of the Spirit, and further, *we have the glory of acceptance with the Father*. We have the benefit that the Shorter Catechism calls “the assurance of God’s love.” This is perhaps the chief glory of the children of God that we read of in verses 15-16: “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’ The Spirit Himself bears witness with our spirit that we are the children of God.” Because of the Spirit’s internal witness to this truth of God’s word, not all the powers of hell can make us despair of God’s love. Paul concludes in verse 39 that none of the enemies we face in this treacherous world can ever separate us from the love of God in Christ Jesus our Lord. The presence of these enemies tells us that the glory of adoption is not fully apparent, but the cry of the Holy Spirit, ‘Abba! Father!’ assures us that it is existent.

In addition to the present experience of freedom from condemnation, the leading of the Spirit, and acceptance with the Father, we also have the glory of endurance by the Spirit’s hold on us (v. 26, συναντιλαμβάνεται). In verse 26 we read, “Likewise the Spirit helps us in our weakness.” The word translated “helps” is the word “to take” with two prepositions prefixed to the word to give the sense of laying firm hold on something in order to sustain it. So the Spirit lays firm hold on us to sustain us. This makes even more sense when we go back up into the previous verses to see why we need the Spirit to sustain us. In verse 18 Paul speaks of “the sufferings of this present time.” He speaks of the whole creation, v. 19, being “subjected to futility,” and, v. 21 being in “bondage to corruption.” In v. 22 he says the “whole creation has been groaning together in the pains of childbirth until now,” and follows on with personal application in v. 23 where he says, “And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.” In v. 25 he says “we wait for it with patience.” Another way to translate patience is endurance. We need endurance be-

cause life, especially a godly life in this fallen world, is tough. You will be unjustly criticized for your desire to follow Jesus. You may be openly mocked by the world, and as Paul found throughout his own walk with Christ, you may be unjustly mocked even by your fellow Christians. How can we stand up under these blows? How do you endure ostracism for your “strange lifestyle?” How do you respond with gentleness when you are ridiculed and hurt? “The Spirit helps us in our weakness.” We groan because the sufferings of this time indicate that the glory of adoption is not fully apparent in this life. But the glory is existent and experienced in part through the Spirit’s grace in laying hold of us to sustain us.

Now, I have repeatedly said that this glory is existent, but not fully apparent yet. But we have this assurance from Romans 8, *this enjoyment of life with God will be fully apparent*. Again, v. 18 says, “For I consider (and that word indicates carefully weighed judgment) that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us.” I know the ESV and other English translations translate “to” us, but having studied Paul’s usage of the verb “reveal,” it is clear that when he wants to say “reveal to someone” he uses a different construction. Here, Paul uses a preposition that indicates “within.” Glory is to be revealed within us. Now, even the Apostle John says, “we do not yet know what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.” So, if John, who received the visions of the book of Revelation, says, “we do not yet know,” then I will not presume to say too much about that future glory. But I believe there are some intimations here in Romans 8 that give us an idea of what “glorified” entails in its fullness.

First, *we will have the glory of the full inheritance of the Father’s glory with Christ*. How much more glory can man receive than the Man, Christ Jesus? Hebrews 2:9 says that Jesus Christ is presently “crowned with glory and honor because of the suffering of death.” Jesus’ perfect obedience to the point of death, a death in the place of others, is the pinnacle of obedience and righteousness. For that, he is given a name above every name. Hebrews 2:10 continues, “For it was fitting that He, for whom and by whom all things exist, in

bringing many sons to glory, should make the founder of their salvation perfect through suffering.” Jesus was made perfect through suffering, and then crowned with glory and honor, in order to bring many sons to glory. This is why Romans 8:17 refers to believers as “fellow heirs with Christ.” The glory of that inheritance, which can be nothing less than the full knowledge of the love of God as Father, far surpasses, says Paul, the sufferings of this present time. The glory of the children of God is so great that the whole creation is craning their necks, with eager longing, to see that glory. We will live in the Father’s house. Catch Paul’s language in v. 32, “He who did not spare His own Son but gave Him up for us all, how will He not with Him graciously give us all things.” We will have the full inheritance of the Father’s glory with Christ.

We will have the glory of immortal bodies in full communion with God in the Spirit. Verse 11 says, “If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.” The resurrection of Jesus Christ from the dead was the firstfruits of the resurrection of His people. Our lives are united to His life. So, His resurrection guarantees our resurrection. Part of God’s predestining us to be conformed to the image of His Son, so that He might be the firstborn among many brothers (v. 29), is the resurrection of our bodies for eternal life. This explains why Paul equates adoption with the redemption of our bodies in verse 23. God loves and relates to the whole man, body and soul. He cherishes your body. We all experience the effects of the fall in our bodies through “abnormalities,” sickness, disease, imbalance, and such, but God knit you together in your mother’s womb, to include your body. And that body will be raised up. There is continuity with your body now, but there is also discontinuity, because it will be free from all effects of the fall, all corruption of sin. 1 Corinthians 15:42ff. says it is sown a mortal body, it will be raised to immortality. “It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a Spiritual body.” Again, Paul’s use of “Spiritual” should not be interpreted as some immaterial essence in contrast to bones, muscle, and skin. Paul intends a body that is completely under the control

of and in perfect communion with the Holy Spirit. Not one fiber of our being will be out of step with the Spirit. Not only will we be free from the slavery of sin, we will be free of the very presence of sin. Remember 2 Peter 1:4 says that “you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.” No sin. No corrupt desires. No hindrance to communion with God. We will have the glory of immortal bodies in full communion with God in the Spirit.

We’ll have the glory of the full inheritance of God’s glory with Christ, immortal bodies in full communion with God in the Spirit, and finally, *we will have the glory of conquest over evil through the victory of Christ*. Earlier, we talked about the hardship of suffering due to evil in the world. Evil is real. And evil is really nasty to contend with. But contend we must. Christians are called to fight against evil. In Ephesians Paul talks about Christians wrestling, not against flesh and blood, but against spiritual wickedness. In 2 Corinthians 2:4, Paul says that the weapons of our warfare are not carnal, or of the flesh, but are mighty through God, for pulling down strongholds and casting down imaginations and every high thing that exalts itself against the knowledge of God. In Romans 13:12 Paul says that Christians live in the light of a dawning hope, the vanquishing of evil: “The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light.” In other words, get dressed for battle. Now, Christians don’t fight like militant Muslims, with scimitars, suicide vests, and AK47s. We don’t fight with lying propaganda and manipulative methods. These are the weapons of the flesh, the weapons of the world. We fight, in the power of the Holy Spirit, by being faithful witnesses to the Truth—to the truth about God and humanity—the truth about humanity’s rebellion against God; the truth about God’s just condemnation of humanity; and the truth about God’s grace and redemption of sinners through Jesus Christ. Now, here is the unwelcome fact about this warfare of witness: it just might cost you your life. Verse 36 says, “For Your sake we are being killed all the day long.” Yet, the very next words are, “more than conquerors!!” “In all these things we are more than conquerors through Him who loved us.” Now, obviously if we can be said to conquer even when

we die, then the conquest must be part of the fully apparent glory, yet to be revealed in us. It is important that Paul says that we conquer “through Him who loved us.” Just as our life and resurrection are found only in union with Christ, so it is with our conquest. We conquer through the conquest of Christ. Jesus said, in John 16:33, “In the world you will have tribulation. But take heart; I have overcome the world.” Through Christ, we can look upon all of our enemies, all of the evil of this world, knowing that every evil is defeated by the Lord Jesus Christ. The evidence of His victory is His resurrection from the dead. Jesus arose from the grave that first Lord’s Day, or Day of the Lord, having judged the ruler of the present age, the devil, and guaranteed the death of death. Now, we assemble every Lord’s day to celebrate and bear witness to His victory. Human tradition has established one day every year for the remembrance of Christ’s resurrection and victory. But God has ordained the first day of every week as a proclamation that Jesus is risen, He is risen indeed. We can look evil in the eye and say, “Death is swallowed up in victory. O death where is Your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.”

God the Father gives us the glory of adoption through Spiritual union with the risen Christ for the enjoyment of life with God.

Paul is very clear in chapter 11 that we stand in this union with Christ by faith alone (11:20). Jesus said in John 5:29 that there is a resurrection unto life, which is the glory of God’s children, and that there is a resurrection unto condemnation for those who remain with the evil. Apart from Christ you will be subject to death and the pains of hell forever. But in union with Christ by faith you can have the enjoyment of life with God forever. Jesus Christ is risen! He is risen indeed!

Let us pray:

Our Father, You have commanded the blessing of life forevermore. Lord Jesus, You are the resurrection and the life. Holy Spirit, You are the Spirit of life, the Lord and giver of life. Our blessed God, we worship You. Even as You have promised to reveal Your glory in us

through Christ Jesus, we pray, not to us, O Lord, not to us, but to
Your name, may all the glory be. In the name of our risen Lord Jesus
Christ we pray. Amen.