



“Creation’s Groan”¹

Romans 8:18-30

As many of you know, I am having surgery tomorrow morning on my left hip due to chronic, daily pain for almost a year and a half now. Over the course of this time, I’ve been to physical therapists, multiple doctors. I’ve had two MRI’s, various X-rays. I’ve had many chiropractic visits and I’ve tried various other types of remedies.

At various points in my journey, I’ve described how God has been teaching me. And it’s interesting to me how the sermons have gone right along with various milestones in my own spiritual growth. Whether it was preaching through Hebrews and preaching on strengthening our weak knees or if it was a text like last week where we can cry out Abba, I’ve been encouraged and strengthened myself. But one thing I’ve found to be consistent in dealing with chronic pain is that it’s a roller coaster, and often when I feel lowest, I’m actually close to another lesson God has for me.

Often, I feel lowest right after a scenario where I felt I was doing well, but then there’s another roadblock. About a month and a half ago, a doctor finally discovered something in my hip – for which I was extremely grateful. And, I finally felt like I was in the home stretch! “Yes! I’m going to be healed!” But as the time has moved on, I’ve experienced more pain on my good side, which has also brought various questions in my mind. Is this surgery even going to help everything or is there more? This past week brought on more pains that are simply odd. And while I’m pursuing surgery tomorrow, my doctor also has referred me to another doctor for further review elsewhere.

This past Wednesday, I went out for a walk to pray. As I was praying, I was crying out to God. I’m so grateful for the message last week because I consistently prayed to my Abba. “Daddy! Help!” I’d cry. I didn’t know much else to say. But what was different in this low season than in the previous ones was that in previous low seasons, I often (or always) battled anger. I’d be angry that God allowed for me to go lower. This time, I could pray, knowing that the Lord was “slaying me” so-to-speak or that God was “afflicting me,” like the psalmist says. And yet, I could also say, “I don’t want to run from you. I don’t want to beat against you.” Hold me, Abba. Carry me and I’ll endure.

But in that prayer time, I also said, “God, I don’t want more pain so I can be another sermon example.” I said that because it has felt as though God’s given me certain aspects of pain that many of you have experienced. Difficulty walking. Pain in the legs. Numbness. Then, I’m struggling like others of you are struggling. And I knew where the sermon texts were going. Then I thought, “Am I really being used by God to be a living parable to the church family?” Honestly, I don’t want that. I want to be healthy. I’d

¹ This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

rather than other Christians in history be an example. And yet, here I am again, saying, “The Lord has willed this, and you hear me talking about me again!” But hopefully in order to encourage you all.

You see, Romans 8 is written precisely for those who are suffering, those who are struggling with the brokenness of this sinful world. Romans 8 is for the Christian who is battling and failing against sin. Romans 8 is for the Christian who has physical trauma. Romans 8 is for the Christian who has no more words to pray. Romans 8 is for the confused. Romans 8 is addressed to all who have pain and difficulty, and yet who trust that Jesus really accomplished reconciliation with God and promises an eternal glory beyond compare!

In light of this, Romans 8 is a call to all Christians that this life isn’t all there is. And we should not grow weary in this life because of the glorious promises of future glory! What’s interesting, and I’ve mentioned this before, is that this text in Romans 8 somewhat matches the end of Romans 7. In Romans 7, you hear the Christian’s groan with sin. Then we get this idea through the beginning of Romans 8 that the Christian life is a strenuous battle. In various ways we are challenged. Daily, we groan with temptations, struggles and the physical weaknesses of this flesh. How do we persevere? How do we gain encouragement? Well, last week, we learned about the immense love of God. He is our Abba, our Daddy to whom we cry, and he immeasurably loves us! He does care for us and he gives us endurance so that we can be more conformed to Jesus, even through suffering. This passage has been a balm to my soul over the last few weeks, and even this past week when I was crying out to God, I was amazed at how God was comforting me to be settled in his arms, even while I groaned against the pain. Then comes the passage we’re studying today! What tremendous hope!

You see, we tend to think in the midst of suffering that we’re going to be taken out. Our plans have changed. Our ultimate purposes are thwarted. Yet, Paul says here that **the groans of suffering in a Christian are not a sign of destruction. Instead, the groans of a Christian are a sign of glory.** Now, this could sound confusing because you could be thinking about the people in Israel grumbling. This is not what I mean by “groan.” Some people groan and then they grumble. That’s not the correct response. But that doesn’t mean groaning is bad. Groaning can be good! Groaning can lead you to cry out to God in hope! And that’s what Paul says here.

Before we dive into the text, keep in mind, this is a larger text that we’re studying this morning. I’m doing this because I think Paul wants us to see a bigger picture. I don’t want to miss Paul’s point by honing in on specifics. There are clearly so many things we can learn from this text, but Paul’s bigger idea, I believe is that **God’s children groan for glory with steadfast hope.** In light of this, let’s read the first part of the text we’ll study, in Romans 8:18-25. Before I read, let’s pray.

¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. ¹⁹ For the creation waits with eager longing 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 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. ²² For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³ 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. ²⁴ For in this hope we were saved. Now hope

that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience. ²

God's children groan for glory with steadfast hope. What Paul is doing here is encouraging the Christian who might think that it is better to give up than to persevere. Or, they might think that God really isn't worth all the suffering. In our suffering, we can feel it's pointless. In our suffering, we can feel like we're all alone. But here, Paul says that we're not alone and the suffering isn't pointless for those who trust in Christ! As a matter of fact, Paul reveals to us in these passages that creation and the Spirit groans with us and that the Father hears all this groaning and has answered these groans through Jesus!

These groans that we feel should drive us to cling to our Abba all the more! Our groaning should compel us to rejoice in the future glory that's going to come. Our groaning should strengthen our endurance in *this life* – not seeking to get out per se, but to endure as we trust our good Abba is conforming us to his Son! So, we're not alone. And our suffering isn't senseless. And Paul starts off showing us this in verses 18-25 by revealing that:

1. God's children groan for glory with creation (vv. 18-25).

Creation agrees with our groaning. Christian, I have to emphasize here that the fallenness in this world is not something we revel in. God doesn't call us to love pain and be sadistic. Like Jesus, we ought to despise the shame, while enduring for the joy set before *us*. This is to be our mindset. This world has tainted by sin and the Fallenness of Adam's sin!

So, Paul leads us to think this way. Look at verse 18 again: ¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. ³

Sufferings are suffering! But then Paul says, "But at the joy set before you!" Do you grasp this statement? It sounds too bold. What kind of suffering and pain are the people in Rome experiencing? People have lost their properties. People are going to undergo Nero's persecution, where he blames the Christians for the burning of Rome. Paul himself will be killed in that persecution in a few years from writing this letter. Yet Paul says that he has considered the suffering in comparison to the glory to come.

By the way, Ventura, what is saying here that the way that we will grow in joy is *not* by ignoring our pain or sweeping it under the rug. Instead, in dealing with pain and suffering, we have to count it. We have to consider it. But some people stop there. They only think about how painful something is. That's my tendency. Yet, Paul says to get the scales of comparison out. Put all the suffering on one side of the scale. Then, consider all that is going to come. And Paul says that when you ponder all the glory to come, you will see that the glory to come is so grand, so glorious, so great, so wondrous that you have to stop thinking about the sufferings and only focus on the glory!

Can you imagine a place where God dwells? Can you imagine a place where there is no more sin, no more pain, no more brokenness, no more misunderstandings, no more lying politicians and bad laws? Can you imagine a place where everyone will love the Lord and the Lord's glory will shine on them, a place where there is only ever-increasing awareness of glory and joy? A place where we'll be at rest and

² [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:18–25.

³ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:18.

peace, a place where we'll rule and never be violated. A place where shalom/peace will reign under our Abba. A place we can call our everlasting *home*.

I think our pain in this world can encourage us to realize we don't live for this world, but we live for God and the Kingdom to come. Pain, in various forms, has increased by groan for glory. And Paul says that's a good thing. The groan has caused me to contemplate future glory and it's increased a taste in my heart for things that only Heaven can fulfill. Paul shows us that when we get to Heaven's shores, we will not compare this life with the life to come. We won't say, "Oh, but God, you didn't make up for this situation in my life." We won't even bother comparing because the future glory is so glorious!

Until then, we groan for glory. But not alone. We groan with creation. And not only do we groan with creation, but **creation groans for our glory as sons of God**. Read verse 19: ¹⁹ For the creation waits with eager longing for the revealing of the sons of God.⁴ This phrase "revealing of the sons of God," probably relates to verse 29 that says that God predestined us to be conformed to the image of God's Son, Jesus. Therefore, creation waits until we have been perfected.

Creation eagerly longs for that day! Creation itself is in pain. Verses 20-21 says, ²⁰ For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.⁵ Notice that verse 20 says that God subjected creation to futility. Meaning that God is the One who put the earth under the curse of sin. Creation *will not* do all the things it could do until the day our adoption is made clear to all creation and we are perfected. So, just like humanity's fall into sin led to creation's fall. Humanity's restoration leads to creation's redemption!

If God is the One who is in charge of the curse, then God is also the One who is in charge of lifting the curse! Creation will be set free from bondage, corruption and will be free, when our adoption ceremony and perfection are made visible before all that God has made! So, creation eagerly longs for our restoration. This is amazing. We can look around at this world and see tremendous beauty; however, we also see tremendous chaos and disorder, don't we? The beauty shows us there is a God. The disorder shows us there is bondage. But this bondage should lead us to wonder, "Who can set creation free from this bondage?" The answer is the same as it was in Romans 7: I thank God through Jesus Christ!

Creation itself seems to be personified as having hope. Paul goes on in verse 22 to say, ²² For we know that the whole creation has been groaning together in the pains of childbirth until now."⁶ Now, obviously I've never given birth, but I've been in the delivery room with five children. I'm usually the one saying to Tracy, "When are you going to get the epidural?" I know that it's painful. And what amazes me is how many women can then have subsequent children! Why? It's so painful! But the pain is actually a sign that a baby is coming. And this is the illustration Paul is giving here. The groaning of this present life are not worthless and meaningless to a Christian (and to creation). The pain is a sign of life to come!

So, when we hear creation's groans, let that cheer us on! Let the groaning of this world through hurricanes, earthquakes, thorns, summon us to ponder that there *will be a day* when we are set free and creation will be free as well! This reminds me of the song we sing at Christmas: No more let sin or sorrow grow, nor thorns infest the ground! Jesus came to remove all sin and all remnants of sin. Why?

⁴ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:19.

⁵ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:20–21.

⁶ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:22.

Because we were created for a person and a place. And someday, we will be with our God forever in the perfect place! Creation eagerly longs to be that perfect place! Praise Jesus!

Paul then connects us to this groaning in verse 23 and says, “²³ 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.”⁷ Here’s the direct connection between us and the rest of creation. **We groan for adoption and redemption with hope.**

Ventura, it’s important for us to remember that we are connected to all of creation – and even this earth. We were made out of the dirt of the ground! We are connected. But we are superior to the ground. Many in our day believe we owe “Mother Nature,” but the Bible says that nature and creation is subservient to us. And our redemption will lead to its redemption. In addition, Paul says that right now, we have something more than this universe has. We have the firstfruits of the Spirit. The idea is that we have a taste of future glory! We have the Holy Spirit at work in us to live for and follow God. We have been made sons of God now, even though the finalization of our adoption is yet to come. But the Holy Spirit in us is the downpayment of all the glory that’s yet to come. But not only does Paul say we eagerly await for the adoption. We await the redemption of our bodies.

Oh my, yes! I wait for the redemption of my body. I think about the pain for a year and a half, and so many of you have had chronic pain for much longer. And, I know it’s only going to go downhill the older I get (so I’m told). I can’t wait for the day that I won’t worry about whether or not my body will do always what it ought to do. How about you? Ventura, as I think about this, I think about the huge list of physical ailments people have within our own church family. A month ago or so, I went through all the physical prayer requests of people. From cancer to unexplainable ailments that debilitate to Alyssa VanderToorn having brain surgery this past week to families having what seems to be like unending sicknesses in their households. I admit that I used to think that prayer for people’s physical pains was a cop-out. There are greater things to pray for. Come on! And now, I understand more. What greater way for God to get our attention that we don’t ultimately live for this world. God doesn’t bring about physical pain in our lives to get us to try as hard as we can to feel better. That’s fine. I’m having a surgery tomorrow! But the physical pain is a waste if it doesn’t cause us to long for future redemption. If it doesn’t lead us to greater hope in the Lord and his promises, then we’ve wasted our pain. And, Ventura, as a church family, let’s not waste this trial God’s brought into our midst. Let our physical pains lead us to greater hope! There’s a day when our bodies will be redeemed. But this isn’t only talking physical. This is talking about spiritual as well. Our flesh – meaning the sinfulness that still resides in us – will be done away with. Ventura, as I ponder these things about the future day, I feel as though when that day comes, I’ll faint with glory! I’ll be too excited! But I’m guessing I won’t hyperventilate in that day. So, I imagine shouting more loudly with inexpressible joy! Oh, I can’t wait. Can you? What a hope we have.

Paul moves in this direction in verses 24-25: ²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience.”⁸ Paul uses the word “hope” five times in these two verses, and this word isn’t like the English word. This word indicates an assurance of something that is promised to happen. Paul says that we were saved in this hope. Jesus’ life, death and resurrection has purchased and promised this future hope!

⁷ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:23.

⁸ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:24–25.

So, this past week, when Jonathan was talking with me, he said something like, “Defy this fallenness and the pain, and hope!” We Christians can dare to hope because Jesus is all the promise we need. Do you think Jesus is only a partial victor? Do you think Jesus only wants to accomplish some salvation? No! He is the Savior of a complete victory! All sin and all the remnants of sin must be done away with! Therefore, salvation includes the redemption of our bodies, the redemption of creation, and eternal glorious sonship with God. We will be in a glorious home with our glorious Abba!

This is the hope we have. This is the assurance we have. Jesus died for this. He guarantees it. So, hope. Hope. Hope. Every groan of creation. Ever groan of your body. Ever body ache. Every temptation you experience. Let that be a call to you to groan for glory! So, Paul says that this hope leads us to wait with patience. The word for “patience” could also be translated as endurance, which I think is a better understanding. We don’t just sit around doing nothing until Jesus returns. We wait for glory, enduring! So, God says here that every groan reminds us of our hope. And our hope leads us to wait with *endurance*. Like Abraham waited for decades for God to fulfill his promises, so we wait for decades for glory. But when that glory is revealed, all the suffering will have been worth it all!

We groan for glory with creation as creation groans for our glory! But Paul says that not only does creation groan, but the Spirit groans.

2. God’s children groan for glory with the Spirit (vv. 26-27).

Read verses 26-27 with me: ²⁶ Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. ²⁷ And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.⁹

Now, you could say, “Ok, creation groans. And that’s encouraging in a sense, but I can’t talk to creation!” So, Paul says “Likewise the Spirit.” The Spirit is personal. The Spirit isn’t some force. The Spirit is not created. The Spirit is God! When we know our weakness, and when we relate with creation in our weakness, we could still feel alone. So, Paul says that the Spirit not only empowers us to cry “Abba,” but the Spirit relates to us and helps us in our weakness.

Think about this, Ventura. When we were sinners and defied God. While we still fall short of God’s glory, God is patient with us and loves us. The Spirit helps us *in our weakness*. This weakness, I believe, refers to all types of weaknesses. Our spiritual, physical, mental, emotional. The Spirit helps us in the midst of all the weaknesses. There is not one area of our selves that the Spirit doesn’t help us.

But, Paul targets how we relate to God in this fallen world. As we learned last week, the first step in battling against sin and our weakness is to cry out to God. We cry “Abba!” But have you ever had situations where you felt like that’s all you knew to say? That’s almost all I knew what to say this past week. I knew there were more things I could pray, but I simply didn’t know what to say. I’ve had many times that I’ve felt that. I have a sense in my soul that I’m missing things, but all I can do is look to God to answer this unknown groaning in my own soul.

This is precisely what Paul is talking about here. In verse 27, Paul says that “he who searches hearts knows what is the mind of the Spirit. . .” Hold on, what does this have to do with the groanings of the

⁹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:26–27.

Spirit in verse 26? Some people say that this is a special prayer language where we pray in “tongues.” But I don’t think that fits this text at all.

I think it’s much more personal. The text says that God the Father knows the mind of the Spirit, but what does that have to do with the Father searching our hearts? Well, when the Spirit groans, they’re too deep for our words. And, those groans become a part of our heart. In this fallen, confusing world, we don’t know how to navigate the pain, the trials. But Paul says here that the groanings of our own heart comes from the Spirit. Those groans are prayers to our Abba even when we don’t know how to pray as we ought. And then our groans make it to Abba in prayer because God searches our hearts and knows exactly what the Spirit is saying! So, this past week, when all I could practically say was “Daddy, hold me,” the groanings of the Spirit were being heard by him. He’s going to answer the groans. Why? Because the Spirit always prays in accordance with the perfect will of God!

So, let those groans encourage you – not merely in this life, but let it encourages you to endure until that day when God perfects all things! So, with creation we groan. And even with the Spirit we groan. Now, Paul reveals how our groaning for glory is not merely a dream, but it’s a reality.

3. God guarantees the glory for which Christians groan (vv. 28-30).

Read verses 28-30 with me: ²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. ¹⁰

When Paul says “And we know. . .,” I wonder if some of the readers are thinking, “Yes, I know mentally, but I’m not convinced.” But Paul is calling them to believe despite what they feel. Be convinced in what God has promised because God has promised. Your feelings are not a perfect gauge of reality. Reality is reality no matter what you think! So, “we know that for those who love God all things work together for good, for those who are called according to his purpose.”

Notice that Paul says “all things work together for good.” He doesn’t say all things are good. This is such an important distinction. Sometimes people think that because God is in control of everything; therefore, everything is good. NO! We have to get our theology of the Fall correct. There is real victimization. There is real sin. Even the apostle’s accursed people for murdering Jesus. Jesus himself pronounces condemnation to Judas for his sinful actions against him. Sin is not good. And, remember that death and sins are enemies Jesus set out to conquer.

But what some people do with this verse at times is that we think that if God works all things together for good, then those things are good. Do you know what kind of logic that is? That is “the end justifies the means.” If the end result is good, that must indicate that all the means are morally good. That is *not true!* What’s amazing is that Paul says here that God works all those things together for good. So, as I’ve said many times in the past, think of the situation with Joseph. He’s sold into slavery by his brothers, treated as though dead, and Joseph talks to them decades later saying, “What you meant for evil, God intended for good.” God was sovereign over it all. But God’s intentions were for good. God worked all the evil for good!

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:28–30.

So, think about the suffering in your life. Are you supposed to love the temptations you have? No. Make war! What about the pain we experience? No. I don't love the pain. God is going to remove this world because it isn't perfect. It's affected by sin and God is doing away with it. Therefore, as we agree that our sins are bad; so, we should agree that anything corrupted by the Fall is *bad* and/or sinful, too. Jesus despised the shame, but endured the cross, too! And so should we. We don't have to love sin and the Fall. God's goal is not that we would *love pain or love temptations*. The point God has is in the fallenness and pain is that we would love Him more and depend on him more. The fallen world intends to divert us from God, but God can turn it all on its head! He can actually grow us through the effects of this fallen world.

There's something else important for me to note here, too. Paul does *not* say that God works all things together for good for everyone! Paul says that God works all things together for the good of those who love God and are called according to his purpose. If you have not confessed your sinfulness to God and turned to Jesus, the One who took the curse for sinners on the cross and has conquered death on the cross, then you do not have this promise.

The world might say, "It'll get better for you someday," but Paul says otherwise to you if you're not a Christian. And this isn't said as a threat. This is stated as a calling to you. Do you know the glory and goodness of God? Why won't you turn to the Lord who is just and also will forgive if you turn to Christ? For the person who doesn't believe on Christ, this world is the closest thing to Heaven you'll experience. But for the Christian, this world is the closest thing to Hell we'll ever experience. And when we get to be with God forever, we're told here that God will weave all the present sufferings into the eternal tapestry of glory. Not one tear, not one pain, not one ounce of suffering will be wasted!

Christian, do you know this? God holds our tears in a bottle, the psalmist says. God is near to the brokenhearted. And God will vindicate all pains. How do we know this? Because of Jesus. Paul says in verse 29 that the goal is that we would be like Jesus. And Jesus is the firstborn among many brothers. Jesus didn't do all he did so that he would be a failure. He's the firstborn. Meaning, he's the Supreme. And, as firstborn, all blessings flow from him. What happened to Jesus will happen to all who follow Jesus. So, was Jesus' suffering on the cross wasted? No. It purchased our eternal glory and reconciliation with God. And it led to a resurrection. Now, we don't purchase salvation, but our suffering will also lead to resurrection. Someday, we will experience our adoption ceremony! And then there will be the resurrection of all creation!

And, if you today say, "Yeah, but." Then meditate on verse 30: ³⁰And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. ¹¹ If you're tempted to think your sufferings are wasted. If you're tempted to think God has forgotten you and he doesn't love you. If you're tempted to wonder if this life is worth it and God has rejected you, look at all that God has done. I'm not going to spend a lot of time defining terms here. Paul's giving a litany here to wake us up to the grand security we have in God.

First, Paul says God has predestined us. Some translations simply say "foreknew," but this term means that God has an intimate knowledge and commitment towards us before the foundation of the world! He pre-determined to set his love on you, Christian! I don't even know what all this means, but let this give you assurance. If God loved you *then*, do you think he's going to stop today? Because of this

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:30.

predetermining love, he called you. This word means “to summon.” The King of Creation summoned you to himself. And, that summoning was effective. In you responding to the summons, he justified you. He declared you righteous in his sight. He has forgiven you and treats you as though you’ve perfectly obeyed. Then Paul skips over sanctification and goes straight to “he also glorified.”

Glorification is that day when we’re adopted as sons and are conformed to Christ’s image perfectly. But it hasn’t happened yet. But Paul notably uses past tense. By doing that, Paul shows us that God’s will is so secure that whatever he promises is as good as done. God, who is outside of time, has already done this! We just wait for it. There is no question in God’s mind that this is guaranteed; so, why would there be a question in your mind, Christian?

So, Believer, cry out to your Abba. Let the groanings of creation, the groanings of the Spirit, the groanings of your heart, encourage you to groan to God! In groaning, endure in hope for glory. Who will deliver us from this body of death and renew creation? I thank God through Jesus Christ my Lord! And, by the power of the Spirit we will endure.

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