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The Creation and Redemption

8: 18-22

The creation and redemption DIG: What does Paul mean by the reference to “groaning” here? When will the groaning end? What is creation waiting on? Suffering is a very real part of living in a sin-sick world. What kind of suffering is Paul talking about?

REFLECT: What frustrates you most about the fallen world that we live in? Can you identify with the groaning and frustration of creation? Who so? Who would be surprised that you are a child of God? What do you most look forward to in the world to come?

Our inheritance involves an ecologically ruined world that will one day be restored.



In one sense this verse is the conclusion of a previous file in which believers are assured of their being **heirs** of **Messiah's** coming **glory** (**to see link click [Ci](#) - The Leading of the Ruach**). However, **Paul** reminded **his** readers that sharing in the glory of Messiah in the future required sharing in **His sufferings** in this life. But after carefully **thinking** about it, **Paul** concluded that **the sufferings we are going through now are not even worth comparing with the glory that will be revealed to us in the future (8:18)**. The glory that we will enjoy is forever, whereas **the suffering** in this life is temporary. **For our present troubles are small and won't last very long. Yet they produce for us a glory that vastly outweighs them and will last forever (Second Corinthians 4:17 NLT)**! Certainly, this truth can help us endure trials as we wait. This verse also serves as a topic

sentence for the following discussion on the relationship between believers and **the whole creation**, both in their **sufferings** and future **glory**.²²⁴

The interrelationship of mankind with the physical creation, of which he is a part and in which he lives, was established by **YHWH's** sentence of judgment on Adam after the Fall (see the commentary on **Genesis Bg - Cursed is the Ground, Through Painful Toil You Will Eat of It**). Here, **Paul** demonstrates that this relationship has a future aspect in connection with **God's** program of salvation for. **The creation** is not waiting for the sunrise of evolution's pipe dream. It will never come. However, **the creation**, personified as if standing on tiptoes, as it were, **waits eagerly for the children of God to be revealed (8:19)**. **Paul** has already made it clear that believers are even now **children of God**:

All who are led by God's Spirit are God's children. For you did not receive a spirit of slavery to bring you back again into fear; on the contrary, you received the Spirit, who makes us children and by whose power we cry out, "Abba!" (that is, "Dear Father!"). The Spirit Himself bears witness with our own spirits that we are children of God; and if we are children, then we are also heirs, heirs of God and joint-heirs with the Messiah - provided we are suffering with him in order also to be glorified with him (8:14-17).

But, by experiencing **suffering (8:18)**, and **weakness (8:26)** like all other people, believers do not "appear" much like **children of God** in this life. The Second Coming (see the commentary on **Isaiah Kg - The Second Coming of Jesus Christ to Bozrah**) will **reveal** our true status. Today, **creation** is like a veiled statue. When **the children of God** have removed the outward covering of our flesh, **creation** will also be revealed. What a glorious day that will be!²²⁵

For the creation was made subject to frustration. Not willingly, but because of the One who subjected it (8:20a). Because of **the sin of one man (5:16-19)**, **Adam**, no part of creation now exists as **YHWH** intended it to be and as it was originally. **Ha'Shem** judged all of **His creation** along with people for their **sin**. **God Himself made it subject to frustration.** Although various environmental organizations and government agencies today make noble attempts to protect and restore natural resources, they are helpless to turn the tide of corruption that has continually devastated both mankind and his environment since the Fall. Such is the destructiveness of **sin** that **one man's** disobedience brought corruption to the entire universe. Decay, disease, pain, death, natural disaster, pollution, and all other forms of evil will never cease until **the One** who sent the curse, removes it and creates **a new heaven and a new earth (Second Peter 3:13)**. While on the island of Patmos, **John**

saw a new heaven and a new earth, for the old heaven and the old earth had passed away (see the commentary on [Revelation Fr](#) - **Then I Saw a New Heaven and a New Earth**).²²⁶

Therefore, **creation's** destiny is inseparably linked to that of mankind. Because **one man sinned**, the rest of **creation** was corrupted with him. Likewise, when **the glory** of mankind is divinely restored, the natural world will be restored as well. As a result, **Paul** says that there is a **reliable hope** even for **creation itself**, which **will be set free from its bondage to decay and will enjoy the freedom accompanying the glory that God's children will have (8:20b-21)**. Just as **one man's sin** brought corruption into the universe, **so also through the obedience of the other Man, Yeshua Messiah**, mankind's restoration to **righteousness (5:19)** will be accompanied by the restoration of the earth and its universe to their original perfection and **glory** (see the commentary on [Revelation Af](#) - **Revelation in Relation to Genesis**).

In physics, the law of entropy refers to the constant and irreversible degradation of matter and energy in the universe to increasing disorder and chaos. That scientific fact clearly contradicts the theory of evolution, which is based on the premise that the natural world is inclined to continual self-improvement. If you put a brand-new Volkswagen in the rainforest, a thousand years later it doesn't evolve into a Mercedes-Benz. It's just an old, broken-down, rusted-out Volkswagen. The natural bent of the universe - whether of humans, animals, plants or cars - is obviously and demonstrably downward . . . not upward. It could not be otherwise while the earth remains in **bondage to the decay of sin**.

Yet despite their continual corruption and degeneration, neither mankind nor **the creation itself** will bring about their ultimate destruction. This is the providence of **YHVH** alone, and there is no need to fear an independently initiated human holocaust. Mankind need only fear **Ha'Shem** whom they rebelliously spurn and oppose. The destiny of earth is entirely in the hands of its **Creator**, and that destiny includes **God's** total destruction of the **sin-cursed** universe. **Peter** declares: **The Day of the Lord will come "like a thief." On that Day the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up (Second Peter 3:10)**.

At that time, the groaning and suffering of the creation will cease because **God** will deliver it from its corruption and futility. But in the meanwhile, **the whole creation has been groaning, as with the pains of childbirth (8:22)**. Like Eve, whose **sin** brought the curse of painful childbirth (Genesis 3:16), the creation endures its own kind of labor pains. But like Eve and her descendants, **creation's pains of childbirth** also give birth to new life.

Paul makes no mention of how or when **the creation** will be made new. Nor does he give the phases of that cosmic regeneration or the sequence of events. Many other passages of Scripture shed light on the details of the curse being lifted (see the commentary on **Isaiah Gk - The Desert and the Parched Land Will Be Glad**) and the ultimate creation of **a new heavens and a new earth** (see the commentary on **Revelation Fu - The New Jerusalem had a Great, High Wall with Twelve Gates**), but **Paul's** purpose here is to assure **his** readers in general terms that **God's** master plan of redemption includes the entire **creation**.

D. Martyn Lloyd-Jones wrote with deep insight in his commentary on **Romans**, "I wonder whether the phenomenon of the Spring supplies us with part of the answer. Nature, every year, as it were, makes an effort to renew itself, to produce something permanent; it has come out of the death and the darkness of all that is so true of the Winter. In the Spring it seems to be trying to produce a perfect **creation**, to be going through some kind of **birth-pains** year after year. But unfortunately, it does not succeed, for Spring leads only to Summer, and Summer leads to Autumn, and Autumn to Winter. Poor old nature tries every year to defeat the **frustration**, the **groaning**, the principle of death, decay and disintegration that is in it. But it cannot do so. It fails every time. It still goes on trying, as if it feels things should be different and better; but it never succeeds. So, it goes on **groaning as with the pains of childbirth until now (8:22)**. It has been doing so for a long time . . . but nature still repeats the effort annually."²²⁷

*Dear Heavenly **Father**, With all the turmoil going on in this world, what a joy it is to come to **You** and to worship **You**! Praise **You** that **You** have everything under control, even though it often doesn't look that way. Praise **You** that I can trust **You**, for **You** have won the ultimate and final victory against evil. All creation will someday be rescued from sin's control (**Romans 1:19**) as will all those who love **You** as their **Lord** and **Savior (Romans 10:9-10)**. I can trust you as a little child does who holds tight onto his daddy's hand as they walk down a path with roaring lions along the side of the path. The little child hears their roar and sees their big teeth but his daddy scoops him into his arms and he has no fear for his mighty and strong daddy will care for him. The child does not see the chains on the lions and does not realize that they cannot reach him, but his daddy knows that.*

*As my **Daddy** you are in control of any evil that will try to reach me and you put limits on problems and temptations (**First Corinthians 10:13**). Praise **You** that **You** love each one of **Your** children so very much. **You** delight in going before **Your** child to clear his path, behind him to protect him and alongside of him to guide and to comfort him. **You are familiar with all my ways (Psalms 139:3c)**. **You** watch over each of **Your** children with*

*tender care and will bring each one safely home to heaven to live with **You** for all eternity! Praise and worship **You**. I love to please **You**. The trials will be over soon but once I get to heaven the joy of my loving relationship with **You, Father God**, will go and on for all eternity! Love **You**! In **Yeshua's** holy name and power of **His** resurrection. Amen*