–Save This Page as a PDF–

Our Bodies and Redemption
8: 23-30

Our bodies and redemption DIG: What would a world look like if there were no decay or death? How is this a picture of glory? How does 8:28 relate to the idea of suffering in 8:18? How and when does the Ruach pray for us? Are people predestined to go to hell? If someone ends up in hell, how did they get there? Why can we be sure of our eternal security in Messiah?

REFLECT: How is God putting you through the school of hard knocks right now? How do you see ADONAI at work in this? Why does God allow trials to come into our lives? How can the hope in these verses help you during times of trial? How has your hope in Yeshua helped you this week? Of the enemies mentioned in 8:38-39, which one is the most real to you?

Everything that happens to you has a spiritual significance.

And not only does **creation** groan for deliverance from the destructive consequences of **sin** (**to see link click Ck – The Creation and Redemption**), **but we ourselves,** that is, believers, **who have the firstfruits of the Spirit (8:23a).** Believers are described as the ones having **the firstfruits of the Spirit.** Elsewhere, we learn that **the Ruach Ha'Kodesh has also put his seal on us and given us the Spirit in our hearts as a down payment, guaranteeing everything He has promised us (Second Corinthians 1:22 HCSB),** as a similar idea. A farmer's **firstfruits** were the initial harvesting of his first-ripened crops. This first installment was a foretaste and promise that more harvest was yet to come. Similarly, **the Spirit of God**, indwelling believers, is a foretaste and promise that we will enjoy many more blessings, including living in the presence of **ADONAI** forever.[228]

But because of **the sufferings we are going through now (8:18a),** believers, like **creation**, **groan inwardly as we continue waiting eagerly for our adoption as children.** The B'rit Chadashah speaks of believers as those who are

already **the adopted children of God (Ephesians 1:4-5; John 1:12; Galatians 3:26-29),** but whose **adoption** awaits ultimate perfection when **Messiah** returns **(Philippians 3:20-21)**. Meanwhile, we wait and **hope**; **that is, to have our whole bodies redeemed and set free (8:23b).** Our **bodies** are still affected by the Fall. We are still subject to sickness and other infirmities. **The Spirit helps us in our weakness.** But there is no guarantee of deliverance from disease in this life. Hence, we eagerly await **the redemption** of our **bodies (First Corinthians 15:35-41)**.

It was in this hope that we were saved. Hope is inseparable from **salvation**. Our **salvation** was planned by **YHVH** in the past, given in the present, and is now characterized by **hope** in the future. **But if we see what we hope for, it isn't hope – after all, who hopes for what he already sees?** In other words, in this life we cannot expect to experience the reality of our glorification, but only the **hope** of it. **But if we continue hoping for something we don't see, then we still wait eagerly for it, with perseverance (8:24-25).** Seven years earlier, **Paul** had assured the Messianic community in Philippi: **I am sure of this: that the One who began a good work among you will keep it going until it is completed on the Day of Messiah Yeshua (Philippians 1:6).** Because salvation is completely **God's** work and because **He** cannot lie, it is absolutely impossible for us to lose what **He** has given us and promises never to take away (see the commentary on **The Life of Christ Ms – The Eternal Security of the Believer**).[229]

Similarly, the Spirit helps us in our weakness; for we don't know how to pray the way we should. Paul does not elaborate on our inability **to pray the way we should**; however, **his** statement is all-encompassing. Because of our imperfect perspectives, finite minds, human frailties, and spiritual limitations, we are not able **to pray** in absolute consistency with **God's** will. **But** even when we don't know what **God** wants, **the** indwelling **Spirit himself pleads on our behalf with groanings too deep for words (8:26). The Ruach prays** properly our heart's deepest yearnings, even when consciously we don't know how to do it. **God** accepts these **prayers** because they come from a soul full **of the Ruach Ha'Kodesh**.

Contrary to the interpretation of most charismatics, the **groanings** of **the Ruach** are not utterances in unknown languages, much less ecstatic gibberish that has no rational content. As **Paul** says explicitly, the **groans** are not even audible and are inexpressible in **words**. Yet those **groans** carry profound content, namely divine

appeals for the spiritual welfare of each believer. We remain justified and righteous before **God the Father** only because **God the Son** and **God the Spirit**, as our constant advocates and intercessors, represent us before **Him**. If, for an instant, **Messiah** and **the Ruach** were to stop their sustaining intercession for us, we could, in that instant, fall back into our **sinful** state of separation from **ADONAI**.[230]

And the one who searches hearts (Psalm 139:1-5) knows exactly what the Spirit is thinking, because his pleadings for God's people accord with God's will (8:27). The reason we **groan** is because we live in unredeemed bodies. We don't know how to **pray the way** that **we should**, but **the Spirit** does not make those mistakes. **He** knows exactly what to **pray** for. And because **the Spirit** always **prays** in perfect harmony and submission to the will of **the Father**. **The Ruach** always **prays** in such a way that **the Father** understands. Therefore, we can have confidence that those **prayers** will be answered.[231]

With the reminder of **the Spirit's** pleadings on our behalf we leave the ministry of **the Ruach Ha'Kodesh** and move on to the assurance offered by **God the Father Himself** in having an eternal purpose for us. **Romans 8:28** is one of the most misquoted and misunderstood passages in the Bible. It doesn't say, "**YHVH** causes everything to **work** out the way I want it to." Obviously, that's not true. It also doesn't say, "**Ha'Shem** causes everything to **work** out to have a happy ending on earth." That's not true either. There are many unhappy endings on earth. We live in a fallen world. Only in heaven is everything done perfectly the way **YHVH** intends. That is why we are told to **pray**: **Your will be done on earth as it is in heaven (Matthew 6:10b).** To fully understand **Romans 8:28** you must consider it phrase by phrase:

Furthermore, we know: Our **hope** in difficult times is not based on positive thinking, wishful thinking, or natural optimism. It is certainly based on the truth that **ADONAI** is in complete control of our universe and that **He** loves us. **Hope** based in favorable circumstances will always disappoint, but when based on the love of **God** and our proven character, we will never be disappointed.

that God causes: There is a **Grand Designer** behind everything. Your life is not a result of random chance, fate, or luck. There is a master plan. History is ***His*** *story*. **YHVH** is pulling the strings. *We* make mistakes, but **God** never does. **The LORD** cannot make a mistake – because **He** is **God**.

everything: Ha'Shem's plan for your life involves all that happens to you –

including your mistakes, your sins, and your hurts. It includes illness, debt, disasters, divorce, and the death of loved ones. **He** did it on **Mount Moriah (Genesis 22:2)**.

to work together: Not separately or independently. The events in your life **work together** in **God's** plan. They are not isolated events, but interdependent parts of the same process to mold you **like Messiah**. To bake a cake you must use flour, salt, raw eggs, sugar, and oil. Eaten individually, each is pretty distasteful or even bitter. But bake them together and they become delicious. If you will give **ADONAI** all of your distasteful, unpleasant experiences, **He** will blend them together **for** your **good**.

for the good: **God** does not promise to make a bad thing **good**, that everything would turn out exactly as we would like, nor has **He** assured us that **He** will keep bad things from happening to us. We must remember that the context of this famous verse is **sufferings (8:18)**, **weaknesses** and **groaning (8:26)**; meaning, our trials in this life. Much of what happens in our world is evil and bad, but **YHVH** specializes in bringing **good** out of it. In the official family tree of **Yeshua Messiah**, four women are listed: **Tamar**, **Rahab**, **Ruth**, and **Bathsheba**. **Tamar** seduced her father-in-law Judah to get pregnant. **Rahab** was a prostitute. Ruth was not even Jewish and broke the Torah by marrying a Jewish man. And **Bathsheba** committed adultery with David, which resulted in her husband's murder. These were not exactly spotless reputations, but **Ha'Shem** brought good out of bad, and **Yeshua** came through their lineage. **God's** purpose is greater than our problems, our pain, or even our sin.

of those who love God and are called: Nothing more characterizes the true believer than genuine **love** for **God**, are sensitive to **His** will, **loves** the things that **He loves**, hates the things that **He** hates, and is obedient to **His** Word. It is through the content of His Word, specifically the truth of the Good News, and through the power of **the Ruach Ha'Kodesh**, that **ADONAI** brings people to **Himself**. Therefore, this promise is only for **God's children**. It is not for everyone. *All things work for bad for* those living in opposition to **the LORD** and insist on having their own way.

*Dear Heavenly **Father**, Praise **You** that as I love **You**, **You** have promised to work for good all that come into my life. People may try to hurt me, deceive me and do wrong to me, but I can trust **You** to be my shield and when something bad may come, **You** will turn it for my good. **These trials are so that the true metal of***

your faith (far more valuable than gold, which perishes though refined by fire) may come to light in praise and glory and honor at the revelation of Messiah Yeshua (First Peter 1:7).

You *work the events together in my life to make something beautiful. The events by themselves aren't beautiful, but when put altogether they result in something beautiful, like the mixing together of baking soda, flour, milk and eggs into a batter for delicious chocolate chip cookies. I rejoice in praising* ***You****, even in the hard times for I know* ***You*** *will* ***work everything together for*** *my* ***good*** *for I love* ***You****! Praise* ***You****! In* ***Yeshua's*** *holy name and power of* ***His*** *resurrection. Amen*

in accordance with His purpose (8:28). What is **His purpose**? It is that we **be conformed to the likeness of his Son (8:29b).** Everything **ADONAI** allows to happen in your life is permitted for that purpose![232] Even believers have to stay in **His purpose** to cause everything to **work together for the good**. We must have **faith/trust/belief** that this verse is true in the face of overwhelming circumstances that shouts that it is not true.[233]

Because those whom He knew in advance, He also determined in advance does not merely mean to know ahead of time. It means to know ahead of time because of preplanning. While it is true that **God foreknew, predestined, and called the elect (Romans 8:29a; Jude 1)**, it is also true that **God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life (John 3:16 NIV).** I believe this is an antinomy. An antinomy in the Bible is two seemingly contradictory statements that are both true. For example, **the Trinity** is an antinomy. **God is one (Deuteronomy 6:4)** and is reflected in three **Persons**. We don't have to choose if **God is one** or **God** is reflected in three **Persons**. I also believe we don't have to choose on this issue either. The Bible teaches both. As we stand outside the door of **salvation**, a sign says: **If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, streams of living water will flow from within him (John 7:37-39).** But as we walk through that door, close it and look back, there is another sign that says: **Saved before the creation of the universe (Ephesians 1:4)**.

Would be conformed (Greek: *summorphos*, meaning *to bring to the same form with some other person or thing*) **to the likeness of his Son (8:29b).** The noun *morphe* refers to *the outward expression of an inward essence or nature*. Thus, in the process of sanctification, we are transformed in our inner heart to resemble **the Lord Yeshua**, and this inner change results in a change of outward expression that reflects the beauty of our **Lord**.[234] So, **the Spirit** not only introduces us to **the Lord Yeshua Messiah** at the moment of salvation, energizing our faith, but also continues to disclose to us **His** glory by illuminating **His** Word in our hearts. In that way, **He** progressively **molds** us **into the likeness of Messiah** over the entire course of our lives.[235] Here lies our **hope (8:24)**: In our present circumstances in this life of suffering, trials and tribulations, we can, by the grace of **God**, emerge with proven character. **Hope** is not wishful thinking. Biblical **hope** is the present assurance of **ADONAI's** plan for our lives being fully realized in the future.[236]

So that he might be the firstborn, the first-fruits, as it were, **among many brothers (8:29c).** In the Jewish cycle of feasts, the first four feast picture **Messiah's** First Coming. The Feast of Passover was fulfilled by the death of **Messiah**, the Feast of Unleavened Bread was fulfilled by the sinlessness of **His** sacrifice, the Feast of **First Fruits** was fulfilled by the resurrection of **Messiah** to life, and Shavu'ot was fulfilled by the birth of the Church.

The fulfillment of **First Fruits** can be clearly seen in **First Corinthians 15:20-23**. **Verse 20** points out that **the Feast of First Fruits** was fulfilled by the resurrection of **Christ**. **But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep.** So, the Passover was fulfilled by the death of **Christ**. But there were other people who were resurrected before **Yeshu**a, both in the TaNaKh and the B'rit Chadashah, how is **He the firstfruits**? There are two types of resurrections. The first type is merely a restoration back to natural life,

which means they would die again later. But the second type of resurrection is true resurrection to immortality and no longer subject to death. That's the kind of resurrection **Yeshua** experienced. **Messiah** rose to eternal life and because **He** is **the firstfruits** *of more to come*, and as believers, we are the *more to come*.

And those whom He thus determined in advance, He also called (8:30a). In **Ha'Shem's** divine plan of redemption, predestination leads to being **called**. Although **God's** calling is also completely by **His** initiative, it is here that **His** eternal desire meets our free will. Those who are **called** can say no to **God** and make it stick. **He** didn't merely **call** those who would be saved. Salvation is available to **everyone (John 3:16)**. No one is predestined to hell. If a person ends up in hell, it is because he chose to reject **YHVH** and **His** way of salvation. **Those who trust in Him are not judged;** but **those who do not trust have been judged already, in that they have not trusted in the One who is God's only and unique Son (John 3:18).** Unbelievers are condemned by their own unbelief, not by **Ha'Shem's** predestination.

And those whom He called, He also caused to be considered righteous (8:30b). ADONAI is going to see you through. **And those whom He thus determined in advance, He also called, and those whom He called, He also caused to be considered righteous, and those whom He caused to be considered righteous He also glorified (8:30)!** In other words, this amazing section is on sanctification – yet, **Paul** doesn't even mention being sanctified. Why? Because sanctification is the work of **God** in the heart of the believer. This is **God's** eternal purpose. It simply means that when **Yeshua**, who is **the Great Shepherd** of the sheep, starts out with one hundred sheep, He's going to come home with one hundred sheep. **He** will not lose one of them (see the commentary on **The Life of Christ Hs – The Parable of the Lost Sheep**).[237]

And those whom He caused to be considered righteous He also glorified (8:30c)! Between the start and the finish of **God's** plan are three steps: being **called (1:6** and **8:28)**, being **justified (3:24** and **28, 4:2, 5:1** and **9)**, and being **glorified (Romans 8:17; Colossians 1:27** and **3:4)**. **Glorification** is in the past tense because this final step is so certain that in **God's** eyes it's as good as done.[238] And since **God** has done all these things for us, and we cannot undo it (see the commentary on **The Life of Christ Bw – What God Does for Us at the Moment of Faith**)! What **Paul** says here in **verses 28-30 he** will elaborate in great detail in **Chapter 9**.

*Dear Heavenly **Father**, I am in awe that **You** have chosen me from the beginning of time. I confess that I don't fully understand what that really means. **You** alone are **God**. I accept **Your** purpose for my life to be **conformed** to **Your likeness** during times of trouble. Thank **You** for the **hope** this gives me and the assurance that in **everything You work** for my **good**. I renounce the lies of Satan that I must not be **God's child** or not walking in **the Spirit** if bad things happen to me. I renounce the lie that **You** have turned **Your** back on me during difficult times or that there is no **hope**. I assume my responsibility to follow **You**, to fulfill **Your** purpose in my life – to **conform** me to **Your likeness**. I ask for **Your** grace to enable me to be like **Messiah**. I now confess that my **hope** lies in the knowledge that **You** are **working** through all of the trials in my life to develop proven character. In **Yeshua's** name. Amen* [239]