

THE WORK OF THE SPIRIT | ROMANS 8:23-27

- Verse 23 - See session 24 for v. 23
- Verse 24
 - More accurately, *in hope* rather than **by hope**. This phrase requires the context of v. 23. We are **waiting for the adoption...the redemption of our body** and this is the **hope** in which we were saved. That is, we were saved with this hope, the **redemption of our body**.
 - If the words **saved by hope** are taken out of context, a false theology is opposed to *saved by faith*, and **faith is the substance of things hoped for, the evidence of things not seen** (Heb. 11:1).
- Verse 25
 - That is, *since we do not see it, we patiently wait*.
 - The word for **patience** is ὑπομονή [hupomones] and *hupo* is an prefix which means *under* or *subjugated to*, and *meno* is *to remain*.
 - Other *hupo* words in English are *hypodermic*, *hypothermal*, *hypocrite*, and *hypothesis*, etc., each having the idea of "underneath," or "subject to."
 - Therefore, because we do not have the **redemption of the body** we are subjugated to wait for it.
 - During the time of waiting we struggle with the Romans 7 dilemma, seeking victory over temptation.
- Verse 26
 - **Likewise the Spirit helpeth...**
 - This assurance must be taken in context. The **infirmities** (more literally, *weaknesses*) must be taken in context with the continuation of waiting for the full salvation (including body and spirit), not weaknesses of all kinds.
 - Note that the Spirit has a twofold role. In v. 16 He bears witness **that we are the children of God** and in v. 26 He **likewise...helpeth our infirmities**.
 - **we know not how we should pray**
 - The phrase, *be careful what you ask for* is related. As we suffer through the *strong spirit-weak body* reality, we don't really even know what we should ask for. Should we ask for strength? Victory over temptation? Removal from temptation? Wisdom? Patience?
 - Note: this is a reminder that in the Age of Grace, prayer has taken on a different role.
 - If we received **all things, whatsoever ye shall ask in prayer, believing**, (Matt. 21:22), then we would create a world of problems, since we **know not what we should pray for as we ought** (see the series *Praying in the Age of Grace*.)
 - When the Kingdom arrives, the Matthew 21:22 promise will once again be experienced, but that will be a time in which God's will is known **from the least to the greatest** (Heb. 8:11).
 - **The Spirit itself maketh intercessions** - Thus the importance of being in the Spirit rather than in the flesh.
- Verse 27
 - **He that searcheth the hearts** - The identity of **he that searcheth** is given in Acts 1:24 and 1 Thess. 2:4.
 - **knoweth what the mind of the Spirit is...**
 - God knows the **groanings that cannot be uttered** because the Spirit **maketh intercession** that is **according to the will of God**.
 - Do not take the **because** as causal or the sentence is illogical.
 - God also knows which of our prayers should be listened to!
 - **maketh intercession for the saints** - The saints are the Jewish believers. Here Paul is beginning to shift his thoughts to a discussion of the Jewish people.

THE JEWISH CALLING | ROMANS 8:28-32

- Verse 28 –

- **And we know -**
 - With **And we know** Paul changes the subject to speak of the state of the Jews, a subject which continues through chapter 11.
 - This is the second **we know** statement in Romans 8. In the entire book, there are five **we know** statements (plus one **we know not** in v. 26). We know...
 - ...**that the judgment of God is according to truth** - Romans 2:2
 - ...**that what things soever the law saith, it saith to them who are under the law** - Romans 3:19
 - ...**that the law is spiritual: but I am carnal, sold under sin** - Romans 7:14
 - ...**that the whole creation groaneth and travaileth in pain together until now** - Romans 8:22
 - ...**that all things work together for good to them that love God...** - Romans 8:28
 - Note that in chapter 8, we know that **creation groaneth** but we know not **what we should pray for** (v. 26) and we know that *God is working all things together for good* (v. 28). This should be great encouragement to any Christian.
 - Because we do not know what to pray for, we do not claim the *whatsoever ye ask* promises given under the "age of the Kingdom offer." Rather, in this dispensation, we **with thanksgiving let [our] requests be made known unto God** (Phil 4:6) and receive the **peace of God** (Phil 4:7), knowing that **all things work together for good....**
 - **who are the called... –**
 - Who are the called according to *his* purpose?
 - There is no need to build a Calvinist doctrine here. The **called** include the Jewish believers. The word simply means *named or called out for with an invitation*. The **purpose** is simply the eternal purpose of God to create our vast universe and give man dominion of it, a promise to be fulfilled in the nation of Israel.
 - This is not God's supposed Calvinistic purpose, but God's general purpose of creation.
 - Note that though KJV inserts the definite article, it is not found in Greek. The word **called** is an adjective (descriptive of **them**). The *kletos* (called) are the people with a *klesis* (calling), and this *calling* is **according to his purpose**.
- Verse 29
 - **for whom he did foreknow**
 - It is hermeneutically irresponsible to define this group by any other means than allowing the Scripture to interpret itself. There is one clear passage of Scripture that defines the group: Romans 11:2. The only other passage of Scripture that speaks of a group that was foreknown is 1 Peter 1:2. Significantly, both passages are in reference to the Jewish nation.
 - **He also did predestinate**
 - Could it be said of any group of people other than the Jewish nation that they are predestined **to be conformed to the image of his Son**? After all, the coming tribulation is fully designed to *force the nation of Israel* to conformity with the **image of his Son**.
 - **that he might be the firstborn**
 - The **many brethren** is the remnant of Israel. Often Jesus referred to the nation as His *brethren*. God has covenanted with Abraham to make a great nation of him, indeed the greatest. And the Son of God will be the *greatest of the great*, as He will be the **firstborn among many brethren**.

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