"I Can't Wait!"

Romans 8:18-25
6-22-2024 - HRM

INTRODUCTION: V. 17b - 18

***Believer, keep your eyes on the future, if you want to make it through the present!**

I. The <u>CREATION</u> anxiously awaits our future glorification (v. 19-22)
(FUTURE LIBERTY FOR <u>CREATION</u>)



A. An <u>Expectant</u> Wait (v. 19)

B. A <u>Long</u> Wait (v. 20)

C. A <u>Worth-while</u> Wait (v. 21)

D. A <u>Painful</u> Wait (v. 22)

II. The <u>CHRISTIAN</u> anxiously awaits his own future glorification (v. 23-25)
(FUTURE LIBERTY FOR THE <u>CHRISTIAN</u>)

A. We wait for our <u>complete redemption</u> (v. 23)

B. We wait with <u>hope</u> (v. 24-25)

1. Such a hope requires <u>eyes of faith</u> (v. 24)

2. Such a hope inspires <u>patience</u> (v. 25)

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(FUTURE LIBERTY FOR CREATION)



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B. We wait with _____ (v. 24-25)

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ILLUS: of the times we have all said: "I can't wait" -- "I can't wait till school's done"; "I can't wait till I grow up"; "I can't wait till this job's finished"; "till I get married and have children [then many say, "I can't wait till they're grown, married, and out of my house."]

We live in a world of "can't waits."

In Romans 8:18-25, we find an attitude of "I can't wait for the glory to come."

V. 17b

The certainty of being a child of God (v. 16) and joint heirs with Christ (v. 17) brings with it other certainties, namely: the certainties of present suffering and future glorification.

The phrase "we suffer with Him" - does <u>not</u> refer to Christ's redemptive sufferings which He underwent for us on the cross, but to our present sufferings for His sake.

Phil. 1:29 - "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Cp. John 15:18-21. SEE Ro. 8:35.

Always remember that such suffering we undergo <u>with His accompanying presence</u> (Heb. 13:5; cp. II Cor. 1:5; Phil. 3:10; Col. 1:24).

It is in this sense that we suffer with Christ.

Sufferings include: Opposition for righteousness sake; pain and sickness ("thorns in the flesh"); disappointment; unemployment; poverty; various frustrations, etc.

"Glorified together" - along with Christ and by virtue of our union "in Him," we will in the future be perfected.

We will one day share in Christ's inheritance, be separated from all suffering and exist in a state of bliss for eternity (Rev. 21:4)

V. 18

"This present time" - the Now season

"Time" = a brief moment of time compared to future eternity.

The present sufferings are temporal,
The future glory is eternal

The present sufferings are periodic
The future glory is non-stop

The present suffering is light (II Cor. 4:17)
The future glory is weighty (II Cor. 4:17)

"Not worthy" = not comparable. The word "worthy" means to balance the scales.

The present suffering the believer faces will not even tip the scales when compared with the "eternal weight of glory" (II Cor. 4:17) yet ahead.

Paul did some spiritual arithmetic by putting the present sufferings in one column and future glory in the other. He then added them up and found the totals to be so disproportionate that a comparison could not be made (SEE Thomas, p. 219).

"Revealed" = unveiled, uncovered.

Our wildest imaginations cannot fathom what glory is yet ahead for us to see and experience; but one day it will be revealed! (I Cor. 2:9 - "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.")

"Our present sufferings, be they ever so many and severe, fade into insignificance when compared with our future glory (cf. II Cor. 4:17-18). (Stitzinger Syllabus, p. 52).

HYMN - "It Will be Worth It All When We See Jesus"

We need a right prospective of this life compared with eternity.

***Believer, keep your eyes on the future, if you want to make it through the present!**

I. The CREATION anxiously awaits our future glorification (v. 19-22)

A. An Expectant Wait (v. 19)

"Creature" = that which has been created; creation (same word as in v. 22)

"Earnest expectation" = lit. to intently watch with an outstretched head (EX: People sticking their heads out of the window anticipating the parade to begin).

Creation is pictured as being anxious for what is about to take place.

"Waiteth" = to wait it out with expectancy.

Creation is wiser than most men. Natural man does not expect God to reconstruct the present world system. Creation, however, knows it is absolutely certain; it is inevitable!

"Manifestation" = revealing (unveiling) as in v. 18.

Creation, as it were, sympathizes with us. PHysical nature itself longs for the transformation of its inhabitants (Compare - the idea of the land of Canaan vomiting out its wicked inhabitants - Lev. 18:25 - "the land itself vomiteth out her inhabitants"; cp. the idea of the stones crying out in praise - Lk. 19:40).

"The sons of God" - glorified saints of all ages. When the saints are all in glorified bodies, the resurrection will have taken place and the kingdom is here, when Satan will be bound and the curse removed from the earth.

"The revealing of the sons of God" -

I Jn. 3:1-2 - "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear 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."

Col. 3:4 - "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

B. A Long Wait (v. 20)

"Vanity" = futility; an inability to reach a desired goal.

Creation had an original ability to reproduce perfectly.

--The apple trees never produced a bad apple
--The orange groves never bore dried-out oranges
--The fields of grain, corn, strawberries, etc., never needed insecticide.
--The animal realm never reproduced deformed offspring.
--Mosquitoes were not flying vampires
--Snakes, rats, and cockroaches were among man's best friends.
--Thorns did not invest the ground
--Viruses and diseases did not exist.

Earth was a utopia; a perfect paradise until sin came. Since then, the earth has long for liberation from the curse.

"Not willingly" = Creation (outside of man) did nothing to deserve the corruption that it was subjected to.

The earth received a curse from God as the direct result of man's sin (SEE Gen. 3:17-19).
Everything we see, hear, smell, taste, and touch has been tainted by human sin.

The present conditions on earth (like the destruction of the ozone layer, oil spills, earthquakes, etc.) all point to the fact that things are not what they once were, nor are they what they shall be.

C. A Worth-while Wait (v. 21)

"Delivered" = freed from the slavery of deterioration into the same freedom that the children of God will experience.

When such a deliverance occurs, creation will rejoice (SEE Ps. 96:11-13; 98:7-9; cp. Rev. 5:13).

The Bible speaks of the coming "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21).

One such prophet was Isaiah, who described the hard-to-imagine utopian conditions of the coming kingdom (Is. 11:6-9; 35:1, 5-7).

D. A Painful Wait (v. 22)

"Whole creation . . . together" = all aspects of creation and all things that have been created like an harmonious choir of lamenters let out, as it were, continual groans and agonizing sounds of suffering even up to the present day.

In Romans 8, God describes 3 groans: 1) Creation groans (v. 22); 2) Believers groan (v. 23); 3) The Spirit groans (v. 26).

"Travaileth" = the suffering of birth pains.

Like a pregnant woman in agony as she delivers her child, "Mother Nature" has longed for deliverance from the various forms of undesirable corruption that she bears.

Creation feels the burden (weight) of man's sin. (Pollution, natural disasters, the curse - weeds, thorns, poison ivy, dry deserts, disease, etc.).

What the earth needs is not merely the ecological improvements of man's efforts to clean up the air, waters, and natural habitats for wildlife, etc.

Nature needs the core of the problem to be solved. The problem is Man, and the answer is God's salvation and glorification before kingdom conditions can exist.

II. The CHRISTIAN anxiously awaits his own future glorification (v. 23-25)

A. We wait for our complete redemption (v. 23)

"We ourselves" = "we" would include Paul. The word "ourselves" is repeated twice for emphasis.

"The reason we groan is because we have experienced "the first fruits of the Spirit," a foretaste of the glory to come." (Wiersbe, p. 540).

The firstfruits involved the year's first harvest of corn, wheat, wine, oil, cattle, etc., that was given to God (Dt. 18:4; Ex. 23:16, 19; 34:22, 26; Lev. 23:10, 17, 20; Prov. 3:9).

The first fruits also involved the promise of a greater harvest that would belong to the people (Prov. 3:9-10 - "Honour the LORD with thy substance, and with the firstfruits of all thing increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.").

Christ is called "the firstfruits of them that slept" (I Cor. 15:20, 23) - implying a great harvest of "the dead in Christ" to follow His resurrection.

"The firstfruits of the Spirit" = genitive of apposition (Robertson); meaning "the firstfruits which is in the Spirit."

The Holy Spirit has been given to us as the first portion, first installment, or pledge of the total future harvest which we anticipate
(SEE II Cor. 1:20-22; Eph. 1:13-14).

The Holy Spirit is our "guarantee of glory."

"Groan within ourselves" - a yearning in our inmost nature for freedom from the pressures, discouragements, tensions, etc., that we face during this present life.

We groan because we desire more than salvation from sin's penalty and power, but from its presence!

A true believer is sick of the world system, he is sick of sin, sick of injustice, sick of corruption - in his own life (Rom. 7:15-20) and in others.

"Waiting" - to wait with expectancy; to wait with readiness and preparedness.

"The adoption" = the full adoption; the culmination of our adoption.

The believer has already been adopted spiritually (Rom. 8:15), but awaits the completion of the adoption - physically.

"Then we shall have complete redemption of both soul and body" (Robertson, p. 376).

"To wit" = That is; or namely

"The redemption of our body" --

"Redemption" = release, deliverance

"Body" = the flesh with its limitations and frustrations.
Phil. 3:20, 21 - "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

B. We wait with <u>hope</u> (v. 24-25)

1. Such a hope requires <u>eyes of faith</u> (v. 24)

"Saved" = delivered. The reference is to the same deliverance described in v. 18-23 - namely, the deliverance from mortality to immortality; from corruption to incorruption (I Cor. 15:51-54).

"The hope" described is something that is yet future (v. 25 - "we with patience wait for it").

This hope is the full realization of what our salvation promises us.

The difference between faith and hope:

Faith looks upward; hope looks onward

Faith accepts; hope expects

Faith believes Him who promises; Hope anticipates the things promised (SEE Thomas, p. 222)

Faith says, "I trust Him"; Hope says, "I wait for Him."

By faith, we are "looking for that blessed hope." (Titus 2:13).

Hope fulfilled is no longer hope; it is reality.

Today, "faith, hope, and love" abide (I Cor. 13:13), but one day faith and hope will be replaced by sight and reality.

2. Such a hope inspires <u>patience</u> (v. 25)

We can endure patiently because of our hope of deliverance from the present distressful sufferings of life.

CONCLUSION:

The prospect of our future glory is absolutely certain, for we have God's Word on it (Thomas, P. 222).

For the Christian, such a hope should bring encouragement; it should cheer us up; it should inspire us not to give up.

However, such a hope only applies to those who are "sons and children of God" (v. 19, 21). Do you belong to Him? Have you been born again? (John 3)

HYMN - "O That Will be Glory For Me."