

## Romans Session 114

### The Holy Spirit Guarantees Our Glory

### The inexpressible Groans For Glory 3

*Romans 8:23-25 (NASB)*

*23 And not only this, but also, we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*

*24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?*

*25 But if we hope for what we do not see, with perseverance we wait eagerly for it.*

We have been talking about the groanings of the believer for that day of redemption when all will be done and will be complete. When sin no longer harasses us and is no longer a threat in our lives because of the work of our Lord on the cross.

We have looked at the truth that God guarantees and secures our salvation.

We also saw that the Lord Jesus Christ guarantees and secures our salvation.

We have learned that we are sealed with the Holy Spirit who also guarantees and secures our salvation;

*2 Corinthians 1:21-22 (NASB)*

*21 Now He who establishes us with you in Christ and anointed us is God,*

*22 who also sealed us and gave us the Spirit in our hearts as a pledge.*

In similar words he assured the Ephesians;

*Ephesians 1:13 (NASB)*

*13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,*

The ideas of partial or temporary salvation not only are foreign to the teaching of Scripture, but completely contradict it. No true believer need ever fear loss of salvation.

At the moment of conversion his soul is redeemed, purified, and eternally-secured in God's family and kingdom.

Believers should be concerned about sin in their lives, but not because they might sin themselves out of God's grace. Because of God's promise and power, **that is impossible**.

Until we are glorified and fully liberated from sin through the **redemption of our body**, we still have unredeemed bodies that make it very much possible for sin to harm us and to grieve our Lord.

Again, to understand this, we need to know that the word body here is an often-used term in the New Testament and is not limited to a person's physical being but relates to the whole of his unredeemed humanness, in particular to the remaining susceptibility to sin.

It is only the **body**, the mortal humanness of a believer, that is yet to be redeemed.

The inner person is already a completely new creation, a partaker of God's nature and indwelt by God's Spirit.

**2 Corinthians 5:17-18 (NASB)**

<sup>17</sup> *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

<sup>18</sup> *Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,*

Peter assures us that:

**2 Peter 1:3-4 (NASB)**

<sup>3</sup> *seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.*

<sup>4</sup> *For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.*

Because believers are already new creatures possessing the divine nature, their souls are fit for heaven and eternal glory. They love God, hate sin, and have longings for obedience to the Word.

But while on earth they are kept in bondage by their mortal bodies, which are still corrupted by sin and its consequences. Christians are holy seeds, as it were, encased in an unholy shell.

Incarcerated in a prison of flesh and subjected to its weaknesses and imperfections, we therefore eagerly await an event that is divinely guaranteed but is yet to transpire, **the redemption of our body.**

Paul has already explained that;

**Romans 6:5-6 (NASB)**

<sup>5</sup> *For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,*

<sup>6</sup> *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*

The old man with his old sinful nature is dead, but the corrupted **body** in which he dwelt is still present.

That is why, a few verses later, Paul admonishes believers;

**Romans 6:12-13 (NASB)**

<sup>12</sup> *Therefore do not let sin reign in your mortal body so that you obey its lusts,*

<sup>13</sup> *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.*

Because we are still capable of sinning, we should be continually on guard to resist and overcome sin in the Spirit's power.

**Romans 6:14-18 (NASB)**

<sup>14</sup> *For sin shall not be master over you, for you are not under law but under grace.*

<sup>15</sup> *What then? Shall we sin because we are not under law but under grace? May it never be!*

<sup>16</sup> *Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?*

<sup>17</sup> *But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,*

<sup>18</sup> *and having been freed from sin, you became slaves of righteousness.*

Paul also has already explained;

**Romans 7:14-15 (NASB)**

<sup>14</sup> *For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.*

<sup>15</sup> *For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.*

<sup>16</sup> *But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good.*

<sup>17</sup> *So now, no longer am I the one doing it, but sin which dwells in me.*

<sup>18</sup> *For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.*

It is encouragingly hopeful for Christians to realize that their falling into sin does not have its source in their deepest inner being, their new and holy nature in Christ.

When they sin, they do so because of the desires and promptings of the flesh, that is, their bodies, their remaining humanness which they cannot escape until they go to be with the Lord.

Now summing up that vital truth, Paul said,

**Romans 7:25 (NASB)**

<sup>25</sup> *Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*

As we have already seen, the souls of the Christian are already fully redeemed and are fit for heaven. But the fleshly, outer clothing of the old, sinful person is still corrupted and awaits redemption.

**Philippians 3:20-21 (NASB)**

<sup>20</sup> *For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;*

<sup>21</sup> *who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.*

It is hardly possible not to wonder what kind of resurrected and redeemed body believers will have in heaven, but it is foolish to speculate about it apart from what Scripture teaches. Anticipating such curiosity Paul told the Corinthians:

**1 Corinthians 15:35-41 (NASB)**

<sup>35</sup> *But someone will say, "How are the dead raised? And with what kind of body do they come?"*

<sup>36</sup> *You fool! That which you sow does not come to life unless it dies;*

<sup>37</sup> *and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.*

<sup>38</sup> *But God gives it a body just as He wished, and to each of the seeds a body of its own.*

<sup>39</sup> *All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish.*

<sup>40</sup> *There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.*

<sup>41</sup> *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.*

Paul's point in the first analogy is that a seed bears no resemblance to the plant or tree into which it will grow.

As far as size is concerned some relatively large seeds produce small plants, whereas some smaller seeds produce large trees.

Many different kinds of seed look much alike and the total variety of seeds has yet to be calculated.

If given a handful of seeds that were all different and came from various parts of the world not even an experienced farmer much less the average person, could identify all of them.

Not until it is sown, and the resulting plant begins to mature can the kind of seed be accurately identified.

The same principle applies in relation to our natural and spiritual bodies.

We cannot possibly determine what our future spiritual bodies will be like by looking at our present physical bodies.

We will have to wait and see.

Paul also points out the obvious fact that animate creatures vary widely in their appearance and nature, and that, without exception, like produces like.

The genetic code of every living species is distinct and unique. No amount of attempted interbreeding or change of diet can turn a fish into a bird, or a horse into a dog or cat.

There are also variety in the heavenly bodies, an immeasurably greater variety than people in Paul's day were aware of. The apostles point in mentioning the animals and heavenly bodies seems to be that of calling attention to the vast magnitude and variation of God's creation and to the inability of man even to come close to comprehending it.

The Bible discloses very little about the nature of a believer's resurrected body.

Paul goes on to tell the Corinthians;

***1 Corinthians 15:42-44 (NASB)***

***<sup>42</sup> So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body;***

***<sup>43</sup> it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;***

***<sup>44</sup> it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.***

Because we will ultimately be like Christ, we know that our resurrected bodies will be like His. And as noted, Paul assures us;

***Romans 6:5 (NASB)***

***<sup>5</sup> For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,***

In his epistle to Philippi, he explains further that our Lord will;

***Philippians 3:21 (NASB)***

***<sup>21</sup> transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.***

During the period between His resurrection and ascension, Jesus' body still bore the physical marks of His crucifixion;

**John 20:20 (NASB)**

<sup>20</sup> *And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.*

We know He was still able to eat (**Luke 24:30**)

He still looked like Himself, yet even His closest disciples could not recognize Him unless He allowed them to (**Luke 24:13-16, 30-31; John 20:14-16**).

He could be touched and felt (**John 20:17, 27**)

Yet He could appear and disappear in an instant and could pass through closed doors (**John 20:19, 26**)

Although our redeemed bodies will in some way be like Christ's we will not know exactly what they will be like until we meet our Savior face to face.

**1 John 3:2 (NASB)**

<sup>2</sup> *Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.*

Paul's primary purpose in **1Cor. 15** and **Romans 8** is to emphasize that our resurrected bodies, regardless of their form, appearance, or capabilities, will be sinless, righteous and immortal.

He continues to explain that **in hope we have been saved**.

**Hope** is inseparable from salvation.

Our salvation was planned by God in ages past, bestowed in the present, and is now characterized by **Hope** for its future completion.

The believers hope is not based on wishful thinking or probability, but on the integrity of the clear promises of the Lord. As we have already read;

**John 6:37 (NASB)**

<sup>37</sup> *"All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.*

Our **hope** is not that we might not lose our salvation, but that, by our Lord's own guarantee, we cannot and will not lose it.

We will begin here next week.