

September 2012 Newsletter - Romans 8

R. Present sufferings compared to future glory. v.18

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” - λογίζομαι γαρ οτι ουκ αξια τα παθηματα του νυν καιρου προς την μελλουσαν δοξαν αποκαλυφθηναι εις ημας.

“For I reckon that the sufferings of this present time”, *logizomai gar hoti ouk axia ta pathemata tou nun kairou*, uses the present middle indicative of logizomai, which meant to reckon, to conclude, to deduct, to consider. It was the sound analytical thinking of an accountant, or mathematician based on facts where one arrived at a logical conclusion based upon the facts of a matter. One's emotions, or feelings, never enter into the picture.

Paul has taken the facts he knows to be true: the original purpose for Adam, sin, the curse upon the earth, the suffering of Jesus Christ, our salvation, the sufferings we go through, God's consummate purpose, the return of Jesus Christ to the earth to establish God's kingdom, the resurrection, the new earth and much more. And from these facts Paul has concluded that the sufferings we go through in this life are not worthy to be compared to what lies ahead for us in our new bodies, the new heavens and the new earth.

Christians can get so caught up in their own problems, the state of the world or nation, their own wants, desires and plans, that they spend little time reflecting on their own eternal and eventual destiny. God has prepared a wonderful inheritance for us: new bodies, a new earth, everlasting joy, production, fulfillment, peace, beauty, harmony, glory, etc.. These are the things that should fill our minds; things that we should be looking forward to with eager anticipation.

“Are not worthy” - *ouk axia*. I consider that the sufferings of the present time, (or season), are not equal to, worthy, or comparable, to the coming glory to be revealed to us. Paul recognizes that we suffer in this life, whether it is mental, emotional, or physical, we all suffer! But what he's saying is that the sufferings that we are experiencing are not worthy to be compared to what we will have in eternity.

The word **worthy**, *axios*, from which we get the English word axle, referred to the bringing up the beam of scales into equilibrium, where both sides of the scales are equal to each other. It had the idea of putting two things on the scales to see if they balance each other out. For example. One pound of carrots on one side of the scales should be equal to one pound of peas.

On the one side of the scales Paul is placing all the suffering we will go through in this life on earth in these flesh bodies, and on the other side of the scale he is placing our future glory in the eternal state. The result is that our future glory in the eternal state with our resurrected bodies on a new earth in the presence of God and his Son, Jesus Christ, will so tip the scales that there will be no comparison at all!

Suffering comes with this present life, *nun kairou*. It comes from being a human being having fallen, corrupted natures we inherited from Adam and Eve, living on an earth cursed by sin, and ruled over by the devil and his angels. But there is no comparison between it and our future glory. *“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”* Revelation 21:4

“*With the glory which shall be revealed in us.*” - *pros ten mellousan doxan apokaluphthenai eis hemas.* We have here the present active participle of *mello* and the aorist passive infinitive of *apokalupto*. *Mello* spoke of something that was near and about to occur. And *apokalupto* meant to uncover, to reveal, or unveil. It had the idea of something that had been hidden, but now is fully revealed.

Apokalupto was used in the **mystery religions** of something secret that was only revealed to certain individuals who had gone through the steps of initiation. It was used of **God**, who is hidden from men, revealing himself only to those he has chosen. And of **Jesus Christ** in the book of the Apocalypse, where he is revealed as deity. ***Apokalupto* was a technical word for the revealing of deity!** And here the word is used with the sons of God.

Paul is talking about the coming glory that will be revealed to us when Christ returns to earth to raise the dead and establish his Father's kingdom here on earth. We have two words, two clauses and two different ideas used in the passage. ***Pros*** is used with the sufferings of this present time, while ***eis*** is used with the glory that is to be revealed in us.

Both *pros* and *eis* are translated as **to** in the English, *pros* would denote approach up to the object, while *eis* would denote entry into the object. The two key words that stand out in the two clauses are **sufferings** and **glory**, with *pros* being used with **sufferings** and *eis* used with **glory**. So what this is saying is that the sufferings of this life approach up to the event of glory, (actually end at our physical death), but do not penetrate it. While the coming glory penetrates into our very being!

But what does this reference to glory being revealed to us mean? Some say Christ returning, others to different things. But in the next verse it states what it is with the words the revealing of the sons of God! So it's talking about us. But then, how can we explain the use of *apokalupto* concerning us in both verses 18 and 19? Does this mean we will be divine beings?

We are the sons of God, this is born out by many passages. “*But as many as received him, to them gave he power to become the **sons of God**, even to them that believe on his name:*” John 1:12 “*And because ye are **sons**, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*” Galatians 4:6 “*That ye may be blameless and harmless, the **sons of God**, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*” Philippians 2:15 “*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.*” 1 John 3:1,2

But what does that mean, or imply? Christ told the Jews that God was his Father, thus making him the son of God, and that he and the Father are one. The Jews stated that this was blasphemy because he was making himself God! “*I and my Father are one.*” John 10:30 “*Then the Jews took up stones again to stone him.*” John 10:31 “*The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*” John 10:33

Perhaps we need to look at the differences between deity and divinity, a divine being and God, to better understand what is going on in this matter of being divine beings. We will not utilize the term angels for it is nothing more than a transliteration of the Greek and can be somewhat misleading in trying to understand what is involved, choosing rather to use the term celestial beings. To begin we will look at the names of God found in the OT.

The word *Yahweh* is the personal name of God, while the word *God*, (our word for deity), is the word we use to translate the Hebrew words *El, Eloah, Elohim, El-Elyon*, etc.. The meaning behind the word *Yahweh* is the idea of self-existence, and can be translated as “*The Eternal One*”. While the meaning behind the *El* word group is **power!** *El* and *Eloah* for the singular, *Elohim* for the idea of plurality denoting the plurality of God in the Godhead, Father, Son and Holy Spirit. *El-Elyon* is *El*, the Powerful One; the Highest Powerful One, or *El the Highest El*. The “angels” are called *elohim* and *elim* in the OT, and in the English that would be called *Els* or powerful beings. All the “angels” are *Els* and beyond that each one has their own personal name given to them by the One who created them.

We need to see that the universe on into the third heaven is filled with celestial beings and from the highest to the lowest all are powerful. But there is one who is infinitely higher and more powerful than the others and that is the one who we call God. His personal name is *Yahweh* and he is the highest and the most powerful; he is deity, while all the others are only divinity.

The key to understanding this is **understanding the differences between the two words deity and divinity**. **Deity** is the term that we give only to the being who is independent, intrinsically eternal or self-existent, all powerful, omniscient, omnipresent and the source of everything that exists, including the other *elohim*. He is the one who created the *elohim*!

While **divinity** is the term that we give to the *elohim*, “gods”, beings of power, who are not infinite and intrinsically eternal, and whose existence is derived from the deity and dependent upon the deity. This is why Biblical theologians reject the term divinity for Jesus Christ, for it takes away from his deity. While the false teachers and doctrines of heresy, as brought forth in the Witness group, Modernism, Mormonism and others, teach that Jesus was a divine being, one of these “gods”.

These divine beings, (“angels”), have tremendous powers and abilities, maybe even the power to create in some sense; power defines their existence, for that's the root idea behind the word *elohim*. So when we're talking about heavenly beings, we're talking about beings who possess tremendous power! But, as powerful as they are individually and collectively, the one true deity, *Yahweh*, the God of heaven, has ultimate power, infinite power; **he possesses all power!**

So when defining the differences between **deity** and **divinity** in the idea of **power**, all the celestial beings, divine beings, are powerful, thus making them **divinities**, but there is only one being in heaven who is **all-powerful** and that is *Yahweh*, and his all-powerfulness is one of his attributes as **deity**.

When considering the idea of **height** or **position**, in the celestial hierarchy, all the celestial beings in the heavens hold differing positions in this celestial hierarchy, some higher than others. But there is only one being who has the very highest position of all and that is *Yahweh*! There are many, many *Els* in heaven and the universe, many powerful beings, but there is only one *El* who is higher than all the others and that is *Yahweh*. All the others are *Els*, but he is the highest *El*. He is *El-Elyon*. He is **El, the highest El!**

When we consider the idea of **knowledge** or **wisdom** in defining the differences between deity and divinity, between the one called God and divine beings, we see that all the *Els* in heaven, all these celestial beings are beings of tremendous intellect, knowledge and wisdom, and again, some more than others. But there is **only one being who possesses all knowledge and wisdom!** He already knew all the knowable before anyone or anything was created! And that is the *El* (powerful one) named *Yahweh*, the only true God of heaven and earth.

When we consider the differences between deity and divinity from the standpoint of **length of days, or age**, we need to see that all the celestial beings (angels) have existed for eons, perhaps millions of years or more, and even in that there are those who have been in existence longer than others. And if we took the oldest group of celestial beings, there was one who was in existence before them. They could say that he, *Yahweh*, was in existence before all them. They could say to the other angels that they were there long before them, but **there is one who was there before us!**

They were not in existence at some point in time, then they existed, (and that by the hand of *Yahweh*). But in that we have a comparison of age, which, although is true, is not the standard of measurement to be used in defining the difference between deity and divinity. The standard to be applied is that, while divinity can have existed from a long distant point in time, and even though it can go on for all eternity, it lacks what deity has. And that is deity never had a beginning! ***Yahweh* always existed and always will!** *“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.” Daniel 7:9*

In the matter of **judgment** concerning the differences between deity and divinity, even though divinities may have certain tasks assigned to them around the matter of judging, **there is only one celestial being who actually does the judging!** And that is *Yahweh*! He is the only one who judges men and angels. *“A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated. And the books were opened.” Daniel 7:10*

In the matter of **governing** the universe in defining the differences between deity and divinity, even though many divinities,/celestial beings/angels, hold various positions of authority and power in God's celestial government, there is **only one being who is at the top governing it all!** And that being is the one we call *Yahweh*, the God of the universe!

So concerning divine beings they have **tremendous power**, but they are **not all-powerful** as God is! And even though they possess **vast amounts of knowledge** and are still acquiring more knowledge over time, they are **not omniscient** as God is! And even though these divine beings have **existed for such a long period of time** that no one can calculate, there is only one being who has **existed forever!** Only God is eternal! And even though they exist and function at differing levels of **height** in heaven, there is only one who exists **at the top** of all things! *Yahweh* the only true God. And even though divine beings hold positions of authority and power in God's **government, they are not the ones who govern!** And even though the divine beings play certain roles in the matter of **judgment**, there is **only one who judges the universe and is judged of no one**, and that is God! And finally, even though divine beings are extremely powerful, and not one of us can deprive them of life, **they are totally dependent upon *Yahweh* for life, while he is dependent on no one for his existence!**

So a divine being can have tremendous power, vast amounts of knowledge, live on for all eternity, be at a certain height and function in the celestial hierarchy of God, be involved in matters of government and judgment, have a certain level of glory, never lose their life force, etc., and still be not deity. And when we look at Jesus Christ, we see that he was elevated far above all the divine beings in the cosmos. *“Wherefore God also hath highly exalted him, and given him a name which is above every name:” Philippians 2:9* And if the Church is in union with Christ, we being the body and he the head, then where does that put us in comparison to these divine beings? As the writer of Hebrews said concerning us, *“Who have tasted the goodness of the word of God and the powers of the coming age.” Hebrews 6:5*

S. The creation waits for our revealing. v.19

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” Romans 8:19 - η γαρ αποκαραδοκια της κτισεως την αποκαλυψιν των υιων του θεου απεκδεχεται.

*“For the earnest expectation of the creature waiteth”. - he gar apokaradokia tes ktiseos...apedechetai. **Apokaradokia** meant to stretch out the head, then watching for something with an out-stretched head. It's like when you really love someone, and miss them in their absence, and hear they are coming home. When they're coming home you don't know, so you strain a look out the window everyday watching for them to come down the street.*

***Apekdechomai** has the idea of expecting something to occur and then patiently waiting for it. It also has the idea of the expectation of the end of something. The end of school; the end of a military hitch; the end of a prison term; the end of Satan's rule over the world; the end of the earth's bondage to sin; the end of the curses, etc.. The present middle indicative of *apekdechomai* came to signify eager waiting with the idea of strained expectancy. Something like the mental attitude of a pregnant woman waiting for her child to be born.*

The creation is eagerly and patiently waiting for the end of the curse that was placed on it because of the fall of man; it is waiting for the day when it can go back to doing what it was designed to do, to go back to unhampered productivity and beauty; and it is waiting for the revealing of the sons of God! But when we speak of the creation, perhaps we should not limit it to just the earth, although the earth is the central object in view here, but the entire cosmos as well! *“For the creation waits in eager expectation for the children of God to be revealed.” NIV*

*“For the sons of God to be revealed” - ten apokalupsin ton huion tou theou. Apokalupsis, **revealed**, is the same word found in the preceding verse, only it is in the noun form instead of the verb. It meant to unveil, or reveal, something that had been previously hidden. **It was a technical term used for the revealing of deity.** It was used of God whenever he revealed himself to men. It was used of Jesus Christ in the book of Revelation where he is revealed as to his true nature. And here it is used of the Church, the royal family of God.*

The earth is eagerly waiting for the revealing of the sons of God, for when that happens, they, operating under Jesus Christ, will restore the earth to its former glory and production. Thorns, thistles, weeds, decay, death, drought, famine, floods, plagues, fires, earthquakes, volcanic eruptions, storms, destruction, pestilence, erosion, and the destructive hand of a sinful race of men cutting down its forests, poisoning its waters, poisoning its land and air, depleting the soil of its nutrients, paving the countryside, building cities, and a general destruction of everything on the earth, often just for the sake of destruction, not to mention for the love of money, is all the earth has ever known.

The earth has been savagely ravaged by man because of his apathy, ignorance, his outright greed and general destructiveness. Man is quick to destroy things, but not to build things. But the time is coming when the earth will be changed under Jesus Christ, when he returns to establish his kingdom here on earth and put into effect the will of God, his Father. The earth had been cursed by God for a purpose. Thorns, thistles, death, decay is all the world has ever known since the fall of Adam. But one day, under the rule of Jesus Christ, the curses will be removed, the sons of God revealed, and Christ and the royal family of God will restore the earth to its pristine glory that it had before the fall. It is that day that the creation is eagerly awaiting!

T. God's curse on the earth. v.20

“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,” - τη γαρ ματαιοτητι η κτισις υπεταγη ουχ εκουσα αλλα δια τον υποταξαντα επ ελπιδι.

“For the creature (creation) was made subject to vanity,” - *te gar mataioteti he ktisis hupetage.* *Hupotasso* was a military term denoting that one was under the authority of someone else, that he had been placed, or subjected to them, thus surrendering all rights and their will. Here it's telling us that the earth was subjected to the concept of vanity, or *mataiotes*.

The word **subjected** is the orist passive indicative *hupotasso*. We notice that in the orist tense this tells us that this action happened at a point in time in the past, which took place at the sin of Adam and Eve in the garden, when God placed a curse on the serpent, the man, the woman, but also the earth. The passive voice shows that the subject, the earth that God created, received the action, that is, it was made subject to vanity or futility. It did not bring it about; it did not ask for it, nor did it warrant it. It simply received the action as the result of God's curse on it due to Adam and Eve's sin. And the indicative mood emphasizes the reality of all this, that it really happened!

The earth was subjected to **vanity**, futility, *mataiotes*. *Mataiotes* speaks of emptiness as to results. One of the ideas it encompassed is a man wandering around in the desert looking for water to drink. But his dehydration has so affected his mind that he thinks he sees water off in the distance. So he heads for the water, only to find nothing there. He has been following a mirage. But he looks up and sees another mirage of water and heads off for it, only to once again find that it too has nothing to it. So his life now is an aimless wandering after something that is not there. So it denotes **a pointless, fruitless action that has no real results at all.**

Mataiotes is a condition of the soul that all unsaved people have, and that many Christians have due to their rejection of Bible doctrine. *“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the **vanity** of their mind,”* Ephesians 4:17 *Mataiotes* comes about when believers in Christ reject the spiritual life dynamic of the filling of the Holy Spirit and the metabolizing of Bible doctrine by faith. This creates *porosis* on the soul, very similar to plaque on the teeth, or barnacles on the hull of a ship. **This porosis on the soul now creates the mental conditions of illusion and delusion, which so affects them in such a way that they are convinced that the things they see in life will be what they need for their soul.** Things that will satisfy the emptiness in their souls. So they set off in pursuit for them, only to find that when they do get them there is nothing to them but only dry sand. So they look up and see something else on the horizon and they set off in pursuit of it, only to find that when they get it there is nothing to it also! And so they keep repeating this over and over, following after one illusion after another, following after one pointless, fruitless pursuit after another and their life is now summarized as a fruitless, no results, wasted life!

Spring, summer, fall, winter, spring, summer, fall, winter. Plants spring up, grow, produce and die, then they do it all over again. We're born, grow up, live and die. Our children are born, grow up, live and die. What's the point we ask?? Like wandering around in the desert in an endless, pointless, fruitless, resultless endeavor. It's all vanity; it's all meaningless. You put all your energy into marriage and it ends in divorce. You put all your life into your job attaining success and making money, and you get both, you retire and now what. You had kids, raised them, and now they're gone. What was the point?? It was all pointless as to results for death awaits all at the end of the life.

*“The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is **vanity**. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.” Ecclesiastes 1:2-7 (See chapters one and two).*

Countless generations of people have been born, lived and died. So what was that all about? Countless numbers of animals have been born, they live and die, other animals eat their flesh and bones, bugs devour what's left and they go back to the soil and everything looks the same as it did before. What's the point of it all? That's why Solomon said it was all vanity, that it was all meaningless.

But there is a meaning for people, if they will respond to the gospel of Jesus Christ, get under the teaching of God's Word and grow in the knowledge of our Lord and Savior, Jesus Christ. If they do, then their lives will have meaning. If they do the will of God in their lives, then their lives will have purpose. But if they don't, then their lives will be pointless, fruitless and meaningless.

*“Not willingly, but by reason of him who hath subjected the same in hope,” - ouk hekousa alla dia ton hupotaxanta ep'elpidi. The word **willingly**, hekousa, denoted the opposite of free will; something one has to do, but doesn't want to do. It was subjected to a never ending cycle of birth, life, death and nonproductivity by the will of the one who subjected it. But he did so because he had another purpose in mind concerning fallen man.*

This reveals the prerogative of God's sovereignty over his creation. God runs his creation as he sees fit in accordance to his divine essence and his eternal purpose and that includes us. Many are the plans of man. We have the ability to choose, to decide and to plan things for our lives – but so does God! *“My days are past, my **plans** are torn apart, Even the wishes of my heart.” Job 17:11 And when God decides to do something, it is his purpose that prevails. *“I know that You can do all things, And that no **purpose** of Yours can be thwarted.” Job 42:2**

It was to man's benefit, after the fall, that the earth was cursed! Now we have thorns, thistles; the earth does not easily give up its bounty. Whatever it is that we need to sustain ourselves, we have to work hard to get it. If the earth was as productive as it was back in the garden, then man would have so much free time on his hands that he would get into more evil than he already does.

*In **hope**, is elpis. Hope is the confident expectation that good awaits us in the future. But it is based upon the fact that something good **does** await us in the future! And the reason why something good is awaiting us in the future is **because God will cause all things to work together for our good!** *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” Romans 8:28**

Because of God's curse on the earth it was not allowed from having its normal and natural function of bountifully producing. The reason why is because during the interim of the curse God was going to work with Adam's fallen race to bring about reconciliation with him. After that is accomplished, then the curse will be lifted and the earth will have its bountiful production once again. This is the hope mentioned in the passage. *“Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;” Genesis 3:17b “And there shall be no more curse:” Revelation 22:3a*

U. Nature is set free. v.21

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Revelation 8:21 - οτι και αυτη η κτισις ελευθερωθησεται απο της δουλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων του θεου.

“Because the creature itself also shall be delivered” - *hoti kai he ktisis eleutherothesetai apo*. Delivered is the future passive indicative of *eleutheroo*. *Eleutheroo* looked at freedom versus being a slave, of being set free versus being in bondage, of having restrictions made on your words, actions, thoughts versus being free of a bond which prevented that, all in the context of just laws which prevented wrongful actions against others.

In this matter of being set free there are **two concepts involved**: the **legal** and the **practical**. The **legal** aspect of bondage goes back to the curse that God put on the earth, which will be removed in the future. The **practical** refers to the actual dynamic of frustrated production, thorns, thistles, etc., which will be gone when the curse is removed.

So to be **delivered** here, *eleutheroo*, meant to be set free from a concept of bondage, which had been imposed on it by God. The future indicative of this denotes the future certainty when the earth will be allowed, once again, to have the glorious production that it originally had in the beginning when God created it, and the passive voice shows that it will be God who sets the earth free – not man!

“From the bondage of corruption” - *apo tes douleias tes phthoras*. The word for **bondage** is *douleias*, from which we get the word for servant or slave. There is no choice, no freedom, no personal goals in the life of a slave, for they have to do the bidding of their master. Here the master is corruption and all the creation is the slave.

The word for **corruption** in the passage is *phthoras*. The main idea of *phthoras* is not destruction, although it is in it, but the idea of bringing something into a worsened condition until it is destroyed. For example: wood rots, metal rusts, teeth decay, the body ages, food spoils, things decompose, even morals, or doctrinal integrity can deteriorate. “Be not deceived: evil communications corrupt good manners.” KJV “Do not be misled: “Bad company corrupts good character.” 1 Corinthians 15:33 NIV

The process of corruption is built into every fabric of life, whether it be plant, animal and even people. Every living thing is gradually decomposing, rotting, decaying, or corrupting little by little, day after day. It goes into a state worse than it previously was. From a little seed a towering giant of a redwood tree will grow up to three or four hundred feet tall then it starts to decay. It may last for a thousand years, but one day it falls to the ground and in time it goes back to the soil. People start out as a little seed, are born, grow up into strong and handsome men, or beautiful women, but then the muscles start to go, the hair falls out, eyesight weakens, teeth decay and fall out and one day they die and go back to the soil. What happened? The corruption of every living thing. And then it starts all over again.

“Into the glorious liberty of the children of God.” - eis ten eleutherian tes doxes ton teknon tou theou. The reason why there is **hope** for the creation in v.20 is that one day it will be set free into the glorious liberty that will come at the revealing of the sons of God. No more will there be birth, life, non-attainment of the creation's full potential, death, doomed to repeat the cycle all over again. When the sons of God are revealed, then the entire creation will experience in fullness all that God had originally planned for it and more!

V. The creation's pains. v.22

“For we know that the whole creation groaneth and travaileth in pain together until now.” Romans 8:22 - “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.” NIV - οιδαμεν γαρ οτι πασα η κτισις συστεναζει και συνωδινει αχρι του νυν.

“For we know that the whole creation groaneth” - *oidamen gar hoti pasa he ktisis sustenazei*. The word for **know** is the perfect active indicative of *oida* and it meant to have a full understanding on the subject. Paul and the others were well familiar with the doctrine of a cursed earth, the results of all that and the coming day when all of that would change through Jesus Christ when he returns to earth.

It says that the whole creation groans together, *sustenazo*, which includes everything on the earth along with the people of God. The word for **groans** is the present active indicative of *sustenazo*, which had the idea of an inward, unexpressed feeling of sorrow. And can be translated as groaning, or sighing. A sigh expresses a deep distress of the spirit. One can sigh, or groan, over going through suffering, when one does not get the desires of their heart, and over losing someone you love.

There is also the deep groaning of a woman in childbirth, as she is ready to deliver her baby. And there also can be that deep distress of the spirit, sighing, he feels as he is trapped in this body awaiting the day of his redemption. Even Adam and Eve's second child, *Abel*, was an onomatopoeic word named after a sigh of futility. The reality of life outside the garden, now with fallen natures and after having a child, which wasn't all that they thought it would be, brought Adam and Eve to the place of sighing, *Avel*, or, “Oh well”, as we would say in English, when they named the second boy *Abel*.

“And travaileth in pain together until now.” - *kai sunodinei achri tou nun*. Or, “as in the pains of childbirth right up to the present time”. The word for **travail**, is the present active indicative of *sunodino*. *Sunodino* is a composite of two words: sun – together, and odino – to travail, or suffer birth pains. Although it used of sudden and violent wounds, as sustained in battle, it usually referred to the pains that a woman experiences in giving birth to a child.

Sunodino refers to the actual pains that the woman giving birth feels increasing in frequency and intensity as the time of birth draws closer. One needs to keep that idea in the background as the Lord talks about the increase in earthquakes, and other natural phenomena, all over the planet as the time of his return draws near. “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the **beginning of sorrows**.” Matthew 24:7,8 We also want to note that the word for **sorrows** here is the word *odin*, the word used for the pain of childbirth. Or, **the beginning of labor**.

This idea of a seed, development in the womb, pains of childbirth and delivery is used to teach a spiritual truth. “Whom God hath raised up, having loosed the pains (*odin*) of death: because it was not possible that he should be holden, (*krateo* – not subject to death's dominion), of it.” Acts 2:24

In a sense the earth is put in the feminine gender to represent a woman and Hades has been put as the womb of the earth. “For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.” Matthew 12:40 So when the Lord was raised up from Hades, it was like he, the first one of this new species of human beings, was being delivered from the earth's womb as the Firstfruit from the dead. “But now is Christ risen from the dead, and become the firstfruits of them that slept.” 1 Corinthians 15:20

In Acts 2:24 it says, “Whom God hath raised up, having loosed the pains (odin) of death: because it was not possible that he should be **holden**, (**krateo** – not subject to death's dominion), of it.” And in Hebrews 2:14 it says, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the **power** (**kratos** – refers to the power one exerts over a dominion or kingdom) of death, that is, the devil;”

Death also spoke of the abode of the dead and it was regarded as a dominion, where absolute rule is exercised over those who exist in this place, and the one who rules over this dominion is the devil. This place is also referred to as Hades, Sheol, or Hell. Death could not hold Jesus Christ in its powerful grip because he did not belong there. He was sinless, righteous, and he had been unjustly accused and murdered. It could not hold him in its grip because there was no legal right for it to do so. Just the same as if an innocent man had been sent to prison.

Another thing about Hades, Hell, Sheol was that it was regarded by many writers as a womb! It is an enormous, multi-layered cavern in the bowels of the earth divided by two different compartments, Paradise and Torments, separated by a large chasm, with a third area down at the bottom of this chasm called Tartarus, where all the angels who rebelled against God in the pre-flood era were sent confined and chained in caves of absolute darkness.

Now we have the resurrection of Christ from the dead, that is, the raising up of Christ's soul from the land of the dead ones, or those who had died physically, is put in allegorical fashion to show Christ coming forth from Hades with the context of a woman giving birth. As a new child comes forth from its mother's womb, so did Christ come forth, not from his mother's womb this time, but from the bowels (womb) of the earth.

Christ's soul was released from the prison of Hades and came up from the bowels of the earth to a new “birth”. That is, his soul came up from Hades to receive a resurrection body making him the first one to be raised from the dead, (the Firstfruit), but also the first one born of these sons of God! The first soul to be raised from the dead, and the first one to receive an eternal body, makes him the first of the sons of God, who are his brothers. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the **firstborn among many brethren.**” Romans 8:29

We have all of creation groaning and in birth pains together right up to this present time waiting in eager anticipation for the sons of God to be revealed. Which places all of creation in the position of an expectant mother waiting for her child to be born. Creation waits for the sons of God to be revealed (“born?”), so that it will be set free from its bondage to death and decay into the glorious freedom God designed for it under the sons of God.

Was this not the picture of ancient Israel waiting expectantly as a mother for her son, the Messiah Jesus, to be born, so she could be set free by his glorious reign? “And she being with child cried, *travailing in birth, and pained to be delivered.*” Revelation 12:2 “And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” Revelation 12:4

In the end the earth will be experiencing earthquakes and many other related concepts in both frequency and intensity paralleling the labor pains of a woman right up to the time of the resurrection. “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.” Matthew 24:7