

## EMBRACING GOD'S POWER & ADDRESSING OUR WEAKNESS IN PRAYER (Romans 8:18-27)

### A. Embracing God's Perspective on PRESENT SUFFERING & FUTURE GLORY (Rom. 8:18-25)

#### 1. *The future glory compared to the present suffering.* (8:18-21)

##### a. For the BELIEVER IN CHRIST. (vs. 18)

18 For I \_\_\_\_\_ that the \_\_\_\_\_ of this \_\_\_\_\_ time are not worthy to be \_\_\_\_\_ with the \_\_\_\_\_ which \_\_\_\_\_ in us

##### b. For the NATURAL CREATION. (vs. 19-21)

19 For the earnest expectation {noun: eager expectation or anticipation} of the {natural} creation {which remains under the Curse – Romans 5:12} \_\_\_\_\_ {verb: eagerly and patiently is waiting} for the revealing {noun: the revelation} of the sons of God.

20 For the {natural} creation was subjected {by God due to Adam's sin – Genesis 3} to futility, not willingly {of their own choice and volition}, but because of Him {God} who subjected it {the natural creation} in \_\_\_\_\_ {elpis – confident expectation of future blessing from God, namely the reverse of the Curse}.

21 because {what does this hope involve} the {natural} creation itself \_\_\_\_\_ will be \_\_\_\_\_ {future, passive, indicative - to be set free} from the bondage of corruption into the glorious liberty of the children of God. {When does this occur?}

#### 2. *The present groaning for future glory.* (8:22-25)

##### a. The PRESENT GROANING of the NATURAL CREATION. (8:22)

22 For we \_\_\_\_\_ {8:22, 26, 28} that the whole {natural} creation groans and labors with birth pangs together until now.

##### b. The PRESENT GROANING of BELIEVERS IN CHRIST. (8:23-25)

23 Not only that, but we {as believers in Christ} also {groan and labor} who have the firstfruits of \_\_\_\_\_ {2 Cor. 5: 4-5; Eph. 1:13-14}, even we ourselves \_\_\_\_\_ within ourselves, \_\_\_\_\_ for the adoption, {that is} the redemption of our \_\_\_\_\_. {When does this occur?}

24 For we {as believers in Christ} were \_\_\_\_\_ {aorist, passive, indicative} in \_\_\_\_\_ {of future glory & bodily redemption}, but \_\_\_\_\_ that is seen is not \_\_\_\_\_; for why does one still \_\_\_\_\_ for what he sees?

25 But \_\_\_\_\_ {1<sup>st</sup>} we \_\_\_\_\_ {elipzo – pres. act. indic.} for what we do not see, we \_\_\_\_\_ for it {glory/bodily redemption} with \_\_\_\_\_.

### B. Embracing GOD'S POWER & addressing OUR WEAKNESSES in PRAYER. (8:26-27)

#### 1) *The power of prayer.*

a. It \_\_\_\_\_ your heart & relieves your \_\_\_\_\_. (Phil. 4:6-7; 1 Peter 5:7; Ps. 55:22)

- b. It reflects your \_\_\_\_\_ upon God. (Matt. 7:7-8; Mark 21:22)
- c. It addresses the \_\_\_\_\_ in the universe that can truly meet your need. (Heb. 4:16)
- d. It's what God wants you to \_\_\_\_\_ engage in. (1 Thess. 5:17)

2) *The perplexing factors in prayer and the groaning of God. (8:26)*

- a. "What does prayer look like?" (P-A-R)
- b. "Must prayer be long, yea for hours, in a certain place or posture?"
- c. "What difference do my prayers make if God is sovereign and already has a plan?" {James 5:16; Jer. 33:3; Matt. 9:38; Rom. 10:1}
- d. "Why don't I get more answers to prayer?" {James 1:5-7; 4:3-4}
- e. "Is it permissible to pray for things that have not been specifically promised by God?"
- f. "What about when you don't know *what* to pray for in a decision or suffering?" (James 1:5; Proverbs 3:5-6; Romans 8:26)

**Romans 8:26 Likewise** {likewise, in the same manner or way – of what?} **the Spirit** {Holy Spirit – the 3<sup>rd</sup> member of the Trinity} **also** {in addition to His other ministries} \_\_\_\_\_ {someone who comes to our aid in time of need} **in our** \_\_\_\_\_ {can refer to physical infirmities or mental ignorance or spiritual inability}. **For we do do not know** \_\_\_\_\_ {not *how* [John 14:13; 1 John 5:14-15], not *to Who* [8:15] but *what*, especially in suffering} **we should** \_\_\_\_\_ {used of general prayer, especially in time of suffering, James 5:13} **as we** \_\_\_\_\_ {this underscores the importance of prayer for what is needed and imperative due to the nature of the affliction} **but the Spirit** {God the Holy Spirit} **Himself** {the pronoun is used for emphasis} **makes intercession for us** {makes intercession on behalf of us; this means that we have an intercessor / advocate in \_\_\_\_\_ who is Jesus Christ (8:34) and another intercessor in our \_\_\_\_\_ - the Holy Spirit} **with groanings** {8:22, 23, 26; Acts 7:34} **which** \_\_\_\_\_ {not expressed in words / not speaking in tongues – Acts 2:4; CSB – *unspoken groanings*; ESV / NASB – *too deep for words*; ESV – *inexpressible groanings*; NIV – *with groans that words cannot express*; not some *mysterious magical prattle*}.

3) *The promised intercession in prayer. (8:27)*

a. **The intercession of others. (1 Tim. 2:1)**

b. **The intercession of the Holy Spirit. (8:27):** Are the groanings and intercession of the Holy Spirit effective in meeting this need? \_\_\_\_\_ Why? 3 reasons.

- (1) **Now** \_\_\_\_ {literally the One – God the Father} **who searches the hearts** {the innermost part of a person where he/she thinks and feels}
- (2) \_\_\_\_\_ {in contrast to us in vs.26} **the mind of the Spirit is** {and what the Holy Spirit is requesting},
- (3) **because He** {the Holy Spirit} **makes** \_\_\_\_\_ {specific requests} \_\_\_\_\_ {on behalf of believers, especially in suffering} **according to** {kata - in keeping with} **the will of God.**