

# *“Saving Faith Is Willing To Wait”*

Hebrews 11:39-40

March 17, 2019

- INTRO:** Let me ask you a few of questions to begin...
- What are life's 2 most important questions...
  - **What are the “bookends” of Hebrews 11?**
  - How do Q's #1 & #2 go together?

## **CONTEXT:**

- Book of Hebrews... Exhortation...
- High Christology with holy faith...
- Exegetical focus: 10:19 – 12:2...
- Real/Saving faith is herein defined & described

**BIG IDEA:** *Saving faith is willing to wait... per God's Word, God's will, & God's ways!*

## **PREVIEW: 7 Patient Pillars of Saving Faith**

- Faith's PASSION
- Faith's PROBLEM
- Faith's PROMISE
- Faith's PLAN
- Faith's PROVISION
- Faith's PEOPLE
- Faith's PURPOSE

## TEXT:

### Hebrews 11:39-40 (ESV)

<sup>39</sup> *And all these, though commended through their faith, did not receive what was promised,*  
<sup>40</sup> *since God had provided something better for us, that apart from us they should not be made perfect.*

## I. Faith's **PASSION**

<sup>39</sup> *And all these, though commended...*

- Being commended is what they have in common!

**VIDEO:** "Hebrews 11:2"

## II. Faith's **PROBLEM**

<sup>39</sup> *And all these, though commended through their faith, did not receive...*

- Here's a **practical** problem... **Trust?**
- Here's a **theological** problem... **Truth?**
- Here's a **wide-spread** problem... **Toxic!**

- Doubters...
- Distractors...
- Dividers... (they ALL pervert God's Word)
- Deceivers...
- Destroyers...

### III. Faith's **PROMISE**

*<sup>39</sup> And all these, though commended through their faith, did not receive what was promised...*

➤ Understanding the principles of promises

*There are over 7,000 promises in the Bible... It's important to recognize the context of each biblical promise so that we will recognize which ones are for lost souls, which ones are for saved souls, and which ones are uniquely conditional to a specific time, place, circumstance or person/people.*

### IV. Faith's **PLAN**

*<sup>39</sup> And all these, though commended through their faith, did not receive what was promised, <sup>40</sup> since...*

➤ God had a plan... **God HAS a plan...**

➤ **NOTHING** is going to interfere with God's plan!

## Colossians 1:16-17

*For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him. He is before all things, and in Him all things hold together.*

## V. Faith's **PROVISION**

<sup>39</sup> *And all these, though commended through their faith, did not receive what was promised,*  
<sup>40</sup> *since God had provided something better...*

### ➤ Prince of Peace

- The New Covenant
- The CHRIST!
- THE Gospel!!!

**VIDEO:** "American Gospel" intro

### ➤ Paraclete - John 16:7

*I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.*

### ➤ Power - Acts 1:8

➤ Personal - Romans 8

**T/S:** Watch how **God's Word**, will, & way unite the **Plan, Provision, People, & Purposes** of God

**Ephesians 1:3-10**

**3**Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, **4**even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love **5**he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, **6**to the praise of his glorious grace, with which he has blessed us in the Beloved. **7**In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, **8**which he lavished upon us, in all wisdom and insight **9**making known to us the mystery of his will, according to his purpose, which he set forth in Christ **10**as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

**VI. Faith's PEOPLE**

***<sup>39</sup> And all these, though commended through their faith, did not receive what was promised, <sup>40</sup> since God had provided something better for us...***

- Note the 3-parts of God's people...
  - "all these/their"
  - "us" (Hebrews author/partial audience)
  - Today's modern day "faithful believers"
- God's past, present, & future people:
  - Ekklesia in Koinonia in Homothoomadon

***God's people are the children of grace  
that have been raised by faith!*** -JDP

**Ephesians 2:8-10**

*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*

Faithful obedience requires right-hearted, gospel-empowered adherence-to (and trust-in) the commands & accomplishments of Jesus Christ... all with a 'no matter what' level of commitment, that is birthed by grace & fueled by faith... all while seeking to bring God glory by finding & growing more glorifiers. -JDP

## VII. Faith's **PURPOSE**

*<sup>39</sup> And all these, though commended*

*through their faith, did not receive what was promised,<sup>40</sup> since God had provided something better for us, that apart from us they should not be made perfect.*

*Old and New Testament believers will be glorified together. Not only are we one in the body of Christ with all those alive, but we are also one with all those who ever lived. - Life Application*

*...sinless selves in deathless resurrection bodies*

- ESV Study Bible

## **CLOSE:**

*There is no part of the New Testament of more value than this chapter; none which deserves to be more patiently studied, or which may be more frequently applied to the circumstances of Christians. These invaluable records are adapted to sustain us in times of trial, temptation, and persecution; to show us what faith has done in days past, and what it may do still in similar circumstances... *Faith has done what nothing else could do... Faith has shown its power in inducing men to give up, at the command of God, what the human heart holds most dear.* - Barnes'*

Let's PRAY!

# Prep NOTES:

## Hebrews 11:39-40 (ESV)

*<sup>39</sup> And all these, though commended through their faith, did not receive what was promised,  
<sup>40</sup> since God had provided something better for us, that apart from us they should not be made perfect.*

- God's PASSION
- God's PROMISES
- God's PURPOSES
  - Provision
  - People
    - “these”
      - “All these commended...”
      - “...for their faith”
    - “us”
      - “better FOR us”
      - “apart FROM us”
    - “apart from us they should not”
  - Perfection (holiness)

***“And all these”***



*“though commended”*

*“through their faith”*

*“did not receive”*

*“what was promised.”*

*“since”*

*“God has provided”*

*“something better”*

*“for us”*

*“that”*

*“apart from us”*

*“they should*

**not”**

**“be made  
perfect”**

**11:39 commended**. See note on [v. 4](#).

***did not receive what was promised.*** *Although some Old Testament promises were fulfilled, their true hope (the promise of the coming Messiah) was yet to come* ([v. 33](#) and note).

[11:4](#) a more acceptable sacrifice. The principle that sacrifices were worthless without faith was true from the beginning (cf. [10:4](#) note).

*It was for Christ alone to offer not only a better but a perfect sacrifice.*

***commended ... commending.*** The Greek word used twice in this verse is also found in [vv. 2, 5, and 39](#).

*Abel is the first example of one who received this divine commendation as a righteous one who lived by faith* (cf. [10:38](#); [Rom. 1:17](#)).

The entire chapter offers such examples.

*still speaks.* - As one of the "*cloud of witnesses*" ([12:1](#)).

This verse summarizes the message of vv. 13-16 and applies it to the second half of the chapter.

11:40 *something better ... apart from us.*

*This verse asserts both the redemptive-historical difference between the Old Testament and New Testament periods, & the unity of the people of God in both eras.*

Though the Old Testament believers lived by faith ([10:38](#)), they were not privileged to witness on earth the fulfillment of the great promise of God.

*Nevertheless, they too participate in the benefits of Christ's high-priestly work, and, along with new covenant saints, they are "made perfect."*

**Those of the old and new eras together await the perfection that will appear only at the Second Coming** ([12:26](#); [13:14](#); [Rom. 8:18](#); [Eph. 1:9, 10](#)).

➤ **Romans...8:18**

*For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.*

- The Reformation Study Bible.

[11:1-40](#) This chapter compares the faith of the OT fathers with the faith exercised by Christian believers. Faith is defined as **the reality of what is hoped for** and **the proof of what is not seen**. The Greek word for "reality" is *hypostasis*. It has been used previously to describe the relationship of Christ to God ([1:3](#)) and the firm confidence that believers possess ([3:14](#)).

**Faith is not fleeting but substantial enough to generate confidence.**

The Greek word for "proof" is *elegchos*, indicating an inner conviction that is not based on visible matters.

*Divine approval is the primary consequence of faith.*

**Other results of faith are the declaration of righteousness, the ability to look forward to the heavenly city of God, the ability to understand that faith is possible only because God is faithful, the ability to accomplish great things in the world, and the ability to see that even when believers are persecuted and murdered, beyond this world is a better resurrection.**

*Throughout the chapter, the author provided examples of people in the OT who exercised faith.*

He focused most heavily on **Abraham** and **Moses**. *To complete the list with a crescendo, he recounted an inspiring litany of the fruit of faith displayed in the virtuous life, faithful death, and anticipated resurrection of numerous OT heroes.*

However, although their faith was **approved**, they did not receive what God had **promised**. The purpose of this delay was to ensure that they would not be perfected apart from Jesus Christ.

## pistis

**Greek Pronunciation** [PIS tis]

**HCSB Translation** faith

**Uses in Hebrews** 32 (24 in [Heb 11](#))

**Uses in the NT** 243

**Focus passage** [Hebrews 11:6](#)

*Pistis* carries a spectrum of meanings in the NT. It can refer to something completely *trustworthy*. Christ's resurrection is the *proof* (i.e., *trustworthy evidence*) that God will one day judge the world ([Ac 17:31](#)). *Pistis* may also refer to a *solemn promise* ([1Tim 5:12](#)). It sometimes means the state of *being*

*faithful* or *trustworthy*. **God's faithfulness ensures He will fulfill His promises ([Rm 3:3](#))**. *Pistis* may express belief with complete trust.

**The NT refers to the *faith* of OT characters ([Rm 4:9,11-13,16](#); [Heb 11:4-33,39](#)) and of Christians ([Heb 6:1](#); [10:39](#)).**

In the Gospels, *faith* is often expressed as reliance on the Lord's power over nature, illness, and spiritual powers ([Mt 8:10](#); [Mk 2:5](#); [Lk 8:25](#)). **Christian piety involves *faith* accompanied by works ([Jms 2:14,17](#), etc.).** Finally, *pistis* may refer to the doctrine one believes. **Christians should contend for the *faith* (i.e., the body of apostolic doctrine) delivered to them ([Jd 3,20](#)).**

Salvation in the Old Testament

Paige Patterson

The concept of salvation in the Old Testament (OT) features a variety of applications, including deliverance, rescue, safety, and even welfare. In [Exodus 14:30](#), Yahweh "saved" Israel from the hand of the Egyptians. This usage of the term is typical of the times when salvation focuses on physical deliverance from a specific danger. Another nuance involves forensic or legal rescue, which is observed in passages like [Deuteronomy 22:27](#) where a woman who is the subject of sexual attack in a field has no one to rescue her. But the most significant use of the concept and the one most commonly perceived is the soteriological emphasis in which the fallen spiritual nature of humankind stands in need of salvation or redemption by God.

Implicit in all uses of "salvation" are the perceptions of need and even inability. As often as not, God is featured as the only One who can effect a rescue or bring salvation, which is especially true of the eternal salvation of the individual. Passages such as [Isaiah 51:8](#) contrast the ephemeral nature of physical realities with a salvation that is for all generations. In the famous passage magnifying the beauty of those who bring good news and proclaim salvation, the rescue in view seems to be spiritual and eternal ([Isa 52:7](#)). [Isaiah 59:17](#) employs language later invoked by New Testament authors such as Paul, who speaks of "righteousness like armor on your chest" and "the helmet of salvation" ([Eph 6:14,17](#)). **In Jonah's prayer from the belly of the great fish, he declares that "salvation is from the LORD!" ([Jnh 2:9](#)).** While it could be argued that the prophet's thought is only about his abysmal physical circumstance, most would see a more profound avowal, anticipating God's sovereign redemption of the soul.

Salvation in the OT is also linked with other concepts such as redemption, atonement, and righteousness. Such ideas express the means of salvation (atonement), the goal of salvation (righteousness), or the nature of salvation (redemption). For example, **the Passover was designed not only to depict the exodus from Egypt but also to remind the Israelites of the more profound significance of the role of sacrifice in salvation. A lamb dies and its blood is sprinkled on the doorposts so that the death angel will pass over, sparing the life of the firstborn ([Ex 12:1-14](#)). The rituals associated with the Day of Atonement also focused on a vicarious, substitutionary atonement for the sins of the people ([Lv 16:1-34](#)).**

**[Isaiah 53](#) conveys the message of a sacrificial act on the part of the Suffering Servant, who made His life an offering for sin that would "justify many" ([v. 11](#)). By His stripes we are healed and the iniquity of us all was laid on Him as He was struck by God for the transgressions of us all.**

God is the sole author of salvation. The human family, horribly marred by sin, cannot effect salvation even by the keeping of the law. This raises the question of how salvation is appropriated in the OT. [Genesis 15:6](#) declares that "Abram believed the LORD, and He credited it to him as righteousness." Paul makes this passage central to his whole argument in [Romans 1-8](#). "For what does the Scripture say? Abraham believed God, and it was credited to him for righteousness" ([Rm 4:3](#)).

**While there seems to be general recognition among Christians that righteousness and holiness are required to stand before God, many erroneously believe that salvation was attained in the OT by the keeping of the law. Both Genesis and Romans agree in declaring that salvation may be attained only through faith (believing God). As the sacrificial system perpetually illustrated, atonement must be made.**

[Isaiah 53](#) presented the Suffering Servant as the One who would ultimately make that atonement.

Paul demonstrates explicitly what is always implicit in the OT—the law could save no one.

*Salvation is extended in any era on the basis of God's grace appropriated by the faith of human beings.*

- HCSB Study Bible.

**11:39-40** *commended through their faith*. Cf. [vv. 2, 4-5](#).

*did not receive what was promised.*

Most of those mentioned in this chapter saw only preliminary glimpses of what was specifically promised (see [v. 13](#)), and all were anticipating a greater future hope ([v. 16](#)).

**In light of chs. 1-10, “*something better for us*” refers to the new covenant realities of the superior Son of God, with his superior**



# priesthood, and the consequent eternal perfection of the faithful.

## made perfect.

*The perfection of believers is elsewhere the goal ([10:14](#); [12:23](#); cf. [7:19](#); [9:9](#); [10:1](#)), accomplished through the work of the perfect Son of God ([2:10](#); [5:9](#); [7:28](#)).*

## apart from us.

*The saints of the OT, along with those of this era, will partake together of the same end-times perfection:*

**sinless selves in deathless resurrection bodies.**

**11:39, 40 Hebrews 11** has been called faith's hall of fame. **No doubt the author surprised his readers by this conclusion: These mighty Jewish heroes did not receive all that God had promised because they died before Christ came.**

In God's plan, they and the Christian believers (who were also enduring much testing) would be rewarded together. Once again Hebrews shows that Christianity offers a better way than Judaism.

**11:40** There is a solidarity among believers (see [12:23](#)).

**Old and New Testament believers will be glorified together. Not only are we one in the body of Christ with all those alive, but we are also one with all those who ever lived...**

- Life Application Study Bible.

**Verse 39.** *And these all, having obtained a good report through faith.*

**They were all commended and approved on account of their confidence in God. Hebrews 11:2.**

*Received not the promise.*

**That is, did not receive the fulfilment of the promise;**  
**or *did not receive all that was promised.***

They all still looked forward to some future blessings. **Hebrews 11:13.**

**Verse 40.** *God having provided some better thing for us.*

That is, "God having provided, or determined on giving some better thing than any of them realized, and, which we are now permitted to enjoy."

That is, God gave them promises; but they were not allowed to see their fulfilment. We are permitted now to see what they referred to, and in part, at least, to witness their completion; and **though the promise was made to them, the fulfilment more particularly pertains to us.**

*That they without us should not be made perfect.*

That is, *complete.*

**The whole system of revelation was not complete at once, or in one generation. It required successive ages to make the system complete, so that it might be said that it was *finished, or perfect.***

*Our existence, therefore, and the developments in our times, were as necessary to the perfection of the system as the promise made to the patriarchs.*

And as the system would not have been complete if the blessings had been simply conferred on us without the previous arrangements, and the long scheme of introductory measures, so it would not have been complete if the promises had been merely given to them without the corresponding fulfilment in our times. They are like the two parts of a tally. The fathers had one part in the promises, and we the other in the fulfilment, and neither would have been complete without the other.

*The "better things," then, referred to here as possessed by Christians, are the privilege of seeing those promises fulfilled in the Messiah; the blessings resulting from his atonement; the more expanded views which they have under the gospel; the brighter hopes of heaven itself, and the clearer apprehension of what heaven will be, which they are permitted to enjoy.*

This, therefore, accords entirely with the argument <sup>which</sup> the apostle is pursuing-which is, to show that the Christians whom he addressed should not apostatize from their religion.

The argument is, that *in numerous instances, as specified, the saints of ancient times, even under fiery trials, were sustained by faith in God, and that, too, when they had not seen the fulfilment of the promises, and when they had much more obscure views than we are permitted to enjoy.*

**If they, under the influence of the mere promise of future blessings, were enabled thus to persevere, how much more reason is there for us to persevere, who have been permitted, by the coming of the Messiah, to witness the perfection of the system!**

*There is no part of the New Testament of more value than this chapter; none which deserves to be more patiently studied, or which may be more frequently applied to the circumstances of Christians. These invaluable records are adapted to sustain us in times of trial, temptation, and persecution; to show us*

*what faith has done in days that are past, and what it may do still in similar circumstances. Nothing can better show the value and the power of faith, or of true religion, than the records in this chapter. Faith has done what nothing else could do. It has enabled men to endure what nothing else would enable them to bear; and faith has shown its power in inducing them to give up, at the command of God, what the human heart holds most dear.*

And among the lessons which we may derive from the study of this portion of divine truth, let us learn from the example of Abel to continue to offer to God the sacrifice of true piety which he requires, though we may be taunted or opposed by our nearest kindred; from that of Enoch to walk with God, though surrounded by a wicked world, and to look to the blessed translation to heaven which awaits all the righteous; from that of Noah to comply with all the directions of God, and to make all needful preparations for the future events which he has predicted, in which we are to be interested—as death, judgment, and eternity—though the events may seem to be remote, and though there may be no visible indications of their coming, and though the world may deride our faith and our fears; from that of Abraham to leave country, and home, and kindred, if God calls us to, and to go just where he commands, through deserts and wilds, and among strange men; and like him, also, to be ready to give up the dearest objects of our earthly affection, even when attended with all that can try or torture our feelings of affection—feeling that God, who gave, has a right to require their removal in his own way; and that, however much we may fix our hopes on a dear child, he can fulfil all his purposes and promises to us though such a child should be removed by death; from that of Abraham, Isaac, and Jacob, to regard ourselves as strangers and pilgrims on earth, having here no permanent home, and seeking a better country; from that of Moses to be willing to leave all the pomp and splendour of the world, all our brilliant prospects and hopes, and to welcome poverty, reproach, and suffering, that we may identify ourselves with the people of God; by the remembrance of the host of worthies who

met danger, and encountered mighty foes, and vanquished them, let us learn to go forth in our spiritual conflicts against the enemies of our souls and of the church, assured of victory; and from the example of those who were driven from the abodes of men, and exposed to the storms of persecution, let us learn to bear every trial, and to be ready, at any moment, to lay down our lives in the cause of truth and of God. Of all those holy men who made these sacrifices, which of them ever regretted it, when he came calmly to look over his life, and to review it on the borders of the eternal world? None. Not one of them ever expressed regret that he had given up the world; or that he had obeyed the Lord too early, too faithfully, or too long. Not Abraham, who left his country and kindred; not Moses, who abandoned his brilliant prospects in Egypt; not Noah, who subjected himself to ridicule and scorn for an hundred and twenty years; and not one of those who were exposed to lions, to fire, to the edge of the sword, or who were driven away from society as outcasts, to wander in pathless deserts, or to take up their abodes in caverns, ever regretted the course which they had chosen. And who of them all now regrets it? Who, of these worthies, now looks from heaven and feels that he suffered one privation too much, or that he has not had an ample recompense for all the ills he experienced in the cause of religion? So we shall feel when from the bed of death we look over the present life, and look out on eternity. Whatever our religion may have cost us, we shall not feel that we began to serve God too early, or served him too faithfully. Whatever pleasure, gain, or splendid prospects we gave up in order to become Christians, we shall feel that it was the way of wisdom, and shall rejoice that we were able to do it. Whatever sacrifices, trials, persecution, and pain, we may meet with, we shall feel that there has been more than a compensation in the consolations of religion, and in the hope of heaven, and that by every sacrifice we have been the gainers. When we reach heaven, we shall see that we have not endured one pain too much, and that through whatever trials we may have passed, the result is worth all which it has cost. Strengthened, then, in our trials by the remembrance of what faith has done in times that are past; recalling the example of those who through faith and patience have inherited the promises, let us go cheerfully on our way. Soon the journey of trials will be ended, and soon what are now objects of faith will become objects of fruition; and in their enjoyment, how trifling and brief will seem all the sorrows of our pilgrimage below!

(\*) "having provided" "foreseen"

(\*) "without us should not be made perfect" [Revelation 6:11](#)

- Barnes' Notes on the New Testament.

## Question:

## "What are the promises of God?"

**Answer:** *There are many, many promises of God in Scripture. In each promise, God pledges that something will (or will not) be done or given or come to pass. These are not flippant, casual promises such as we often make; these promises of God are rock-solid, unequivocal commitments made by God Himself. Because God is faithful, the recipients of the divine promises can have full assurance that what God has pledged will indeed be realized*  
(Numbers 23:19).

Here are just a few of the promises that God has made:

### Promises of God in the Old Testament.

God promised to bless Abraham and, through his descendants, the whole world (Genesis 12:2-3). This promise, called the Abrahamic Covenant, pointed to the coming Messiah for whom Abraham looked (John 8:56).

God promised Israel to be their God and make them His people (Leviticus 26:12-13). Old Testament history is teeming with examples of God fulfilling this promise.



God promised that if we search for Him we will find Him ([Deuteronomy 4:29](#)). He is not playing hard-to-get. “Our God is near us whenever we pray to him” ([Deuteronomy 4:7](#)).

God promised protection for His children ([Psalm 121](#)). He was the vigilant watchman over all Israel.

God promised that His love will never fail ([1 Chronicles 16:34](#)). He is faithful in every way.

God promised Israel that their sin could be forgiven, their prosperity restored, and their nation healed ([2 Chronicles 7:14](#)). Repentance opened the road to fellowship and blessing.

God, under the terms of the [Mosaic Covenant](#), promised prosperity to Israel for obedience and destruction for disobedience ([Deuteronomy 30:15-18](#)). Unfortunately, Israel eventually chose to disobey, and the nation was destroyed by Assyria and Babylon.

God promised blessing for all who will delight themselves in His Word ([Psalm 1:1-3](#)). Simple faith has its rewards.

### **Promises of God in the New Testament.**

God promised salvation to all who believe in His Son ([Romans 1:16-17](#)). There is no greater blessing than the free gift of God’s salvation.

God promised that all things will work out for good for His children ([Romans 8:28](#)). This is the broader picture that keeps us from being dismayed by present circumstances.

God promised comfort in our trials ([2 Corinthians 1:3-4](#)). He has a plan, and one day we will be able to share the comfort we receive.

God promised new life in Christ ([2 Corinthians 5:17](#)). Salvation is the beginning of a brand-new existence.

God promised every spiritual blessing in Christ ([Ephesians 1:3](#)). Whereas, in the Old Testament, Israel had the promise of physical blessing, the church today has been promised spiritual blessings “in the heavenly realms.” Our inheritance is reserved for us ([1 Peter 1:4](#)).

God promised to finish the work He started in us ([Philippians 1:6](#)). God does nothing in half measures. He started the work in us, and He will be sure to complete it.

God promised peace when we pray ([Philippians 4:6-7](#)). His peace is protection. It will “guard your hearts and your minds in Christ.”

God promised to supply our needs ([Matthew 6:33](#); [Philippians 4:19](#)). Not that we get everything we *want*, but our *needs* will be taken care of. We are more valuable than the birds, and our Heavenly Father

feeds them ([Matthew 6:26](#)).

## Jesus' promises in the Gospels.

Jesus promised rest ([Matthew 11:28-30](#)). Burdens are lifted at Calvary.

Jesus promised [abundant life](#) to those who follow Him ([John 10:10](#)). Following Jesus brings us more spiritual fulfillment than we could have anticipated. We leave boring behind.

Jesus promised eternal life to those who trust Him ([John 4:14](#)). The Good Shepherd also promised to hold us securely: "No one will snatch them out of my hand" ([John 10:28](#)).

Jesus promised His disciples power from on high ([Acts 1:8](#)). In this power, they "turned the world upside down" ([Acts 17:6, ESV](#)).

Jesus promised that He will return for us ([John 14:2-3](#)). From then on, we will be with Him always.

There are many more promises of God that could be listed. All of them find their ultimate fulfillment in Jesus Christ, "the radiance of God's glory" ([Hebrews 1:3](#)). "No matter how many promises God has made, they are 'Yes' in Christ" ([2 Corinthians 1:20](#)).

## Romans 8 stated in its PROMISE-format:

That's what I would like to do for you and with you now. I suggest that you close your Bible and just listen — that your mind at this moment (after all our analytical efforts) be in an attitude of hungry readiness to hear the Lord himself speak kindly and deeply and powerfully to your soul. I have tried to restate these truths as if God himself were speaking them to you—his children.

- **8:1** In Christ, you are free from eternal condemnation.
- **8:2** You are free from the damning curse and power of sin.
- **8:3** I executed the penalty for your sin in the crucified flesh of my Son.
- **8:4** The Holy Spirit is fulfilling in you the demands of my law summed up in love.
- **8:6** The power of the Holy Spirit in your soul gives life and peace.
- **8:7–8** Apart from the Holy Spirit, you are in bondage to the flesh and cannot please me.
- **8:9** But you are not in the flesh. My Spirit is in you, and you are the possession of my son Jesus Christ.

- **8:10–11** My Spirit in you will one day give life to your mortal bodies in the resurrection.
- **8:12** Your only debt in life is to live by the power of the Holy Spirit.
- **8:13** That power is the only means by which you can kill your sin.
- **8:14** All who are thus led by my Spirit to kill sin show that they are my sons.
- **8:15** My indwelling Spirit is the spirit of adoption, wakening the cry from your heart, “Abba Father.”
- **8:16** This is my witness with your spirit that you are my children.
- **8:17** As my children, you are my heirs and will share my glory after a life of groaning with me in this fallen world.
- **8:18** But that groaning is not worth comparing to the glory that you will see and share.
- **8:19** The whole broken creation waits to receive its glorification when you receive your glorification. Yours will be hers, not the other way around.
- **8:20** I subjected the creation to its present futility with a hope-filled purpose.

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- 8:21 One day, this entire creation will attain its own freedom and glory after and from and for my glorious children.
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- 8:22 It is as if the whole creation were heaving with the labors of immanent birth.
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- 8:23 Even the Spirit-indwelt followers of my Son groan in your aging, disease-ridden bodies with these same hopeful birth pangs, as you await the fullness of the privileges of your adoption, the resurrection of your glorified bodies.
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- 8:24–25 Since you are saved — not fully already but only in hope — you wait with patience through all of your sufferings.
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- 8:26 When you don't know how to pray in your sufferings, my Spirit prays for you through your very groanings.
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- 8:27 I never mistake my Spirit's meaning, but respond always for your good.
- 
- 8:28 But one thing you do know: I work everything for the good of those who love me and are called according to my purpose.
- 
- 8:29 From eternity I took note of you, acknowledged you, chose you, and destined you infallibly to magnify my Son by becoming like him as the great firstborn.
-

- 8:30 I forged in eternity the unbreakable links of the chain: predestined, called, justified, glorified so that at no point is any of my elect ever lost.
- 
- 8:31 Manifestly then, I am for you! No one can successfully oppose us.
- 
- 8:32 I gave my own Son to save you. And so, with the hardest act behind me, nothing can stop me from giving you everything you need to enjoy me forever.
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- 8:33 When I, the judge of the universe, count you righteous, and acquit you in the court of the universe, no charge, from any adversary, can stick.
- 
- 8:34 To secure this vindication, Christ Jesus died, rose, reigns, and intercedes for you before me.
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- 8:35 Therefore nothing can separate you from the love of Christ — not tribulation or distress, or persecution, or famine, or nakedness, or danger, or sword.
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- 8:36 You may be slaughtered like sheep — indeed somewhere in this world you are always being killed.
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- 8:37 But no. Even in your slaughter — or any other demise — your loss becomes your gain, and your enemies become your servants.
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- 8:38–39 Therefore you may be sure — you should be sure, how can you not be sure — that “neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate [you] from the love of God in Christ Jesus our Lord.”

## **How many of your battles are not spiritual warfare but rather, your personal war with sin?**

\*\*\* v.39’s “commended” serves as the bookend to the “commended” that we see 4X at the beginning of the chapter (v.2ff)

You need to know what the REAL promise of the gospel is!

How can God’s Word say that God is a promise keeper... How can we say “have faith,” when we are told here that these inspirational brothers & sisters “did not receive what (God) promised???”

\*\*\* We need to tell & teach the biblical truth about the believer’s tensions!

Psalm 94:19

Passive “church” is a significant sign of “end times”

God’s Promises/Christ’s Promises:

\* Review Hebrews 11 & then expand \*

- If you eat of this tree...
- Genesis 3:15...
- God’s Spirit looks for....
- Ephesians 2:8-10
- I go to prepare a place for you...
- Romans 8:1, 28, 29
- It is finished!
- Acts 1:8
- Matthews 28:20 (“always”)
- Revelation 21:6ff

There are over 7,000 promises of God in the Bible... it’s important to recognize the context of each promise so that



we know which ones are for all of us as human beings vs those which are just for Christians vs which promises are just for specific Christians at specific times and places in history.

\*\*\* Most people get what they want... or they die trying! - JDP

People ("all these/their")

Passion

Problem

Promise/Promised

Plan ("since")

Provision

Prince of Peace ("something better")

Paraclete ("something g better")

Power (Acts 1:8 per the Paraclete)

\* See Romans 8!

People ("us")

Purpose ("that")

Perfect/Perfection (HOLINESS!)