



# **Romans Chapter 8 can be divided into 4 paragraphs.**

The focus in Chapter 8 is not salvation or justification but satisfaction or spiritual growth.

Paragraph 1- 8:1-4. Teaches us about the Spirit's liberating us from The Law and liberating us from the powerful flesh/sin nature.

Paragraph 2- 8: 5-13 We learn of the Spirit's incompatibility with the flesh. The Spirit can't get along with the flesh, they are mutually exclusive, they cannot be mixed.

The believer has an option: he can walk either after the Spirit or after the flesh.

Paragraph 3- 8:14-17 The Spirit's leading and witnessing to us.

**Paragraph 4- 8:18-33 The Spirit's intercession as we await the glory to come.**

*Romans 8:16-19 (NKJV)*

***16 The Spirit Himself bears witness with our spirit that we are children of God,***

***17 and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.***

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

***19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.***



Last week we looked at a key question:

**Who are those who have the privilege to suffer?**

**All believers get to share:**

- **2 Cor.1:5 (NASB) 5** *For just as the **sufferings of Christ are ours in abundance**, so also our comfort is abundant through Christ <sup>7</sup> and our hope for you is firmly grounded, knowing **that as you are sharers of our sufferings**, so also you are sharers of our comfort.*
- **Phil 3:10 (NKJV) <sup>10</sup>** *that I may know Him and the power of His resurrection, and **the fellowship of His sufferings**, being conformed to His death,*
- **1 Peter 4:13 (NASB) 13** but **to the degree that you share the sufferings of Christ**, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.

“suffering with” is not a voluntary matter, but one necessitated by the relationship.

Suffering is not a condition of glorification. Merryman

*<sup>17</sup> and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

*If so = Particle of fulfilled condition = since indeed we suffer with Him.* It is accepted fact that we suffer with Christ.

*2 Timothy 3:12 (NASB)<sup>12</sup> Indeed, all who desire to live godly in Christ Jesus will be persecuted.*

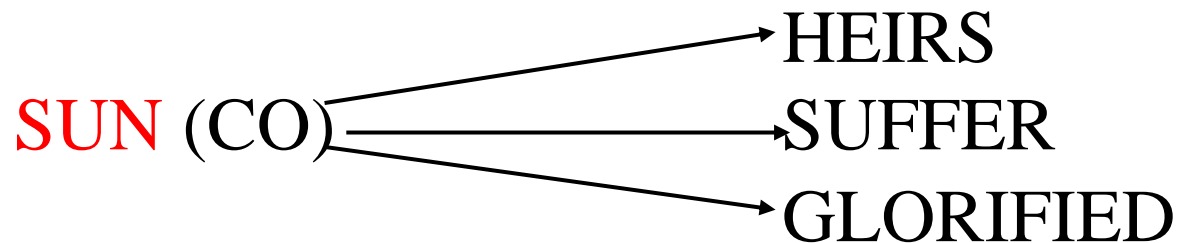
- Men hate Christ because He lived the Christian life. All believers get to share in that hate.
- We do not have to look for suffering.
- The purpose is that we may be glorified with Him.

*It is divinely designed that we suffer, and it is divinely designed that we be glorified with Him.*

CO-HEIRS	<b>sun</b> kleronomoi
CO-SUFFER	<b>sun</b> paschomen
CO-GLORIFIED	<b>sun</b> doxasthomen

**SUN** – in English means CO or WITH.

*Joint CO heirs with Christ, if indeed we CO suffer with Him, that we may also be CO glorified together*



## Question:

**WHO** are those to be glorified with Christ when He comes?

Paul says (and that of, and to, all the saints),

- In Rom. 5:2 “*We rejoice in hope of the glory of God.*”
- II Thessalonians 1:10 “*When He shall come to be glorified in His saints, and to be marveled at in all them that believed.*”
- I Corinthians 15:23: “*Christ the first fruits; then they that are Christ’s, at His coming.*”
- Col. 3:4: “*When Christ our life shall be manifested, then shall ye also [all the saints!] with Him be manifested in glory.*”
- 1 John 3:2: “*Now are we [all the saints] children of God . . . We know that, if He shall be manifested, we [all the saints] shall be like Him; for we shall see Him even as He is!*”

*“If we endure “endure”— (Gr. Hupomeno), we shall also reign with Him 2 Timothy 2:12 (NASB)*

- ❑ Being a joint heir with Christ, and being a member of His Body, and therefore, sharing those sufferings that every member of a living Christ will suffer in a world where Satan is prince, **is one thing;**
- ❑ Acquiring conditionally the ability to have victory over Satan and the world, entering gladly into the conflict those sufferings involve, and enduring, **is perhaps an additional thing,**



## What is God's purpose here?

The fitting (training) one for reigning with Christ, though all His members are joint heirs with Him. (Notice “endure”—(Gr. *hupomeno*)—load carrying ability

Romans 5:17 (NASB) <sup>17</sup> *those who receive the abundance of grace and of the gift of righteousness **will reign** in life*

Heb. 12:1-3 *fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before **Him endured the cross.....***

Heb. 12 <sup>7</sup> ***It is for discipline that you endure**; God deals with you as with sons; for what son is there whom his father does not discipline?*

James 5:11 <sup>11</sup> *We count **those blessed who endured**. You have heard of **the endurance of Job** and have seen the outcome of the Lord's dealings.*

Suffering or trials are designed for us by our Father so we may learn how to carry our load.

Boot camp in the military is designed for recruits to learn how to carry out their duties.

The difference in these two experiences is that believers learn how to be more and more dependent on the Holy Spirit to carry out God's assigned duties, relying on divine power rather than our own strength.

It is a bright day when we come to the realization that our Father has taken on the responsibility to fit us out for our life here and for what we will be doing reigning with the Lord Jesus in the future.

<sup>18</sup> *For I **consider** that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

(“**consider**”) “**Reckon**” is *logizomai*, **to compute, calculate.**

- The word refers to a process of reasoning which results in the arriving at a conclusion.
- To count as true because you have done the math.
- This is not a matter of “experience,” but of fact. Rm. 8:18

John Wesley truly counseled:

“Frames and feelings fluctuate:  
These can ne’er thy savior be!  
Learn thyself in Christ to see:  
Then, be feelings what they will,  
Jesus is thy Savior still!”    Notes pg. 6

10-8 "The idea is very common amongst Christians that it is a great and wonderful thing to be 'mightily used of God.' 'Oh, to be a great evangelist! Oh, to be a great teacher!' That is an entirely false conception."

The truth is that those who serve the Lord most, truly go through the deepest suffering. You may have a more or less easy time. I do not want to dishearten you by saying it may not always be so but if you really want to be greatly used of the Lord remember it may be by a deeper discipline of the Lord." -T. A-S.

"Many have lived under blue skies from birth. To such I have a word. It is this: Fear not; no lover of our Lord will be overlooked. He knows where to find His willing hearts. Just give Him time. He will not refuse to His dearest the joy that is bathed in the dews of Gethsemane." -A.C.

"There is no personal knowledge of God but as we count on Him, as we are practically conscious of depending on Him and of His caring for us.

One without straits, and victories, really has no growing acquaintance with God; and where there is not this, however great the intelligence or sincerity, there is little or no savor."

"It is the trials and difficulties of the way that are the opportunities for our hearts to grow in acquaintance with Him; and it will be found, while there may be a great enjoyment in ministry, and in the unfolding of truth, that really there is not strength but in proportion as one has learned how God has been for and with one in the trials and sorrows of the way; and as one has known Him in them, so is one able to speak of Him." pg. 8



## *The sufferings of this present time—*

*“This present time”*; It is necessary to have God’s estimate of these days in which we live, or we will be misled into man’s false thoughts.

- *“this present evil age”*  
(Gal. 1:4);
- *“the days are evil”; “this darkness”*  
(Eph. 5:16; 6:12);
- *“the distress that is upon us”*;
- *“the fashion of this world is passing away”*  
(I Cor. 7:26, 31).

*<sup>18</sup> For I consider (reckon) that the sufferings of this present time are **not worthy to be compared with the glory that is to be revealed to us.***

***Are not to be compared with the glory—***

In spite of the horrors of the days of Nero, Diocletian and the rest; and the nameless terrors of the Spanish Inquisition; and present-day murder of saints, the ***“glory which shall be revealed”*** so swallows up these brief earthly troubles, that they shall not be named nor remembered in that day when Christ shall come. Newell

It is difficult, impossible, to depict in language all of, or any real measure of, what is meant by the glory which shall be revealed toward us.

In fact, as we know, we are to be glorified with Christ, to share His glory, and appear with Him in glory.

In Colossians 3:4 we read, <sup>4</sup> *When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.*

In II Thessalonians 1:10: <sup>10</sup> *when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed.*

Not only will the saints behold Christ's glory, but, beholding, they will share that glory, and be glorified with Him. pg.10

<sup>19</sup> For the anxious longing of the **creation** **waits** eagerly for the revealing of the sons of God.

- The words "earnest expectation" "anxious longing" are *apokaradokia*,
  - From *apo- away*, implies abstraction, the attention turned from other objects.
  - *kara- the head, dokein- to watch*. A watching with the head erect and outstretched.
    - Consequently, *a waiting in suspense*.

"Creature" is *ktiseos*, "the non-rational creation viewed collectively, animate and inanimate. Equivalent to ***all nature***" (Vincent).

"Waits" is *apodechomai*, "continuously and patiently to waits"

The hope and promise of the creation is involved in the present makeup of the world.

Its similarities are with, **Genesis 3:17 (NKJV)**

***17 Then to Adam He said, 'Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it':  
"Cursed is the ground for your sake;  
In toil you shall eat of it  
All the days of your life."***

- The ground is cursed for man's sake:
- Creation is linked to man
- Creation is not lifeless, inert.
- It is the natural ally of our souls.



*<sup>19</sup> For the anxious longing of the creation waits eagerly for the revealing of the sons of God.*

What rises from it is a note of hope in it soaring triumphantly above all the pain of conflict.

"Manifestation"" Revealing" is *apokalupsis*, "an uncovering, a laying bare."

That is, the non-rational creation, subject to the curse put upon it because of man's sin, is expectantly waiting for the glorification of the saints, that it also may be delivered from the curse under which it now exists

Wuest

## What does the world know about this verse?

The world knows nothing of this astonishing verse.

All the saints should always remember this verse!

Man's philosophy and science, taught in their schools, continually babble of "evolution" and "progress" in the present creation. And they go back in pure imagination millions of years and forward millions of years, telling you confidently how things came to be, and when, and what they will come to be; but they know nothing. Newell

# WHO are to be glorified with Christ when He comes?

- In Chapter Five Paul says (and that of, and to, all the saints), *“We rejoice in hope of the glory of God.”* And in
- [2 Thessalonians 1:10](#) we read, *“When He shall come to be glorified in His saints, and to be marveled at in all them that believed.”* And in
- [1 Corinthians 15:23](#): *“Christ the first fruits; then they that are Christ’s, at His coming.”* And again
- [Col 3:4](#): *“When Christ our life shall be manifested, then shall ye also [all the saints!] with Him be manifested in glory.”* Again
- [1 John 3:2](#): *“Now are we [all the saints] children [tekna] of God... We know that, if He shall be manifested, we [all the saints] shall be like Him; for we shall see Him even as He is!”*



