

- 3 - you have the **hope of the glory of God**—which means that instead of having to face *the day of God's wrath*, you now have the confident assurance of facing the **day of glory**; and instead of facing the appointed day of *the revelation of the righteous judgment of God*, you face the **day of righteous glory!**
- Furthermore, as God continues on in chapter 5 to say some more about the “*hope*” you have as a justified *child of God*, been told that you were **given the Holy Ghost** at the very moment of your justification;
- And that by being *given the Holy Ghost*, He **sheds abroad the love of God in your heart**—which is a love-based convincement that purges your heart and removes and prevents any and all doubt ever occurring to you that you really are justified unto eternal life by grace through faith alone in Christ alone—and that those 3 things that you were just told were given to you really are yours, no doubt about it whatsoever!
- And to cap it all off, you're told that as a justified *child of God*, God has made it a permanent arrangement—because you have **received the atonement** (at-one-ment) = you are eternally secure in your justified position in Christ!
- So when you're told that *The Spirit beareth witness with our spirit, that we are the children of God*—you and He can agree on that as touching on something we both already know—because you already know that you are a *child of God* by virtue of regeneration when you got justified unto eternal life.
- But you and the Spirit of God can also witness together to the fact that you are an *heir*; an *heir of God*—**which is what every justified child of God is.**
- So if we don't stray out of the context here—our Father is taking us through a step-by-step thought process that begins by touching on these things that we both can attest to (or witness to) or agree to, that, as being justified unto eternal life (regeneration) *we are the children of God*; furthermore, if *children, then heirs*; and one step beyond that, we are *heirs of God*—and that takes us to the subject that He has been driving at all along—and that is to bring to our attention (to focus our attention) upon a further issue that we do not know about, but that is going to be set in stark contrast to what every justified believer in Christ (or *child of God*) has and knows about, to an issue that we as **sons** are to be made aware of, and is the subject/issue that directly has to do with (not our inheritance by virtue of being *children of God* through regeneration) but has to do with our being **sons of God by virtue of adoption!**

- And God is having the apostle Paul set before us the issue of our heir-ship, why? **because our heir-ship is what comes out of the Father's business.**

- But our Father has to get us to see it by a natural process that *bears witness with our spirit* as to our heir-ship — and then He's going to set our heir-ship as justified children of God by virtue of regeneration (or justification) in contrast to our further heir-ship as sons of God by virtue of our adoption (or sanctification).

- In other words, **being an heir of God and being a joint-heir with Christ are not talking about the exact same thing (one is a further aspect of the other).**

- And the contrast is that all "*children of God*" get an inheritance by **default** (so to speak) - but not all *children of God* get the joint-inheritance of their sonship, sanctified life **unless certain conditions have been met**.

- In other words, while every believer in Christ will receive an inheritance having to do with their justification—those believers who determine to put their sanctified position "in Christ" into practice by grace through faith as the "sons" of God that they are, may receive a further aspect of the Father's inheritance.

- And it's that sonship inheritance that we have to talk about now, (and that our Father wants to say a whole lot more about to us now), because that inheritance comes directly out of the Father's business!

- So by following the 4 clauses that make up the entire sentence, you follow the Father's logic and the godly effectual working of proper sonship (adulthood style) establishment into the grandeur and scope of the Father's business and your roll in it—all of which is designed to produce the 1st godly virtuous attitude in you (the son): The hope (the absolute confidence) of an inheritance so grand that it's worth investing your life in the sonship curriculum.

- 1st Clause = The Spirit of God, by means of the very words you're reading in Romans 8:16 bears witness with your human spirit that you are a child of God by virtue of regeneration—both you and the Spirit agree on that—and that issue naturally leads to the next clause;

- 2nd Clause = As a child of God through regeneration, you have, by default, an inheritance as an heir of God;

- And that takes us to the 3rd Clause:

### 17 ... *heirs of God, and joint-heirs with Christ;*

- 3rd Clause = Every *child of God* who has been regenerated through justification has become an *heir of God*—but this 3rd clause, by its two phrases, sets before us that there is **another aspect** to our inheritance that goes beyond the default inheritance all believers have as *heirs of God*—there is a **further aspect** to our inheritance that is available to you by virtue of responding positively & properly to your status as your Father’s “son”—and it’s **that** inheritance that our Father wants to talk to us a whole lot more about—and that is our being ***joint-heirs with Christ***.

- And again, everything our Father is doing with us here in our sonship establishment is just exactly what any natural father would be doing with his natural son—because even a natural son can have a default-type inheritance merely by being a child of the father (in the family) — but there may be those children who decide and determine to pursue the father’s business (and invest their life in that business) - and to them there’s going to be a further aspect to the inheritance for them that has to do with the running of the business and the rewards they can get in connection with the success of that business.

- And so God our Father, treating us as adult sons, has taken our thinking and corralled it and by *witnessing to our spirit* about something we already know, He has touched upon an issue and then taken it step-by-step through our thinking and winds up putting our thinking in the very position He wants it in in order to begin telling us what His business is about—how grand it is—and what our roll is going to be in it—why we should be willing to invest our life in it—and in the end produce within in our heart the very life-long **attitude** and **commitment** we need to have in connection with it—*patient contentment to wait for it*.

- “***joint-heirs***” = the prefix “*joint*” indicates a sharing with another in the possession of the inheritance.
- “***with Christ***” = a stunning statement! because who could possibly be on par with getting what He gets in the reward of God’s inheritance? who could possibly qualify for such a thing other than Him???

- Well, the short answer is, YOU can! — and that’s not a stretch; that’s not heresy to say that — not in light of who God has made you to be “in Christ” - not in light of who you are as the adopted sons of your Heavenly Father.

- But nonetheless, it is a mind-blowing thought! (And that’s the way God designed it and wants it—and that’s the way Christ Himself wants it—God determined to create His business, but then to turn the running of it over to His sons!)

- And just by saying it the way God says it to us here—it’s designed to cause you to think about this inheritance in a particular way. It’s designed to make it so you think in terms of sonship—because by saying, “*and joint-heirs with Christ*” you should understand and appreciate that God did, indeed, deal with the Lord Jesus Christ as His Son—His perfect Son—and that (even though many will try to deny it), the earthly life of the Lord Jesus Christ was conducted by means of this sonship life—He was adopted by God the Father, He was oriented and established as a Son—He was taught *wisdom, justice, judgment, and equity* by His Father—He developed from a *simple* Son to a *young man* to a *wise man*, and finally to that *man of understanding*—He was perfected as a Son, and He finished the course by means of the curriculum for His sonship education—and He qualified Himself for an inheritance in connection with His successful sonship life.

- But that’s really an issue in regard to God’s program with Israel—and my understanding is that by **not** using either *Lord* or *Jesus*, but simply the stand-alone word **Christ**, this is designed to cause you to understand and appreciate that *Christ* (the 2nd Member of the Godhead) has an inheritance in regard to God’s program for us, *the new creature* of the church, the body of Christ!

- In other words, just as the Lord Jesus has labored with His Father in the Father’s business in regard to God’s program with Israel—He also is currently laboring as a Son in this dispensation of grace and God’s program with us, the new creature of the church the body of Christ, and is qualified to receive the Father’s inheritance that pertains to what the Father’s business is in **this** dispensation of grace as well.

- Therefore it tells you that *Christ*, Himself is involved in **far more** in this dispensation of grace that merely getting folks saved and then awaiting the day when we all get to go out and enjoy heavenly recess together! He’s got an inheritance in the Father’s business He’s involved in and invested in! (And that’s what comprises His thinking now! [*the mind of Christ*])

- Now if the reality and the benefit of that 3rd clause is sufficient in your thinking, then we can move on to the 4th and final clause.
  - A lot more could be said about being a *joint-heir with Christ*, but really the important benefit right now is to understand and appreciate that there is an inheritance that all “sons” get (for all believers are “sons” of God) as heirs of God, **but** there is a further aspect of the Father’s inheritance—a *joint-heir-ship with Christ*; reserved for the sons of God who have realized the value of their adoption as sons; understand and appreciate the worth of the Father’s business and the curriculum He’s written to properly edify you and educate you (which is the **only** place real spiritual growth and godly edification [the edification process] takes place); and then whole-heartedly put their sanctified, sonship position/identity “in Christ” into practice!
  - The realization of the reality that there are two aspects to our inheritance, and that the aspect that comes directly out of the Father business is our *joint-heir-ship with Christ* is what the 3rd clause deals with.
- So now we get to the 4th and final clause of the introduction—the issue of the conditional part of the reward of your inheritance as a *joint-heir with Christ*: “***if so be that we suffer with him, that we may be also glorified together.***”
- Now before we get started on this—I just want you to know that, all that you’re being told here at the end of (:17) is **very general**—and all you’re supposed to know is that this is a **statement that declares the condition for being a *joint-heir with Christ***. (And the curriculum for sonship edification has fully provided for that!)
- And being a *joint-heir with Christ* is an issue that is tied to your response to your sanctified, sonship education.
  - “... ***if so be*** ...” = that’s not a 1st class condition “if and it’s true” - that’s an *if* of contingency or condition—in other words, you are a *joint-heir with Christ* ***IF certain conditions are met!***
- “***if so be that we suffer with him,***”
  - Now I know that you want me to tell you what that suffering is—or what those sufferings are in detail—well, you may be disappointed about that, but you should have that disappointment displaced with the satisfaction and contentment of knowing what this **is** talking about as far as we’re supposed to understand/appreciate it in this context.

- And it's not that you're totally in the dark about it—because there is some information that you can go to (in God's program with Israel) that describes our Lord Jesus Christ and His inheritance—and when it does it, it says some things about His being qualified to get that inheritance—and in doing so it brings up the issue of being qualified on the basis of His suffering some things. - Where do you think it is?

- Hebrews 1:1-4; 2:9-10, 14-18

- Now, we can't jump to any conclusions here—the “*suffering*” that is being brought up here—my understanding is that this is NOT talking about the “*sufferings of Christ*” mentioned later on in II Corinthians chapter 1!

- But what should grab your attention right off the bat is to see that Christ is *suffering* today—because most folks think that all of Christ's sufferings ended with His cross-work, and that once He was resurrected from the dead, all His suffering ended.

- But that's in connection with just that issue of the cross-work sufferings, and they **are** ended—but He has some sufferings that He suffers in connection with what is going on in this dispensation of grace and in regard to this new creature of the church the body of Christ, of which He is the **head**!

- And you've got to be careful here to pay attention to exactly what is being said in (:17) —

- It does NOT say that we are joint-heirs with Christ; “if so be that we suffer **FOR** Christ” — it says, “*if we suffer **WITH** Christ*”!

- There are now some things Christ is currently suffering at this present time, and we, if we are to be *joint-heirs with Him*, we are to *suffer* along *with* Him!

- We are to *suffer* some things, and they are the very things Christ is suffering, too!

- And by suffering those things with Him, we enter in to the further aspect of our inheritance in connection with being *joint-heirs with Christ*—specifically with regard to what our Father's business is in this dispensation of grace in which we live!

- And the most simplistic and most natural thing you are to understand and appreciate at this point is just what this is simply telling you: if you *suffer* with someone, what does that mean? ... it means that we're **both** suffering something, **together**!

- And you've got to push out of your mind trying to read in to this a whole bunch of things that you're going to imagine is the issue of what the *suffering* being spoken about here is.

- This has nothing to do with the cross—this has nothing to do with His earthly life—this has to do with Him right now... and you right now!

- God has determined that, in connection with our status as “sons” in this dispensation of grace—our sonship inheritance will be determined based upon our present response to the very things the Lord Jesus Christ is doing right now in this dispensation of grace!

- And if you think about it, that's the only logical thing to do—He's not going to base our inheritance on something that the Lord was doing in the past in connection with an inheritance that pertains to the nation of Israel on this earth—our inheritance can only be based upon something going on in this dispensation of grace.

- And it can only be based upon something going on with the Lord Jesus Christ **in** this dispensation of grace—right now during this present time—which is why Paul talks about (in :18) “***this present time***” — the Lord is suffering some things right now!

- Truth is, most people can't even conceive of this ever taking place; they don't know how in the world that could be true!

- He's not suffering for sin—He's not suffering agony—He's not suffering pain and affliction—but He is suffering some things.

- You don't know what they are yet, based upon what (:17) says—but you're going to be told what they are in what follows—but in what follows, you're not going to be told the totality of what they are because you don't need to know the totality of them right now, you're just starting out!

- You just need to know the first ones that you need to be concerned with.

- And this is a foundation, right here, that you're going to need, because it's going to be added to later on—this being a *joint-heir with Christ; if so be that we suffer with him*, is a fundamental principle upon which our sonship inheritance is founded!

- The primary determining factor for us to be *joint-heirs with Christ* comes down, really, to the issue of what that expression involves when it talks about suffering *with him*.

- Everything that we are more or less involved with in our sonship edification/education that conforms us to His image, is going to be tied to *suffering with Him* in various manners and forms equivalent to how He does (*suffer*)— and the way in which He does in this dispensation of God’s grace.

- Now I know that you want some satisfaction and contentment as to what these sufferings are—(but the truth of the matter is, and the reason I’m hesitant to go into this is, that by the time you get to the end of (:17), you’re supposed to have a natural wondering what *suffering with Him* is—or just how is it that I do that—and then (:18) and ff begins to tell you that—and you get the first kind of the *suffering with Him* that you’re expected to be involved in.)

- (There are other kinds that you’re expected to be involved in, but you’re not going to get them until you’ve got enough education to deal with them.) — beginning in (:18) is the first kind.

- And the first kind of suffering WITH Christ is the issue of suffering the “*sufferings of this present time*”.

- The very first aspect of our “*if so be that we suffer WITH him,*” is this issue of undergoing the *sufferings of this present time* **and how we RESPOND to them!**

- And this is where the importance of that little preposition “*with*” comes into play (again, not suffering FOR Christ, but suffering WITH Christ) - because we know that in this present dispensation of grace, God is not going to be operating in the same manner in connection with the *sufferings of this present time* (which is the basic issue of the sufferings that are common to all men—sickness, death, crime, accidents, etc.) as He did in His program with Israel.

- In other words, God is not going to supernaturally intervene in these circumstances, but rather, we are going to be fully equipped to *endure* them to His honor and glory.

- But the sad truth is, many Christians today (justified as they are), simply refuse to *suffer WITH Christ*, and actually (although mostly unaware of it), they suffer AGAINST Christ!



- (i.e., praying/hoping/pleading that God supernaturally remove their suffering)

- We *suffer WITH* Christ when we respond to sufferings with the same godly thinking and same godly attitude toward sufferings in this dispensation of grace that Christ Himself has!

- So that alone should give you an understanding of the kind of suffering we're talking about—simply put, if you are responding to the sufferings of this present time as Christ Himself does, then you are a joint-heir with Christ. [more on this later on]

- But for now—as a matter of our sonship establishment into this first virtuous attitude we're supposed to have in viewing our education as sons—we are to perceive by what's said to us here—we're supposed to have the beginning of the generation of some thinking that matches our Father's own thinking—about the thoroughness, and the perfection, and the capability of what the Father's going to teach us, so that we can have complete and total confidence in the Father and in His curriculum He's giving us—so that we can have complete conviction that it's going to do exactly what it's supposed to do—fully educate you; fully train you; fully equip you for your **sonship inheritance!** - (All the details are going to be given to you as the curriculum unfolds and progresses on.)

- In fact, you're not supposed to be able to understand all the details of either your *joint-inheritance with Christ* and all that is involved in that; or with what specific things we are going to *suffer* and endure as we *suffer with Christ*; or what are the details of the kind of *glory* we are going to be sharing with Christ as we are *glorified together* until we're told about it later on.

- The truth is, you can't possibly know all that right now—there's just no frame of reference for it yet—and all that's going on here is to get you **established** as a son—and this is just the first component that, - at the end of it all (at the end of sonship establishment), sonship establishment is designed to have it so that you understand and appreciate that you are not only in possession of a curriculum that accomplishes all this—but that you understand that the curriculum you possess is designed and composed and constructed so as to fully meet all of the objectives, and provides fully for obtaining of all of the goals and aims and attainments that are necessary, from beginning to end, so that you *suffer with the Lord Jesus Christ* (or at least have the full opportunity to, if you so choose to) *suffer with the Lord Jesus Christ* in all the fullness that the Father has designed and provided for us to so do—and so, attain, therefore, the fullness of the inheritance of being a *joint-heir with Christ*.

- And what that does, is to produce an **attitude** in your inner man—it **settles your mind** about this curriculum so that you can get **whole-heartedly behind it**; you can have (and should have) **solid convictions** in connection with its effectual working; and the **success** that your Father has geared you for in connection with it; and have therefore the **zeal & ambition** at the end of (:39) to get going and get this education underway.

- Now—before we go on—do you think we should go on? — are you satisfied with this first phrase of this 4th clause? (with the phrase, “*if so be that we suffer with him*”)?

- I don’t think so—because there is really a whole lot that should be going on in your inner man here—that is, I believe that what you’re told here is supposed to have a far greater and deeper impact upon your heart than it’s often given—and before going on, I think it would be wise to insure that that impact is properly being made upon you.

- And this impact that I’m after here isn’t going to be made by getting more details about the categories of the suffering—or to conjure up a list of different kinds of suffering—or to concoct a doctrine of the various categories of suffering — no — it’s really an impact that’s made on your thinking just by the simple statement that as sons, our Father is telling us in a few, simple words that we have available to us a *joint-inheritance with Christ*, conditioned upon: “*if so be that we suffer with him.*”

- I think we have to stop and think about this thing just a little bit more — that is, **that Christ suffers today!**

- I pointed you to a passage last time that should have given you some better insight to what these kinds of sufferings are that we *suffer WITH Christ*:

- Hebrews 2:9-10, 17-18 (“*tempted*”)  
(All I’m after is a parallel concept)

- Now the reason I’m pausing longer here—is because my understanding is that this issue of you having the opportunity, as a son, to be a ***joint-heir with Christ***—that’s supposed to now become a **permanent, sensitive, mind-filling** issue that actually becomes the **life** of your mind and heart—and that sets your **perspective** about everything that happens in your life, for the rest of your life.

- This isn’t a ho-hum thing—you just won the lottery!!!

- And keep in mind that this issue that we're supposed to be so **impressed** with (that's supposed to make such a deep impression on our thinking) is **not** that we are going to suffer **FOR** Christ, as much as *we suffer with him*—that He's suffering some things even today! — **He's suffering in this present dispensation of grace!**

- Christ is going to inherit headship and control of the universe—and the fact that He would **share** that with you—and allow you to be a *joint-heir with Him* is a privilege of sonship—(we'll learn more about that, and what capacity it will be in, and where you'll be doing that, coming up in :18-25) - but that's to be the basis and fundamental perspective for the rest of our lives as sons!

- That is, the privilege of laboring as sons with our Father—just as Christ does— in His business, in controlling and governing of the universe.

- And you have to appreciate that—that's a further inheritance issue/aspect from being an *heir of God*—that's the issue of being a *joint-heir with Christ*.

- But that is for those *children of God* who respond positively (by grace through faith) to their sanctified life as a “son”: *if* = (not being used to just provoke you to think), but it's a real conditional use of the word *if*—not every believer will be a *joint-heir with Christ*.

- And the condition is *if so be that we suffer with him* (and not all believers are going to do that) — but notice the last phrase is conditional as well— *“that we may be also glorified together.”*

- That *glorified together* is actually a reference to being a *joint-heir with Christ*—therefore that's not talking about just the glorification of your body at the rapture (because we all get that as being *heirs of God*—that's part of our default inheritance as *children of God*).

- There's a “**glory**” associated with being part of that *creature*—with being part of the nerve-center in the governmental positions in that *creature* whereby the very life and power and might and glory of God Himself is going to be manifested and put on display in order to function in a way that has never happened before!

- Where God's will is going to be given to you—and your job is going to be to take that will and see that it's implemented in whatever territory or in whatever part of the *creature* or by whatever entities (angelic) that are under your control/authority.

- And there's a **glory** associated with all that!

- By the way, you need to start thinking about that term: "*glorified*" - or *glory*—what is it about that term that makes you think about all this (or sets your perspective) so that you are willing to invest your life in the business of your Father?

- What shade of meaning does *glory* carry that causes you to whole-heartedly give yourself to this cause? (or at least makes it so that you realize the reality that it's going to take a whole-hearted, life-long dedication on your part to your Father's cause (to your sonship education)?)

- Because it doesn't say "that we may be **approved** together" or "**accepted** together" or "**blessed** together" or anything along those lines—but ***glorified together***—what is it about that word *glorified/glory* that makes it the most excellent word-choice here? (I'll come back to that later).

- By 'suffering WITH Christ' whereby you '*may be also glorified together*' with Him—you're to recognize that there is a further aspect/issue of glory beyond having a glorified body and being in the heavenly places—a glory that's connected with your being a *joint-heir with Him*—and a glory bestowed by the Father that is associated with being a wise son who has responded positively and properly to his sonship education and training. (and that's a just and fair thing for the Father to do)

- Proverbs 17:2

*A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.*

- Granted, this terminology is appropriate (and the context is appropriate) for God's program with Israel—but the point is the reality that **not every son will inherit the same thing!**

- But now I want to get back to being **deeply impressed** with this issue that you have, as a son, the opportunity for a *joint-inheritance with Christ*, but it's based upon, *if so be that we suffer with Him*—and I think the question that need to be addressed is: Why, when we're dealing with our being a *joint-heir with Christ*, why is it that the sum of it all, or the conditional aspect for that joint-inheritance is *if so be that we suffer with him*???

- In other words, why isn't this issue of *suffering* just a component of or just a category of the normal, everyday sonship life? (*Suffering* involved with our ambassadorship [evangelism], for example) - why is it that, what we might think of as a compartment of doctrine—how you handle *suffering*—is the thing our Father brings up to say, If you're going to be a *joint-heir with Christ*, you're going to have to *suffer with him*?

- For one thing we know that we're being *led by the Spirit* through this curriculum for our sonship edification—we know (at least in a scope form/fashion) what that's going to entail—there's 3 levels to it, and it has 2 phases to each level, and we're told that there's some kind of *suffering* involved with pursuing that education.

- For instance, we may have all this liberty/freedom that an adult son has, but we also know that we're going to have to give up our freedom in many instances—(equity).

- And we can look over the broad scope of the sonship curriculum and clearly see that just by a general understanding of it—it's not going to be easy—it's not a 'cake-walk'!

- And anyone who's undergone that curriculum can easily appreciate that there's going to be suffering involved!

- But I think that in order to really answer the question and become **suitably impressed** with **why** the conditional aspect in being a *joint-heir with Christ* is the issue of *suffering with Him*—is to view it from the perspective of, **What is Christ doing now**; and **what is the Father doing now** in this dispensation of grace in which we live? (And I know that's a broad question, but I mean just in the context of *suffering*?)

- Because we're talking about *suffering with Christ*—why is it **with** Christ? (not suffering **for** Christ)?

- And in order to get this—you're going to have to stop looking at this sonship education from your perspective as a son—because what the Father is doing is—in order to get you established properly, He's getting you to see this whole thing the way He sees it—and really, this is an opportunity to see sonship in this dispensation of grace from both the Father's perspective and Christ's perspective (as the head of this *new creature* called the *church, the body of Christ*).

- And again—my understanding is that in light of being made aware that you have an inheritance that goes beyond your ‘default-inheritance’ - you’ve got a *joint-inheritance with Christ*—that in light of understanding & appreciating that—when it comes to boiling down all of the numerous issues involved in sonship edification; and boiling down all of the terminology that could be used to describe it and put it in a succinct statement—but not just stating it any old way—but said with words that are designed to achieve an intended result in our inner man—when it comes to stating the conditions by which you receive the joint-inheritance of your sonship life, the issue is “*if so be that we suffer with him, that we may be also glorified together.*”

- **Why** is the conditional issue for the joint-inheritance, *if so be that we suffer with him?*

- To make sure that makes the impact and impression it’s supposed to have on you, just think for a moment about what was going on with the Lord Jesus Christ just prior to God interrupting His program with Israel and suspending it and bringing in this mystery dispensation of Gentile grace.

- During the climatic stage of Israel’s program, the Lord Jesus Christ comes to this earth and accomplishes the 1st mandate of the Davidic Covenant = Redeemer mandate.

- As the book of Acts opens up—Peter preaches on the day of Pentecost, and even over in ch.7 Stephen sees that the next mandate (Deliverance) is going to begin to happen next.

- In fact, all the remaining 4 mandates (D, A, K, B) are about to happen.

- After the Redeemer mandate has been accomplished, where was the Lord seen (by Stephen, among others) to be? He was seen to be sitting on the right hand of His Father’s throne.

- And being sat down on the right hand of His Father—the Father makes that declaration to the Christ in Psalm 2— “*8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*” — It’s all Yours!

- And over there in the book of Hebrews, in ch.1 & 2 that we read about— He’s now the “*heir of all things*” — as that Redeemer mandate gets accomplished, it’s all His! — **His suffering is over,** and He’s going to have “*his day*” & receive His inheritance.

- And when you look at Israel's program, that's what you see—you see the Christ having suffered it all, having endured it all, and having sustained it all, and having overcome it all—**suffering no more!**

- In fact, in the Redeemer mandate, He's done the hard part (the suffering part) - granted, Satan and his cohorts are going to attempt to thwart His repossession of the earth—but really, it's not in doubt once the Redeemer mandate has been accomplished.

- The only mandate of the Davidic Covenant that was in doubt is that Redeemer one—could He accomplish redemption?

- He was raised with power (Rom. 1:4) - power to implement the rest of the Davidic Covenant & bestow the benefits of the Davidic covenant—once you accomplish Redemption, you can do them all!!!

- But... is that what happened???

- No—instead, God interrupted and suspended His program with Israel and ushered in this entirely new dispensation of grace which He had kept a mystery since before the creation of the world!

- Now—think about how you're told about this dispensation of grace (**description-wise**) back in the book of Romans —now I know that the phrase "*dispensation of grace*" isn't used there—but what I'm after is, when you have some intelligence of what God's program with Israel was calling for at the time He suspended it—think about it in regard to the *suffering* of the Christ—was He to *suffer* any more, or not? No.

- But in Romans ch. 2 we're given a description of what this dispensation of grace is—and how is it described (from God's perspective concerning *suffering*)???

Romans 2:3-4 — ("**longsuffering**")

- And it's is easy to get bogged down in the details of an issue like this - and simply **overlook** what it **implies**—that God the Father and God the Son are literally suffering right now at this present time!

- *Suffering with Christ* doesn't overlook this **implication**—in fact, even though God is omnipotent, and Christ is the Messiah—there is a legitimate *suffering* that's taking place—because this evil world is still usurped by the Adversary—the course of this world is still the charted course of the Adversary—and it's de-evolving worse/worse.

- And my point is that everything was set for Him to have “*his day*” — but He’s not having “*his day*” — and this isn’t even “*his times*” [as Paul told Timothy, “*Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;*” I Tim. 6:15] — the world is still in rebellion—and He’s not intervening in any capacity as He did in His program with Israel to either punish the world and the wicked individuals in it, or to punish or stop those who say they are doing things in His “name” that are really being done on behalf of the Adversary — He *suffers* though all that!

- And if we’re going to benefit by being told that we are *joint-heirs with Christ*; if so be that we *suffer* with him — if we’re going to be suitably impressed with that, then we’re going to have to look at the overall perspective of what it means to be a son in this dispensation of grace—and then we’re going to have to view it (have the same perspective of it) as He does!

- He’s *longsuffering* today—He *suffers* through all this time—and it’s not a bad thing or a sad thing—it’s a privilege!

- Because if I get to emulate my Father and He’s suffering and Christ is suffering—then I **have** to *suffer* with him!

- And really, all that that 4th clause in Romans 8:17 is doing is giving you the perspective you’re supposed to have over the entire course of your sonship life on this earth—and it’s the same perspective your Father has!

- And it really is a privilege to suffer with Christ—and it would be **entirely wrong** (in view of this) to not *suffer with him*—because it would be wrong to begin enjoying my inheritance prematurely—because He’s not enjoying His inheritance—He’s *suffering!*

- And if the goal of this is to be conformed to His image (not His image as He was in Israel’s program, but as He is now) - and He’s *suffering*—then I want that same **privilege of suffering with him**—in fact, I **need** Him to NOT **intervene** and protect me from calamity and abuse and loss and all the evil of this world — the perspective is that it’s an **honor** and a **privilege** to *suffer* all these things so that I can be **just like He is** (conformed to His image)!



- See, if I, as an adopted, adult son of my Heavenly Father, get to be educated and edified by Him in order to think like Him, live like Him, and labor with Him — BUT — while your Father is being patient and *longsuffering* and isn't getting to have His day yet— you, on the other hand, you won't have to do that at all!

- If He's going to shield you, protect you, keep you safe, and wealthy, and healthy, and fat & happy — then you're not going to get to be like Him at all!

- And beyond the issue of emulating your Father and being like Him—that kind of thing isn't what you would want in a loving relationship at all. (“You go ahead and suffer, me, I'm going to go on vacation!”)

- It's not even something you expect to have happen in the natural world of business— that is, you suffer through the work load, while I go out and play!

- Now my point is that when you're told that you are a *joint-heir with Christ; if so be that we suffer with him* — you have to be **impressed** with the fact that if you're going to be that *joint-heir with Christ*, then we need to have the same perspective of this dispensation as He does—we need to recognize that we're going to go without things that are rightfully ours—we're going to have to *suffer with Christ* as He suffers today—and it's a privilege to do that.

- And that perspective—(as a son of my Heavenly Father in this dispensation of grace)—that's **dramatically different** than the way most who call themselves Christian think and act today—in fact, it's totally **opposite** of the way most Christians think today because when it comes to being *conformed into the image of Christ*, they only think of Him in terms of Him in God's program with Israel! (their only image of Him is **that** image!)

- And this point-blank statement of what the conditions are for you to be a *joint- heir with Christ*: “*if so be that we **suffer** with him*” — that just blows the entire health, wealth, miracle, healing, divine protection, guardian angel, wall of fire, divine intervention theology to smithereens!

- The perspective you're supposed to have as a son of your Father ***is*** the perspective of your Father—so you don't want your inheritance prematurely—I'm not going to go around claiming things are mine when I know God's not operating that way today—I'm not going to ask God to intervene when I know I'm supposed to ***endure*** it.

- And I'm sure not going to try to have it both ways—which is what a lot of Christians are trying to do today—the idea that well, God still performs miracles today: Yes sir, I needed 5 dollars for baby formula, and lo and behold, I found a 5 dollar bill in an old purse! Now my baby won't starve.

- Do you know how ridiculous that is?

- The idea that God performs some miracles, but not others. He'll guide me to my car keys when I lost them, but He won't materialize a key in the ignition—or just start the engine without one!

- But having this issue of being a *joint-heir with Christ; if so be that we suffer with him*—that also means that not only am I **not** going to ask God or expect God to intervene by His omnipotence; **but I'm not going to complain** about going through suffering or ask God why I have to go through suffering—“If you really love me, why, why, why ....”

- Which, by the way, is a natural response and natural reaction—**until you gain this perspective of a son of God** who wants to be like God your Father—and wants to emulate Him!

- And there is something radically different about being a son who wants to emulate my Father—and that natural response and natural reaction of most parents who don't want their children to suffer—especially to suffer what they did—and want their children to have it better than they did—and therefore “shield” them from suffering.

- And while it's natural to take the approach that a father should shield his son from suffering—really that's childhood type thinking (even in natural father-son relationships).

- But adulthood type sonship thinking says, I want to be like my Father and I want to emulate Him—and the first thing I need to know in my sonship establishment is that His perspective right now is that He's not going to intervene—He's suffering through this present time—and there's a **reason** for that!

- And in (:18-25) you find out what that reason is—and in general, He suffers in this present time because He has something else as His **hope** that's bigger and greater and occupies His mind—and when bad things happen to His sons, and when His children thumb their nose at Him; and when people say they're speaking for Him and tell lies & violate His word in the process; and when those who speak in ....

... His name say that His word doesn't exist or is in error or is missing words or passages or entire books — instead of stopping them or smiting them or intervening in any way—He has something that's the occupation of His mind that He recognizes that what He's holding out for, and what He recognizes that this dispensation of grace will ultimately lead to is so wonderful and so grand and so glorious that all that stuff (bad as it may seem) isn't worth comparison to His glorious business with us as His sons.

- And that perspective has to now become our perspective and the very fabric of our mind and our thinking so that we're willing to *suffer with him, that we may be also glorified together.*

- And it all begins with what you're going to be told in (:18); it all begins with *the sufferings of this present time*—which tells you that, because my Father is not going to be intervening, there's going to be sufferings—because He's not having His day; because He hasn't reconciled the earth and I'm having to live on this sin-cursed world at this time, there's going to be certain sufferings that are going to happen to me, they're un-avoidable—but I'm going to view them just like my Father does—with His exact same perspective of how He suffers today as well.

- But you need to understand and appreciate: **Your Father is not indifferent to when you suffer**—and you don't have to face suffering stoically or with “the power of positive thinking” — nor are you supposed to think that just because you're in this present dispensation of grace, Christianity becomes Deism (that God just walks away and washes His hands of the whole affair—that He just lets the whole thing go and takes a hike) — no — this passage doesn't tell you that your Father is indifferent to when you hurt and when you suffer and when things go bad.

- This passage doesn't say your sufferings aren't serious or aren't real or just shouldn't be viewed as suffering—because they are all real to Him—and He suffers through them too!

- And you know He loves you—therefore it's not that He desires for you to hurt and suffer because He's sadistic—but the reality is that He has done something about it, and He has made provision for it—and not just in a second-rate way (or an inferior way) when compared to Israel's program!

- The truth of the matter is, God our Father has made provision for our suffering through the adoption of sons and through the curriculum for sonship edification that has power and might and capacity and ability to deal with suffering to a degree that is incomparable to any other time in history!

- And since the passage tells you He suffers today, too, the truth is, the suffering you experience works FOR you—it allows you to have the context and the opportunity to emulate Him (to think, live, and labor like Him) - to be *led by the Spirit of God* through the sonship curriculum so that ultimately you can be rewarded with an inheritance that goes beyond anything you can imagine in it's grandeur and glory!

- And now maybe you can see the value and the power of that little preposition “*with*” — *if so be that we suffer with him* — Christ suffers right now— Christ Himself is right now suffering and He's responding to it properly as a Son—and now we have to learn to do that very same thing too!

- That word “*with*” tells you our Father knows the realness of the suffering/pain—He isn't passive about it at all—it's just that He recognizes and responds to it properly: He says, “Here, son, here's what I think on all the time—not just when bad things happen, and then I recall it—this is what I think on **all the time**, every day, day in and day out—this is the material of my mind that's a stay and the satisfaction of my mind—and now I want you to have that!”

- And the words He gives you to think on are **God's words**—they aren't just the words of a human father or the power of the words of a human father that can only suggest you change your thinking—but these are the very words my Father has effectually working in Him, and now they can be effectually working in me so that we both share the exact same viewpoint and perspective!

- And our Father's perspective isn't set upon the suffering, but upon the **glory** that awaits at the end of that suffering—and that self-same things is the perspective of His Son, the Lord Jesus Christ, as He functions in this dispensation of grace (differently from how He did in God's program with Israel).

- 17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

- “*that we may be also glorified together.*”

- “***glorified***” - the word simply means invested with glory or rendered glorious; honored; dignified; exalted to glory — it’s a general word and non-specific.

- Again, as we’ve already seen—due to this being within the conditional part for a believer to be a *joint-heir with Christ*, being ‘glorified together’ with Christ (keeping it in the particular context in which it sits) is also a further aspect/issue beyond our being *heirs of God*.

- That means (if you keep this in the context and resist getting taken off course) - this means that we are NOT talking about being glorified in connection with being justified/saved and then getting the glorification of your body at the rapture (all believers get that as part of their default inheritance), nor are we talking about being glorified by simply being in heaven with God and the angels—there is glory associated with all that, **but this isn’t that!!!**

- Now once again, just like the word *suffer*, you’ve got the word *glorified*—a general, basic term with no specifics given yet—and just as with that term *suffer*, you’re supposed to be left wondering what this being *glorified together with Christ* is supposed to amount to; what’s it going to be, specifically — and all that is going to be told to you as you go through the curriculum.

- But some of it gets brought out immediately in what follows in (:18-25)! [There’s a glory associated with being part of that creature!]

- And right now I just want to get accomplished what is supposed to be accomplished in this opening sentence to our sonship establishment—and that’s to begin the process of the virtuous attitude adjustments that matches the attitude of our Father.

- And so I want to take you back to something I said earlier about the vocabulary control—the reason why that term *glorified* is the most excellent expression to use when the desire is to get your attitude properly adjusted and how this term accomplishes that.

- By the way, you don't **have** to get into any specifics of either the *suffering* or the *glory* in order to accomplish what our Father wants accomplished in these 2 verses—the words He uses accomplishes just exactly what He wants accomplished.

- So without even getting into any specifics/details, there is something in the shade of meaning of the word *glorified* that begins this process of getting you to value/esteem your Father's business so that by the time you get to the end of (:25), [if it effectually works within you], you will be willing to invest your life and give yourself wholeheartedly to your Father's cause.

- Or, as I said before, at the very least *glorified* should cause you to realize the reality that it's going to take a wholehearted, life-long dedication to your sonship education.

- Notice again, that it says, "**that** [a purpose clause = in order that; here's the purpose behind the suffering with Christ as a son in this dispensation of grace] **we may be also glorified together**"

- It doesn't say, "that we may be **approved** together" or "**accepted** together" or "**blessed** together" or anything along those lines—it says "*glorified together*" - what is it about that word *glorified* that makes it the most excellent word-choice here?

- Well, you can't talk about *glorified* without having in mind the root of the term—and that's the word "**glory**."

- And without belaboring the point—when you go to a dictionary of synonyms (Crabb's) - it's interesting that a very simple statement is said about the shade of meaning of the word *glory*—and how that we as English speaking people almost naturally (and without even thinking about it), we reserve certain words for certain contexts—and *glory* is one of them.

- When you say that something was "*glorious*" - (not speaking so much about the way it looks) - but when you want to describe an event (such as we have here—the event being the receiving of our joint-inheritance with Christ) — when you say, for instance, that the USA's Hockey Team winning the gold medal in 1980 was *glorious*, what are you saying about it? (implying about it?)

- Or when you say that the 7th Cavalry's victory in the Ia Drang Valley (Vietnam) in November of '65 was *glorious*—what are you saying about it?

- Just to give you an improper usage of the term—you wouldn't say, "Winning that Tiddly Winks game—that was *glorious*!" or "That Crazy 8's win—that was *glorious*!"

- No. You'd laugh at that—that's humorous—and it's humorous because you naturally know that *glory* isn't to be properly used that way—*glory* is reserved for another kind of use — what is it?

- (Crabb's) — One of the root shades of meaning that the word *glory* has—and why it's reserved in our thinking to describe some events properly and if used for other events it's just a joke—is that, when you're talking about an event that can properly be describes as *glorious*—*glory* is reserved for us to describe events where someone is **impelled to extraordinary efforts and to great undertakings!**

- Therefore, *glory* (or us being *glorified together with Christ*) gets into our thinking the value/worth/greatness of the undertaking (sonship education/edification and laboring with my Father in His business); but it also generates in our thinking that this is no small matter that requires small effort on our part—but on the contrary, due to the grandeur of the undertaking, we are impelled to extraordinary efforts (the total, unreserved, whole-hearted commitment to investing our life into this sonship education)!

- Now, this term or phrase or even these 2 verses aren't going to fully accomplish that kind of an attitude (because that's going to take all of what (:18-25) says) - but do you see how that the vocabulary choice/control gets the process of adjusting your attitude going? how it sets your mind for the real work of producing that godly virtuous attitude that your Father has in your inner man? Amazing.

- So by way of our **proper sonship establishment**—God our Father begins talking to us (not audibly, but here on the pages of His word), about the very thing that's uppermost on our minds once we've been adopted as sons—He's going to begin addressing what this business of His is about and what our function in it is going to be—and He gets us to think about being not merely an heir of His, but being a *joint-heir with Christ*, which inheritance you will only receive *if so be that you suffer with Christ, that you may be also glorified together*.

- That brings us along to the subject of what His business is—but even before dealing with it—a certain amount of adjustment in your attitude is already taking place—and along with that a certain amount of gaining insight into your Father's table of likes and dislikes are beginning to be put into your thinking.

- And to be sure, if we're going to be educated as sons of God our Father, and if we're going to enjoy our joint-inheritance with Christ, then it's for sure that we are going to **suffer with Him**, and it's for sure that when that suffering is finally over and we're given the reward of our inheritance, we will be **glorified together**.

- And when you view what God is doing, and what the Christ is doing now—in this dispensation of grace in which we live—and to kind of just put some parameters on it, or put a range to it, or some boundaries to it—the idea is that now we are going to *suffer with Christ, in order that we may be also glorified together with Him*.

- And this is the very **perspective** of our Father—and along with what (:18) tells you—you're to understand and appreciate that no matter what kind of bad things happen now—no matter what the *suffering* is—the issue of being glorified together (or that *glory which shall be revealed in us* [:18]) — that's what my Father thinks about **all the time**—that's what Christ thinks about all the time—everything is tempered by this *glory* (the glorious business of God) - that's supposed to color all that you suffer—and that's to be the perspective even when you're not suffering—that's to become the fabric and the material of your thinking from now on .... forever more!

- And the material of God's thinking and the material of Christ's thinking is given in (:18-25) — and that has to become your thinking too!!!

- And what that does for you is to give you the virtuous attitude you have to have (the fundamental, most basic attitude as a son) - in order to establish you (to become the firmly settled, ever present sensitive issue of your foundation as a son of God) - to establish you to think with the same table of likes and dislikes of your Father—to have God your Father's very perspective of life right now!

- And perspective means that—I just look at things this way—and I therefore have the **patience to endure**, with **godly contentment**, all that might happen—I have the **hope** that makes all that possible—and I can see how I'm going to be used by my Father in His business.



- And those 2 words God chooses to utilize there in that final clause of introducing the matter to you— “*suffer*” and “*glorified*” — both of those terms are supposed to deeply impact your thinking and make a deep, life-long impression in your inner man.

- And really, there’s something sitting back in the Table of Contents that you’re supposed to connect with this issue of us being *glorified together with Christ*.

- To get back to that word *glorified*—or *glory*—what were you told in the corresponding exhortation to your sonship **orientation**???

- What were you told about *knowing the wisdom and instruction* of your Father—what were you told that it holds out for you (and not for being a foolish son who hates his Father’s *wisdom and instruction*)?

- see Prov. 1:7-9 (:9)

- The issue of *ornaments of grace unto thy head, and chains about your neck*—that issue gets brought to your attention in sonship orientation, and it just naturally gets expanded on and developed in sonship establishment.

- What are those *ornaments* and *chains* talking about?

- It’s describing the fact that the Father, from the very get-go, makes His son aware that there is an ultimate aim/goal to all this education.

- And the ultimate aim of it all involves a **reward of the inheritance**.

- And when you’re talking about an *ornament of grace unto thy head*—what is an ornament on your head? — it’s a **crown** — which speaks of the right to reign/govern/rule and administrate. (which Paul speaks of several times)  
[ I Cor. 9:25; II Tim. 4:8 ]

- And when you’re talking about *chains about thy neck*—that’s talking about **promotion** within that system of governmental rule and administration.

- And you can see this occurring—even in Israel’s program.

- Fascinating—you can see it in Joseph’s case back in the book of Genesis—but you can also see that very issue in the life of Daniel.

- Daniel 5:7, 12, 16, 29

- Truth of the matter is, Daniel, Shadrach, Meshach, and Abednego were all initially put into positions of authority and reining on the basis of their *wisdom*, under Nebuchadnezzar’s kingdom.

- But then, on the basis of further manifestations of wisdom on Daniel’s part—that was superior to that of Neb.’s own Chaldean wise men—Daniel gets **promoted!**

- And his promotion was to a presidency of 1/3 of the kingdom—and when that took place, **chains** were put about his neck!!!

- So that terminology of *ornaments* and *chains*—that’s all the terminology of the ultimate objective for the son in God’s program with Israel, especially, of them ruling and reigning with Him in His kingdom—and promotions within that kingdom to high levels, so to speak, (or as the Lord comes along and says, Being **great** in that kingdom, and not just **least** in it.

- So that issue of being ***glorified together***—that’s all talking about our joint-inheritance with Christ in which will be the ultimate aim/goal for this education—and our first taste of that glory is going to be spelled out for us in (:18-25).

- So we’ve got these first 2 verses (:16-17) that act as an introduction to our sonship establishment—our Father has to address the issue uppermost in our minds (i.e., what in the world is this business that my Father has for me as His son?) - and so, He’s got to say something about it, but He has to begin somewhere—somewhere logical to begin with—and these 2 verse introduce the matter of us in connection with His business.

- read Romans 8:16-17 again.

- Now, before we move on—I want to kind of probe you—Is there any questions so far?
- Especially concerning the issue of suffering and Christ suffering today and us suffering with him?
  - Has it hit you as to the radical difference between suffering under God’s program with Israel and suffering for us in this dispensation of grace?
  - Actually, this issue is one of the Essential Doctrines that is under special assault/attack from Satan and his policy of evil.
  - see #17
  - The doctrine of suffering in this dispensation of Gentile Grace in which we live is to be looked upon as vastly different from how the issues of suffering were to be looked upon, responded to, and thought about in God’s program with Israel.
  - The primary point of distinction between the two, distilled down to its most basic element, is the fact that in this dispensation of Grace THE ISSUE IS NOT DELIVERANCE, but the issue is THE CAPACITY TO ENDURE - and the capacity to endure, not just in a Stoic manner, or something along those lines, but rather the capacity to endure TO GOD’S HONOR AND GLORY.
  - Because the power that provides the capacity to endure is the excellency of God’s word operating within our inner man; and to have the excellency of that power being put on display, especially, to the Adversary (Satan) and his cohorts, and in the angelic realm as a whole - and issue is that they are receiving an education in the capacity of God’s power to work WITHIN the hearts of men—of believers (men made in the image/likeness of God—godliness).
- And really, this is one of the first opportunities to have your table of likes and dislikes (your attitude) adjusted to perfectly match your Father’s table of likes and dislikes!
  - And therefore it’s also an opportunity to encounter for the first time (if you respond negatively to it) a particular malady or disorder that can take place—especially in sonship establishment—and that’s what the Corinthians experienced—called being *straitened in their bowels!*

- II Corinthians 6:11-13

- “*straitened*” = contracted, narrowed; insufficiently spacious; limited in power or range of action; contracted in intelligence or sympathy.

- see #40 Strait of Gibraltar

- gastro-intestinal problem or disorder.

- We’re talking about the bowels of our inner man.

- The bowels of our inner man are the seat of our sensitivity, affection, and emotional response to what we face in life, based upon our personal likes and dislikes.

- So the natural & first thing our Father does with us (in our sonship establishment) is to talk to us about what His business is, and our function in it—and so Romans 8:16-17 act as a kind of introduction to the matter—and to introduce us to His business, He’s got to start somewhere—and it’s not just starting any old place—but He begins with something that directly ties us to Him as His son, and at the exact same time to His business and our part in it.

- Therefore you have (:16-17) ...

*16 The Spirit itself beareth witness with our spirit, that we are the children of God:*

*17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

- Now we’re given that introductory issue of our inheritance because it’s going to lead us into the core of the matter—the main body of information that’s going to substantiate the matter, just like a main body does.

- **read Rom. 8:18-23**

- We need to bear in mind what this first major component to sonship establishment is designed to do—what is it designed to do?

- With that in mind—as you read these verses that make up the main body of information—aside from the obvious (making you aware of what the Father’s business is that you and He are going to be engaged in) — as you just think about the way the information is being given to you—what is it that your Father is having your mind/thinking do? or look at? perspective-wise?

- Answer: What He's doing is—He's setting before you an issue that is going to make you to think about this **present time**—and a **future time**!
- He flips back and forth between present and future.
- And this is important for you to appreciate—because now that you've been adopted as a son—and now that all that long-awaited time has finally arrived where you're no longer under those tutors and governors with all the restriction they put you under, and all those things along those lines— ... if that's all you get out of this, then really you're only looking at your adoption as a son as an event!
- But it's not just an event—and it's not just a negative—that is, a taking away of restrictions.
- But it's also a **positive**—an addition to your life—and right after the son is oriented to his sonship status, he now has to be hit with this positive—this issue of what gets added on to his life now as a son.
- Now you, as a son, — you've got to now get into your thinking **what's in store for you as a son**... from now on.
- Because sonship isn't just the "next" phase in your life—sonship is the **REST** of your life!
- And that euphoria of being adopted by your Father has to now get displaced with the sober, serious, grave, and grand issue of what your sonship life is all about.
  - And that, itself, has great joy and wonder and glory to it that is to become an 'everlasting' motivation for crying *Abba, Father* — and this information you're about to get is designed to make it so that that crying of *Abba, Father* never wanes, but waxes and grows and becomes the constant cry of your inner man.
  - And along with that comes the sober reality of the kind of **commitment** you're going to have to have in order to get all that's in store for you as a son—and while that might not be all that sharply in focus yet, you nevertheless should have it dawn on you as you look at this section that this education you're getting involved in is demanding because it carries the greatest weight of responsibility that anything could carry!

- But my understanding is that as you think about the way in which the information is being presented to you here in Romans 8:18-23—along with getting your focus of attention upon the future time in which you’re going to be enjoying the reward of your inheritance and functioning in the Father’s business in the creature—along with that, there’s another thing that your Father is doing to your thinking by presenting you with this information the way in which He does.

- What is it? or better, Where is it? where does He take your thinking here? — to the future, yes—but beyond that??

- Let me approach it from a different angle—if this were natural sonship—and your father begins telling you about his business, setting aside the issue of whether you have a frame of reference for it or not—if he’s going to begin getting you to see what’s in store for you as a son in business with him together—can’t he just take you to the business location? and you can look at it? and you can walk through it? — in other words he would physically take you through a walk-through of the business.

- But that’s **not** what happens with us.

- By telling us what He does here in our sonship establishment, our Father not only gets the focus of our attention upon what’s in store for us—but He also gets us to begin getting effectually working in us the realization that what we CANNOT SEE right now is more real and more important and more valuable and carries more weight than anything we can see right now!

- (He’s beginning the generation of that ‘*spirit of faith*’ that we’re going to have to have for the remainder of the sonship curriculum to effectually work!)

- And that’s part-n-parcel of the virtuous godly attitude adjustment that’s designed to take place in sonship establishment.

- You’re going to be required to **believe**—to have a spirit of faith that your impact and influence is being made in the creature—in the heavenly places to God’s honor and glory—and by the way, suffering is a part of that!

- I Tim. 4:8—but also (:9 & 10) (:10—“*suffer reproach*”)

- II Cor. 5:7 “(For we walk by faith, not by sight:)”

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.*

- “*For*” = Paul is now going to take that statement about our joint-inheritance being ours, ***if so be that we suffer with Christ, that we may be also glorified together***—and now he’s going to **attach** that to the information about what our Father’s business is—and how we’re supposed to be greatly and suitably impressed with that—even more than any of the sufferings we will experience.
- “*I reckon*” (λογίζομαι = to put together in one’s mind; to count or number; to think about something and reach a rational conclusion—and a wide variety of other meanings)
  - *reckon* = to string things in a row; counting—it is a term used to recognize that you have arrived at a certain result; we often *reckon* something based upon a promise.

- ***Reckon*** = to acknowledge the certain truth and reality of something, plus the additional element of putting that truth and reality into active operation in the details of your life **REGARDLESS** of what **feelings** or **circumstances** might otherwise dictate!

- “*that the sufferings of this present time*”

- One of the fundamental issues about suffering as it is presented in God’s word, is to make sure that we look at it as God does! — Not as theologians do; or as Pastors & Bible teachers do who’ve come from a background of systematic theology; or as categorical Bible teachers do—but as God does—as He views it—and the way God looks at it is that there are only 2 categories of suffering:

- 1) One that is common to man = “*the sufferings of this present time*” (Romans 8:18)
- 2) One that is un-common to man = “*the sufferings of Christ*” (II Corinthians 1:5)

- And again, in either case, in this dispensation of grace in which we live—God is not going to treat or deal with suffering as He did in His program with Israel—He’s not going to intervene in any of it!

- Again, the idea isn't for God to intervene & put His hand between us and our circumstances/situation—but to provide a power and might and capacity (from the effectual working of His word in our inner man) to **ENDURE** sufferings!

- And He's not going to even intervene if the suffering comes on us back-to-back! (He's not going to control the frequency of suffering!)

- In fact, a hymn writer (Horatio Spafford) understood this very principle very well in the song he wrote when his 4 daughters drowned when the ship they were on (going to England) was struck and sunk in November of 1873.

- His wife's cable to him only contained 2 words:  
"Saved Alone"

- As Spafford sailed over the very spot of the accident en route to meet his wife in England, he wrote the words to which Phil Bliss would later put to music:

- When peace, like a river, attendeth my way,  
When sorrows like sea billows roll;  
Whatever my lot, Thou has ***taught*** me to say,  
It is well, it is well, with my soul.

- And when you're **taught** to deal with suffering the way God expects you to deal with it—then you're getting to have His table of likes & dislikes imparted from His heart to your heart!

- When your likes and dislikes are His likes and dislikes, then you'll have what the apostle Paul calls in Philippians, "*the bowels of Christ*"! (1:18)

- see also II Corinthians 4:7-18 (:16-18)

- **Definition of "*the sufferings of this present time*"** = suffering you experience and can expect to experience because 1) you are a member of this sin-cursed world; and 2) your body is still a body of corruption with sin still in its members. And the "bondage of corruption" (Rom. 8:21) affects both! And the suffering that you have is therefore in common with all men—such as sickness, disease, accident, crime, death, war, national/international events, weather, climate, political events, etc., etc.... (pleasing or irritating the Adversary)



- The way in which you **respond** to *the sufferings of this present time* are either going to be irritating to the Adversary, or it will be pleasing to the Adversary—and when you respond by either praying for divine intervention; or anticipating divine intervention; or attempting to produce divine intervention (by prayer cloths, faith healers, healing oils/soaps/concoctions—or by wheeling & dealing with God [making promises, seeding, sowing, tithing, or bargaining with God]) - then the Adversary has got you attempting to function (supposedly) as God did with Israel in Israel’s program—and he couldn’t be more pleased!!!

- The *sufferings of this present time* are not something that we, alone, experience—but they are sufferings that are **common** to all of this sin-cursed creation.

- And there is a corruptive process going on because of that, (called the “*bondage of corruption*” [Rom. 8:21]), and you’re going to experience that corruptive process. (It’s unavoidable!)

- When you look at God’s program with Israel—and you pay attention to how He operated in that program—and when you see a passage like Deuteronomy 28:1ff—you see that the majority of all those times where God either promised to divinely intervene, or where He actually did intervene—the majority of those times were where He was counteracting the *bondage of corruption* (the common effects of the corruption of all things).

- And not only that—but that was especially true in regard to the Adversary (Satan) and his policy of evil against Israel—and when those times where the Adversary would rear his ugly head, God said, “I’ll step in, and he’ll run away!”

- This is why the wording of (Rom. 8:18) is so important: *For I reckon that the sufferings of this **present time** ...* - this **present time** = this present dispensation of grace in which we live—*this present time*, as distinguished from *time past* or *time to come* in Israel’s program!

- And it’s not that way simply because of the change in programs, either, — it’s that way because of sonship edification/education — and as an adult adopted son of my Heavenly Father, He has provided me with power and might and capacity to **endure** suffering to His honor and glory, and to put the **ultimate** of His power on display today!

- And when you respond to suffering today as an intelligent son of God your Father—it is to the chagrin and the irritation of that Adversary—so much so that you actually have the privilege of enduring another brand of suffering called “*the sufferings of Christ*”!

- And the truth is—today in this dispensation of grace, the believer in Christ CANNOT avoid one form of suffering, no matter what;  
(*the sufferings of this present time*)

- But he CAN avoid the other brand of suffering, but he shouldn't!  
(*the sufferings of Christ*)

- But Israel could avoid both!

- 1) - Israel could avoid the sufferings common to all men (the bondage of corruption) - IF they kept the law;
- 2) - And they could avoid the effects of the Satanic policy of evil against them, too.

- BUT! if they failed to keep the law contract, God would take down the “*hedge*” (Isa. 5:5; Mark 12:1) and allow the Adversary and the nations and the bondage of corruption to **JUDGE** them!

- And because of that—that's the way in which most Christians today view suffering—especially when you're talking about **national suffering** (war, terrorism, economic stress, abortion and other issues that courts and law-makers bring upon a nation from ungodly thinking, etc...) — most Christians just assume that all this is God's special judgment upon the USA, just like He did with Israel!

- But all that is radically different from Romans 8:18—and from II Corinthians 4 (and 5 & 6) - radically different from **enduring sufferings!**

- And naturally so, this has a huge impact upon the way you **pray**. Because you can't deal with this issue without it touching on prayer, because most Christian's view of prayer is that it's mostly to be used when I, or someone I care about is in some kind of trouble, and I want God to get me or them out of it!

- Now we could go on and on dealing with this issue of *suffering*—but that’s not going to help us here in Romans 8—the simple issue for us is to just recognize that (:18) is setting before us a truth about what is in store for us as sons in this dispensation of grace in which we live.

- And it’s necessary to say this to us as sons at this point because in sonship establishment the information our Father gives us is designed to not only make us aware of **what is in store for us** in the education we’re about to receive; but at the exact same time we’re being confronted with information that directly affects our **heart** and our **table of likes and dislikes!**

- (It’s getting very personal, isn’t it?)

- And so coming out of the fact that we are *children of God* by virtue of regeneration, and not only that, but because we’re *children* (and in God’s family) we have a default-type inheritance as *heirs of God*—however, we have a further aspect of that inheritance as *joint-heirs with Christ* by virtue of **adoption** that we may receive *if so be that we suffer with him, that we may be also glorified together*.

- And to finally get to being able to talk more about what the Father’s business is, and what our involvement in it will be—and to produce the kind of virtuous attitude/perspective that our Father Himself has about it all (a hope that fixes our perspective on life from now on)—He comes along and tells us that we shouldn’t be thrown for a loop by that *suffering* issue, why?

- (: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.***

- “***are not worthy to be compared with the glory which shall be revealed in us.***” = the temptation is going to be to make that kind of a comparison — it sets up in your thinking a ‘means and ends’ type of comparison—that’s only natural.

- And our Father counteracts that natural thinking with a stunning statement that our *sufferings* (by comparison to the *glory which shall be revealed in us*—the *glory* He’s about to describe to us) are so insignificant in light of & in view of that *glory*, that they do not even merit a comparison at all!

- The worth ( ἄξιός ), the weight/value/worth of *the sufferings of this present time* are so little that no fair comparison can ever be made to the *glory!*! (So unfair so **as to not even be allowed in the first place!!**)

- But that single sentence—that single statement of (:18) - which is what it is—that can't stand sufficient all on it's own—not with adult sons.

- That “*glory*” has to be now further defined and further explained so that we, as sons, have some intelligence as to what that's all about—and how that can be seen to validate the statement of (:18) - and that's why you've got (:19) starting off with that “*For*” of further explanation and further amplification.

- And beginning in (:19), and for the next few verses, we get to the core of the matter—of what's in store for us in this education we're getting and what our Father's business for us is that has a *glory* to it that makes the *sufferings* not worthy to be compared to it.

- This is what our Father thinks about all the time—and this is the fabric of His thinking—and now it's to become the material of our minds as well.

### ***19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.***

- Now as you read this verse (and on down through :23) it focuses our attention on this thing called “*the creature*” — and perhaps the wisest thing to do here is to get an understanding and appreciation for just exactly what that is—and to make sure that your understanding comes from God's word and not just from me telling you what it is.

- And when you're thinking about just what this thing is called, “*the creature*,” — what's the very first thing you notice about defining that when you look at (:19) [or even :19-23]?

- **Paul doesn't define it at all**—he doesn't even explain what it is.

- Why? Because you're expected to already know what it is before you ever get to here (or even get to the book of Romans)!

- So right off the bat, we know that God has already said enough about *the creature* so that we shouldn't be scratching our heads and saying, What in the world is He talking about?

- And I just want to say that I know that I've already biased your thinking about *the creature* by the many things I've said about it in our dealing with the Table of Contents—but now we've got to be sure (since it's such a big issue) that your understanding comes from God's word and not from me.

- Now when you see that word **creature**—just by default, so to speak, you know in our English language that we’re talking about something that has been created—and in a sense it refers to everything created—everything besides the Creator Himself—the sun, moon, stars, galaxies, the earth, the animals, plants, light, darkness, air, water, etc.

- But I believe we can have a better understanding of the specific-ness of what Paul is referring to when he talks about *the creature*.

- And it’s central to Paul (and to us) - in fact, our being able to *reckon* as he did—to, in light of the reward of our joint-inheritance with Christ, we *reckon*—we believe some things to be true—and at the heart of that reckoning is what is said in (:19-21) - “*For*” (:19) - here’s **why** I can *reckon* those things I just mentioned—and it revolves around my understanding of *the creature* and my roll in it.

- And this isn’t supposed to be an issue that—well, Paul may be able to *reckon* this, but I sure can’t, because I don’t have a clue to what that *creature* is!

- And I know that you know, from what I’ve said in the past, that the *creature* being spoken of here is specifically, the heavenly places.

- But we have to know that for sure.

- And I believe that even within the book of Romans itself, you can have some measure of appreciation for that—because if you’ve paid attention from the very first chapter—you’re confronted with a very simplified way of looking at God’s word (or God’s programs) rightly divided—the simple issue of God’s program with Israel (time past), His program with us (but now), and His future resumption and fulfilling of His program with Israel (to come).

- And just from that information alone—you would know that our function today doesn’t pertain to the earth and the repossession of the earth from the Adversary and his cohorts—that’s Israel’s program.

- So, by process of elimination (or by default) you could say that, ok, Israel’s program pertains to the earth, and our program pertains to the heavenly places.

- Therefore when I look at Romans 8:19-23, I expect that *the creature* is dealing with the heavenly places, and then when Paul brings in what he calls, “*the whole creation*” he’s bringing in the earth into the picture, and not the other way around.

- But you also have the advantage of the fact that, this isn't the first time the apostle Paul has used this term—he's actually used it before in the very 1st chapter of Romans.

- Rom. 1:18-25 (:25) — the presentation of the gospel of Christ  
 - 1st Part of the Gospel:  
 God-consciousness & wrath-consciousness

- Mankind has manifested *all ungodliness*.

= ungodly thinking/ ungodly living/ ungodly labor (or laboring against God, rather than with Him—in fact, laboring so unlike God that they are laboring with His Adversary!

- Completely **opposite** of what God ever made a man to be!

- And so as Paul sets about to present man's worthiness for God's wrath, he details the matter of man's progressive ungodliness in his thinking that led to God giving them up—and he does that in (:19-25).

- (:26-27) = ungodliness in man's living.

- (:28-32) = ungodliness in man's labor—actually participating in the course of this world rather than rejecting it.

- (go back to :19 and follow the devolution process—and note the 'thinking' terms)

- (:23) = idolatry—and historically that happened when God gave up the Gentiles (the nations) back in Gen. 11 at the tower of Babel.

- Then God begins with Abram to create a nation of His own creation to reconcile the world back to Himself.

- But the devolution of ungodly thinking didn't stop—it actually kept on going—and it finally got so bad that another action was taken on God's part—“*God gave them up*” (:24); then something else took place where God “*gives them up*” again (:25).

- And really, it's what's said in (:25) that is the description of the **highest degree of ungodly thinking**—because next he goes on to the issue of ungodly living.

- Outside of Romans 8—this one passage in Romans 1 is the only other time in the entire word of God that the expression “*the creature*” is ever used.

- “*Creature*” is used a whole bunch of time, but not “*the creature*”.

- Paul is the only one who ever uses it.

- And if you’re talking about the ungodliness of man’s thinking—that this is as bad as it gets—the highest degree of ungodly thinking—then it’s probably a pretty significant thing.

- And then by the time it pops up again in Romans 8—you’re already supposed to have identified what all that meant back there, and by that you’re able to read about that *creature* in ch. 8 & it’s an absolute necessity that you appreciate it with some real depth—because if your hope and your perspective and your attitude as a son **hinges** upon you being able to have an appreciation for this *creature*, then you should see the necessity for understanding and appreciating that.

- So to do that—we just follow the devolution process historically.

- Mankind goes from the idolatry in (:23) to a devolution of that down to (:25).

- And while it’s commonly thought that (:25) is just further describing the idolatry of (:23) - my understanding is that there is more to it than that—this is a devolution in man’s thinking to a frightening level!

- Plus it doesn’t say that man “worshipped and served **idols** more than the Creator” - it says “*worshipped and served the creature more than the Creator*”

- And there is another idea that what Paul is describing in (:25) is a veiled reference to Satan himself. (But that won’t work when we get to ch. 8)!

- So when you have this phrase, “*worshipped and served the creature*” what does that mean—is there a place in God’s word that we can find out what in the world was going on when that took place?

- **Deut. 4**—following the tower of Babel—the key for Satan to use a nation to its fullest capacity for ungodliness is achieved when that nation *worships and serves the creature more than the Creator*.

- I think you can see that for instance in a nation like Egypt (especially following Joseph's death).

- Deut. 4 is the 1st time in the word of God that you find the terminology "**worshipped and served**" used together.

- When God's word describes men *worshipping and serving* someone other than Jehovah—who is it that he's *worshipping and serving*?

- Deut. 4:14-19 (:19) - notice the same devolution.

- Moses warns them concerning their ungodly thinking (and the devolution of their ungodly thinking) - that if they corrupt themselves they're going to make images (idols) of men and women; of birds and fowl; of bugs and things that creep on the ground; and even of fish in the waters beneath the earth—**but then it gets even worse**.

- (:19) - He warns them that the corruption of their thinking will take them to an **ultimate expression of ungodliness**: worshipping and serving the creature: the host of heaven!

- Q: Does Israel do this? do they follow the devolution of ungodliness themselves, just as all the other nations did? (I believe they did! — and what did that merit them?) (The 5th Course of Punishment)

- Note Ezekiel 1 — a passage that many 'whack-jobs' today cite for the existence of UFO's

- But notice that Ezk. is given to see this vision of a very curious entity—and God being in the midst of it—and these 4 creatures that function as 1.

- Ezk. 1:16—a **wheel within a wheel!**  
 - A **sphere within a sphere!**  
 - (:20-21)  
 - God in the midst of it (2:1-4)

- UFO's? No, Ezekiel is seeing a model of the creature! and with Jehovah God in the center of it!

- Deut. 8:18-19 (:19) - note the combination of *worshipping and serving*—but now it's devolved to the point of not only images, not only the ....



... *creature* (host of heaven) - but now it's other **gods** (small case 'g')!

- And this should give you some appreciation for what the great temptation was for Eve back in Genesis 3 when Satan in the guise of the serpent said, *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as **gods**, knowing good and evil.* (3:5).

- He didn't say **G**od—he said **g**ods.

- And Eve didn't say, What do you mean by *gods*? because she knew what they were. (In fact, for that to even be a legitimate temptation, "*gods*" would have to have some meaning for her & be understood by her!)

- In fact, that's the sinister nature of the lie/temptation and what Lucifer holds out to you—God creates you to be like Him, like God—Lucifer can only offer for you to be like *gods*—he gets you to desire something **less** than what God offers!

- The point is that these other "*gods*" that Israel is going to be tempted to *walk* after and *worship* and *serve*, are the host of heaven—these other created beings that have intelligence and power and wisdom and the ability to think higher than animals (all the other created beings); and the temptation is, "You can be like them."

- So you've got *the creature* being made up of the sun, moon, and stars—but you've also got in that *creature* these intelligent beings that are alive—they're angels that have various functions in that creature.

- And if you pay attention to how God's word uses that expression "*worshipped and served*" - outside of the contexts where God Himself is in view, every other time that expression is found, it has this *creature* of the host of heaven in view.

- Deut. 17:1-5 — here *gods* is used for both those entities that have life and those that we commonly think don't have life—it includes any and all entities of the heavenly places!

- II Kings 21:1-3

- Jer. 8:1-2

- “*kingdom*” & “*kingdom of God*” as used by the apostle Paul.

- Paul uses “*kingdom*” 14x.

- Rom. 14:17; I Cor. 4:20; 6:9; 6:10; 15:24; 15:50; Gal. 5:21;  
Eph. 5:5; Col. 1:13; 4:11; I Thess. 2:12; II Thess. 1:5; II Tim. 4:1;  
II Tim. 4:18.

- How is it commonly thought of when you want to make a difference between talking about the kingdom of God as is done by the gospel writers in God’s program with Israel (viz., the kingdom of heaven on the earth) - and the way in which Paul uses the expression over and over?

- Usually the common way in which this is handled when you want to make a distinction between God’s on-the-earth-kingdom [the kingdom of heaven on earth] and the kingdom of God that Paul talks about is to make the kingdom of God expression mean the realm that all believers are in as believers in Christ.

- This is commonly called the universal kingdom of all saints.

- Or it’s commonly thought that the kingdom of heaven is the **physical** kingdom of God on the earth—and the kingdom of God expression is describing the **spiritual** kingdom of God made up of all believers of all time.

- And often times a number of passages are appealed to, to try to substantiate the expression “the kingdom of God” being used in a **very generic sense**—and it’s therefore referring to all justified people, whether they’re in God’s program with Israel or with us today—and in a real generic way they’re all spoken about as being in the kingdom of God.

- And the attempt is to handle these expressions in such a way so as to **standardize** the meaning—but that’s not how the Bible uses words, and really, there are some problems that arise with doing this.

- My understanding is that that’s not a valid way to view/deal with the issue of the kingdom of God Biblically.

- The truth of the matter is, that when the apostle Paul talks about the issue of the kingdom of God—he talks about it **on the basis of what our sonship establishment (here in Romans) does for us!**

(s-l-o-w-l-y)

- And our sonship establishment not only deals with Romans 8, but also includes chapters 9, 10, and 11—and when we get (in our sonship establishment), not only our dispensational bearings and our dispensational orientation established by the doctrine that Romans sets forth for us to do that very thing—but along with that, when the apostle Paul gives us our basic dispensational understanding—we’re also supposed to understand that we, now, in connection with the revelation of the mystery of Christ, we’re to understand and appreciate that there’s **more** to the kingdom of God that’s going to be established through His Son, (the Lord Jesus Christ), than what was prophetically declared in connection with it.

- In other words, the whole issue of the creature’s deliverance from the bondage of corruption—and us being the sons of God through whom that deliverance is going to take place—that provides for us to understand that the kingdom of God (in connection now with the revelation of the creature’s deliverance) **has now made the kingdom of God a much bigger thing than it was ever known to have been!**

- And therefore the *gospel of Christ* that’s being preached today has the kingdom of God in view—it’s connected with it—it’s associated with it—and it’s valid to use that expression—however it’s to be clearly understood that you’re not talking about God’s kingdom set up on this earth as is talked about in Israel’s program!

- In fact, let’s look at a passage that we’ll come back to later on:  
I Corinthians 15:50—(notice what is connected with this phrase, “*the kingdom of God*” — “**inherit**”!)

- also Eph. 5:5—(2 inheritances in view here!)

- Now when the gospel of Christ is being preached today—and when it talks about the issue of man either inheriting the kingdom of God or not inheriting the kingdom of God—it’s not talking about the kingdom of God in some generic sense—it’s talking about it in connection with what has now been made known by the revelation of the mystery and in connection with what God is doing through His Son (kingdom-wise, so to speak).

- And what He’s now doing through His Son kingdom-wise, is that He’s providing for an aspect of His kingdom reign **that HAD NOT been spoken about and made known about in the past!**

- And now it's the issue of "his heavenly kingdom" (II Tim. 4:18)!

- And that's not a kingdom FROM heaven that's brought down to this earth—(that's still going to be the case when the fulfillment of God's program with Israel takes place) — but the Lord Jesus Christ is going to establish His own kingdom IN the heavens itself!

- see Colossians 1:13—the context here is the heavenly places, not this earth (:5)!

- And it's that very kingdom that is now getting established in this mystery dispensation of Gentile grace in which we live — that's going to provide for the creature's deliverance from the bondage of corruption!

- And if you go through the passages where the apostle Paul deals with the kingdom of God—when he does so, (even in other contexts) he particularly deals with **the heavenly aspect** of the kingdom of God.

- That's the very context (the context of the resurrection into the heavenly places) Paul is dealing with over in I Corinthians 15:50 [which we just read earlier] — and he's dealing with us having to have our bodies changed because our bodies have to be changed in order to live and function out in the heavenly places—and that's why in the previous verse (:49) Paul says, "*And as we have borne the image of the earthly, we shall also bear the image of the heavenly.*"

- That's why one of the features of our bodily change is going to be the issue of a heavenly body—because right now our bodies cannot inherit the kingdom of God.

- In fact, (think about it) - neither Moses, nor any of the prophets, nor David, not even the Lord Jesus Christ while He was on this earth could NEVER make a statement like that in connection with Israel's program—**because that wouldn't have been true!**

- A member of the nation Israel **COULD**, in their own physical body that they were born with, inherit the kingdom of God on this earth! In fact, the remnant will do that very thing—they don't need a bodily change for that kingdom—a bodily change from an earthly body to a heavenly body—but we do!

- And when Paul talks about our inheritance and our inheriting the kingdom of God, he's talking about the heavenly places; the creature itself!

- And what I'm after here (even though you may not see all the connections yet) is that this the kind of an understanding you are to have concerning just what this inheritance of God your Father is about as you being a child of God, and what this joint-inheritance you have "*with Christ*" is about by virtue of you being an adopted son!

- Because really this is all something that gets developed in you early on in Romans doctrine—then it gets brought up again in sonship establishment—and then it gets brought back up another time later on in Romans, but by then it has been developed sufficient enough in your thinking that God can have the apostle Paul give it it's descriptive title "*kingdom of God*"

- see Romans 14:17 (first time ever used in Romans)

- And Paul can now use that descriptive title because by the time you get to Romans 14, you've already gone through sonship establishment—you've already gone through Romans 9, 10, & 11.

- So God has provided information for you in such a way that you should never confuse the issue of the kingdom of God which is spoken about by Paul in our epistles for the members of the new creature of the church the body of Christ — and the kingdom of God (or the kingdom of heaven) that is spoken about in the gospels and in God's program with Israel!

- So if my understanding is correct—when you're talking about the kingdom of heaven spoken about by Matthew or the kingdom of God spoken about by the other gospel writers, that's talking about the establishment of God's kingdom on this earth that is in connection with the fulfillment of His program with Israel.

- But when you're talking about the kingdom of God that comes up over and over again in the epistles of the apostle Paul—that's talking about a further revelation/aspect of God's kingdom that was held by Him and kept by Him as a mystery until He began this new dispensation of Gentile grace—in which He is going to repossess the heavenly places and reconcile them back to Himself.

- And that kingdom of God is the creature itself—the heavenly places in which God is going to take the body of Christ and Christ as its head, and put it in that creature to liberate it from the bondage of corruption and to give His very life to it so that it can function **as** the creature He ever designed it to be!

- (we're not talking about a universal kingdom made up of all believers!)

- This is another one of those words and phrases that you've got to be very careful about—to keep it in its context—to deal with it as God gives you the information to deal with it (sense & sequence) - and to not try to standardize it or worse, come up with some kind of new terminology in order to categorize it!

- This is one of those classic examples of where systematic theology can end up destroying it or making a whole bunch of problems with it—all because systematic theology does not honor biblical theology!

- Again, it's my understanding that when you're told that you are an *heir of God*—you are already supposed to understand and appreciate that your inheritance as a *child of God* (by virtue of your being regenerated and made a part of the family of God—an inheritance that all believers in Christ have in common together) — you're to understand that your inheritance as "*heir of God*" is the **kingdom of God** = the heavenly kingdom that you are going to be told is this thing called "*the creature*."

- Return to I Corinthians 15

- When, at the beginning of I Corinthians 15, the apostle Paul reminds the Corinthians of the gospel he preached unto them—*which they received and wherein they stand* (:1) - and then after saying that, deals with the first matter of corrective doctrine that he wants to deal with on the basis of that—which was the denial of the resurrection of the dead—when he continues on dealing with that, and then starts describing it and gets on past the reality of that—he then deals with the issue of our resurrection at the end of this dispensation of grace, based upon being someone who believed that gospel and got justified unto eternal life and the glorious hope of that resurrection—notice again in verse 50, he says,

“*Now this I say, brethren, that flesh and blood cannot*  
(do what?) ..... *inherit the kingdom of God* ....

- *And that's what you get as an heir of God!*

- That's **not** justification unto eternal life—that's **not** salvation from the debt & penalty of your sins—that's **not** permanent at-one-ment: You can't inherit the kingdom of God without being justified, saved, and at-one with God—but those things are **not** what your inheritance is as being an *heir of God*.

- At the end of this dispensation of grace—as an heir of God, you’re going to inherit His kingdom!

- And that’s why Paul, for example, in I Corinthians chapter 6 reproves the Corinthians for walking and living like the unsaved do (like the unrighteous do), he says in (:9) ...

*9 Know ye not that the unrighteous shall not inherit the kingdom of God? ....*

- Now, since I’ve just violated my own rules about sense & sequence, we need to recognize that this issue of us being made aware that our inheritance as *heirs of God* is, indeed, something that we have already been told in the book of Romans prior to chapter 8.

- But again, just as with most things we’re taught in God’s word, we are first of all given knowledge of it in general terms—and terminology and concepts that develop that doctrine in our thinking—and then after that has effectually worked within us, God can come along at a later time (like in I Corinthians) and simply call it what it is: *the kingdom of God*.

- So we need to make sure we recognize the reality of that: and locate the place where we were first made aware of, or apprized of our inheritance as children of God and heirs of God, as being *the kingdom of God*.

- And really, it’s sitting back in the gospel of Christ, itself.

- See, the gospel of Christ, (when you believed it), told you that that’s what you’ve now become—as a *child of God*, you’ve become an *heir of God* which means you’re going to inherit *the kingdom of God* when He has “His day” instead of inheriting His *wrath* when He has “His day” — and the unrighteous are going to inherit His wrath!

- Romans 2—isn’t that what Romans 2 teaches you?

- Rom. 2:4-5, 10

- And when Paul concludes the issue of our justification (having believed the gospel of Christ), he makes the contrast between the inheritance (treasure) of the unbeliever over against the inheritance of the believer when he tells you in chapter 5 and verse 2 that instead of standing in the day of God’s wrath, we stand *in hope of His glory*!

- We're going to inherit the glory of God in "His day!"

- Well, what's the whole purpose of "His day"??

A: — to destroy the Satanic plan of evil and establish  
**His kingdom!!!** in His creation.

- You see, you **were** told about this.

- And so the issue of you and I being the heirs of God **is** directly associated with what is being spoken about over there in Romans 8—because the aspect of His kingdom that we have our inheritance in pertains to us in connection with what He's now revealed to us that He's going to do with the creature of the heavenly realm.

- So therefore in respect to being an **heir of God**—our inheritance isn't something that we already possess right now (such as justification, peace with God, a home in heaven when we die, eternal life, sins forgiven, or permanent at-one-ment) — no — when Paul says to us in (:17) that we are *heirs of God*, we're to understand and appreciate that we have an inheritance that we have been told about—an inheritance that we don't possess right now—an inheritance that we will come into the possession of at the END of this dispensation of grace—and that our inheritance as *heirs of God* is that we will inherit the kingdom of God.

- Not the kingdom of God (or kingdom of heaven) on this earth that which is spoken about all through God's program with Israel.

- Not an earthly kingdom that deals with Israel, with Jerusalem, with the new Jerusalem, with the 12 apostles (Peter, James, John, etc.), and not even a kingdom on this earth in connection with the Lord Jesus Christ as King of kings and Lord of lords reigning on David's throne over all the earth!

- But because of the revelation of the mystery given to the apostle Paul—God has shown us that the kingdom of God is far greater than that—and there is another realm/aspect to His kingdom that He is going to reconcile back to Himself—and that other realm of His kingdom has to do with the heavenly places!

- And now we're going to be given further information about our inheritance—further information about what it's called, and some details concerning what it is and our roll in it!



- And that's only being done so that we can have this proper, godly **attitude** towards the business of our Father—an attitude that will be so deep and so lasting that we'll go through anything this life has to offer to get the **full measure** of our inheritance!

- But then according to Romans 8:17, there's **more** to our inheritance (at least the possibility of more) than being an *heir of God* and inheriting the kingdom of God—there's the issue of us, as sons, having an inheritance in connection with the Lord Jesus Christ as a *joint-heir* with Him!

- And just as God's kingdom was something known about in His prophetic program with Israel—but it was greatly **expanded** upon by the information contained in the “*mystery*” revealed to and through the apostle Paul—so, too, in Israel's program you have not only God the Father being dealt with in connection with the issue of an inheritance, but (just as you've got them both being brought up in Romans 8:17), you've also got God the Son being given a particular aspect of an inheritance within the overall issue of being an *heir of God*.

- And His further inheritance comes right out of the issue of Him being a Son of His Father—it comes right out of His **sonship** status!

- So, in connection with the prophetic program: **Psalm 2:7-8**

- When the LJC received His sonship promotion (following His resurrection) - [which is what Hebrews 1 is referring to there in (:2) when it says, “*whom he hath appointed heir of all things,*”] - when Christ received His sonship promotion, He received an inheritance of something **more** than His Father's kingdom—He received an inheritance in connection with the government, administration, and management of that kingdom—in fact, His sonship promotion put Him in a position that is unique to Him and to Him alone! — He's the “head” of it all!

- see Hebrews chapter 1:1-9—(:9 “*above thy fellows*”)

- So when you look at what our Father tells us in Romans 8:17 in this current dispensation of grace in which we live—even though the word “**head**” isn't used yet—just as *the kingdom of God* being revealed to be far greater than it was known to be in prophesy - and by way of the *mystery* revelation, being understood now as the heavenly places (soon to be known as the creature) .....

... so, too—just as the Lord Jesus Christ is given an inheritance that comes directly out of His sonship status — one that deals with Him **reigning** as ‘head’ of that kingdom on earth, — when we’re told that we may be *joint-heirs with Christ*, we’re to understand and appreciate that in connection with this new understanding of what the kingdom of God **is** (the heavenly places) - the Lord Jesus Christ (in whom we have a living union) has inherited from His sonship status the headship function in that kingdom of God as well, and we have the opportunity to inherit with Him positions of rulership and management/administration in it, too!

- It’s interesting that in God’s sense & sequence of His word, we first of all learn about the *creature* and then us being the *new creature* (and Christ being the reigning member of that creature) even **before** we learn that we’re a *body* with Christ as the *head* of the *body*!

- So if you’ve been taught properly (and paid attention properly), you would realize that when you read Romans 8:17 that as a *child of God* by virtue of regeneration you have obtained an inheritance as an *heir of God*—and that inheritance is the kingdom of God as revealed in the *mystery* of God = the heavenly places!

- And then when you’re told that by virtue of your sonship status, you may have a further aspect of that inheritance jointly connected with Christ Himself, and that inheritance has to do with the rulership, administration, and management in the kingdom of God (the heavenly places [creature]) with Christ as the ‘head’ of it all—and you being in other positions of management in its operations.

- Is that much clear?

- Well, if it is, that’s still not getting to the real effectual working of why this is being said to you by your Father as the initial first part of your sonship establishment!

- Because you’re being told this in order to produce a specific attitude that your Father wants you to have in connection with you as His son being told about your inheritance that comes out of the business your Father has created and built.

- And if what you’re after is to produce an **attitude**—you’ve got to realize that that can’t be produced academically—that is, just by learning a doctrine!

- That means that you've got to not just think about getting a doctrine clear in your thinking—but you've got to do **more** than that—you've got to start thinking about your inheritance in view of what it means to God your Father, and what it means to His Son, the Lord Jesus Christ!

- What's His attitude toward it? (towards it with you as His son?)

- This is a great example of how it takes more than mere doctrine in order to fully educate and fully **edify** you as a Christian (as a son of your Father). [Godly edification isn't just about learning doctrine!]

- So how does God your Father think about his business? How does His Son think about it?

- How would an earthly, natural father think about it?

- Vanderbilt's — Biltmore Estate?

- The doctrine of our inheritance isn't just brought up here in sonship establishment just to have you look at it as a doctrine—it's brought up here so that you begin to look at it as what it means to the Father with you as His son; and what it means to the Son as you as a son *with Him!*

- Which means you have to look at it with their ATTITUDE towards it!

- God the Father has an attitude towards His business—and included in that attitude is an appreciation for all that He has **invested** in it—invested in it so that it will be perfectly suited/able to **succeed** with all that He has planned for it and all that He has put into it — it's all geared for success, for **glory!**

- And the same thing can be said about the Son's attitude towards the running and governing and management of all of it's many operations!

- REPEAT: The main goal of everything that takes place in Romans 8:16-39 is to develop within the son the attitude that he needs to have as a son with respect to what his Father has done for him; with respect to what his responsibilities are; with respect to the commitment he needs to have; with respect to the confidence and the assurance and the convictions and the enthusiasm and ambition he needs to have—it all has to do with his attitude!

- And that attitude doesn't just come 'out of the blue' so to speak — that attitude comes **because he derives it from his Father and from the Lord Jesus Christ Himself!**

- And it begins right here—in the first aspect of sonship establishment when the issue of inheritance comes up—because the information contained in (:16-25) doesn't just teach the son that he's got an inheritance—it teaches him to look at his inheritance just like his Father does—and to think about it and have the same attitude towards it that his Father has—and to look at it as the Lord Jesus Christ with whom he is a joint-heir does!

- See, the Father knows that He's designed His business so wise and so sound and so thoughtful and so mighty and powerful (it's built so **strong**) that it can withstand anything that's thrown against it—

— and there are 2 major, powerful, enemies to that business... what are they?

- 1) the Adversary

- 2) Yourself

- And as you go down through the information contained in your sonship establishment, you're going to be confronted with both these enemies—and all possible attacks and all possible entities that would attempt to thwart it — and you're going to be told that **not one** of those things has the power to destroy His business—in fact, they can't even make a dent in it!

- And your Father expects you to get a good grip on the **strength** of His business (and the strength and soundness of His business plans), as well as the strength of the **curriculum** He's crafted and designed for you to completely succeed as His son to run it with Him no matter what comes your way! ... now that's an attitude!!!

- Our Father's not playing games here! Nothing's going to thwart it!

- Now, that all begins in (:16-17) regarding your inheritance—and as you're first told about it—it's almost like you're first presented with knowledge of your inheritance like a lawyer would present it to you in the reading of a will. But then as you **deal** with the inheritance and look at it from the perspective of your sonship—you come along and begin thinking about it like your Father does—because your Father has **invested everything** He is in it, and He has **invested you with it** along with Himself and His Son, the Lord Jesus Christ!

- And that makes it so that you as His son realize that your inheritance isn't just some **legal entitlement** that you've got ....

- No! This is something that belongs to my Father! that he's invested in (fully invested in—He's in it to the very end! — no going back— no plan “B” for if/when this one fails) — and now I've been brought into it by means of the adoption of sons!

- And it's become mine WITH Him: notice that's the issue of being an *heir* OF God—and *joint-heirs* WITH Christ!

- And that's why you're not just told about it in (:17) and then you go to verse 26 — but you're given all that's contained in (:18-25) — you are given details about your vocation (granted, they're not as detailed as they'll get), but you're not just left with the knowledge of your inheritance with no details about it.

- And that's because it's in those details sitting in (:18-25) that causes you to stop thinking about your inheritance as some abstract thing, but those details causes you to think about it as this living, breathing, tangible, easily perceived thing that you can see with the eyes of your understanding with respect to the *creature* and your involvement in it.

- Truth is—the end result of the effectual working of (:16-25) is that you've now got your Father's attitude towards you as His heir in connection with His business (the *creature*)—and with respect to the vocation that He says He's given you (because you're a member of His *new creature*) in connection with providing for the creatures' deliverance from the bondage of corruption—and you need to have His attitude, therefore, concerning the INVESTMENT He's making in you, as **His son**, to be able to **function** in that business, and **fulfill that vocation!**

- And then, in connection with His own Son—whom He's already declared his particular roll in His business with respect to the creature—you've got the privilege in your sonship status: through your sonship education: to become a *joint-heir with Christ* in that **structure** of that creature—in it's management and administration structure—and to be **glorified together with Him** in His position as the Head of it—and the Administrator of all of its functionality!

- (And that is conditional and contingent upon the success of your sonship life just as (:17) says—“*if so be that we suffer with him, that we may be also glorified together with him.*”)

- But the issue is that by the effectual working of all that you're taught here in (:16-25), you also develop an attitude towards it equal to that of the Lord Jesus Christ—and that's what produces the willingness and the ability for you to come along and say, “**No suffering of this present time is worthy to be compared with the glory that's going to be revealed in me!**”

- And that's an attitude! That's the attitude we're after!

- It's an attitude that's not just some theoretical thing (not just some theoretical attitude) - but it's the same attitude God the Father has; and it's the same attitude God the Son has!

- And the Father can say it—and the Son can say, “Neither my Father, nor I, have gone through what we’ve gone through for you to fail—or for this magnificent business of my Father’s kingdom to fail on your account or on the account of any Adversary or challenge that could possibly come along!!!”

- Therefore—by the time you get to the end of (:25) - and you've gone through all of your first component of sonship establishment—what you end up with is that you've now got your Father's attitude as His heir! ... And you have the Son's attitude with the prospect of you becoming a **joint-heir with Him!**

- And it's that **attitude** that makes it so that you can say what (:18) says—you can now reckon what (:18) says—that makes it so that you're able to “*with patience*” (like :25 says) “*wait for*” the redemption of your body!

- Those aren't things that can be produced academically—those are all things that require: **an attitude!**

- And that's why sonship is so much more than doctrine!

- Having an attitude developed in you—and deriving an attitude from your Heavenly Father and from the Lord Jesus Christ—that all **inner man** surgery—and the surgeon's scalpel is the effectual working of these very words of God **in** your inner man!

- So now you should have the effectual working of Romans 8:16-17 working in your inner man—at least to the extent that I can teach it—which is, I think, a greater degree now than when we first went over it together.

- And you should now have a strong appreciation for what lies behind every word and every phrase that you're confronted with in this section (and really in all of chapter 8) — and that is that it's not just teaching you doctrine concerning your sonship establishment (because the doctrine isn't what establishes you—it's the **attitude** that lies **behind** the doctrine that establishes you as a son)!

- And just so you know what kind of an attitude you are supposed to have—in fact the specific attitude that is supposed to be produced in you—it’s given to you in (:18).

*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.*

- And you should have even greater clarity on what is said here than you ever had before.

- You know what it means to “**reckon**” — right?

- And that alone tells you that this is something—(just like it was in ch. 6:11 when you were taught about your identity in Christ—where you had to reckon yourself to be *dead indeed unto sin, but alive unto God through Jesus Christ our Lord*) —so, too, here this tells you that you’re being confronted with a **reality**, but a reality that you cannot see/hear/touch/taste/or smell—a reality that if it were not for your Father telling you about it on the pages of His word, you’d never know this to be true—and more than that, **all** of the circumstances you’re going to be in until the day you either die or are raptured are going to dictate to you otherwise (that this is **not** true)!!

- So don’t expect confirmation of this from science or from the wisdom of this world!

- What are *the sufferings of this present time*?

- And your tendency is always going to be to **compare** your *sufferings of this present time* with this cause you’re now engaged in (that is, your sonship life and all it’s processes of educating you as God’s son).

- But you should be able to now see what is meant by *the glory* — what is that *glory*?

- (Both the kingdom of God in the heavenly places—and the privilege of functioning in all its operations in joint-heirship with the Lord Jesus Christ who is the head of it all!)

- And you should be able to now take this standard of your Father’s attitude expressed in (:18) and begin to use that to measure your attitude towards many things in your own personal life—in the details of your life to see if you really have it!

- Because the truth is, your Father is *suffering* right now (today), and His Son, the Lord Jesus Christ is *suffering* through this present-day dispensation of grace—and what effectually works in them to **never compare** these sufferings *with the glory which shall be revealed in us* (i.e., what is the occupation of their mind—what fills their mind and what is the matter or fabric of their thinking is the exact same matter we’re confronted with here): **the liberation of the creature from its bondage of corruption by us, the sons of God!**

- That is their thinking on the matter—and it now has to be (it **must** become) ours!

- Now (beginning in :19), our Father has to come along and give us the details of the basis for being able to say with absolute confidence and full persuasion of mind what (:18) says—so beginning in (:19 and down through :23) you get the necessary details for **why** your attitude should be that of (:18) - which is the very attitude of your Father and of His Son—and for the very same reasons!

*19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

- The *creature* becomes the focal point upon which the Father’s thinking and the Son’s thinking rests right now—and right now He’s going about the business of creating a *new creature* by which He is going to liberate the present *creature* who is languishing in *vanity* and *groaning* in *bondage*.

- You see—His concern isn’t to manipulate and interfere and intervene into the goings-on in history right now—or in the external affairs of men right now—or in the climate of the earth right now—or in sickness, disease, crime, war, religions, — or governments and economics right now.

- His concern is with His sons—and with their *inner man*—in order to get them **educated**, **edified** and **qualified** to be placed and promoted into management positions in the *creature*—for it’s liberation and His business operations out in that *creature*! (That’s what the Father & Son are concerned with right now!)

- And we’ve already done a lot to identify *the creature* as being the sun, moon, stars, and the host of heaven—the heavenly places—the structure of the heavenly places (principalities, powers, thrones, might, dominions, etc.)



- The creature isn't the earth, per se.
- The creature isn't Satan, per se.

- But before going on—why is the heavenly places with all their governmental structure called “*the creature*”?

- By the way—all the other modern English translations have ‘creation’ rather than *creature*!

- The obvious reason is because that's what our Father wants us to think it is when we think about it. (That's the way He thinks about it).

- But since Paul uses that term here—and since he doesn't go into any explanation of why he uses that term—why doesn't he say, “**For the earnest expectation of the heavenly places waiteth for the manifestation of the sons of God.**” — or “**For the earnest expectation of the heavenly host ...**” or anything along those lines?

- Why “*creature*”? It **is** the heavenly host and the realm thereof, but why call it a “*creature*”?

- Why would the heavenly realm and all that abides in it be called the “*creature*”? Why does that matter?

- Well, you can get some insight into it just by looking at the way the word is first used in your Bible:

- Genesis 1:20 (day 5)

- A creature “moves” and it “has life” - it's living and moving. (At least, that's the way it was designed)

- First of all, as it's name suggests, it's something that has been created (it has a Creator).

- Also, when we most commonly use the word *creature*, we use it in reference to something that is a **living, breathing organism**—it has **life**.

- Therefore some fundamental thoughts about why the word *creature*? is that God designed the heavenly places/host to have creature features to it—to have moving, living, life to it!

- And as such, it has the capacity of a living creature—it can therefore **respond** to things—it can interact with things—it can move about and function as a *creature*—even as a *creature* with a soul and spirit—it can function as a **body**!

- It has the capacity for intelligence—the capacity to think, to live, and to labor!

- In fact, (:19) alone gives you features of *the creature*: it has the capacity to **earnestly expect**; it has the capacity to **wait**—those are features of a living creature, not of some inanimate object! (those aren't anthropomorphisms either!)

- What language! That thing is a living organism!  
(God talks about it like He'd talk about a man!!!)

- And as we will see coming up in (:20) of Romans 8, it has a **will**—and since that's so, God has designed it to function and carry out His will.

- And it will do that by means of God dwelling on the earth (as the center of the creature) and the heavenly places acting as an embodiment for the earth (for the inner man) of *the creature*.

- And *the creature* being the body, and the earth being the inner man of *the creature*—is all supposed to function seamlessly and smoothly, and respond instantly (highly sensitive) to the inner man of the earth.

- And as we've pointed out before—it's not mere coincidence that the descriptive words and phrases God uses to describe the church in this dispensation of grace is: *the new creature*; *the body of Christ*; *one new man*!

- And this also points up how damaging it is to get all mixed up in Israel's program (like most Christians and Bible teachers do today who don't rightly divide the word of truth) and call the church today the "bride" of Christ, or a "kingdom of priests," or other such language (biblical though it may be).

- Because in doing that, you actually rob God of the genius of what He's really doing in the dispensation of grace!

- And as I pointed out before—even the issue of Jacob’s ladder (Gen. 28:10-13, 16-17 & John 1:51) — really, while all that’s great, that really isn’t a smoothly, seamless, instantly functioning BODY! (That’s not exactly a creature feature); (That’s not functioning as an organic whole).

- That’s not a picture of the members of a body functioning in union and in concert with it’s inner man!

- And when you look at these passages and try to match that up with what Paul teaches us in this dispensation of grace—that really doesn’t match up, does it?

- You see (in Israel’s program) - just as the so-called ‘Lord’s Prayer’ talks about (“*thy will be done in earth, as it is in heaven*”) — you see in the way Jacob describes it (and the way Christ describes it) without ever identifying how *the creature* will function as a *creature*, you **do** see how the heaven and earth will in some measure respond to God; but you don’t see them functioning as a **creature**—as a single living organism!

- And in fact, that matches up with what you’re told about in Romans chapter 8 — in other words, their *hope* was not this — the creature’s *hope* is not what is described anywhere in Israel’s program, including Jacob’s ladder, including the way (glorious though it is) the way in which the 1000 years of the kingdom of heaven on the earth at the end of Israel’s program is going to operate!

- This description of angels *ascending and descending* would not suffice to describe *the creature* and it’s *hope*!

- Why? Because the creature’s *hope* is **YOU** as the manifestation of the sons of God!

- The description of Jacob’s ladder is simply how God gets things done to establish His kingdom on this earth and carry out it’s operations until the dispensation of the fullness of times brings both programs together into One!

- It’s really through the revelation of the mystery given to the apostle Paul that reveals this unique, ingenious design God has created in the entirety of creation so that it is designed to function as a single whole: efficiently & wonderfully—so much so that you can call it **the creature!**

- In fact, Jacob's ladder—if that's the way *the creature* is supposed to function—that's really the idea of having a line—a waiting line—and things can really get congested!

- Now I acknowledge that there's a 'messaging system' in the body (the central nervous system) - but in a properly functioning body there's no congestion—it's not a waiting line process! (That's no fun at all!) (That's not how a *creature* works!)

- So, to get back to Romans 8:19ff—what you're told there is really, dazzling! It's mind-blowing information! And behind it all is an **attitude** that you have to perceive is the attitude of your Father, and one that is beginning to develop in you, too.

- Because at the exact same time you gain this awareness of this aspect of your Father's business that we have participation in—that all is supposed to produce within you an impression upon you that NOTHING COMPARES in our lives to what we're involved in, in our Father's business—and NOTHING COMPARES with getting the education that we need to get with all the vocational training and all the experience and all the skill-acquisition that goes along with it—to be able to function as He's designed us to function in His business—and to produce the *creature's deliverance* that's spoken about here!

- And all the while you're going down through this section—you're supposed to be constantly looking at and thinking about how each facet of what you're told produces an **attitude** about 1/2 of the comparison, and an **attitude** about the other half of the comparison:

- that is, half of the attitude looks at *the glory which shall be revealed in us* (and you get that attitude from passages like :19, 20, 21, 22, 23), but then the other half of the attitude comes into play—which makes it so that you have to look at your present time and the things you're going to be experiencing during this *present time* as you're going to be getting your sonship education/vocational training—and you've got an attitude towards them now that's not seeing them as problems or fears or hindrances or handicaps or anything along those lines—but you see them as no matter what they are and when they occur: no matter what kind of sufferings are associate with them—that it's not going to be a deterrent or no matter how bad it gets should cause you to throw in the towel and turn within yourself and get wrapped up in your problems—but it's an attitude of being able to put them in their proper place/perspective—and therefore have a foundational **attitude**

towards the things that are going to take place in your life, so that, no matter what those things are—they're going to be handled in accordance with the progress of your sonship education, and they're **not** going to be something, therefore, that's going to end up derailing you and causing you problems—and being a troublesome thing or a bothersome thing (or trouble-maker) when it comes to your sonship life and your sonship education.

- Now with this understanding and appreciation for (not so much the earth), but for the heavenly places and the host of heaven that surrounds the earth being *the creature*—and it's that creature that surrounds the earth that we are now, at this present time, concerned with (and that our Father and His Son are concerned with) — since it's creature features are NOT something you can see (or perceive with any of your 5 senses) - it's necessary for our Father to give us some information about that *creature* that is sufficient enough to achieve the full attitude He wants produced at the end of (:24-25) - which makes that attitude of (:18) a living reality in your life—one that you can put into effect in all of the details of your life as you go through *the sufferings of this present time*.

- And you need to bear in mind that the information you're now going to be given was **HIGHLY CLASSIFIED** prior to it being revealed to the apostle Paul as part of the revelation of the *mystery* in this dispensation of grace.

- The *creature* itself (the heavenly places/host) was totally unaware of any of this until it's given by God to Paul and written down here in Romans chapter 8!

- So beginning in (:19) our Father is going to begin the very necessary task of informing us about the fundamental reality of *the creature*—and what **has** taken place in connection with it—and what's now **going** to take place in connection with it according to what God has revealed—and what this dispensation of grace we live in is all about—and what our labor with Him in His business is going to comprise—and therefore, begin to let that information generate within us the kind of impression (and impressiveness) that it's designed to make upon us so that this **attitude shift**, and this focus of viewpoint and perspective can now take place within us—and therefore make all the necessary adjustments in our hearts it needs to make—and do that step by step down through (:39) so that we end up with Paul's fully persuaded attitude at the end of it all.

- And I run over this again and again in scope fashion just so that we always keep in our minds that what we're after here isn't just getting the doctrine, **but getting the attitude that lies behind the doctrine!**

- And I repeat this so often simply because this is a classic example of where you can easily spend all your time concentrating upon this new doctrine you're being told about (this classified information you're being let in on) - and dwell on the details (and go on a search or a hunting expedition for more details) - and completely overlook the fact that that's **not** what you're being told this for.

- You have to keep on track as to the **attitude** each thing you're told about is supposed to produce—and as you go through each section of this sonship establishment doctrine, you 'toe the line' (so to speak) and let the sense & sequence of the information be acknowledged by us (and that we keep on acknowledging it all the way through it) - that it's designed to produce an **attitude** within us.

- And therefore we "interpret" all the information in view of God's designed purpose—and let the information do its job— at the time its supposed to do its job.

- You've always got to keep the cart behind the horse!

- And that means as a son, your Father has to come along and tell you **why** He adopted you in the first place—and that means that you realize that you're His **heir**, and therefore you're going to **inherit** something—you're going to inherit something in His business.

- And just as sonship means—when your Father adopts you as His son, the time has come for Him to begin to train you to enter into His business.

- And (:17) comes along and declares the 2 aspects of inheritance—and the focus is upon that **2nd** aspect of the inheritance, because that's the one that's **CONDITIONAL** — and the issue in your sonship now, son—and the issue in your training now is to be a partaker of **that** aspect of inheritance.

- And now in view of that inheritance, you have to now get your mind 'wrapped around' that—and you need to begin to start focusing your understanding and view your life around what you're being trained for and the perspective of what you're being prepared for.

- And you have to make some adjustments in your thinking: and the most fundamental adjustment is that **'nothing compares'** to getting and being a partaker of this aspect of your inheritance!

- And that takes us to (:19) and the beginning of our appreciation for our Father's business that we're going to be a part of as *heirs of God* and *joint-heirs with Christ*.

**19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.**

- The "**For**" is explanatory—it begins the process of giving us the further information necessary to make what is said in (:18) a living reality!

- Notice how that this verse is filled with terminology that describes the creature's **thinking**; and it's **feelings**; and it's **sentiments**—and that's the first thing (and most basic/fundamental thing) that we're told about *the creature*.

- And that's by design.

- Because our Father confronts us with the issue of the creature's thinking/feeling/sentiment—so that we get just as **impressed** with the grandeur and the glory of the creature's upcoming deliverance as the creature is to get it, and as the Father is to deliver it—and we are to get just as **thrilled** about it all as the *creature* itself is!

- Notice the *creature*:

- "*Expects*" - and not only that, but it has a modifier added to it so that it **intensifies** that expectation: it sits out there in **earnest expectation**!

- And not only does it *earnestly expect*—but it **waits**!

- And you can't do those kinds of things without some **intelligence**: and that means that the *creature* can **think**! (It's a living organism!)

- Now I realize that some Bible teachers will teach this verse as if these expressions of thought and feeling and sentiment as if they are nothing more than anthropopathisms (as language that's really not true or real, but language used to describe God's policy in terms that our finite minds can understand).

- But if you do that—you totally **rob** the passage from its intended job—which is to rock you back and cause you to realize that the heavenly places/host really is a *living creature* with all the attributes of a *living creature*!

- Now when our Father confronts us with His business—and with *the creature*, there's a lot in just this one verse to be suitably impressed with!

- The first creature feature we're told about is that the creature earnestly expects—“*For the **earnest expectation** of the creature ...*”

- Let's take a look at the issue of the creature *expecting* (expectation), and then we'll look at its intensifier.

- “**expectation**” = what does it mean to *expect*? - usually and most commonly, *expect* is thought of as to wait for something—however since we've got the word *wait* used just 4 words down in the verse (and since Paul didn't say, ‘For the earnest waiting of the creature’) — we're probably going to have to rely on shade of meaning to give us the insight into the excellency of the term.

- Commonly, *expect* **does** mean *to wait*—but there's another general meaning to the word = to look for mentally; to look forward to as one's goal or motive; to anticipate the occurrence of some coming event — and to that extent, the radical, root element of *expectation* is: **HOPE!**

- In fact, hope is the basic synonymous term for *expectation*.

- Actually, *expectation* is a conviction that excludes doubt!

- Therefore, the *expectation* of the *creature* describes a feature of the *creature* in which it holds a firm (without a shadow of a doubt) conviction and anticipation of a future, upcoming event.  
(*the manifestation of the sons of God = deliverance from the bondage of corruption*)

- (And this [even by itself] attests to the fact that the creature is more than mere lifeless inorganic matter—no—it's a living organism!)

- But Paul doesn't say ‘For the expectation of the creature waiteth for the manifestation of the sons of God’ — no — he says, “*For the **earnest expectation of the creature** ....*”

- He puts a modifier in front of *expectation* that acts as an **intensifier!**



- “*earnest*” = What does earnest mean? What does it mean when you do something ‘in earnest’?
- One of the profound, but basic/fundamental meanings of *earnest* is **something serious, as opposed to trifling**—intensely serious—gravely impassioned—sincerely zealous, intense, ardent in some purpose, feeling, conviction or action.
- *Earnest* (adjective form) is used to qualify the state of any one’s mind, as **settled or fixed**. (Indicating the force of one’s convictions).
  - Crabb—*Earnestness denotes the inward conviction of the mind, and the warmth of the heart when awakened by important objects. (It characterizes the temper of the mind).*

- Now by saying it this way—stating the truth and the reality of the fact that this thing called *the creature* (which is the heavenly places/host of heaven) isn’t just some inanimate, inorganic mess of hot and cold rocks—but that this thing is a **living organism**—and more than that you’re hit here with the fact that *the creature* is, at this present time, sitting in *earnest expectation* ... of **you!**

- And that therefore tells you that *the creature* has the capacity to think (to have intelligence) - and it does have it—and it feels (it has strong convictions and sentiments)!

- And all that is designed to **impact** your thinking—and to make a deep **impression** upon you—so that when you realize the serious nature of this basic and fundamental aspect of *the creature*, you will begin to have formed in your inner man an attitude of the serious nature of what your Father is doing with you as His son (as His heir)!

- This isn’t playing games time—this isn’t time for goofing around with experimentation (most churches today) — this isn’t time for trying out new approaches to worship and church and the like (making it up as you go along)—this isn’t time for novel ideas for church growth, fund raisers, young men and young women’s Bible study groups, modern praise & worship teams, and a whole bunch of useless, worthless garbage/waste of time and energy that is common in most churches and the majority of the body of Christ today!

- No. This is the time for sons of God to get serious about the effectual working of the curriculum of God in their inner man and qualify for placement/promotion in the Father’s business—because that’s what the entire *creature* is ***earnestly expecting*** right now!!!!

- Now I know that at the end of our last lesson we ended on a kind of emotional note—in which I was talking about the serious business all of this is, and that even the creature itself who sits out there in “*earnest expectation*” of the “*manifestation of the sons of God*” - that the creature itself has this serious, settled, fixed conviction/attitude of mind toward the importance of us as *sons of God* being educated and qualified to deliver it from the *bondage of corruption*) — and how that this is no time for the kind of ‘playing games’ that goes on in the vast majority of churches today (and which characterizes so much of Christianity today).

- But really that emotion that I expressed really reflects a particular attitude!

- And as we begin (:19) we really are moving into new and uncharted territory, both for me as a pastor and teacher of God’s word (sonship curriculum), and for you as students of this sonship curriculum.

- And that’s because when I’m presenting information that’s designed to, not so much teach a doctrine, but to produce an attitude, (and when you’re presented with information that’s designed to produce an attitude within you), it becomes very hard for me to be settled in my own mind that you’ve really got this attitude/perspective effectually working in you—because it’s a very personal thing.

- And really this section right here is one of those places in the curriculum where you have to do this ‘on your own’ (so to speak) - and I have to allow you to gauge yourself and measure yourself as to the amount of the effectual working of it all. (you need to have as close to 100% as possible)

- And this means that you’ve got to be completely honest with yourself—and you’ve got to spend time with this (thinking about your life in connection with it)—and you’ve got to check yourself out so as to see if you really are going through a transition of what you’re impressed with; and what you’re not impressed with; and if your ‘table of likes and dislikes’ really are changing to match up with that of your Father!

- Because you have to make sure that when you read (:18) - you have to make sure that you don’t just come along and lift that verse off the page and ‘*name it and claim it*’ like many Christians do—but that as you go down through (:19-25), that it’s because of **that** information sitting in those verses that makes (:18) a living reality—and that it lives mightily in you!

- And to do that, you have to spend time thinking about it—to roll it over and over in your mind—and see if you’re beginning to perceive changes in your attitude towards the things (details) of your life.

- So you really do have to see how that God your Father, as He begins our sonship establishment—how He directs our thinking onto something so that He can begin talking to us about His business and our function in it with Him.

- He directs our attention to our **inheritance** as *joint-heirs with Christ* (which is not ours by default, but by our being qualified to receive it & be rewarded with it) [*...if so be that we suffer with him, ...*];

- Then He makes a stunningly powerful statement in (:18) of how He Himself and His Son (the Lord Jesus Christ), as they *suffer* through this *present time* (this dispensation of grace) - how their perspective and their viewpoint is constantly focused upon the **glory that shall be revealed**—and how that *glory* makes it so that none of *the sufferings of this present time are worthy to be compared to it!*

- And here in (:19) we begin to get our Father's details—the specifics—what it is that **He** *specifically* thinks about and what His perspective is that makes it so that what He said in (:18) isn't just words without meaning—but that this very body of information is exactly what **He** focuses upon (and what mightily lives within Him) as **He** suffers far more than we ever will!

- Do you realize how unique this is? The striking thing about this is that we have given to us here the fact that God our Father suffers through this dispensation of grace—which means that He is actively having to deal with that suffering right now—and He has to utilize particular doctrine—and the particular attitude that resides in Him as He uses it to deal with those sufferings!

And we're let in on how he actually does it! — what it is that effectually works within Him—and what He thinks about, and what produces the proper attitude in Him is what is sitting here in (:19, 20, & 21)!

- And at the end of (:25) you should be totally and completely convinced (along with your Father and with the apostle Paul) that you can *reckon* along with them that *the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* (that is, it never even gets to the point of ever making a comparison!)

- Remember that this **isn't** presented like: you take a scale and put *the sufferings of this present time* on one side, and *the glory which shall be revealed* on the other—no—it's presented so that you recognize that **the comparison is never, ever supposed to take place!** (there's no scales in the picture)

- You have that confident, assured, conviction which has produced this first godly, virtuous attitude: You are willing to invest your life in this education! (Your *hope* is so real and so confident that you will *wait* with godly patience/contentment for *the redemption of your body*).

- And if you can't say that in (:18) along with Paul—for the right reasons (:19-25) — then there's no where for you to go—you haven't "*perceived the words of understanding*" — you're done progressing!

- Actually, this attitude and this reality of (:18) isn't just to be a crutch that you bring out any time that life kicks you around—it's not a passage you go back to and *have to* remind yourself of when bad things happen to you—because if that's the case your life as a son just won't have the proper perspective!

- And that proper perspective is supposed to be so that you view anything that would pull you away from getting this *joint-inheritance* and experience this *glory*—is not worth doing—it's not worth your time—and that every decision you make that might rob you of being *led by the Spirit* through this curriculum, you choose against that—against anything that would diminish your sonship education.

- What you're told here in this first component of sonship establishment is to be the '**stay**' of our minds—the mainstay (nautical term) - the 'stay' keeps it from falling—like a buttress against a wall that keeps the wall in place while the building is in repair (which is what is happening to your mind/heart) - these sonship establishment attitudes are the rebar driven into the pilings of your heart that will be the ever-present strength of the whole structure of the sonship edifice!

- So, good or bad—whatever this world offers me, is never better than what my Father offers me—it can't even be compared to it!

- So we have...

**19 For** (here's what *the glory which shall be revealed in us* is about) **the earnest expectation** (the serious, fixed temper of the mind—anticipating with full conviction an upcoming event) **of the creature** (not the earth, but the heavenly places/host) **waiteth for the manifestation of the sons of God.**

- We, the *heirs of God* and *joint-heirs with Christ* are the joyful hope of the creature! — that's what the *earnest expectation of the creature* is—a joyful hope to *wait* for a particular upcoming event! (This event wasn't known about before the "*mystery*" was revealed)!

- And I just want to underscore the fact that what you're being told here really is a part of the *mystery* given to/through the apostle Paul.

- The mystery program of this dispensation of grace is NOT that God is now going to deal with the Gentiles, per se, nor is it that God is now going to offer salvation to the Gentiles!

- (see chart: Defining the Dispensation of Grace)

- Truth of the matter is—if you were paying attention properly from Genesis 1:1 — Acts 8, and then perceived that when God saved and raised up the apostle Paul He suspended His program with Israel and the earth—and brought in this new dispensation of grace—and you would get that “Time Past” “But Now” & “To Come” from the opening verses of the book of Romans —

— then by the time you get here to Romans 8 and sonship orientation and sonship establishment—and you come on down here to (:19) and you're told about this other realm of creation (not the earth) — the truth is, if you'd have gotten your proper biblical theology and godly education that way (in God's own sense & sequence) - then as soon as you get to (:19) and hit that expression “*the creature*” — if everything was going properly in your thinking, the first thing that would pop into your mind, you'd say, “The *creature*???” I haven't heard about that for a long time! And God never said one word about doing anything with the creature! From everything that's described back before this, it's evident that the bondage of corruption was placed upon it, but it's like He just left it that way and never said anything about doing anything about it — but now He's talking about *delivering* it!!!

- That's what this dispensation of grace is all about—that's the ‘bottom line’ (so to speak) for **why** God suspended His program with Israel and turned to the Gentiles to take out of them a people for His name!

- And the sad truth is that the vast majority of Christians today (if they take their Christian life serious at all—and most don't) - the vast majority of Christians today are actually preparing for an event that will NEVER take place for them! (to live and rule and reign on this earth with Israel)! — and the *creature* is left sitting there looking at them & saying, ‘What in the world are they doing? Hey, look at Paul, —you're supposed to be preparing to deliver **me**, not the earth!’

- Now, *the earnest expectation of the creature* isn't that it *waits* for God to do something *by Himself* to get it out of its corruption—that may have been how it “waited” before God made known to it (when He revealed the mystery to the apostle Paul) how He would deliver it - because the truth of the matter is, the creature never was made aware of how in the world it would ever get out of the predicament it was in!

- But what's fascinating to me is that now that it has been informed as to how it's going to get liberated from its *bondage of corruption*—it isn't by means of God miraculously and omnipotently *zapping* it back to its original form before it got made *subject to vanity*—but the creature's joyful hope—its earnest expectation that makes it so that it ‘with patience waits’ for its deliverance—**IS Y-O-U!**

- It's not waiting for God—it's waiting for *the manifestation of the SONS of God!*

- That's what the end of (:19) says:

*19 for the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

- Notice it “*waits*” = it patiently looks forward to the time of the manifestation of God's sons—it remains day by day in hopeful, certain anticipation for the time when God will manifest His sons.

- All of its actions and operations and functions (its very functional life) is put on hold/postponed, and it now *waits* in vanity and corruption until the end of this dispensation of grace when **you** are manifested as God's son!

- Notice it's not waiting for NASA or Greenpeace or the democrats/government to colonize it and populate it and environmentalize it— its not waiting on Darwin or evolution to **finally** make it functional— NO — in fact, all those entities (and all those like them) not only cannot possibly deliver one atom of the creature from its bondage of corruption—but they will only **add** to the corruption of the creature! They are corrupt and corruption cannot deliver corruption! They will only make matters WORSE not better!!!!

(and they don't have the collective intelligence to do it!)

(They're combined intelligence isn't a patch to the wisdom of a fully educated son of God!)

- Let's look at this issue of *the manifestation of the sons of God*.

- "*manifestation*" = from the word "manifest" = to be clearly visible to the eye or obvious to the understanding; something seen clear and plain; not obscure.

- However *manifestation* (the noun form) in the Greek [apokalupsis], meaning a *revelation*—a *manifestation* is the act of disclosing what is secret, unseen or obscure; the clear evidence and display of a thing.

- And this isn't just talking about something in a random way—or in any old way—this is talking about something specific to the issue of sonship and how sons are educated and dealt with by their Father.

- Because sonship is actually marked by 3 stages:

1) The declaration/pronouncement that you've been adopted—when the Father said, 'You will be to me a son, and I will be to you a Father' - this is my son, and he's now entering into business with me!'

2) When the Father and the son are laboring together—the son is receiving the education—he's not ready to labor all by himself yet.

3) Manifestation of sons—that time when, (if it were a natural father and a natural son), the father would go outside and take down the sign that stood above the business for years, and then put up the new sign that reads, "Father & sons".

- It's the time in which the Father *manifests* that His sons are now fully competent and fully qualified to run the business: they can do everything the father can do—and do it equally as well—so much so that it will be seamless as to if it's the son or the father whose doing the job.

- And #1 (the declaration) takes place when you believe in Christ as your only & all-sufficient Savior—#2 takes place when you get to Romans 8:14ff and runs over the span of your entire justified life on this earth—and then #3 (the manifestation of sons) takes place at the end of this dispensation of grace following the rapture and the judgment seat of Christ when the Father makes it evident to the universe that, 'These are my sons—they're qualified/equipped for these positions—they'll do them just like I would do them!'

- Therefore, depending on how you respond to this curriculum—and how it effectually works within you—that will determine what your *joint-inheritance* is going to be with Christ in the administration and managing of the affairs of *the creature*.

- And when you're *manifested as a son*—when you occupy the creature as the “*new creature*” - the issue will be: In this particular position in the creature, this son will handle it just exactly like I (the Father) would!

- Whether it's a Principality, Power, Throne, Might, or Dominion — at the judgment seat of Christ, when the *manifestation of the sons of God* takes place, the Father will say something to the effect of: This son is equipped to be a Might—or This son is equipped to be a Dominion — This son is qualified and has the capacity to function as a Principality—or Power.

- And the issue is that when you're placed in that position, (that is, when you're “PLACED” as a son) - the Father is *manifesting* that you'll do it just as well as He would do it!

- Your godly thinking is to such a degree that that position can be possessed & properly occupied by you to the emulation of your Father.

- And this should be such a powerful thing in your thinking right now, so much so that, as you think on it and as it begins to grip your mind (as the words of God begin to ‘read you’) - that some real adjustments begin taking place in your thinking—as you look at your life and as you view the priorities in your life—and as you view your own ‘table of likes and dislikes’ — you should begin to see some attitudes begin to shift—or you should perceive that you've taken on a different attitude about those things that (even though they may be ‘hot-button’ topics with you) those things that are of no interest to your Father, or are not impressive to your Father, or are not important to Him—therefore, they're not interesting, impressive or important to you either.

- (But that's because of the effectual working **of these very words**, and not some other competing wisdom, or best-selling books from a best-selling Christian author!)



- (I assure you that Paul has out-sold all the current Christian ‘stable of stars’ - combined!)

- But now your beginning to see here just what **does** impress your Father, and what is important to Him, and what He is interested in—those are the things that captivate your attention and your interest—and become a part of your ‘table of likes’ along with Him.

- And when you’re told that *the earnest expectation of the creature* is that it *waiteth for the manifestation of the sons of God*—that issue of it ‘earnestly expecting’ - that tells you that it’s **viewing** what’s going on—those hosts of the heavenly places—those angelic beings (both those that didn’t fall with Satan, as well as those fallen angels who currently occupy the positions of principalities, powers, mights, & dominions) — they’re all **waiting** for the *manifestation of the sons of God*—of YOU!

- The scriptures aren’t silent about this:

- I Corinthians 4:9— “**spectacle**” = a reference that the Corinthians would well understand & appreciate being part of SPQR! It refers to the Roman Gladiators—who were appointed ‘last’ to death—after the crowd was well drunk and worked up to a fevered pitched frenzy!

- A *spectacle* is something or someone designed for the crowd’s morbid amusement at seeing them try and defend themselves with hardly any chance at all of ever surviving!

- And the ‘kicker’ to a *spectacle* is, not only is it for the morbid amusement of a crowd; but it’s supposed to be an object of wonder & amazement ... **if it survives!**

- I Timothy 3:16—*godliness* itself was not a mystery (or something God kept secret until He revealed it to & through Paul) - and *the mystery of godliness* isn’t a reference to godliness itself; but there is a “*mystery*” aspect to godliness which involves us Gentiles in this present dispensation of grace—referred to here because it **is** what a local church is to function in accordance with.

- The issue of godliness goes all the way back to Genesis 1, and both godliness & ungodliness was a well-known issue all the way through God’s program with Israel.

- However, when God did suspend His program with Israel and bring in this present dispensation of His grace to us Gentiles—part of His revelation of “the mystery” to the apostle Paul was the revelation of “*the mystery of godliness*”.

- That is, His formerly kept secret purpose to give the Gentiles the privilege of being godly and manifesting godliness—but not simply manifesting godliness, but doing so especially in the sight of the angelic realm in accordance with God’s now revealed plan to use us (as sons) to reconcile their realm back to Himself!

- And this is what Paul extols the ‘greatness’ of in a ‘nutshell’ at the end of I Tim. ch. 3—at the end of his instructions on how a local church is designed to function as “*the pillar and ground of the truth*” for the sake of accomplishing godly edifying.

- And Paul gives his doctrinal & historical synopsis of it in 6 sequential expressions:

1) “*God was manifest in the flesh*” - which summarizes the issue of the Lord Jesus Christ as the Son of man first putting godliness on display in His own life—and doing so in accordance with Him making provision by His redemptive work for His nation Israel to be godly.

The Paul says ...

2) “*justified in the Spirit*” - which summarizes the issue of godliness being shown to be successfully provided for by Christ and also truly and successfully produced in the believing remnant of Israel by the effectual working of the Holy Spirit’s sanctifying ministry.

But then with what Paul says next, he begins dealing with the “*great*” “*mystery*” aspect of godliness that we Gentile believers are now participating in during this present dispensation of grace in view of the great dispensational change that God has made. So Paul next says ...

3) “*seen of angels*” — which encapsulates the issue of how in connection with revealing “the mystery of Christ” God showed the angels how that He is going to reconcile their realm unto Himself by means of another godly entity—the *new creature* of *the church the body of Christ*.

Paul then says ...

4) “*preached unto the Gentiles*” — which entails the issue of God preaching His now-revealed plan unto us Gentiles during this present dispensation of His grace.

The he says...

5) “*believed on in the world*” - which summarizes the issue of God and His gospel of grace to the world being believed among the Gentiles—and those of us who believe it being given the ability by our sanctified position in Christ to receive “godly edification” as sons (sonship edification) and thereby be manifesting godliness (and sonship qualification) to the angelic realm to God’s honor and glory.

Finally, Paul concludes his doctrinal & historical synopsis of “the mystery of godliness” by saying ...

6) “*received up into glory*” - which entails the issue of God concluding “the mystery of godliness” by receiving us up into glory when the Lord Jesus Christ comes to take His new godly entity (*the new creature*) into the heavenly realm for the reconciling of the heavenly places back to Himself!

- Those angelic beings are waiting in *earnest expectation* for *the manifestation of you, the sons of God*—and therefore anytime that they get to see in you some revelation/glimpse of the fact that you appreciate your sonship and are functioning/operating like your Father—they cheer that!

- Because when you get this education effectually working in you, (step by step though it is)—that’s a foretaste to them of the day in which you’re going to be physically there in *the creature* doing that job of giving it functional life!

- So really, Romans 8:19 should become your “flag” - your “colors” - the rallying point around which your thinking should revolve—because in a nutshell, that is what this dispensation of grace is all about—that’s what the business of your Father is about today, and what the Son’s thinking and business is about right now!

- And just in what we’ve covered so far—that should begin producing an **exciting attitude** that is equal to that of your Father and you being His son!

- Now let's move on to even further information/details concerning your inheritance and the business you and your Father are engaged in—and these **are** further details—in fact, some of these details in this section haven't been revealed until right at this point in Romans 8!

***20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,***

- Now before we begin looking at the details contained here (and in :21) - I just want to underscore the fact that it's very easy to take this information, and really set off in a whole bunch of different directions—to start talking and thinking about a whole bunch of related issues that have to do with *the creature* (the heavenly host/places) and get to hunting down all kinds of things that relate to how it functions—or how it mal-functions—what all its operations are about—how did it get from its original state into the state we see it in now—how its going to get back to its original state (or at least the functional state when we're going to be occupying its realm), etc....

- But I warn you—even though that's a lot of fun—and that's all very interesting—and even a part of biblical theology and information that we're going to have to have at some time—but that's NOT going to help you here at all!

- In fact, **all you need to know is what is in front of you right now.**

- And this is a place in which it is critical to understand and appreciate that your thinking really has to be **CONTAINED** to just what you're being told here!

- And that's for several reasons—such as you have to have a first-things-first frame of reference for what *the creature* is and your roll in it — but most of all because what we're after here isn't "The Doctrine of The Creature" — what we're after here is to gain the same **attitude** our Father has about His business and our being adopted by Him to function/labor with Him in His business!

- And that heavenly realm in which He's interested (and we're interested) is called "*the creature*" — and that realm is called that because we're to understand by that terminology that it really is (no matter what you see with your eyes), it really is an organism: not just having life, but organized, purposeful, designed life to it.

- In fact, it's going to so perfectly relate/respond to the earth, that God says He's going to one day "marry" the earth to it!

(:20) - “*For the creature was made subject to vanity, ...*”

- “*made subject to vanity*” — “**vanity**” [mataio’t8s] = something devoid of appropriateness, perverse, depraved, absence of order—translated *vanity* every time it’s used in the KJ.

- What is “*vanity*”?

- *Vanity* = (often times thought of as empty or emptiness—which is a valid definition, but not one that fits the context very well at all—because the heavenly places certainly are not empty) worthless, of no value, of no profit, the desires or endeavors of someone/something that only ends up fruitless.

- *Vanity* is actually the most basic and fundament term that used to describe something that’s ineffectual (it’s not fit, it’s not final or conclusive, it CAN be improved upon, and it can be substituted for).

- But again, *vanity* (or *vain*) is a very general and basic and indefinite term—and the root concept (unlike ineffectual which refers to the **end** or termination of an endeavor or labor), the root concept of *vanity* is that **it cannot** (or is unable to) attain its objective!

- No matter what goes on out there, no matter what powers try to cause it to be otherwise—the truth of the matter is that it will always wind up with no good consequences!

- All its efforts are *vain*—to no useful purpose!

- And that inability to ever attain its objective fits exactly the context here—*the creature was made subject to vanity*—no matter what those angelic being do, no matter how hard they/it tries—the *creature*, as it now exists (being in time past, **made subject to vanity**) **it cannot obtain its designed objective**—it cannot function as a *creature* at all!

- Which is amazing when you think about the higher intelligence of those angelic beings!

- Biblical documentation of the creature being *made subject to vanity*:

- Ezek. 28

- Job 4:17-21 (:18); 15:14-16 (:15); 25:1-6 (:5)

- Now once again we have: **20 For the creature was made subject to vanity,**

- And from what we've come to understand and appreciate from our previous lesson (on being more careful and precise about how we define and think about *the creature*) - you should now have, (to some degree anyway), a better perception of the precision of God's terms in this passage—especially for that term "**creature**" - because as we noted, God didn't say, 'For the heavenly places were made subject to vanity' or 'For the earnest expectation of the heavens/heavenly places waiteth for the manifestation of the sons of God.'

- No. God purposefully and deliberately has the apostle Paul use the term "*creature*" because He doesn't want us to think about just the physical places or physical structure or visible objects of the heavens.

- God intends for us to be thinking about the invisible, living, intelligent life God created that heavenly realm (kingdom) to have.

- And the issue for us as sons in training for our heavenly vocation is that we (by means of our sonship education) we are designed to be **the intelligence of the creature itself!**

- We are to bring salvation and deliverance to *the creature* by our becoming the intelligentsia of that *creature*!

- When God uses that expression "*the creature*" He isn't being purposefully vague or deliberately elusive or mysterious at all—(or even unreal)!

- He knows that you can (by paying attention to what He has said in His word up to this point) - He knows that you can make the connection with this "*creature*" He's talking about here in Romans 8 to the heavenly places.

- But by using the term *creature*, He's having your thinking focus upon the unseen, invisible life-force of it—that it's designed to be a living, moving body (embodiment for the earth) - but the real focus of attention is upon its functional life—and it sits there waiting for the manifestation of the sons of God to actuate its life by your will (by the will of the sons of God) - to activate it, to vitalize it, to arouse it to the life God designed for it to have from the beginning when He created it for His honor and glory!

- Even that word “***vanity***” is carefully chosen:

- My understanding is that what you have described here in the remainder of (:20) and down through (:23) isn't so much a description of the effects that sin had on the creation—because the truth of the matter is, (if my understanding is correct), the *creature* being *made subject to vanity* isn't talking about what happened when Lucifer sinned (as if the effects of him sinning did all this to the creature) - but what you've got described here is **GOD's** response to Lucifer (fallen, now called Satan) implementing his **plan of evil** by means of his **policy of evil** to possess both the heavenly realm and the earthly realm.

- And the excellency of saying that the creature was “*made subject to vanity*” rather than made subject to the curse or to futility or to frustration (or anything along those lines) - is that *vanity* (or *vain*) is one of those English words that, (even if we're not consciously aware of it), it's one of those English words that we reserve for particular usages.

- And (although, I admit that it can certainly be used in other ways), but *vanity* is a word that we almost naturally reserve to be used when we want to describe the way in which a person **THINKS**—a way in which to describe a person's **MIND**.

- In fact, Paul has already used *vanity* in just this way: (Romans 1:21) also I Cor. 3:20; Eph. 4:17

- And if I were to make any adjustments to what we've already learned about the word *vanity*—I would say that my understanding is that Paul isn't so much describing the state of the physical affairs of *the creature* (although the truth is that the physicality of *the creature* **is** in *vanity*—it is unable to attain its objective—no matter what goes on out there with the governing structure of it, it always winds up with no good consequences—to no useful purpose) — but the beauty of the word *vanity* is that it not only describes the physicality of *the creature*, but (and I think more importantly) it bores in on describing the **MIND** of *the creature* (the thinking of it).

- And because the intelligentsia of *the creature* has opted to utilize another competing wisdom (the wisdom of the Adversary), it's been consigned to (given up to) or *made subject to **vanity***—God the Father subjected it to its own vain thinking so that it always ends up short of its objective! (Those characters will never give functional life to *the creature*!)

- And my understanding is that it was God Himself that *subjected the creature to vanity*—He deliberately put *the creature* under the control of vain intelligentsia (which, sadly is an apt description of the majority of Christians that make up the church, the body of Christ today) - ... that is, it was He, God Himself that “*made*” it “*subject to vanity*.”

- And that follows with what the next phrase says:

20 *For the creature was made subject to vanity, **not willingly**, ...*

- “**not willingly**” - it was as if the whole of the heavenly realm (the remainder of the kingdom of God—minus the intelligentsia—didn’t want to be governed and ruled and administrated over by those henchmen of the Adversary with all their vain thinking and vain wisdom—but God subjected them to it anyway.

- Again, “**not willingly**” is another one of those features that tells you that *the creature* is a living being—a living organism—because it has a **will!**

- But this wasn’t an unkind thing for God to do—it wasn’t unloving or cruel or barbaric or heartless or anything along those lines at all ... and that is seen in the final phrase (a powerful causal phrase that reveals God’s designed purpose in doing what He did).

- In fact, this describes the measures God took in response to Satan’s plan/policy of evil!

... *but by reason of him who hath subjected the same in hope.*

- Notice “*but by reason of him*” - here is God’s greater wisdom and **godly** wisdom over against the Adversary’s vain thinking — here is godly “*reason*” — here is the thinking of God Himself in connection with His *creature* and His creation that He designed for His honor and glory.

- “**reason**” = intellectual power, thought process, implies right thinking in the face of wrong thinking—it was the sensible thing to do.

- God’s intention all along was to have His **SONS** providing the intelligentsia of *the creature*—and providing for the functional life of *the creature*—not the angels—and certainly not the devils (Satan’s cohorts) with Lucifer’s competing wisdom!



- The thinking of the Father was that once the Adversary had become the “*prince of the power of the air*” and put his plan of evil into effect to subdue and take possession of the heavenly places (and take possession of the creature’s intelligentsia) - God the Father (who could have directly and omnipotently intervened), instead allowed it in order to do something that would put *the creature* in a position to still have the **hopeful prospect** of being governed by and having the intelligence of the sons of God giving it its fulfilled design & purpose God intended all along.

- So we have: ... *who hath subjected the same in hope,*

- Now my understanding is that when this all happened historically, at that time, *the creature* was NOT made aware of its “*hope*” - and in fact, God didn’t and couldn’t say anything about its *hope* for thousands of years—He simply kept all that a secret and hid it in Himself as part of the mystery that He would one day reveal and make known to and through the apostle Paul.

- My understanding is that *the creature* didn’t know anything at all about its *hope* of being *delivered by the manifestation of the sons of God* at any time before this present dispensation of grace was brought in.

- But now through the revelation of the *mystery of Christ* (to Paul), God has made *the creature* aware of its *hope*—when God revealed *the mystery* of this dispensation of grace, He at the exact same time made *the creature* aware that its deliverance will be when the sons of God are manifested!

- And what a time that must have been in *the creature* when it was made aware of it—it will have godly wisdom operating in it and giving it functional life—it will have the intelligentsia of God Himself operating so as to give it the designed intent and purpose God has had for it all along!

- That’s what gives it the *earnest expectation* now—how it must look with sheer elation when it sees (I Tim. 3:16) an adopted son take his sonship life seriously and begin his vocational training - what kind of jubilation takes place as adopted sons qualify more and more for positions of rulership in it — and how much to the chagrin, and embarrassment and humiliation of the Adversary!

- And you have to get some measure of a grip on that ‘flip side’ of the coin (so to speak) — on the one side “*And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*” — but on the other side of that joyful hope of *the creature* stands the Adversary who, by the revelation of the mystery of Christ (along with *the creature*) was also made aware that he has FAILED and LOST in his WHOLE plan of evil—he has lost the possession of *the creature* (of the whole heavenly places) as well as the earth!

- And at no other time in history has his outrage and shame and total humiliation ever been so high as it is right now— and therefore his hatred and anger and rage is squarely directed toward those *sons of God*—and he is going to do everything within his power to victimize and viciously do as much violence to that *new creature* of the church the body of Christ as he can possibly do! (And he will primarily use their Bible to do it!)

- But for now, it’s that issue of God *subjecting the creature to vanity, not willingly, but by reason of him who hath subjected the same in HOPE* — that, while God took measures to see to it that *the creature* wouldn’t be given functional life by Satan and his cohorts (that they would never succeed in bringing *the creature* to life and getting it to function as God designed it to function) - God subjected *the creature* to **vanity** (both in the physical universe, but perhaps more importantly, He subjected it to the vain thinking of those angelic beings in its positions of rulership) - and it took from the opening chapters of Genesis to Romans 8 (which is approx. 4,000 years) until *the creature* (along with the angels, and Satan and his cohorts) was made aware of the creatures’ HOPE!

- And you really need to understand and appreciate (and you should appreciate it by the time we get to the end of :22) - that the earth, while it was subject to vanity as well—but the earth was never made subject to vanity without a hope—you see that even in Genesis 3:15.

- And the main reason for God redeeming mankind would be so that one day He could make use of the earth—and you see that when God calls out Abram (“*in thee shall all families of the earth be blessed*” Gen. 12:3) - the earth is to ultimately function as He purposed & designed for it to function.

- And later on when Abraham sacrifices Isaac on Mt. Moriah, God tells Abraham, “*And in thy seed shall all the nations of the earth be blessed; ...*” Gen. 22:18

- But the *creature* had no such **hope**—until the revelation of the mystery!

- The *creature* was made subject to vanity, ***not willingly***, — and that gives you a small glimpse into the **rebellion** that went on out there in the heavenly places—it was against the creature’s will that the Satanic policy of evil was implemented in it—but God allowed that to stand in order to demonstrate the power and the might and the greater strength of His wisdom living and operating in His sons!

- And therefore one of the main features of the revelation of the mystery of Christ in this dispensation of grace in which we live is not only making known the mystery to us, the members of the *new creature* of the church, the body of Christ—but to make known to *the creature* of the heavenly places that has long been *subject to vanity*, that it now has **HOPE!** — *hope* of being delivered/saved from that vain existence!!!

- “***hope***” (elpis) = a very powerful thing—but unfortunately, the word *hope* has devolved in our English language into a desire for a favorable outcome, but with a lot of doubt and uncertainty mixed in.

- But that’s not what *hope* means—*hope* (elpis) is the absolute confidence and certainty that a future event that will be for my good will unequivocally (no doubt whatsoever) take place.

- This is a full persuasion, fully settled issue that has no doubt or uncertainty about it at all!

- And of all the things that can be said about *hope*, *hope* is a very powerful **attitude!** (In fact, it may be that it is the most powerful of all attitudes!)

- **It is the very attitude of our Father** toward the *sufferings of this present time!* — and when it comes to *suffering*, **nothing** is more powerful in the working of the inner man of a person than the *hope* of being saved out of it!

- As George Crabb says in his excellent dictionary of English Synonymes: “*Hope* is a precious gift to man; it is a solace in affliction, and a support under adversity—it throws a ray of light over the darkest scene.” ... he goes on ... “*Hope* may be deferred, but it never dies; it is a pleasure as lasting as it is great.”

- Illustration: USS Indianapolis. (see book)

- Simply put, **hope** is the anticipation of a **sure** and **certain** future good.

- By the Father giving you (His son), in sonship establishment this *hope*—He is building in you an attitude of confidence, assurance, conviction, and trust in how the Father has geared the education you’re now involved in with Him for your success—it **is** the *blessed hope* of the sons of God in this dispensation of grace to be the agents through whom the Father will deliver His business from the hostile takeover of the Adversary!

- So in the first component to our sonship establishment, we have given to us in (:18) the godly, virtuous attitude that operates within Christ and within our Father Himself—given to us in a flat-out statement:

*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.*

- And then, because that statement cannot effectually work in you without some particular **other** information **making** it effectually work—we are given the main body of information that explains, amplifies, and causes us to understand and appreciate how (and especially) **WHY** we can *reckon* with the apostle Paul (:18) to be true and have it effectually working in us, too.

- And that main body of information is in (:19-23):

*19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

(and now additional information is given to further explain :19)

*20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,*

- And now, since (:20) doesn’t end in a period but in a comma, we know that (:21) is supposed to be the rest of the thought that began with the “*For*” in verse 20 — but it’s broken into a verse for a reason:

... and the reason is that once you have that word “*hope*” given to you in (:20), (:21) comes along and describes for you the particular aspect (or features) of what that *hope* is all about!

- And really it’s all been getting down to this issue of (:21): i.e., here are the details that are necessary for you as a son to intelligently appreciate what “*the glory which shall be revealed in you*” is all about—(generally speaking; but that’s sufficient enough to produce the attitude of your Father—the very attitude **He** has about His business—especially in light of *the sufferings of this present time!* — and it’s **that** attitude that has to be in you to make it so that you **do reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in you!**

- That is, by the time you finish (:21) you are getting a pretty good understanding of **WHY** you can reckon (:18) to be the truth that it is!

- It’s actually going to take the remainder of the details you get in (:22-25), but you should be at the point of getting a pretty good grip on knowing why you can *reckon* what (:18) says to be true. (and you’re not just going on ‘name it & claim it’ Christianity—or read a nice verse in the Bible and lift it out for your ‘daily bread’ - so to speak!)

- Here is a place where you have to (and I mean it is an absolute must) that you are able to answer the question “**WHY?**” - Why is it that I can *reckon* what (:18) says? Because if you can’t answer “Why?” then (:18) is nothing more than words on a page—they mean nothing to you! (And the “why” gets answered in [:19-23] especially).

- So (:21) - here’s the “*hope*” of *the creature* ....

***21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.***

- Before we begin dealing with the details of this verse, I just want to look at something sitting here that allow for us to have absolute confidence that when we’re talking about *the creature*, that we are, indeed, talking about the heavenly places (and the intelligentsia that makes up the heavenly places) - and we’re **NOT** talking about the earth!

- In other words, how do we know, just from this text and this context alone that *the creature* isn’t the earth, but *the creature* is talking about the heavenly intelligentsia in the heavenly places?

- Notice in the opening few words of (:21), you have that word “also” sitting there?

- “*Because the creature itself also shall be delivered ....*”

- My understanding is that that little 4-letter word makes it impossible for this context to be talking about the earth when it uses the expression/terminology “*the creature.*”

- Why do I think that? Or how do I know that’s the case?

- Well, you **do** understand and appreciate that there really are 2 entities that have to be delivered from *the bondage of corruption*: 1) the earth; and 2) the heavenly places—right?

- And if you pay attention to your Bible, you know that of these 2, only 1 of them is ever talked about in any way as to how it’s going to be delivered from the bondage of corruption—from the Satanic plan of evil.

- If you’re honest in your Bible handling—then you know that throughout the whole Bible (from Genesis-Acts and from Hebrews through the book of the Revelation) it constantly talks about and prophesies about how **the earth** is going to be one day repossessed by God and established with His kingdom on it.

- And if you’re honest, you recognize that the Bible NEVER speaks anywhere in Gen-Acts or Heb-Rev as to how God is going to ever repossess the **heavenly places** and reconcile them back to Himself!

- Clear so far?

- Ok then—if you think that *the creature* here is referring to the earth (which would mean that everything God tells us about it here **has already been known**—none of it is part of the mystery of Christ at all) — then I’ve got one question: why does he say, “*also*”?

- *Also* implies that you already know about one issue, but you didn’t know about the other until it’s told to you right here—right?

- You see, if *the creature* is the earth, then this **also makes no sense**. Because the earth being delivered is already a well-known fact! (All the rest of Scripture attests to that fact already!) — *Also* says that the information you’re currently reading with your eyes has never been talked about before, but the other has & is well-known!

- So we have in (:20) - “*Because the creature itself* (the heavenly places, specifically, the intelligentsia of the heavenly places) *also* (stresses the fact that we’re talking about the intelligentsia of the heavenly places, and not the earth) *shall be delivered from the bondage of corruption ...*”
- “*shall be delivered*” - What does it mean to “*deliver*”???

  - To set free; to liberate; to release; to save.
  - To rid; divest; clear out.
  - To disburden or unburden (childbirth).
  - To give entirely over; to surrender; to yield.
  - To hand over; transfer; commit to another’s possession or keeping.

- **Crabb’s Synonyms:** (*DELIVER, RESCUE, SAVE*) - *deliver* is the most general term—the critical shade of meaning of *deliver* is that it is a term that is reserved for describing the idea of **taking** something or someone from **danger**—we *deliver* when we **take** from the **evil** that is.
- “*from the bondage of corruption*”

  - If my understanding is correct, since (:21) begins with “*Because*”, and since it’s the remainder of the sentence that began in (:20), this expression “*the bondage of corruption*” is being utilized to give us further detail into what that “*vanity*” is that was spoke about when God said that “*the creature was made subject to vanity*”.
  - In other words, that *vanity* to which the creature was *made subject* is that it was put under *the bondage of corruption*—that’s a further description of the creature being *made subject to vanity*.
  - “**bondage**” (δουλεία) = the condition of a slave. — But *bondage* means being subjected to some bond or binding power and influence.
    - = subjection to a superior, **restrictive** power—and this isn’t a general term—it’s a more sever term than *slavery*—of the synonymous terms, bondage carries the highest degree of severity.

- **Smith's Synonyms Discriminated:** (*SERVITUDE, SLAVERY, BONDAGE*) - *Servitude* is simply compulsory service to a master. *Slavery* begins where servitude ends (it's a species of *servitude*). It's a sort of compulsory life of labour which depends upon the will of another—the master owning the servant as a chattel.

But even *slavery* has its degrees—and the ancient Romans had learned slaves who were honourably treated as literary companions of their masters.

**Bondage** is the **extreme aspect** of *slavery*, when the slave has become, as it were, a beast of burden and works (labors) under the lash, as captive Israelites did in the land of Egypt.

- “*the bondage of corruption*”

- “***corruption***” = the perversion of anything from an original state of purity; a perversion; destruction or spoiling of something—and interestingly enough, the **breaking up** or decomposition of something (like a body) - basically, it's the destruction or fragmenting of the constitution which makes a thing what it is.

= decay; deterioration; depravity

- Syn: infection/infected

- It comes from the Latin *corrumpio (rumpo)* = to break—and it marks the disunion and decomposition of the parts of a thing.

- It's a term that is reserved for applying to objects which are **contrary to God**—but *corruption* especially, carries the shade of meaning that it was **MADE** that way (the **making** or **causing** of a thing to be in a *corrupted* state) - *corruption* indicates that a **process** took place in which the essential qualities of a thing has become destroyed—it's lost its virtue and essence—and what is *corrupted* requires it to be **purified**.

- *Corruption* carries the idea that something has been **introduced** or **injected** into a thing that in the end will produce **fatal effects!**

- And we naturally reserve *corruption* for describing something **good** that has **become evil**. (an evil influence).

- We also (oftentimes) reserve *corruption* to refer to matters of government (politics) - we may speak of **human depravity**, but of the **corruption of government!**



- The issue of the creature being in this state of “*the bondage of corruption*” **isn’t** what the mystery of Christ is all about—because that is, (at least to a certain degree), already known—just as *the creature* itself is something you can come to know about in God’s program with Israel (in the part of the Bible that is given according to prophecy) - so, too, can you something about the heavenly places (and their intelligentsia) being brought into the possession of the Adversary, Satan himself.

- The main issue with the revelation of the mystery of Christ is how God is going to **repossess** and **reconcile** the heavenly places back to Himself. (that’s over-simplistic)

- And as we have noted before—there is an historic time in which this all took place—and the Bible isn’t silent on that—because when Lucifer sinned and “fell” - he didn’t just stop there—he formulated a Plan of Evil!

- He could have sinned/fallen and just shoved off into a dark corner of the universe and just done nothing ... but he didn’t!

- And it’s because of the formulation of his plan of evil, that sin (that he became the author of), **spread** — and that’s what we looked at Ezekiel describing back there in Ezk. 28—and that’s when *the creature was made subject to vanity* (as per Romans 8:20).

- The *creature* became *vanity* as a result of the angel Lucifer sinning/falling, and becoming the Satan & formulating a Plan of Evil, and then implementing it the way Ezk. 28 describes it in his *sanctuaries* that therefore made it so that the creature was made subject to vanity.

- It was right there that “*corruption*” entered *the creature*—*corruption* emanated from the Adversary, and then it spread—it eventually infected the whole realm of the heavenly places.

- Now, while I recognize that the effectual working of this passage isn’t dependant upon the ‘academic’ understanding of all the details or rabbit trails or categories of doctrine that could be dealt with here—(in fact, doing a lot of that will only cause you problems here)—I do think it would be good and beneficial at this point to just take a short look at just one other passage that gives you some very basic and very general information concerning the **nature** or the **kind of** *bondage of corruption* that *the creature* is now in, that further describes the kind of *vanity* it was made subject to. (Because it will give you further appreciation of the kind of **liberty** we are going to give it!)

- **Isaiah 14:12-14** (see **Satan & His Plan of Evil**)

- So, the kind of (or the nature) of the *corruption* that the *creature* is in *bondage* to isn't merely the issue of sin being in it—because (:21) doesn't say, “*Because the creature itself also shall be delivered from the bondage of sin ...*”

- (Not that sin isn't there, because it is—or that sin really didn't/doesn't have an impact upon the creation—because it does!)

- But to be a little more specific about the *corruption* that the *creature* is in, it's really that issue of being *in bondage* to the Satanic plan of evil in which Satan and his cohorts now rule and reign in the intelligentsia of that heavenly realm.

- They're occupying the positions of intelligentsia that are the very means by which the functional life of *the creature* is supposed to be put into effect.

- Therefore the *corruption* that is now present in the intelligentsia of the *creature* holds the entire *creature* in bondage—that corruption holds the *creature* just like a slave is held by a master—it can't get out; it can't escape it; it's held in that state, and until someone else can rescue it out of that predicament, it will never be free because it cannot deliver itself.

- And (:21) informs us that God our Father has designed and purposed for us, (His sons and His children), to deliver the *creature* from the bondage of corruption!

- **We** are going to be the agent that God is going to utilize to **save** the *creature*; we're going to set it free; drive out and clear out all its corruption and rescue it from the dangers of the Satanic plan of evil!

- That's the core of what this dispensation of grace—this mystery of Christ—is all about!

- And this should make a huge impact upon you!

- So (:21) goes on to say....

*21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

- Notice that preposition “*into*” - as if the idea here is one of a turning over of the running of this realm *into* the hands of the ones who will liberate it from its bondage of corruption.

- And that's in keeping with the kind of *bondage* and the kind of *liberty* we've been talking about in connection with *the creature*.

- “*the glorious liberty*” - notice there isn’t one single ‘ho-hum’ thing about this—even in describing the *liberty* (or the liberation of the creature) from its *bondage of corruption*—our Father has to put a further descriptive term in front of “*liberty*” that’s designed to convey His own attitude to us so that we perceive it and view it from His perspective—and have that same **attitude** generated in us!

- “*glorious*” = a term we’ve looked at before—and we noted that this is a term that we naturally reserve for events where someone is impelled (driven, galvanized, roused, motivated) to extraordinary efforts and to great undertakings!

- It generates in our thinking the value/worth/greatness of the undertaking—of laboring with our Father in His business—in being designated by Him as the very means by which He has determined to dismantle, demolish, and destroy the entire plan of evil that the Adversary, Satan himself, put into place to bring the creature (the heavenly places) into his possession!

- By the way, Satan knows the value/worth and greatness of *the creature*—just as he does the earth!

- This, again, is great vocabulary control that gets the process of adjusting your attitude going and producing this godly virtuous attitude in your inner man!

- “*liberty*” = again, this is great vocabulary control—because it doesn’t say, “*into the glorious freedom*” — even though the majority of the modern English versions translate the Greek word (eleutheria) as “freedom” — (interestingly enough, of the 11x this word is used in the KJ, it’s translated “*liberty*” all 11 times!)

- So why is *liberty* more excellent than freedom here?

- Because *liberty*—or being delivered into a state of *liberty* carries the idea of **being at one time in a condition of captivity, slavery, or bondage!**

- You can speak of freedom or being free totally apart from ever being in a state of bondage or slavery—but we most often utilize the word *liberty* when we’re talking about someone/something that has previously been under captivity, slavery or bondage and has come out of that **into** freedom.

- Even the motto of the Army SF Green Berets (on their distinctive insignia or coat of arms) is: *De Oppresso Liber* = **to free the oppressed**. (you're God's special forces!)

- Now as to the nature of the *glorious liberty of the creature* that we will bring to it—my understanding is that it's not exactly talking about the same kind of sonship liberty we have studied together in our sonship edification—but that it's the **opposite** of that *bondage of corruption* that it was made subject to.

- Therefore since the nature of the *vanity and bondage of corruption* was one of the Adversary taking possession of those 3 thrones we looked at—especially that throne of accountability—whereby he gained the ability to put his plan of evil into effect by bringing all the governmental/administrative/managerial structure of the creature under his control (the principalities, powers, thrones, mights, and dominions) until it **spread** throughout the entire creature—it stands to reason that the *glorious liberty* for the creature will be when that entire governmental structure that comprises the intelligentsia of the creature is put into the hands of the sons of God **AND** the entire creature has placed in it the entire *new creature* of the *church the body of Christ* — that will entail a total and *glorious liberty* from the oppression and bondage of **all** of Satan's Plan/Policy of Evil that has held it in vain corruption for thousands and thousands of years!

- And that's why you have that expression used at the end of (:21) — “***the children of God***” instead of ‘the sons of God.’

- This again is precision and excellency of vocabulary control—because the *glorious liberty of the creature* is it's being liberated **ENTIRELY** and **COMPLETELY** from Satan, his cohorts, his plan & policy of evil, and all the ravages of the sinful condition it spawned.

- And that is what the entire body of Christ (*the new creature*) is for!

- So by saying that the creature shall be “*delivered from the bondage of corruption into the glorious liberty of the children of God*” — that indicates the **totality** of the liberation—it indicates **both** those **sons** of God that have been educated and edified by the sonship curriculum (and are qualified for positions of governing and ruling in the creature) — **AND** all the rest of the saints that comprise the *new creature* of the church the body of Christ, that, even though they will never function as the movers/shakers (intelligentsia) of the creature, will nevertheless constitute the **embodiment** aspect of the creature.

- Again—we! are going to give the creature **functional life!**
- Because in a very real way, the creature being *made subject to vanity* and in this *bondage of corruption* exists in a state of **functional death!**
  - Do you begin to see how great this is? It's one thing to have functional life generated in us (by walking after the Spirit and minding the things of the Spirit and being led by the Spirit through the curriculum of sonship education) — but it's a whole other thing to BE THE MEANS of functional life—or to **GIVE** functional life to another!!!
  - These really are thoughts you've never thought before!
    - Your very presence in that creature—and your work/labor there— provides for the whole creature to experience *liberty (glorious liberty)* — have you ever thought that way before you got here in Romans 8? Was that the way you thought about dying and going to heaven before sonship education?
      - Do you think that the average, nominal Christians (viz., one who barely even qualifies for having the name, *Christian*) - do you think they ever think these thoughts? ... that these things have ever once crossed their mind? (most never think—what do I do after I get to heaven? — is it an eternal praise/worship service? — is God finished with me once I get there?)
  - And do you see how—in light of all you're told about here as to what your Father has designed and purposed for you as His son— thinking, living, and laboring with Him in His business—how that all of this is **SO MUCH BIGGER** than anything you could have ever thought of on your own—or even imagined on your own—so that it really does make it so that “*the sufferings of this present time are not worthy to be compared*” with this — it's ridiculous to ever allow the *sufferings of this present time* to distress you and cause you problems!
  - You (& me) — who seem to be so insignificant—can be so valuable to God our Father — and just so that you don't get puffed up or miss the glory of God in all this, what is it that makes you so valuable? (Being led by the Spirit as a son through this curriculum, and allow your Father's heart (His thinking—His mind) to be imparted to your heart which results in you and Him laboring together!

**22 For we know that the whole creation groaneth and travaileth in pain together until now.**

- “**For we know that the whole creation ...**”

- Here is where we’re going to be benefited by that little word “*also*” sitting in (:21) — because we did NOT know, (until God revealed it to the apostle Paul) that the creature was going to be delivered from its vain bondage by the *manifestation of the sons of God*, etc., — but we DID know that the earth was in a state of corruption/cursing and how God was going to deliver it.

- And because of that, (:22) says, “**For we know**” — now we can bring the full complement of what we now know to bear—**and bring in the earth** into the picture—and talk about the entire creation or “*the whole creation*.”

- Therefore when (:22) says, “*the whole creation*” — that isn’t the issue of, well, we’ve been talking about the earth all along (and it’s cursed condition that’s spelled out in Gen. 3ff), and now we’re going to include the heavenly places, too — No — it’s just the other way around.

- We have been talking about *the creature* being the heavenly places all along, and now we have to bring the earth into the picture — why? — because our Father now wants us to have the full complement in our minds of Him getting the whole that He created to function as He originally intended for it to.

- He already had a plan of the earth to be liberated from its bondage of corruption—and it, too, will be *into the glorious liberty of the children of God* (but Israel, not us).

- Now we’re clued in on the rest of His creation (the creature) and how He’s going to liberate it from its bondage of corruption (*into the glorious liberty of the children of God*).

- So then in (:22) - since the creature (the heavenly places) are not supposed to function independently of the earth—and since the earth is not supposed to function independently of the heavenly places— it’s necessary for God to speak to us about the whole creation and the state it’s in—and that we, along with it, are saved by hope! (By this hopeful prospect given to us here that makes it so we can reckon (:18) to be the truth—and to live **mightily** in us!)

- And that’s going to fully develop the attitude the Father is after in (:24-25)!

- Now, therefore, in light of what our Father has just taught us ... we know something:

“... *that the whole creation groaneth and travaileth in pain together until now.*”

- Both the earth and the heavenly places now, all have a hope of being delivered from the present state they're in.

- And in the mean TIME—in this *present TIME* — they *groan and travail in pain together*.

- “***groaneth and travaileth***”

- Here you have these 2 very colorful expressions.

- “***groaneth***” (to *groan*) = an expression of grief or pain—and usually a *groan* is an involuntary verbal expression of pain in either the body or the mind [unlike *moan*, which is more often than not, voluntary].

- But *groan* also means **to express an earnest longing**; to yearn or long for something!

- And if my understanding is correct, that expression of **intense, earnest longing** is the sense in which it's being used here.

- And I say that because *groaneth* is coupled with *travaileth*—and God's not just trying to say the same thing twice.

- “***travaileth***” (travail) = to torment, harass, afflict, trouble; to labor with great difficulty; hence, used of a woman suffering the pains of childbirth.

- Now all I want to say about this is that we're supposed to understand & appreciate that now, (since the revelation of the mystery of Christ), both the earth and the heavenly places—(both of which have been subjected to this bondage of corruption) - but they now have both been informed that they have a **HOPE** — and all the while that they are in the torment and trouble and pain that that character (Satan) has brought in their midst—that is, while they *travail* in pain—both the heaven and the earth at the exact same time (now) *groan together* in the **earnest longing** for their **hope** of being delivered from the *bondage of corruption* they are now in!

- We know from various passages that both the earth and the heaven have the capacity (as they were originally created/created) to **respond** to God.

- And now that both have been informed that they have this **hope** of being delivered from their corruption by the placement of the sons of God in them—while they *travail in pain*—the pain is real — they also **groan** for the longing day in which this will all end and the glory of God can get going in His creation.

- And with the revelation of the hope for the creature, the creature can now withstand the *travail* it's in and (not moan), but **groan** for the long-awaited time in which it's *sufferings of the present time* are over and the *glory of God shall be revealed* in its realm!

- And really, the **power of hope**—the hope for suffering to end, and the hope for this great, grand, and glorious business of God to be realized — all that hope—that hope is so powerful so as to actually displace any and all sufferings because of how worthwhile and how valuable and how glorious the deliverance of it all will be!

- By the way, if you don't think *hope* is any real big deal, just talk to a POW!

- And that hope makes it so that your attitude is set and fixed in such a way that your thinking is: 'What I'm going to realize at the end of it all is totally worth whatever I experience getting there!'

- So we have... "*For we know that the whole creation groaneth and travaileth in pain together **until now**.*"

- "**until now**" = what does that mean?

- My understanding is that when you look at what follows—how (:23) begins, "And now only they, but ourselves also, ..." — what you've got is the earth and the creature both groaning and *travailing in pain* together... until now—where we get to join in with them as we endure the sufferings of this present time—and together with them and their hope for which they groan — we also groan with ourselves, waiting for the adoption, to wit, the redemption of our body!

- Now I know that your desire is to go into all these terms and expressions in greater detail/depth—but if you do that, you risk missing the real point of it!



- For instance, you may want to know a whole lot more about the “*pain*” that the creation is in as it now exists under the Satanic policy of evil.

- And this is a passage where you could easily go chasing rabbits and running all over the Bible to find out more information—which isn’t the worst thing that could happen here — because even worse than that is to take this passage and deal with it as categories of doctrine, and systematize it and teach it as an **academic procedure** that at the end of it all is supposed to make you ‘indoctrinated’ — **which it doesn’t**, it merely makes you ‘academized’ - it just gives you a lot of Bible data—and that never produces proper edification!

- And my understanding is that you’re not supposed to do that here at all!

- The expectation is, that the information that’s given to you here is sufficient, in and of itself—to be able to cause you to acknowledge the reality and the truth of what is being said.

- And with that, the end result of it all is that we, as the new creature of the members of the church the body of Christ are involved in a **PHENOMENAL VOCATION**!!!! (that’s the goal of all this!)

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***23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.***

- Beginning in (:23) we now have a slight shift in the terminology/tones—a shift that tells us that we’re now at the point where the main body of information that we’ve been given has now come to the point where we are going to have to make the application of what we’ve been told to ourselves as adopted sons who have been given a great inheritance in our Father’s business—and it’s now time to see to it that our fundamental adjustment in our attitude is what it need to be—to see to it that the doctrine we been given has done its job.

- And to see that what (:19-22) have really made it so that our inner man can reckon (:18) to be real, and true, and mightily living with us.

- And by the time you get to the end of (:25) - you are at a point where you have to check yourself out (a marker) and determine with your Father if you indeed do have this 1st fundamental virtuous attitude.

- 23 *And not only they*, — who are “*they*”? (the creature and the earth)

- And what are the creature and the earth (*the whole creation*) now doing? (*Groaning and travailing in pain together until now.*)

- So by now, once (:19-22) have done their job, you and I as our Father’s son can now be brought into the picture because we should now be joining in with *the whole creation* to **groan** for (to earnestly and intensely long for) the very same thing that they long for: which is the *deliverance from the bondage of corruption* when we are *manifested as the sons of God!*

- This is one of the first areas where you have been ‘intelligized’ - or have the intelligence by what your Father has taught you, to intelligently do something: to **intelligently groan** for “*the adoption, to wit, the redemption of your body.*”

- That issue of *groaning* isn’t just some mere unintelligent kind of moaning or complaining or whining about *pain!*

- 23 *And not only they, but ourselves also*,

- And that verifies that the expression at the end of (:22) [“*until now*”] isn’t talking about ‘until the dispensation of grace’ was brought in, per se; but specifically, it’s ‘*until now*’ when we, as sons of our Father get informed about the creature and our roll in it and then we get to join in with the creature and the earth (*the whole creation*) and endure *the sufferings of this present time*—**and join together with them in groaning for their hope**—which, for *the creature*, will be the time in which this *new creature* of the church the body of Christ will receive our glorified, immortal bodies and are placed in the creature as a whole, and those sons who have qualified themselves by means of their sonship education, displace and depose (remove from office) the present Satanic intelligentsia of the creature. [Completely delivering it from its *bondage of corruption.*]

- 23 *And not only they, but ourselves also, which have the firstfruits of the Spirit*, ...

- What is meant by “*the firstfruits of the Spirit*”?

- “*the firstfruits of the Spirit*” = You’re supposed to understand and appreciate already—( even before you leave verses :14 & :15 in sonship orientation), by those expressions, “*the Spirit of God*” and “*the Spirit of adoption*” — that there’s some fundamental accomplishments that the Spirit, as “*the Spirit of adoption*” needs to get, and wants to get accomplished within us before the sonship education gets underway.

- And that’s exactly what you’re participating in, and what you’re availing yourself of, and what is being accomplished through the effectual working of your sonship establishment (from :16 through :39).

- And the issue is, that right here in (:16-25) - as you’re going through it—and as (:16-22, specifically) do their job—and you come to (:23), and it starts to be **brought home upon you** what has been produced information-wise, and realization-wise, and impact-wise, and impression-wise upon you—then (:23) is coming along and telling you what the *firstfruits of the Spirit*, as He accomplishes what He needs to be accomplished in you as *the Spirit of adoption*, in preparation for you getting your sonship education underway—what those *firstfruits* are designed to be doing.

- The *firstfruits of the Spirit* is a description of what is actually taking place **by** the effectual working of (:16-22)!

- In other words, through the effectual working of verses 16-22, you now **have** the *firstfruits of the Spirit*!

- And those *firstfruits* are designed to produce within you the same kind of thing that’s going on in the *whole creation*—who, before you understood what (:16-22) said, understood all that **before** you did—and its been *groaning* and its been *travailing in pain together until now*—and now, you’ve got (by the *firstfruits of the Spirit*), the **exact same understanding & appreciation** that the creature and the earth (*the whole creation*), therefore has—and now you’ve got the exact same kind of *earnest expectation* operating within you!

- (By the way, that’s what, in connection with your vocation, that’s what the Spirit’s first job was to do as *the Spirit of adoption*—it was to produce within you the very same kind of *earnest expectation* and desire and enthusiasm and involvement and thrill, etc., for the vocation you have in your Father’s business **as** the ones who are going to be beneficiaries of that vocation when it comes to pass [*the creature itself*]!)!

- And so now the issue is—you need (as a son) to have **the exact same kind of responsiveness to your vocation that the creature itself has for you in getting it**—and (:23) comes along and tells you what that sameness of response is.

- And that allows you to therefore **MEASURE** its effectual working within you!

- Because you're supposed to therefore be *groaning within yourself, waiting for the adoption, to wit, the redemption of your body.*

- And if you aren't! — then you've got to go back to verses :16-:22, because you've missed something!

- And then verses :24 & :25 come along and say, You can take that proper, godly responsiveness to your vocation (just as the creature has) - and you can take that now, **and that's what will allow you to do what (:18) says**—that proper, godly, effectually produced, lively, responsive **attitude** allows for you to “*reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in you!*”

- And that's a **HOPE** — and you're *saved* by this *hope* from being under the undo influence, and domineering influence, and control of those *sufferings of this present time.*

- And you've got a *hope*, therefore, that works within you—you don't see it—the ‘eyes’ of your understanding are blinking open for the first time in your life!

- And with this *hope*—you can, *with patience, wait for it*—and put up with **anything** that's going to take place in your life while you pursue this sonship education because of the effectual working of this *hope!*

- That's the scope of the rest of the section—but that's what the *firstfruits of the Spirit* are designed to do!

- And it doesn't stop there—because there's more that *the Spirit of adoption* wants to get done in sonship establishment—and that's why it doesn't stop at the end of (:25) - but it goes on in (:26) to say, “*Likewise the Spirit also....*” — the Spirit's got some more to do, too.

- But His *firstfruits* is to get accomplished within you/(us) the very same thing that's going on within the creature!