

DEDICATION

This book is dedicated to my loyal and loving friends in my Sunday Morning Bible Class, whose support for the Word of God and the Truth of Grace, and whose encouraging mainstay for and generous support of this Teaching Ministry has made the publication of this exposition possible.

**OUR GLORY AT CHRIST'S
SECOND COMING:
A REDEMPTION EXPERIENCE
OR
WHEN SUFFERINGS CEASE**

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*BY
DOUGLAS R. RENO*

**A BRIEF EXPOSITION OF
ROMANS 8:18-25
MEANT TO ENCOURAGE CHRISTIANS
TO BE LOOKING FOR
CHRIST'S SECOND ADVENT
WHEN JESUS WILL FINISH HIS LABOR OF
REDEMPTION FOR ALL
THE SONS OF GOD.**

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PREFACE

As we grow older we come to realize that this life is only a preparation for future glory. The body begins to show its wear from sin. Most movement causes pain and discomfort. The pleasures of this life begin to dim in importance. The things thought important when younger now seem trivial. But the eternal seems to have been written in one's heart by God's disciplines. Though the physical heart begins to shake and sometimes rattle, the spiritual heart grows stronger and viable; it seems to have God's purpose in all things stamped deeper than any die of human origin could mark it. And one looks back at the sufferings known and lived out as if they were indeed marks of love and blows swung from heaven. In America in the twentieth century not much blood was shed by this writer for Christ. He didn't call on this weak Christian to endanger his life for Jesus' sake. But He did use every possible difficulty as a vehicle to transport His eternal into who began as a "temporal only" person. Sufferings from sin were an avenue to push and drive an at-first-unwilling-sinner into Christ's safe care. Sufferings from a sinful environment then squeezed a trifling amount of Jesus into a prideful life. Sufferings from personal foolishness were a splendid opportunity for God to lay open a hurting back from His lash. And then there were those miniscule sufferings really for Christ's sake, few and far between and nearly sightless to the human and Divine eye. Put together they all were sufferings in this present life which God uses to address Himself to His sons whom He adopts. This life is of the least importance if God were left out, but what an experience it will bring in His Eternal Kingdom of Love when he blesses it with His fatherly hand. In that day, as one looks back over this miserable existence under the sun, His hand of love in the sufferings in this present time will be acknowledged thoroughly as a part of that Kingdom of Love. In this life His Kingdom reaches every son of God, and touches his inner soul for its own eternal good in the form of sufferings. That touch with sufferings will prove to have been preparatory to share in Christ's glory at His Second Advent. Amen!

OUR GLORY AT CHRIST'S SECOND ADVENT —A REDEMPTION EXPERIENCE

A Sermon on *Romans 8:18-25*, December 2, 1990
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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.*

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

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

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

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

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.*

²⁴ *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

²⁵ *But if we hope for that we see not, then do we with patience wait for it.* *Romans 8:18-25*

John Calvin was quoting *verse 18* of our text when he drew his last breath, yet he will complete the quote and consummate his contemplated glory at the Second Coming of his Lord. He was like all of us children of God; we appear to finish with this life before we get to the real glory. That is soberly true, because believers in Christ will be recipients of glory—full and genuine glory—only at His Second Coming. That glory received is the completed or finalized salvation which is only initiated in this life.

Presently, salvation is a real possession of every believer. The believer in Jesus Christ is absolutely saved in Spirit, but not in body. Actually, salvation is in three tenses. **First**, we were saved from the guilt and penalty of sin. This took place at our conversion; we were born again by the Spirit of God, and at that time received a newly created spirit that is as holy as God. That will never change and it assured our final salvation. **Secondly**, we are being saved from the dominion and power of sin over our lives. This takes place as we grow in grace and in the knowledge of Jesus Christ. Through the Word of God our sanctification is progressively being increased. God is, what seems to us, slowly setting us aside unto Himself for use in His eternal Kingdom of love. We are becoming more and more Christ-like through the experiences of this life, which require us to draw closer to Him. Through these trials, therefore, we become like Him. **Thirdly**, we shall be saved from the presence and experience of sin. This occurs when Christ comes again to rapture us up to Himself. He will provide us with a spiritual body that will be in accord with our already renewed spirits. Thus we shall be wholly saved in body, as well as having been saved in spirit. The spiritual salvation is what we have in this life; the physical salvation is held out to us in the next. That final and ultimate salvation takes place when Jesus comes again.

The text refers to this salvation of the body in differing terminology. While they are all nearly the same, there is a distinction between these terms and each marks a different emphasis. These terms are; *the glory which shall be revealed in us, verse 18; the manifestation of the sons of God, verse 19; the glorious liberty of the children of God, verse 21; the adoption, verse 23; the redemption of the body, verse 23, and we hope for that we see not, verse 25. Each one of these underlined words or phrases indicates a differing aspect of our ultimate and final salvation, which is ours when Jesus comes to receive us unto Himself at His Second Advent.*

Background of Our Text

In *Romans 8:12-16*, Paul has emphasized the leadership of the Holy Spirit, through whom we receive a lofty reality of our sonship. We are now presently sons of God in a mature position, but we are not yet in reality mature sons. We have the inheritance of Christ as full joint owners of everything He owns. But we are not yet experiencing it in this life.¹ We are in an accounted position in principle as mature sons through our union with Him. That union brings suffering in this life, but those sufferings will be the means of being able to share in His glory in the next life.

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

Romans 8:17

In *Romans 8:18-25*, our text verses, Paul begins giving assurance that believers shall be mature sons of God in reality—mature in experience and thus able to cope with any eventuality because of the absence of sin in the body. This new spiritual body, therefore, is the main topic of our text verses.

Analysis of Our Text

The experiences of suffering in this life—allowed although we are positioned as mature sons of God—are incomparable to the glory to be known by us later. These *sufferings* are preludes to the glory to be ours at our revelation, *verse 18*. Even the whole creation awaits the redemption of the bodies of believers, *verses 19-22*. Our entire beings will at last be redeemed and the physical body will share in Christ's great work on the cross in an eternal way, *verse 23*. That is, the redemption of our bodies was the expectation and anticipation of all believers when they were saved, *verses 24-25*. That expectation would not remain in us if we

¹ *Philippians 3:12-16*

should in this life experience all the blessings of what shall be ours only in future glory, *verse 24*. Consequently, the glory and the expectation of it are a source of strength to believers that enables them to persevere throughout this life while under trials, *verse 25*.

According to this analysis our message will be headed thusly:

- I. We Suffer Until His Coming, *Romans 8:18*.
- II. All Creation Groans for His Coming, *Romans 8:19-22*.
- III. We Receive Glory at His Coming, *Romans 8:23*.
- IV. We Grow into Glory until His Coming, *Romans 8:24-25*.

I. WE SUFFER UNTIL HIS COMING

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. Romans 8:18

The first aspect of this final salvation of our bodies is its glory. Paul shows this by contrasting this future glory with our present sufferings. Now should we attempt to list these sufferings, they should not relate to each one of us, because each person has different *sufferings of this present time*. They include family problems, broken homes, sicknesses, deaths, all manner of complications and difficulties in life, and those many complexities caused by sin's ugliness. On and on the list might go; still it would not be complete. It could never include every particular sufferings which we might encounter in this life. Paul says that whatever sufferings we encounter, they are in no way comparable in depth to the height of *the glory which shall be revealed in us*. This no-comparison feature of sufferings is true because however great they may be, they will come to an end with *this present time*. Paul says,

For this light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.[Added emp.]

II Corinthians 4:17

Contrast this relatively short time to that glory which shall continue forever! These sufferings are necessary *if so be that we suffer with him, that* [lit. "in order that"] *we may be also glorified together, 8:17*. It is our suffering together with Christ that prepares us for his glory. The eternal bliss of His glory is a gift in the most absolute sense, but the capacity to enjoy it is, certainly in a large measure, imparted only in the school of trial.

You can never be great and reliable, full-grown men, till your hearts have been crushed within you, and God has taught you in the gloomy school of a thousand disappointment. —Joseph Parker

That “gloomy school of a thousand disappointments’ teaches us the value of His presence and glory. As a child I read the comic strip, Mutt and Jeff. Once Mutt was shown wearing a very heavy raccoon coat in the hottest summertime. Jeff asked Mutt, “What in the world are you doing wearing a coat like that when it’s so hot?” Mutt was shown in the next picture still wearing the coat and sweating profusely, and saying, “Oh, it’s terribly uncomfortable!” Then in the final cartoon block, Mutt had suddenly thrown off the coat, and was pictured saying, “But I wear it because it feels soooo good when I take it off!” Paul is saying that suffering in this life is a little like that. God teaches us the true value of His Presence and glory by giving us experiences of the terrible gloominess of sin and its fruit. When Christ comes again, the “coat” of this tabernacle will be thrown off, and we will exclaim, “Praise God! The glory of Jesus is really the best, and God’s ways are the most excellent ways.”

*For we that are in this tabernacle do groan,
being burdened: not for that we would be unclothed,
but clothed upon, that mortality might be swallowed
up of life. II Corinthians 5:4*

This glory that shall be revealed in us makes us Christians the recipients of God’s great favor. We will be the subjects in which a great display of immense glory is to be made known to others, *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.*² In *I Corinthians 1:30*, Paul amplifies this manifest *manifold wisdom of God* as being what *Christ Jesus is made unto us*, namely, *righteousness, and sanctification, and redemption*. Those three are the total salvation mentioned above.³ The *righteousness* refers to past initial salvation, *sanctification* is the present continuing salvation, and *redemption* is the future glorification in a new body at His Second Coming. In *Ephesians 3:10* Paul refers to the glory of His image in us Christians when

² *Ephesians 3:10*

³ See p. 5, paragraph 1.

referring to the *manifold wisdom of God made known by the church to the principalities and powers in the heavenlies*. The same glory that was shown to be in Christ⁴ will be ours, imparted into us from Christ,⁵ and displayed to all the host of the Kingdom of God, even to all those in heaven and in earth.

This glory of God is imparted into us little by little in this life as we share in His sufferings and are enabled to receive more and more of that glory. However, when He comes again, this glory shall be revealed as being in us.⁶ It will have been imparted into our very bodies to be our own forever and ever. Though its source is God, it shall be revealed or manifested as ours, through Jesus Christ. Yet, it shall have been imparted to us by way of those sufferings which will have served to have emptied us of our own supposed glory.

⁴ *Luke 9:29*

⁵ *Romans 8:18, 29*

⁶ *Romans 8:18*

II. ALL CREATION GROANS FOR HIS COMING

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

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

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

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

Romans 8:19-22

The whole creation of God is said to be waiting for the manifestation of the sons of God. Though every believer is in the positional standing as a mature and complete son,⁷ yet in reality of revelation, each saint lacks that finality of glory which shall manifest him as a son. Our revelation as sons will signal the final order of a new heaven and a new earth. Until then, the whole creation is said to groaneth and travaileth in pain together until now. The picture is a nearly delivered woman; creation's new life is sort of hidden within the believers' bodies, ready to come forth at Christ's Advent and their revelation as sons. Creation has a share in the spiritual life which is as yet penned up in the sons of God. But when released, that revelation will make possible a new birth for creation. The travail and pain of a new birth will have finally taken place for the created order.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Nevertheless we, according to his promise, look for new heavens and an new earth, wherein dwelleth righteousness.

*II Peter 3:12-13*⁸

⁷ Romans 8:14-16

⁸ See also Revelation 21:1; Hebrews 12:26-27.

“As the object of the apostle is to impress upon believers the greatness of the glory of which they are to be the subjects, he represents the whole creation as longing for its manifestation.”⁹ God refers to the creation as both mourning the bondage of sin and as rejoicing when sin is finally finished and put down,

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. *Isaiah 24:4*

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? *Jeremiah 12:4*

The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. *Isaiah 35:1*

The whole creation is made *subject to vanity*, that is, it is made a slave to the vanity and foolishness of sin’s curse, just as is man.¹⁰ But the promise to all creation is for it to share in the glorious liberty of the children of God. This bondage of corruption similarly refers to the absolute mastery that sin has over mankind and over his realm of dominion, the earth. As sin is man’s master, so is sin and the curse the creation’s master, through man. As man shall know liberty from sin’s enslavement, so shall creation know the same liberty, through man.

This is final freedom from sin’s absolute dominance of mankind. When Christians receive their new bodies, sin’s lordship will be broken once for all. Our present physical bodies house indwelling sin.¹¹ That element of depravity exercises an unmitigated and unchallenged hold upon the natural or lost man, and continues to exert influence upon the Christian.¹² Only when saved are men enabled to break somewhat the hold that sin

⁹ Hodge, The Epistle to the Romans. This is not unusual in Scripture; see *Isaiah 60:12; Psalms 98:6-7; Hosea 2:21*.

¹⁰ *Romans 6:6, 17; John 8:34*

¹¹ *Romans 7:17*

¹² *Romans 7:21-23*

has upon them. However, Christians continually experience the warfare between the two lords, the flesh and the spirit.¹³ On the one hand sin moves against our renewed wills, *warring against the law of my [regenerate] mind*; and on the other hand the Holy Spirit moves against our old sinful nature, *The Spirit, who took up His abode in us, yearns jealously over us*. The Spirit uses *the rule of the spirit of life in Christ Jesus* to make us *free from the rule of sin and death*.¹⁴ But in that future day of glorious liberty of the sons of God, no more *warring* with the flesh, no more *yearning* from the Spirit, and no more rule or mere principles at work in a divided state;¹⁵ but real and complete freedom from sin's penalty, power, and presence.

All this bondage and warfare ends at the second coming of Christ, when this seat—this central authority of sin, our bodies—will be removed and swallowed up by the divine life of God. Our new Christ-like bodies will swallow up the old.¹⁶ At Christ's Second Coming sin will be removed from its domineering role over creation. The reign of sin will be replaced by righteousness during the one thousand years reign of Christ; and in the new heaven and new earth, the same righteousness will dwell forever and ever.

¹³ *Galatians 5:17*

¹⁴ *Romans 7:23; James 4:5*, The Berkley Version; *Romans 8:2* respectively.

¹⁵ *Romans 7:25*

¹⁶ *II Corinthians 5:4*

III. WE RECEIVE GLORY AT HIS COMING

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. *Romans 8:23*

Initial Redemption

We have the firstfruits of the Spirit

The source of all these *groanings* is the sons of God; the creation joins in with the sons who are *groaning*, not vice versa. The inspiration for our groanings for completed salvation of our bodies is the Holy Spirit. He is the Agent producing the *groaning*.¹⁷

The firstfruits was that first portion of the harvest, of the production of the earth, which was then offered to God as prescribed by the Jewish Law. They contained the evidence and assurance of the whole harvest that was yet to come. The idea, therefore, in the firstfruits was an “earnest” or “pledge,” as well as that of the priority of the harvest for God alone. Thus *the firstfruits of the Spirit* is elsewhere called the *earnest of the Spirit*.¹⁸ Both are essentially the same, being a sort of down payment to us sons of bigger and better endowment to follow. It is like earnest money given in a real estate sale. Earnest money guarantees to the seller that more of the same money is coming, and it is guaranteed by that earnest money. The *firstfruits*, or *earnest of the Spirit* was our down payment from God when we were first saved. When a sinner is saved, the Holy Spirit regenerates the spirit of, and then indwells, that believer. The Holy Spirit’s continuing presence then becomes earnest money of more and better changes to come later when Christ comes in Person to that believer at His Second Advent. All this firstfruits, or earnest, or down payment, idea is really what one might call initial redemption.¹⁹

¹⁷ *Romans 8:26-27*

¹⁸ *Ephesians 1:14*

¹⁹ *Romans 3:24; Ephesians 1:7*

Through Christ's work of the cross, initial salvation comes, but another final redemption takes place at Christ's Second Coming. The initial redemption is the guarantee of the final redemption, the one assuring the other, the first promising the last. These groanings are a continuing witness to each believer that he is indeed a son of God, for *the Spirit Himself bears witness with our spirit, that we are the children of God*; and they are a continuing assurance that final redemption is forthcoming. These groanings in the soul of the sons are really cries that we be also completely and finally redeemed in body as we have been in spirit.²⁰ This firstfruits or initial work through the redemption of Christ Jesus produces a longing to become completely saved in soul, in spirit, and in body.

Completed Adoption
waiting for the adoption

Therefore, what we are groaning for is a completed adoption into the kingdom of God, where we will be fully authorized representatives and trustworthy agents of God. Adoption is that final process of God whereby he places us into a fixed and absolutely permanent station—an actual vital and fully responsible function—as full-grown and mature sons. Now we have the status, then we will have the capacity. After this adoption we will have great authority and responsibility in the Eternal Government of God—His Kingdom of Love. But now, because of life in a divided state of sin and righteousness, and because of sin's influence over our thoughts and actions, God cannot place us into any fixed berth or post as mature sons. This why Paul has referred to the Spirit of adoption as having been given to us. We need His especial power and abilities because of our infirm and weak tendencies. We are adopted now, but not as fully practical, pragmatic, and functional sons of God. The Spirit of adoption has already been given to us, but not the full adoption itself with all the privileges that attend full sonship. Our experiences in sin require

²⁰ Please read *II Corinthians 5:1-5* and *Romans 8:26-27*.

God, and therefore us, to wait for completed adoption. We shall enjoy all the privileges of mature sonship, but until we receive spiritual bodies, we have the Holy Spirit as our official identification with God’s adoption of us as mature sons. In the final order of things, because we will be His legally vested sons, we shall be entrusted with exceedingly great and glorious power and authority. This will be ours as believers when Jesus comes again. Then our groanings will have ceased! We shall have all that we now groan for, namely, full and completed adoption.

Final Redemption

to wit, the redemption of our body

This completed adoption will be possible only because of a final redemption of our bodies. The brethren of the incarnate Son of God will not realize the fullness of their brotherhood until their bodies shall be like His. Jesus and Paul both spoke of this as being directly related to His Second Advent,

And when these things begin to come to pass [i.e. the signs of His Second Coming], then lift up your heads; for your redemption [of the body] draweth nigh. [Added emp.] *Luke 21:28*

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Philippians 3:20-21*

This event—a redemption experience—“towards which all eyes and all hearts have been directed, among those who have had the firstfruits of the Spirit since the fall of Adam, and for which the whole creation groaneth and is in travail even until now”²¹ is the Second Coming of Jesus Christ to this earth. This is the time of the

¹ Hodge, op. cit.

resurrection of the body for all those who are dead in Christ, and a change of body for all those who are alive when He returns.²² Then we shall *be found unto praise and honor and glory at the appearing of Jesus Christ;*²³ *and we shall be like him; for we shall see him as he is.*²⁴

²² Please read *I Thessalonians 4:13-18; I Corinthians 15:23, 51-57.*

²³ Q.v. *I Peter 1:5-7.*

²⁴ *I John 3:2*

WE GROW INTO GLORY UNTIL HIS COMING

For we are [Gk. “were”] saved by [Gk. “in”] hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it. Romans 8:24-25

This *hope* is really expectation and anticipation based upon the sure promises of God’s Word. This *hope* is the product of the *Spirit of adoption* or *earnest of our inheritance*. Together, the Spirit and the Word promised each believer at initial redemption of the spirit, that there would soon follow the redemption of the body. Every believer has this hope. Expectation based upon sure promises is the biblical definition of Bible *hope*. Unlike our usual word, hope, Bible *hope* is sure of its object. This is why we can be said to have been *saved by hope*. It was our original faith in God’s promise of salvation in Jesus that was instrumental in our initial salvation. This Bible *hope* really believes that ultimate and complete salvation will positively be procured. But until then, God requires us to continue just to expect and to anticipate it. And through this life of sorrows and sufferings, we shall thus become prepared for that glorious change. That is the meaning of these last two verses of our text.

Seeing the Invisible

The new body, the *adoption*, the *redemption*, the *manifestation as sons*, all are the invisible thing *that we see not* presently. But because we do not see it, we have the promise of this glory held out to us as the incentive for patient waiting and bearing up under the sorrows and sufferings of this life. It is when we *with patience wait for it*, that we will be growing in maturity. By entering in voluntarily and cooperatively with the sufferings of Christ, we shall then be prepared to be glorified together *with Him*.²⁵

²⁵ Romans 8:17

It is as if we were now in this present life all students in the University of the Kingdom of God. This life is a whole series of teaching sessions at UKG, with every completion of a suffering session leading up to the next more advanced class, each one becoming progressively more difficult and bringing more and greater disappointments. It is this experience of *light affliction, which is but for a moment that worketh for us a far more exceeding and eternal weight of glory.*²⁶ The idea behind the word, *worketh*, is the same as behind the word *patience* in our text *verse 25*. This word, *patience*, actually means, “to remain under,” or “to bear up under.” The principle of gaining or growing from this patient remaining under the sufferings of this life is found elsewhere in this book of Romans,

*And not only so, but we glory in tribulations
also; knowing that tribulation worketh patience;
And patience, experience; and experience, hope:
And hope maketh not ashamed; because the
love of God is shed abroad in our hearts by the Holy
Spirit which is given unto us. Romans 5:3-5*

We learn by bearing up under the sorrows and sufferings of this life; and through this process we possess more and greater anticipation of His coming glory, and of ours also. Through this process the love of God is *shed abroad in our hearts*. God’s love permeates us through and through. We become more possessed with His essential nature of love, and we are thus made ready to receive and enjoy and appreciate and manifest the complete glory of completed adoption when He comes. Indeed, *we shall be like him, for we shall see him as he is*.

Our education at UKG is like a senior at Big Time University in this world, who beginning his last year, signs a contract with a company to work for them upon graduation. At the signing, he receives a retainer of \$1,000.00, which will help him through his last year. He now has a job, but is not in actual possession of it. He looks forward to its fruits and experiences. As

²⁶ *II Corinthians 4:17*

he spends and enjoys the \$1,000.00, he anticipates many more of the job's benefits with its future monetary reward. The last year is grueling, with its tests, the required studying, and all the other privations required for profitable higher education. Other students are wasting their opportunity by partying and riotous living. But not our student. He patiently and seriously prepares and waits for that job. He knows he has it; but for now, it is only an expectation, an anticipation. He has foretasted its fruit and enjoyed some of its rewards in the \$1,000.00. He is even able to say that his company is Great Big Corporation—the very best in its field. But he does not yet actually enjoy all the benefits of it. As of yet he is not prepared for the position for which he is destined to fill, even though initially called by the company. That is a picture of our position in Christ as adopted sons in God's gloomy school of a thousand disappointments. Our day at Christ's right hand in His Kingdom is coming. It is for those *for whom it is prepared of my Father*, for those who are children, *and if children, then heirs; heirs of God, and joint-heirs with Christ.*²⁷

The firstfruits of the Spirit is like the \$1,000.00. We enjoy the *Spirit of adoption* now, already, an *earnest* of things to come in Him. We know the high value of sonship. We know the greatness of our company (Kingdom). We, through the Spirit, have tasted the sweetness of His Presence. But as of yet, we do not have full possession of our complete legacy as mature sons of God. We also to our own profit and preparation taste *the sufferings of this present life.*²⁸ This produces groans within us for Jesus to come and to relieve us of this sorrow-filled and gloomy school of pains, disappointments, and heartbreaks. The earnest or down payment is here. He bears testimony that these difficulties are but preparations for glorious liberties and prominent authority with Him.²⁹ Praise God that His coming will soon provide us with His likeness whereby we shall be worthy to be manifest as mature sons of God. Amen!

²⁷ *Matthew 20:23; Romans 8:17* respectively.

²⁸ *Romans 8:18*

²⁹ *Romans 8:16*