

¹⁷and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. ¹⁸I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. ¹⁹For the creation waits with eager longing for the revealing of the children of God; ²⁰for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. ²²We know that the whole creation has been groaning in labor pains until now; ²³and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. ²⁴For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? ²⁵But if we hope for what we do not see, we wait for it with patience.

(Romans 8:17-25)

In the first part of the chapter, Paul structured his teaching around a contrast between the _____, as he talked about the nature of Christian sanctification and growing personal holiness. Then he introduced the theme of _____ into the family of God. Now, in the second half of verse 17, he introduces a third theme—a new contrast between _____.

Suffering, in all its forms, large and small, is an unfortunate _____ of our human existence.

“In this world you will have troubles...” (John 16:33)

What do we do when trouble strikes? How do we respond? More importantly, how do we view suffering in the context of the Christian faith and life?

- We need to change our _____. We need to see all of our suffering—large and small—in its _____ context and in light of the finished work of Jesus on the cross on our behalf.
- We need to fully _____ what Paul is saying in these verses about suffering and hope, so that we can look beyond our suffering, and wait patiently for the glory that’s yet to be revealed in us.

#1. Suffering and glory in union with _____.

Because there’s a union between us and Jesus, the same _____ of suffering then glory that we see in Him is to be _____, to some extent at least, in us.

Jesus suffered and was glorified; we are united to Him, and so we too will suffer and be glorified. That’s the pattern—that’s the great _____ mark of the child of God who is a fellow heir with Christ.

Paul characterizes Jesus’ earthly ministry as a ministry of _____; and that’s certainly how the Scriptures describe it as well

His suffering was _____ in that it was atoning suffering that ultimately paid the penalty for sin, and won pardon and new life for believing sinners. Our suffering has no such _____.

He bore not only emotional trauma and physical pain, but also the horror of the wrath and _____ of God that we deserved because of our sin, in His body on the cross. However, because God raised Him from the dead on the third day, His earthly _____ and suffering have now given way to heavenly _____.

This pattern of suffering and glory that we see in Jesus is the paradigm and _____ for all of His people after Him.

This truth allows Paul to draw a vital _____ in verse 18.

I consider = *logizomai* =

Paul is making a _____ here; he’s drawing a conclusion. He’s showing us how to think and _____ in regard to our present sufferings. When the weight of our present suffering press in, when grief overtakes us, and life is hard, Paul’s saying to us in effect; “Get your _____ right!”

Suffering may _____ on us a great deal here, and we can feel pushed down, buckling under its enormous weight. But, no matter how oppressive and overwhelming our suffering may be now, the weight of coming glory is _____ by far.

It’s a matter of _____ and _____.

Our union with Christ is more _____, more precious, more weighty; more worth our time, attention, _____, and reflection than any other factor in our lives or experience, including our sorrow and our suffering.

#2. Suffering and glory in union with _____.

Paul speaks about the created order as though it were a _____: it “waits,” he says, “with eager longing” for a destiny to come.

Aapokaradokia = eager longing =

Mataiotes = futility =

Creation’s destiny has been _____. It’s not doing what it was intended to do. This is most likely a reference to God’s _____ the ground in Genesis 3 in the wake of Adam and Eve’s sin.

Thankfully, it doesn’t end with suffering, futility, frustration, and groaning. Thankfully there is _____.

It’s hope in the _____ of God—in the heart of the One who subjected creation to the curse in the first place. Paul says that God cursed creation in hope that the bondage to corruption that we’re experiencing right now, and the groaning we all endure, will one day be _____.

What’s so incredible is, the hope for which God was confidently looking, all the way back in Genesis 3, and that creation is groaning and longing for, is _____. That’s to say, it’s shaped by _____ destiny.

The locus of the revelation of glory to come, the focal point of what God will do when He undoes the curse, is centred on those who are _____—on us.

Because there are more carriages in the train than just us, so to speak, not only is this pattern true for us, but also for the whole _____ order. And like the last car in the train being pulled into the station, all of creation will participate in the coming _____ that will be given to us.

The curse that followed sin resulted in our _____ not just with God and each other, but also with creation.

However, one day, God’s going to make us _____. Our bodies will be _____. The spiritual adoption we looked at last week will be consummated, in redemption of our physical bodies. This is our promised _____.

And then, having glorified us, the Lord will remake all things to _____ us perfectly at long last, as creation is swept up into the _____ of the glory of the children of God.

This is the aim and the design of the _____ Jesus has won for us. This is our _____. And Paul wants us to _____ our eyes on it—and not on the suffering that’s in us and all around us.

This hope that Paul talks about is an _____ hope.

Yes, the day is certainly coming, but until then, we need to have faith and be _____.

It does mean, however, that we’re _____ about suffering and trials.

Instead, Paul says, when this hope has a hold of our heart, we need to wait, work, _____, and worship. We pray, preach, prepare, and _____, longing for that great day with a new and holy _____ because we have hope, now, today, that can’t be touched by anything happening in our _____—by any suffering large or small. Hope transcends it all

“In this world you *will have troubles*, but take heart, I have *overcome the world*.” (John 16:33)

Jesus has _____ all the suffering and pain in this world, and we, who are united Him, will also overcome it as well. As Paul will say later in verse 37, “we are more than _____ through him who loved us.” In that truth and reality rests our _____.

At Home Work

Is there something about today’s sermon that I need to:

- Admit
- Believe
- Change in me
- Demonstrate
- Share
- Confess
- Research further