

SBC – March 31, 2024
Romans 8:18-25 (NKJV)
“The Sufferings vs. The Glory”

Prayer:

In God's providence, our study of Romans finds us in Romans 8 in a section that deals with our coming resurrection glory, which is an appropriate emphasis for Resurrection Sunday.

Slide # 1
Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God's holiness – man's sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
- **Sanctification of the believer – 6:1-8:39**
 - **Dispensational:** 9:1-11:36 (The place of Israel and the church)
 - **Practical:** 12:1-15:33 (Duties and privileges of the believer)
 - **Epilogue:** 16:1-27

As believers in Christ, we now have the Spirit, who is called “**the Spirit of life**” (Rom. 8:2). The Spirit now indwells us and has given us life. He leads us in the way of holiness (Rom. 8:14). The Spirit makes real to us the reality of who we are in Christ as heirs of God and joint heirs with Christ.

In Romans 8:17, Paul says, “**If indeed we suffer with Him, that we may also be glorified together.**” It is expected that in our solidarity with Christ, we will indeed suffer with Him by way of our identification and union with Him, but the promise is that this being so, we will also share in His glory.

Paul now continues to develop this dual theme of suffering and glory. This was the experience and pattern of our Lord and we follow Him in this. First the suffering then the glory – first the cross – then the crown. Paul acknowledges both. They go together.

As children of God, we have a glorious destiny, but Paul is also mindful that our present experience is defined by suffering. We are to deal with suffering in light of an eternal perspective.

Romans 8:18–25 (NKJV)

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

The sufferings of this present time refers to the whole of history from the time of the fall until the coming of the Lord when He sets up His kingdom. The whole of history is marked by SUFFERING.

The number one question skeptics have is why would a loving God allow suffering? Paul will deal with this in the verses ahead, but for now, it is a given that we live in a fallen world that involves suffering. And believers are not exempt from this reality. We partake in a world of suffering.

But Paul did not consider the sufferings of this present time worthy to even be compared with the glory that is to be revealed in us. Sufferings are limited to this present time – but the glory is forever.

Slide # 2**2 Corinthians 4:17 (NKJV)**

17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

It is like a thimble of suffering compared to an ocean of glory. In light of an eternal perspective, there is no comparison.

In light of the whole surrounding context, it would seem “***the glory***” is the transforming work of the Spirit. As noted in verse 2 He is “the Spirit of life” and in verse 11 we have this promise...

Slide # 3**Romans 8:11 (NKJV)**

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

This is the glory that is yet to be revealed in us. Some translate this as “to be revealed to us”. Both are theologically true. We will see His glory and we will share in it. This will be the finished work of glorification brought about by the Spirit.

Slide # 4**Colossians 3:4 (NKJV)**

4 When Christ who is our life appears, then **you also will appear with Him in glory.**

1 John 3:2 (NKJV)

2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, **we shall be like Him,** for we shall see Him as He is.

It is this hope of glory that keeps us going. We know that the best is yet to be, and in the end, it will totally eclipse any suffering we have gone through in this life.

But Paul now broadens our horizon to see the BIG PICTURE. The resurrection glory that Christ has entered into we will share in, but there are also ramifications for the whole of creation.

19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

Paul personifies nature as being in a state of great expectation and anticipation. “***Earnest expectation***” (Gk. apokaradokia) expresses intensity in the sense of “eager longing” or “eagerly awaiting” (cf. Phil. 1:20). It has been poetically described as a craning of the neck, looking with outstretched neck in full concentration, or waiting on tiptoe. It is the idea of “hushed expectancy” or leaning forward with intense desire and interest.

The phrase “***eagerly waits***” (Gk. apekdechomai) is found 7 times in the NT – always in reference to Christ’s return (Rom. 8:19, 23, 25; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28).

The word “revealing” (Gk. apokalupsis) is the idea of unveiling as when work of art or a statue is unveiled for the public to see.

It would seem that Paul is conflating the 2 phases of Christ’s Second Coming. At the Rapture, Christ’s glory will be revealed to the sons (cf. 1 Cor. 1:7; 1 Pet. 1:7, 13; 4:13), but then at the Second Coming to the earth, the revealing of the sons of God will be openly manifest to all.

Slide # 5



At the Rapture we will see Christ in all His glory and will be ushered into glory.

Slide # 6

Hebrews 2:10 (NKJV)

10 For it was fitting for Him, for whom are all things and by whom are all things, **in bringing many sons to glory**, to make the captain of their salvation perfect through sufferings.

Sons are those who have the right of inheritance as brought out in the previous context (v. 17). In the Rapture, Christ is bringing many sons to glory which is part of what God has in store for them, but at His Second Coming to earth He comes to “show off” His bride -to reveal the sons of God.

Slide # 7

2 Thessalonians 1:10 (NKJV)

10 when He comes, in that Day, **to be glorified in His saints** and to be admired among all those who believe, because our testimony among you was believed.

The revealing of the sons of God is when they will be revealed in all their glory – in glorified bodies as the bride of Christ. But here what Paul is doing is connecting this future day of revealing with what this will mean for the whole of creation.

20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

What Paul is referring to here is the curse that the whole of nature was placed under at the time of mankind's fall. The whole of nature was affected. God placed all under the dominion of mankind, and in the fall all that was under his dominion was then placed under the curse (cf. Gen. 3:17-19).

Creation itself had nothing to do with it, but it was subjected to futility by the decree of God, who is sovereign over all.

The idea of “**futility**” (Gk. mataioteti) is that which does not fulfill its purpose. The Septuagint (the Greek translation of the OT) translates “futility” as “vanity,” which is the keyword in the book of Ecclesiastes. It is the idea of emptiness, frustration, or disappointment. Someone has said the whole book of Ecclesiastes is a commentary on Romans 8:20.

The whole of nature is now defined by futility – not functioning according to its original purpose. The whole of the animal world is defined by tooth and claw and the fight to survive. Nature is constantly in turmoil with floods, hurricanes, tornadoes, harmful pests and pestilence, earthquakes, torrential storms, and on and on. Now decay, destruction, disease, and death define the creation.

Futility in nature relates to the law of decay and death. This is the universal law in the whole of nature. In science, this is called the law of entropy or the 2nd law of thermodynamics. It says that everything is breaking down. This is true everywhere in regard to all things. There is no exception.

By the way the law of entropy is the exact opposition of evolution. There is no actual evidence of evolution where things are getting better. Yes, you might point to a few minor changes in a species called micro-evolution, but no fundamental changes called macro-evolution. All the missing links still remain missing. Evolution is nothing but a huge hoax that has no true science behind it. True evolution has never been observed, while entropy is everywhere obvious. They got it exactly backward!

Science proves the law of entropy, which we see everywhere, but it can't explain why everything is breaking down and nothing is getting better. People try their hardest to preserve the status quo, but this breaking down of everything is irreversible (cf. Ps. 102:25-27; Heb. 1:10-12).

The Bible alone explains the WHY! The Bible explains that God made a perfect world and everything in it. God declared it “very good” and it was. But then sin entered into the world and that wrecked everything. Ever since then everything has been breaking down and slowly deteriorating. This is a universal operation of **futility** seen in the whole of nature – undeniably so!

People often wonder WHY bad things happen seemingly so randomly in nature. Well, here is the Bible's answer. It all goes back to the FALL and the curse of futility that was placed on the whole of nature.

But note carefully that God has subjected it in hope. Hope in the Bible is the certain expectation that God will bring to pass what He has promised. And God has ordained a glorious future for the world of nature. One day the futility of “frustration” will be removed. Creation will no longer be under a curse. It will once again be freed to function under the blessing of God in perfect harmony with God’s design.

21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

In this future day, creation itself will be delivered from the bondage of corruption, that is, from the law of death and decay. No longer will the law of entropy resulting from the curse be in effect. The whole of nature is right now in bondage to corruption. Everywhere you look, suffering, pain, and death define the experience of creation.

But one day creation will share in the glorious liberty (or freedom) of the children of God. This is looking to a future day when we will be released from the very presence and all the effects of sin. Nature itself will also share in this glorious day of freedom.

This will take place in two phases. At the coming of Christ, when He comes to set up His kingdom, the curse will largely be removed.

Slide # 8

Isaiah 11:6–9 (NKJV)

6 “The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them.

7 The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox.

8 The nursing child shall play by the cobra’s hole, And the weaned child shall put his hand in the viper’s den.

9 They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea.

Even so, in the first phase of the kingdom (the millennial reign of Christ), there will still be some sin and death. But then, at the end of the 1000-year reign of Christ, there will be a new heaven and a new earth.

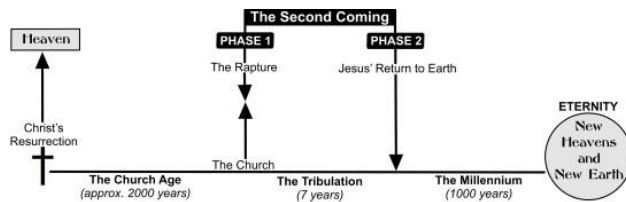
Slide # 9**Revelation 21:1 (NKJV)**

1 Now I saw a **new heaven and a new earth**, for the first heaven and the first earth had passed away. Also there was no more sea.

2 Peter 3:13 (NKJV)

13 Nevertheless we, according to His promise, look **for new heavens and a new earth in which righteousness dwells.**

Complete deliverance from the bondage of corruption looks to the creation of a new heaven and earth where there will be nothing but absolute righteousness.

Slide # 10

The world as we know it is not destined for annihilation but rather for renewal. It is going to be delivered from the bondage of corruption to share in freedom from all the effects of sin that will be enjoyed by God's children. This is not the language of annihilation but rather of being set free.

God subjected the creation "in hope" (Rom. 8:20) – not of annihilation and extinction but rather of restoration. Paul, in personifying creation, shows that its fate parallels that of mankind. That is the emphasis here in the context of Romans 8.

Slide # 11

Fall of Mankind -> Fall of Creation
Glorification of Mankind -> Glorification of Creation

The language of Scripture consistently speaks of renewal. In Matt. 19:28 Jesus spoke of “the regeneration” or the “renewal of all things”. In Acts 3:21 Peter spoke of “restoration of all things”. Col. 1:21 says that by Jesus God will “reconcile all things to Himself”.

Reconcile. Redeem. Restore. Recover. Return. Renew. Regenerate. Resurrect. Each of these biblical words begins with the re-prefix, suggesting a return to an original condition that was ruined or lost.

– **Randy Alcorn**

The Bible predicts a fiery judgment that will totally cleanse and purify the present heavens and earth. But 2 Peter 3 compares it to the flood of Noah’s day in which the planet was “destroyed” by water, but again it was not annihilated.

So if there can be a global destruction by water that did not annihilate the world then there can be a global destruction by fire that purifies but does not remove the planet. – **Dr. Michael Vlach** in HE WILL REIGN FOREVER, p. 512

Freedom from the effects of sin is the defining mark of glorification for both humanity and creation itself. Both will ultimately share completely in this “glorious liberty”. Paul here speaks in a very comprehensive way in which the flow of thought climaxes in the eternal state.

Slide # 12

Glory... revealed in (or to) us – v. 18 (Rapture)

Revealing of the sons of God – v. 19 (Second Coming)

Glorious liberty of the children of God – v. 21 (Eternal State)

22 For we know that the whole creation groans and labors with birth pangs together until now.

Notice what this does not say. It does not say the whole creation groans and labors with death pangs. Rather the imagery is one of “**birth pangs**”. Birth pangs bring forth birth – they bring forth new life.

Right now the whole creation is in turmoil as it groans and labors in pain and suffering. But this is building toward a rebirth – a making of all things new. This will be the ultimate renewal for everything in the earth and the heavens.

Slide # 13**Revelation 21:5 (NKJV)**

5 Then He who sat on the throne said, "**Behold, I make all things new.**" And He said to me, "Write, for these words are true and faithful."

"What specifically will be absent in the eternal state? We can begin by saying there will be no more dentists, root canals, implants, doctors, ambulances, hospitals, medical tests, nursing homes, rehab centers, surgeries, MRIs, cancer, diabetes, asthma, broken arms, shots, or kidney failure. There also will be no funeral homes, funerals, funeral directors, or graveyards. You won't see broken marriages, divorce, bad relationships, teenagers who break your heart, parents who don't understand you, road rage, vulgar language, long lines at the airport, problems with people at the office, or problems with people at church. There will be no phone calls in the middle of the night. We will not have to endure the presence of terrorist groups, anti-Semitism, racism, missiles, bombs, F-16 jet fighters, aircraft carriers, tanks, or military submarines. War will be gone forever."

- Mike Stallard

For the people of God there is a "glory-land" in God's eternal kingdom beyond this life where the glory of God will be experienced beyond anything we can imagine. It is a land where we will never grow old and where we will never again experience the painful experiences of this life. The Bible describes it terms of a series of "no mores".

Slide # 14**Revelation 21:4 (NKJV)**

And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

Thus, we will enter that wonderful era of "no mores".

Slide # 15

No more tears.
No more death.
No more sorrow.
No more crying.
No more pain.

Then, the former things (the things we now experience in “this present time”) will have passed away forever. But for now, that which will be former is still present. As Paul says, “the sufferings of this present time”. They are still present – as it is still “this present time”.

Creation can do nothing but wait, groan (moan), and hope.

– Alan Johnson

However, the horrible pains and groans in the world of nature, if seen through biblical enlightenment, are actually birth pangs, and thus assurance of the emergence of a new order that is coming. Birth pangs are not the end – just the painful prelude of something new on the horizon.

23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

In the OT the Jews were commanded to bring the “firstfruits” of their crops to the Lord as an offering (Ex. 23:19; Neh. 10:35). In doing so the worshiper acknowledged God’s provision and expected that there was more to come from His good hand (cf. Lev. 23:10). The firstfruits of the Spirit either refer to the Spirit Himself or to the ministries of the Spirit operative within us and of course where you have one you have the other.

By the Spirit we put to death the deeds of the body (v. 13); as believers we are led by the Spirit into holiness (v. 14); by the Spirit we cry out “Abba Father” (v. 15); and the Spirit bears witness with our spirit that we are the children of God (v. 16). All true believers have the Spirit indwelling them (v. 9) and are said to be in the Spirit (v. 9) and live according to the Spirit (v. 5).

But all these things are merely the firstfruits of the Spirit’s ministry – meaning there is more to come. But in our present condition of knowing the firstfruits of the Spirit we also groan within ourselves as we are eagerly waiting for the adoption, the redemption of our body.

We have the Spirit, but at the same time we groan within ourselves in the context of an unredeemed body. The battle with sin is real (chp. 7). The weaknesses and struggles we have in the body are real on every level – both physically and spiritually. And we groan because of it.

Slide # 16

2 Corinthians 5:4 (NKJV)

4 For **we who are in this tent groan**, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

These bodies are breaking down and they are susceptible to sin. In these bodies we cry out with Paul, “***Who will deliver me from this body of death?***” (7:24).

Our lives consist of groans. We groan because of the ravages that sin makes in our lives, and in the lives of those we love. ...we groan in our spirits – we groan in disappointment, in bereavement, in sorrow. We groan physically in our pain and our limitation. Life consists of a great deal of groaning. – **Ray Stedman**

How often do we hear God’s children when going through a groaning hardship say, “***Oh, wouldn’t it be wonderful if the Lord would come right now!***” Unbelievers do not think like this. Our groaning makes us long for the day when we will be free from the suffering of this present time – when we will be entirely free from all the effects of sin.

Slide # 17



As we groan, we are eagerly waiting for the adoption, that is the redemption of our body. As believers we are already in the position of being adopted into God’s family as His sons (v. 15). However, the full inheritance that we have coming has not yet been fully realized. We have the down payment of the Spirit, and spiritually, we know the first fruits of the Spirit, but there is more to come in relation to the body.

Slide # 18

Romans 8:11 (NKJV)

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will **also give life to your mortal bodies** through His Spirit who dwells in you.

This is called “*the redemption of the body*”. To redeem means to set free, to release or deliver through a ransom payment. In the rapture/resurrection God’s redemption in us will be complete as our bodies will be completely freed from all the effects of sin.

Right now, we are redeemed from sin and we are alive in our spirit, but our bodies are still subject to sin and death. But when redemption is complete then we will also know bodily redemption where our whole person: body, soul, and spirit will finally and forever be delivered from all the effects of sin.

Slide # 19

Ephesians 1:13–14 (NKJV)

13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were **sealed with the Holy Spirit of promise,**

14 who is the guarantee of our inheritance **until the redemption** of the purchased possession, to the praise of His glory.

Ephesians 4:30 (NKJV)

30 And do not grieve the Holy Spirit of God, by whom you were **sealed for the day of redemption.**

The Christian’s possession of the Holy Spirit is not only evidence of present salvation but also the pledge of future bodily redemption.

Slide # 20

2 Corinthians 1:22 (NKJV)

22 who also has **sealed us and given us the Spirit in our hearts as a guarantee.**

2 Corinthians 5:5 (NKJV)

5 Now He who has prepared us for this very thing is God, who also has **given us the Spirit as a guarantee.**

In the day when Christ comes, we will know the completion of God's redemptive program for us. Then we will have a glorified body – just like that of the Lord Jesus Christ.

Slide # 21

Philippians 3:20–21 (NKJV)

20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

What kind of a body did Jesus have in His resurrection?

Jesus, in the resurrection, had His literal body restored.

Slide # 22

Luke 24:39–43 (NKJV)

39 Behold **My hands and My feet**, that it is I Myself. **Handle Me** and see, for a spirit does not have **flesh and bones** as you see I have.”

40 When He had said this, He showed them His hands and His feet.

41 But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?”

42 So they gave Him a piece of a broiled fish and some honeycomb.

43 And He took it **and ate** in their presence.

In His resurrection body Jesus had a body that could be handled and He ate food. As He said it was He Himself in bodily form. And yet at the same time this body could pass through solid objects and suddenly appear behind closed doors.

Slide # 23

John 20:26 (NKJV)

26 And after eight days His disciples were again inside, and Thomas with them. Jesus came, **the doors being shut, and stood in the midst**, and said, “Peace to you!”

Paul described the glorified bodies we will have as a “spiritual body”.

Slide # 24**1 Corinthians 15:44 (NKJV)**

44 It is sown a natural body, **it is raised a spiritual body**. There is a natural body, and there is a spiritual body.

The spiritual body in the resurrection will be a real body, and yet it will be able to do “spiritual things” that the physical body could never do. In His glorified body, Jesus ascended off to heaven and when Christ returns we all will have bodies that will be caught up to meet Him in the air.

These bodies we live in are mortal designed for life on earth, but our glorified bodies will be immortal and will never die and will be suited to live in God’s presence.

Slide # 25**1 Corinthians 15:49 (NKJV)**

49 And as we have borne the image of the man of dust, we shall also **bear the image of the heavenly Man**.

1 Corinthians 15:53 (NKJV)

53 For this corruptible must put on incorruption, and this **mortal must put on immortality**.

These bodies we live in are fragile and sown in weakness but they will be raised in power and glory.

Slide # 26**1 Corinthians 15:43 (NKJV)**

43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

In the redemption of our body we will receive a glorified body just like that of Jesus. It will be eternal and indestructible. It will be the same body we live in now but only in a glorified form.

Now we have the firstfruits, but a glorified body is yet to come—when we will live in a body that is no longer affected by sin or death. This is our living hope!

What we have in verse 23 is the tension between the already (the firstfruits of the Spirit) and the not yet (redemption of our body). In the end, God will provide a new glorified body that will house our new nature for all eternity. We will be a new man both spiritually and physically – and thus the redemption process will be complete.

24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

25 But if we hope for what we do not see, we eagerly wait for it with perseverance.

There is no place for pessimism! As believers we are saved in this HOPE. The word “hope” is used in different ways. We commonly use “hope” in the sense that we wish something would turn out a certain way. We might hope a certain basketball team takes the championship. We might call this a “hope so hope”.

But that is not how the Bible uses the word HOPE. Hope in the Bible is a know so hope – not merely a hope so hope. Hope in the NT is a certain expectation that God will bring to pass what He has promised. Hope is very closely related to faith. It is faith in the future – what God has promised to bring to pass in the future.

Right now we have the HOPE of a glorified body but we don’t see it yet! Right now we see groaning and suffering, but our HOPE is for the redemption of our body.

And those who have this HOPE “eagerly wait for it with perseverance”. One way we demonstrate our faith is by WAITING! True faith perseveres through groaning and suffering in waiting for God to fulfill His promise.

Hebrews 11 is called “The Hall of Faith Chapter” as example after example is given of true faith. But one thing that is emphasized is that the people of faith often did not see in this life the fulfillment of all that God promised.

Slide # 27

Hebrews 11:13 (NKJV)

13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

Hebrews 11:39 (NKJV)

39 And all these, having obtained a good testimony through faith, **did not receive the promise,**

True faith perseveres believing God will yet fulfill all that He has promised. And Hebrews 11:14 says this about those people.

Slide # 28**Hebrews 11:16 (NKJV)**

16 But now they desire a better, that is, a heavenly country. Therefore **God is not ashamed to be called their God,** for He has prepared a city for them.

As believers the Bible says we have a living hope.

Slide # 29**1 Peter 1:3 (NKJV)**

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again **to a living hope** through the resurrection of Jesus Christ from the dead,

Our living hope is that one day God is going to transform these bodies into a glorified body and as true believers we persevere in this HOPE.

Slide # 30**Titus 2:13 (NKJV)**

13 looking for the **blessed hope** and glorious appearing of our great God and Savior Jesus Christ,

And do you know the very first thing that is going to happen at the glorious appearing of the Lord Jesus Christ?

Slide # 31**1 Thessalonians 4:13 (NKJV)**

13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have **no hope.**

1 Thessalonians 4:16–17 (NKJV)

16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And **the dead in Christ will rise first.**

17 Then we who are **alive and remain shall be caught up together with them** in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

This is our living HOPE! In 1 Cor. 15:52 Paul says this will happen “in a moment, in the twinkling of an eye”. Perhaps today!

The world is a HOPELESS place apart from the resurrected Christ. But as believers we should take heart because the end of all things is full of HOPE. Paul mentions the word “hope” five times in section as seen in verses 20, 24, and 25.

“All their life in this world and all their adventures had only been the cover and the title page: now at last they were beginning Chapter One of the Great Story which no one on earth has read: which goes on for ever: in which every chapter is better than the one before.”

— C.S. Lewis, [The Last Battle](#)

John in the book of Revelation saw a vision of the eternal state when the children of God will be ushered into glorious liberty for all eternity.

No wonder John at the end of the book of Revelation said, "Even so, come, Lord Jesus!" (Rev. 22:20) We presently live in the land of the dying on our way to the land of the living. We presently groan in these bodies which makes us long all the more for the land of glory (Rom. 8:18-23).

As mortal beings, we live on the cusp of eternity. As such, the eternal kingdom of our Lord is about to come into FULL VIEW! Live in light of eternity! Suffering, heartache, pain, and misery are but for a moment! There is a "far more exceeding and eternal weight of glory" just on the other side in that wonderful land of "NO MORES". The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the true believer the very best is about to be!

"Even so, come, Lord Jesus!"