**“Studies in Romans. Sons of God” The Signs of the Times, 22, 20.**

E. J. Waggoner

The eighth chapter of Romans is full of the glorious things that God has promised to them that love him. Freedom, the Spirit of life in Christ, sons of God, heirs of God and with Christ, glory and victory, are the words that outline the chapter. Our last lesson closed with the ninth verse, but we will include it in the present lesson in order to get the connection better. {SITI May 14, 1896, p. 306.1}

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God; 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.” Romans 8:9-17. {SITI May 14, 1896, p. 306.2}

**Questioning the Text**

What have we learned to be impossible for them that are in the flesh? {SITI May 14, 1896, p. 307.1}

“They that are in the flesh can not please God.” {SITI May 14, 1896, p. 307.2}

Then how can we serve the Lord? {SITI May 14, 1896, p. 307.3}

“But ye are not in the flesh, but in the Spirit.” {SITI May 14, 1896, p. 307.4}

How is it that we are “in the Spirit”? {SITI May 14, 1896, p. 307.5}

“If so be that the Spirit of God dwell in you.” {SITI May 14, 1896, p. 307.6}

What if one has not this Spirit? {SITI May 14, 1896, p. 307.7}

“If any man have not the Spirit of Christ, he is none of his.” {SITI May 14, 1896, p. 307.8}

But if Christ by his Spirit be in us, then what? {SITI May 14, 1896, p. 307.9}

“The body is dead.” {SITI May 14, 1896, p. 307.10}

Why is the body dead? {SITI May 14, 1896, p. 307.11}

“Because of sin.” {SITI May 14, 1896, p. 307.12}

And the Spirit? {SITI May 14, 1896, p. 307.13}

“The Spirit is life because of righteousness.” {SITI May 14, 1896, p. 307.14}

Of what may we be sure if the Spirit of God dwells in us? {SITI May 14, 1896, p. 307.15}

“He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” {SITI May 14, 1896, p. 307.16}

In the first chapter we learned that we are debtors; but to what do we owe nothing? {SITI May 14, 1896, p. 307.17}

“We are debtors, not to the flesh, to live after the flesh.” {SITI May 14, 1896, p. 307.18}

For what only can the flesh give us? {SITI May 14, 1896, p. 307.19}

“If ye live after the flesh, ye shall die.” {SITI May 14, 1896, p. 307.20}

How shall we live? {SITI May 14, 1896, p. 307.21}

“If ye... do mortify the deeds of the body, ye shall live.” {SITI May 14, 1896, p. 307.22}

How are we to mortify the deeds of the body? {SITI May 14, 1896, p. 307.23}

“Through the Spirit.” {SITI May 14, 1896, p. 307.24}

Who are the sons of God? {SITI May 14, 1896, p. 307.25}

“As many as are led by the Spirit of God.” {SITI May 14, 1896, p. 307.26}

What spirit have we not received from the Lord? {SITI May 14, 1896, p. 307.27}

“Ye have not received the spirit of bondage again to fear.” {SITI May 14, 1896, p. 307.28}

What Spirit have we received? {SITI May 14, 1896, p. 307.29}

“Ye have received the Spirit of adoption.” {SITI May 14, 1896, p. 307.30}

What does this Spirit enable us to do? {SITI May 14, 1896, p. 307.31}

“Whereby we cry, Abba, Father.” {SITI May 14, 1896, p. 307.32}

To what does the Spirit witness? {SITI May 14, 1896, p. 307.33}

“That we are the children of God.” {SITI May 14, 1896, p. 307.34}

What necessarily follows? {SITI May 14, 1896, p. 307.35}

“If children, then heirs.” {SITI May 14, 1896, p. 307.36}

Whose heirs? {SITI May 14, 1896, p. 307.37}

“Heirs of God.” {SITI May 14, 1896, p. 307.38}

With whom do we have common heirship? {SITI May 14, 1896, p. 307.39}

“Joint-heirs with Christ.” {SITI May 14, 1896, p. 307.40}

Since we are joint-heirs with Jesus Christ, what shall we enjoy with him? {SITI May 14, 1896, p. 307.41}

“We may be also glorified together.” {SITI May 14, 1896, p. 307.42}

Under what conditions? {SITI May 14, 1896, p. 307.43}

“If so be that we suffer with him.” {SITI May 14, 1896, p. 307.44}

Opposing Forces.-The flesh and the Spirit are in opposition. These are always contrary the one to the other. The Spirit never yields to the flesh, and the flesh never gets converted. The flesh will be of the nature of sin until our bodies are changed at the coming of the Lord. The Spirit strives with the sinful man, but he yields to the flesh, and so is the servant of sin. Such a man is not led by the Spirit, although the Spirit has by no means forsaken him. The flesh is just the same in a converted man that it is in a sinner, but the difference is that now it has no power, since the man yields to the Spirit, which controls the flesh. Although the man’s flesh is precisely the same that it was before he was converted, he is said to be not “in the flesh,” but “in the Spirit,” since he through the Spirit mortifies the deeds of the body. {SITI May 14, 1896, p. 307.45}

Life in Death.—“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Here we have the two individuals of which the apostle speaks in 2 Corinthians 4:7-16. “For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” Then he says that “though our outward man perish, yet the inward man is renewed day by day.” Though our body should fail and be worn out, yet the inward man, Christ Jesus, is ever new. And he is our real life. “Ye are dead, and your life is hid with Christ in God.” Colossians 3:3. This is why we are not to fear them that can kill only the body, and after that have no more that they can do. Though the body be burned at the stake, wicked men can not touch the eternal life which we have in Christ, who can not be destroyed. No man can take his life from him. {SITI May 14, 1896, p. 307.46}

The Surety of the Resurrection.—“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Jesus said of the water that he gave, which was the Holy Spirit, that it should be in us a well of water springing up unto eternal life. John 4:14; compare John 7:37-39. That is, the spiritual life which we now live in the flesh by the Spirit is the surety of the spiritual body to be bestowed at the resurrection when we will have the life of Christ made manifested in immortal bodies. {SITI May 14, 1896, p. 307.47}

Not Debtors to the Flesh.—“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.” We are indeed debtors, but we do not owe anything to the flesh. It has done nothing for us, and can do nothing. All the work that the flesh can do avails nothing, for its works are sin and therefore death. But we are debtors to the Lord Jesus Christ, “who gave himself for us.” Consequently, everything must be yielded to his life. “For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” {SITI May 14, 1896, p. 307.48}

Sons of God.-Those who yield to the strivings of the Spirit, and continue so to yield, are led by the Spirit; and they are the sons of God. They are taken into the same relation to the Father that the only-begotten Son occupies. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” If we are led by the Spirit of God, we are now just as much the sons of God as we can ever be. {SITI May 14, 1896, p. 307.49}

Sons Now.-There is a notion held by some people that no man is born of God until the resurrection. But this is settled by the fact that we are now sons of God. “But,” says one, “we are not yet manifested as sons.” True, and neither was Christ when he was on earth. There were but very few that knew him to be the Christ, the Son of the living God. And they knew it only by revelation from God. The world knows us not, because it knew him not. To say that believers are not sons of God now because there is nothing in their appearance to indicate it, is to bring the same charge against Jesus Christ. But Jesus was just as truly the Son of God when he lay in the manger in Bethlehem, as he is now when sitting at the right hand of God. {SITI May 14, 1896, p. 307.50}

The Spirit’s Witness.—“The Spirit itself beareth witness with our Spirit, that we are the children of God.” How does the Spirit witness? This is answered in Hebrews 10:14-17. The apostle says that by one offering he hath perfected them that are sanctified, and then says that the Holy Spirit is a witness to this fact when he says, “This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.” That is to say, the Spirit’s witness is the word. We know that we are children of God, because the Spirit assures us of that fact in the Bible. The witness of the Spirit is not a certain ecstatic feeling, but a tangible statement. We are not children of God because we feel that we are, neither do we know that we are sons because of any feeling, but because the Lord tells us so. He who believes has the word abiding in him, and that is how “he that believeth on the Son of God hath the witness in himself.” 1 John 5:10. {SITI May 14, 1896, p. 307.51}

No Fear.—“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.” “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” 2 Timothy 1:7. “God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.” 1 John 4:16-18. Christ gave himself to deliver them who through fear of death were all their life subject to bondage. Hebrews 2:15. He who knows and loves the Lord can not be afraid of him; and he who is not afraid of the Lord has no need to be afraid of any other person or thing. One of the greatest blessings of the Gospel is the deliverance from fear, whether real or imaginary. “I sought the Lord, and he heard me, and delivered me from all my fears.” Psalm 34:4. {SITI May 14, 1896, p. 307.52}

Heirs of God.-What a wonderful inheritance that is! It does not merely say that we are heirs of what God has, but that we are heirs of God himself. Having him we have everything, as a matter of course; but the blessedness consists in having him. “The Lord is the portion of mine inheritance and of my cup.” Psalm 16:5. This is the fact; it is a thing to be meditated upon rather than talked about. {SITI May 14, 1896, p. 307.53}

Joint-heirs with Christ.-If we are sons of God, we stand on the same footing that Jesus Christ does. He himself said that the Father loves us even as he loves him. John 17:23. This is proved by the fact that his life was given for ours. Therefore the Father has nothing for his only-begotten Son that he has not for us. Not only so, but since we are joint-heirs with Jesus Christ, it follows that he can not enter upon his inheritance before we do. To be sure, he is sitting at the right hand of God. But God in his great love for us “hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places.” Ephesians 2:4-6. The glory which Christ has he shares with us. John 17:22. It means something to be a joint-heir with Jesus Christ! No wonder the apostle exclaims, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” {SITI May 14, 1896, p. 307.54}

Suffering with Him.—“If so be that we suffer with him, that we may be also glorified together.” “For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” Hebrews 2:18. Suffering with Christ means, therefore, enduring temptation with him. The suffering is that which comes in the struggle against sin. Self-inflicted suffering amounts to nothing. It is not in any honor to the satisfying of the flesh. Colossians 2:23. Christ did not torture himself in order to gain the approval of the Father. But when we suffer with Christ, then we are made perfect in him. The strength by which he resisted the temptations of the enemy is the strength by which we are to overcome. His life in us gains the victory. {SITI May 14, 1896, p. 307.55}

The remainder of the verse, concerning being glorified together, may well be left until next week, since it forms the principal part of the verses which follow. E. J. W. {SITI May 14, 1896, p. 307.56}

**“How to Be Free from Want” The Signs of the Times, 22, 21.**

E. J. Waggoner

Who would not be glad if he could be assured that he could have everything he wanted? How many people there are who are filled with unsatisfied longings! This is a world of want and woe. It is not only those who have no money who are in want. Often those who suffer the most from unsatisfied desires are those whose money is reckoned by millions. They want more. {SITI May 21, 1896, p. 322.1}

Well, there is a sure way by which every man may have all that he wants,—may have every desire gratified. Here it is: “Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.” Psalm 37:3, 4. {SITI May 21, 1896, p. 322.2}

It is a sure thing. Whoever delights in the Lord will have everything he wants. “No good thing will he withhold from them that walk uprightly,” or sincerely; and those who delight in the Lord will want nothing but that which is good. Christ himself is the surety for the fulfillment of this promise. He says, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7. He has an unlimited supply; for the apostle assures us, “My God shall supply all your need according to his riches in glory by Christ Jesus.” Philippians 4:19. His riches are unsearchable. Why will men persist in being in want, when they might have abundance? E. J. W. {SITI May 21, 1896, p. 322.3}

**“Studies in Romans. Glorified Together” The Signs of the Times, 22, 21.**

E. J. Waggoner

In the preceding verses of the eighth chapter of Romans we have seen how we are adopted into the family of God as sons, and made joint-heirs with Jesus Christ. The Holy Spirit establishes the bond of relationship. It is the “Spirit of adoption,” the Spirit proceeding from the Father as the representative of the Son, that proves that we are accepted as brethren of Jesus Christ. Those who are led by the Spirit must be even as Christ was in the world, and are therefore assured of {SITI May 21, 1896, p. 322.4}

**An Equal Share**

in the inheritance with Christ. For “the Spirit itself beareth witness with our spirit, that we are the children of God.” {SITI May 21, 1896, p. 322.5}

“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. 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 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. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 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? But if we hope for that we see not, then do we with patience wait for it.” Romans 8:17-25. {SITI May 21, 1896, p. 322.6}

**Questioning the Text**

To what does the Spirit bear witness? {SITI May 21, 1896, p. 322.7}

“That we are the children of God.” {SITI May 21, 1896, p. 322.8}

If we are children, then what are we? {SITI May 21, 1896, p. 322.9}

“If children, then heirs.” {SITI May 21, 1896, p. 322.10}

Heirs of whom? {SITI May 21, 1896, p. 322.11}

“Heirs of God.” {SITI May 21, 1896, p. 322.12}

With whom do we share this heirship? {SITI May 21, 1896, p. 322.13}

“Joint heirs with Christ.” {SITI May 21, 1896, p. 322.14}

What did Christ inherit on this earth? {SITI May 21, 1896, p. 322.15}

“He was oppressed, and He was afflicted.” Isaiah 53:7. {SITI May 21, 1896, p. 322.16}

Then if we are joint heirs, what must we do? {SITI May 21, 1896, p. 322.17}

“Suffer with Him.” {SITI May 21, 1896, p. 322.18}

What else will also be sure? {SITI May 21, 1896, p. 322.19}

“We may be also glorified together.” {SITI May 21, 1896, p. 322.20}

What may we know of the sufferings of this present time? {SITI May 21, 1896, p. 322.21}

They “are not worthy to be compared with the glory which shall be revealed in us.” {SITI May 21, 1896, p. 322.22}

For what does the material creation wait? {SITI May 21, 1896, p. 322.23}

“For the manifestation of the sons of God.” {SITI May 21, 1896, p. 322.24}

To what was the creation made subject? {SITI May 21, 1896, p. 322.25}

“To vanity.” {SITI May 21, 1896, p. 322.26}

How? {SITI May 21, 1896, p. 322.27}

“Not willingly, but by reason of Him who hath subjected the same in hope.” {SITI May 21, 1896, p. 322.28}

What is the hope? {SITI May 21, 1896, p. 322.29}

“The creature itself shall be delivered from the bondage of corruption.” {SITI May 21, 1896, p. 322.30}

Into what will it be delivered? {SITI May 21, 1896, p. 322.31}

“Into the glorious liberty of the children of God.” {SITI May 21, 1896, p. 322.32}

What is the condition of the whole creation at the present time? {SITI May 21, 1896, p. 322.33}

“The whole creation groaneth and travaileth in pain together until now.” {SITI May 21, 1896, p. 322.34}

What besides the lower creation is in this condition? {SITI May 21, 1896, p. 322.35}

“Ourselves also.” {SITI May 21, 1896, p. 322.36}

For what do we groan? {SITI May 21, 1896, p. 322.37}

“For the adoption, to wit, the redemption of our body.” {SITI May 21, 1896, p. 322.38}

What have we received as a surety that the body will be redeemed? {SITI May 21, 1896, p. 322.39}

“The firstfruits of the Spirit.” {SITI May 21, 1896, p. 322.40}

By what are we saved? {SITI May 21, 1896, p. 322.41}

“By hope.” {SITI May 21, 1896, p. 322.42}

For what do we hope? {SITI May 21, 1896, p. 322.43}

“For that we see not.” {SITI May 21, 1896, p. 322.44}

What does hope lead us to do? {SITI May 21, 1896, p. 322.45}

“We with patience wait for it.” {SITI May 21, 1896, p. 322.46}

Suffering.-Christ’s life on earth was one of suffering. He was “a man of sorrows, and acquainted with grief.” He “suffered, being tempted,” but His sufferings were not all in the mind alone. He knew physical pain; “Himself took our infirmities, and bare our diseases.” Matthew 8:17. R.V. He suffered hunger in the wilderness; and His works of love were done at the expense of much bodily pain and weariness. The sufferings which He endured at the hands of the rough soldiers in connection with His mock trial, and His crucifixion, were simply a continuation in another form of what He had endured throughout His whole life on earth. {SITI May 21, 1896, p. 322.47}

Glory Following Suffering.-In all the prophets, the Spirit of Christ was witnessing and testifying of “the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11. When Christ, after his resurrection, talked with the two disciples on the way to Emmaus, he said. “Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself.” Luke 24:26, 27. We know that the first part of those prophecies was fulfilled, and therefore must know that the rest are as sure. As surely as Christ suffered, so surely will the glory follow. {SITI May 21, 1896, p. 322.48}

Suffering Together.-Our suffering is to be “with Him.” We are not to suffer alone. But we could not suffer eighteen hundred years ago, before we were born. Therefore it follows that Christ still suffers. Otherwise we could not suffer with him. Read what is said of his connection with ancient Israel: “In all their affliction He was afflicted.” Isaiah 63:9. So in Matthew 25:35-40 we learn that Christ suffers or experiences relief whenever his disciples suffer or are relieved. He is the head of the body. Now if when one member suffers all the members suffer with it (1 Corinthians 12:26), how much more must that be true of the Head! So we read of Christ that even now, as high priest, he is “touched with the feeling our infirmities.” Hebrews 4:15. A high priest must be one “who can have compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity.” Hebrews 5:1, 2. So we learn that Christ has never divested Himself of the human nature which he took upon Himself, but that he is still identified with suffering, sinful men. It is a glorious truth, to be recognized and confessed, that “Jesus Christ is come in the flesh.” 1 John 4:2. {SITI May 21, 1896, p. 323.1}

Glorified Together.—“If so be that we suffer with Him, that we may be also glorified together.” Christ does not have anything that is not for us equally with Him. His prayer was, “Father, I will that they also, whom thou hast given me, be with me where I am.” John 17:24. And he says, “To him that overcometh will I grant to sit with me in my throne.” Revelation 3:21. Whatever He has, we have, and we have it when he has it, since we are joint-heirs with Him. {SITI May 21, 1896, p. 323.2}

Glory Now.-The above statement may at first sight seem to be untrue. It is the common idea that Christ is glorified long before those who are fellow-heirs with him. One text is sufficient to settle this matter: “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.” 1 Peter 5:1. Peter declared himself to be a partaker of the glory. This was because he believed the saying of Christ, in his prayer for his disciples, “The glory which thou gavest me I have given them.” John 17:22. If Christ has glory now, his disciples share it also. Again we have the words of the apostle Peter. Speaking of Christ, he says, “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.” 1 Peter 1:8. {SITI May 21, 1896, p. 323.3}

Grace and Glory.-The apostle John tells us that although we are now the sons of God the world knows us not, because it knew not Christ. There was nothing in the appearance of Christ on earth to indicate that he was the Son of God. Flesh and blood did not reveal that fact to anybody. To all appearance He was but an ordinary man. Yet all the time He had glory. We read that when he turned the water into wine He “manifested forth His glory.” John 2:11. His glory was manifested in the form of grace. “The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” John 1:14. The grace with which God strengthens His people is “according to the riches of his glory.” Ephesians 3:16. Whoever is in Christ is chosen “to the praise of the glory of his grace.” Ephesians 1:6. Grace is glory, but glory veiled so that mortal eyes may not be dazzled by it. {SITI May 21, 1896, p. 323.4}

Glory to be Revealed.—“The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” The glory is for us to possess now, but it will be revealed only at the coming of Christ. It is then that his glory will be revealed (1 Peter 4:13), and then our trials will “be found unto praise and honor and glory.” Christ’s glory has not yet been revealed, except to the chosen three on the mount of transfiguration. At that time the glory that Christ already possessed was allowed to shine forth. He appeared then as he will appear when he comes. But to the mass of mankind there is no more evidence now that Jesus is the Son of God than there was when he was before Pilate’s judgment seat. Those however who see it by faith and who are not ashamed to share His sufferings, also share His hidden glory; and when He shall appear in his glory, “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matthew 13:43. That will be “the manifestation of the sons of God.” Then for the first time Christ will be manifested to the world as the Son of God, and those who are His will be manifested with Him. {SITI May 21, 1896, p. 323.5}

The Hope of Creation.-The word “creature” in verses 19-21 means the creation; this may be seen from verse 22 where we read of the whole creation as groaning, waiting to be delivered from that to which it has been made subject. When man sinned, the earth was cursed on his account. See Genesis 3:17. The earth had done no sin, but it was made to share the fall of man, to whom it had been given. A perfect earth was not the dwelling-place for sinful man. But it was made subject to vanity in hope. God made the earth perfect. “He created it not in vain, He formed it to be inhabited.” Isaiah 45:18. And He “worketh all things after the counsel of His own will.” Ephesians 1:11. Therefore the earth is sure to be glorified as it was in the beginning. “The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.” {SITI May 21, 1896, p. 323.6}

Adoption and Redemption.-Both the earth and we are “waiting for the adoption, to wit, the redemption of our body.” The earth waits for it, because it can not be relieved of its curse until we are set forth as sons of God, and therefore lawful heirs. The Holy Spirit is the pledge of this heirship. The Spirit seals us as heirs, “unto the day of redemption.” Ephesians 4:30. It is to us a witness that we are children of God, but the witness is not accepted by the world. They know not the children of God. But when that glory which He has given us is revealed, and our bodies are redeemed from destruction and made to shine like His glorious body, then there will be no doubt in the minds of any. Then even Satan himself will be obliged to acknowledge that we are God’s children, and therefore rightful heirs of the glorified earth. {SITI May 21, 1896, p. 323.7}

Hope and Patience.-Hope, in the Bible sense, means something more than mere desire. It is certainty, because the ground of the Christian’s hope is the promise of God, which is backed by his oath. There is nothing that our eyes can see to indicate that we are the sons of God. We can not see our own glory, and that is why we are charged not to seek it here. We can not see Christ, yet we know that he is the Son of God. That is the assurance that we are also sons of God. If there were any uncertainty, then we could not wait with patience. We should be uneasy, and should worry. But, although the natural eye can not see any indication that we are owned as God’s children, faith and hope assure us of it, and so we with patience wait for that which is unseen. E. J. W. {SITI May 21, 1896, p. 323.8}

 **“Studies in Romans. Something Worth Knowing” The Signs of the Times, 22, 22.**

E. J. Waggoner

The preceding lessons have shown us that the possession of the Holy Spirit marks our relation to God as sons. It is the pledge of the life and inheritance to come. {SITI May 28, 1896, p. 338.1}

“Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groaning which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are called according to his purpose.” Romans 8:26-28. {SITI May 28, 1896, p. 338.2}

**Questions on the Text**

What does the Spirit do for us? {SITI May 28, 1896, p. 338.3}

“The Spirit also helpeth our infirmities.” {SITI May 28, 1896, p. 338.4}

Why is this necessary? {SITI May 28, 1896, p. 338.5}

“We know not what we should pray for as we ought.” {SITI May 28, 1896, p. 338.6}

How therefore does the Spirit help us? {SITI May 28, 1896, p. 338.7}

“The Spirit itself maketh intercession for us.” {SITI May 28, 1896, p. 338.8}

In what way? {SITI May 28, 1896, p. 338.9}

“With groanings which cannot be uttered.” {SITI May 28, 1896, p. 338.10}

What does he who searches the hearts know? “He that searcheth the hearts knoweth what is the mind of the Spirit.” {SITI May 28, 1896, p. 338.11}

Who searches the hearts? {SITI May 28, 1896, p. 338.12}

“I the Lord search the heart.” Jeremiah 17:10. {SITI May 28, 1896, p. 338.13}

Why does the Lord know the mind of the Spirit? {SITI May 28, 1896, p. 338.14}

“Because he maketh intercession for the saints according to the will of God.” {SITI May 28, 1896, p. 338.15}

What then do we know? {SITI May 28, 1896, p. 338.16}

“We know that all things work together for good.” {SITI May 28, 1896, p. 338.17}

To whom? {SITI May 28, 1896, p. 338.18}

“To them that love God.” {SITI May 28, 1896, p. 338.19}

How are such ones called? {SITI May 28, 1896, p. 338.20}

“Called according to his purpose.” {SITI May 28, 1896, p. 338.21}

**“Praying in the Spirit”**

“And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” {SITI May 28, 1896, p. 338.22}

The heart is deceitful above all things, and none can know it except God. Jeremiah 17:9, 10. That in itself is sufficient reason why we do not know what we should pray for. Moreover, we do not know the things that God has to give us; and even if we did, our lips could not describe them, for “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” 1 Corinthians 2:9-12. {SITI May 28, 1896, p. 338.23}

God desires to give to us “exceeding abundantly above all that we ask or think.” Ephesians 3:20. Of course a petition for such things can not be put into words. The next clause however says that it is “according to the power that worketh in us;” and the sixteenth verse tells us that the power that works in us is the Spirit. Thus we find the same thing that we read in the eighth of Romans and the second of 1 Corinthians. {SITI May 28, 1896, p. 338.24}

“The Spirit searcheth all things, yea, the deep things of God.” Therefore the Spirit knows just what the Lord has for us. The deepest thoughts are too great for language, and so the Spirit makes intercession for us with groanings that can not be uttered. But, although there is no articulate speech “he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” The Lord knows that the Spirit asks for just the things that he has to bestow. He makes intercession for the saints according to the will of God. And we know that whatever is asked according to God’s will is granted. 1 John 5:14, 15. {SITI May 28, 1896, p. 338.25}

Now note how this statement in regard to prayer fits in with what goes before in the eighth of Romans. God has given us his Spirit to be in us, to lead us, and to direct our lives. The possession of the Spirit of God proves that we are the sons of God. Being sons, we can come to him to ask for things to supply our need, with all the confidence of a child to a parent. But while we have all confidence, our thoughts are as the earth is below the heaven. Isaiah 45:8, 9. Not only are our thoughts feeble, but our language is still more so. We can not give proper expression even to the little that we do realize. But if we are the sons of God, we have in us his own representative, who helps our infirmity and who is able to take of the things of God to give to us. What wonderful confidence this should give us in praying to God; and especially should it give confidence to those who are particularly infirm in regard to language! It makes no difference if one has a very limited vocabulary, if he stammers, or even if he is dumb; if he prays in the Spirit, he is sure to receive all that he needs, and more than he can ask or think. {SITI May 28, 1896, p. 338.26}

With these facts before us, how much more forcible becomes the exhortation of the apostle, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Ephesians 6:18. {SITI May 28, 1896, p. 338.27}

**All Things for Good**

“And we know that all things work together for good to them that love God.” Without this knowledge we could not have that confidence in prayer that we ought to have and that is indicated in the preceding verses. Whoever knows the Lord must love him, for he is love. And the Spirit reveals him to us. Whoever knows that “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life,” can not fail to love him. And then all things work together for good to him. {SITI May 28, 1896, p. 338.28}

Take notice that the text does not say that all things shall work together for good to them that love God, but that they do so work now in this present time. Everything as it comes is good to those who love and trust the Lord. Many people lose the blessing of this assurance by reading it as though it were for the future. They try to be resigned to troubles that come by thinking that by and by some good will come from them; but in that case they do not get the good that God gives them. {SITI May 28, 1896, p. 339.1}

Note further that the text does not say that we know how all things work together for good to them that love God. People in trouble often sigh piously and say, “Well, I suppose that it is all for good, but I can’t see how.” Of course not; and they have no business to see how. It is God that makes them work good, because he alone has the power. Therefore it is not necessary for us to know anything about how it is done. The fact is knowledge enough for us. God can overrule all the plans of the devil, and can make the wrath of man to praise Him. Our part is to believe. There is no trust in the Lord if we must see how He does everything. Those who must be able to see how the Lord works, show that they can not trust Him out of sight, and thus they give Him a bad name to the world. {SITI May 28, 1896, p. 339.2}

**Called of God**

God has called everybody to come to Him. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. God is no respecter of persons; he desires that all men shall be saved, and so he calls them all. {SITI May 28, 1896, p. 339.3}

Not only does he call us, but he draws us. No man can come to him without being drawn, and so Christ is lifted up to draw all to God. he tasted death for every man (Hebrews 2:9), and through him all men have access to God. He has destroyed in his own body the enmity, the wall that separates men from God, so that nothing can keep any man from God unless that man builds up again the barrier. {SITI May 28, 1896, p. 339.4}

The Lord draws us, but does not employ force. He calls, but does not drive. It remains therefore for us to make our “calling and election sure” by yielding to the influence that God throws round us. He says, “Follow me,” and we must make the calling effectual by following Him. {SITI May 28, 1896, p. 339.5}

**Purpose of the Calling**

God calls us “in the grace of Christ.” Galatians 1:6. “He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love.” Ephesians 2:4. Still further, we read that he hath “called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” 2 Timothy 1:9. In our text in Romans we learned that those who love God are the “called according to his purpose.” His purpose is that we should be holy and without blame before him in love. If we yield to his purpose, he will see that it is carried out. {SITI May 28, 1896, p. 339.6}

God designed man for a companion for himself. But there is no true companionship where there is restraint. Therefore, in order that man might associate with him on terms of intimacy, he made the will of man as free as his own. God can not work against his own purpose; and therefore he not only will not, but he can not, force the will of man. All men are as absolutely free to choose as is God himself; and when they choose to yield to the call of God, His purpose of grace is wrought out in them by the power by which he is able to make all things work together for good. E. J. W. {SITI May 28, 1896, p. 339.7}