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Romans 8:16-18 (NASB)

¹⁶ *The Spirit Himself testifies with our spirit that we are children of God,*
¹⁷ *and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*

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

Whether consciously or not, every genuine Christian lives in the light and hope of glory.
That hope is summed up best by John in his first epistle;

1 John 3:2 (NASB)

² *Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.*

Because of our consummate trust in Jesus Christ as Lord and Savior, God graciously adopted us as His own children, and one day; “we shall be like Him,” like the perfect sinless Son of God who took our sin upon Himself in order that we might share not only His righteousness but His glory!

In addition to freeing believers from sin and death;

Romans 8:2-3 (NASB)

² *For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.*

³ *For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,*

And enabling them to fulfill God’s law;

Romans 8:4 (NASB)

⁴ *so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.*

Also changing their nature;

Romans 8:5-11 (NASB)

⁵ *For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.*

⁶ *For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,*

⁷ *because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,*

⁸ *and those who are in the flesh cannot please God.*

⁹ *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.*

¹⁰ *If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.*

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

He empowered them for victory;

Romans 8:12-13 (NASB)

¹² *So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—*

¹³ *for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.*

And confirmed their adoption as God's children;

Romans 8:14-16 (NASB)

¹⁴ *For all who are being led by the Spirit of God, these are sons of God.*

¹⁵ *For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"*

¹⁶ *The Spirit Himself testifies with our spirit that we are children of God,*

He by the Holy Spirit guarantees their ultimate glory;

Romans 8:17-30 (NASB)

¹⁷ *and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*

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

¹⁹ *For the anxious longing of the creation waits eagerly for the revealing of the sons of God.*

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

²¹ *that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.*

²² *For we know that the whole creation groans and suffers the pains of childbirth together until now.*

²³ *And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*

²⁴ *For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?*

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

²⁶ *In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;*

²⁷ *and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.*

²⁸ *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.*

²⁹ *For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;*

³⁰ *and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.*

In verses 17-18, Paul focuses on believers' incomparable spiritual gain through the divine glory that they are guaranteed.

The various aspects and stages of salvation of which the Bible speaks, such as regeneration, new birth, justification, sanctification, and glorification, can be distinguished but never separated from one another.

None of those can exist without the others. They are inextricably woven into the seamless fabric of God's sovereign work of redemption.

Therefore, there can be no loss of salvation between justification and glorification.

Consequently, there can never be justification without glorification.

Romans 8:30 (NASB)

³⁰ and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Justification is the beginning of salvation and glorification is its completion.

Once it has begun, God will not stop it, and no other power in the universe is able to stop it.

Romans 8:38-39 (NASB)

*³⁸ For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.*

During His earthly ministry, Jesus declared unequivocally:

John 6:37 (NASB)

³⁷ "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

John 6:39-40 (NASB)

*³⁹ "This is the will of Him who sent Me, that of all that He has given Me I lose nothing but raise it up on the last day.
⁴⁰ "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."*

Because he was created in the image of God, man was made with a glorious nature.

Before the Fall, He was without sin and in a way that Scripture does not reveal, he radiated the glory of his Creator.

But when Adam fell by disobeying the single command of God, man lost not only his sinlessness and innocence but also his glory and its attendant dignity and honor.

It is for that reason that all men now;

Romans 3:23b (NASB)

²³ fall short of the glory of God,

Fallen men seem basically to know they are devoid of glory, and they often strive tirelessly to gain glory for themselves. The contemporary obsession with achieving self-esteem is a tragic reflection of man's sinful and futile efforts to regain glory apart from holiness.

The ultimate purpose of salvation is to forgive and to cleanse men of their sin and to restore to them God's glory and thereby bring to Him still greater glory through the working of that sovereign act of grace.

The glory that believers are destined to receive through Jesus Christ, however, will far surpass the glory man had before the Fall, because perfection far exceeds innocence.

Glorification marks the completion and perfection of salvation.

Therefore, as the late British Pastor and Theologian Martyn Lloyd-Jones rightly observed in his exposition of our text, salvation cannot stop at any point short of entire perfection or it is not salvation.

Pointing up that truth, Paul told the Philippian believers;

Philippians 1:6 (NASB)

⁶ For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

Salvation brings continual growth in divine glory until it is perfected in the likeness of Jesus Christ Himself.

2 Corinthians 3:18 (NASB)

¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

As a part of his ministry to us during our lives on earth the Holy Spirit carries us from one level of glory to another. In proclaiming the incomparable gain believers have in their divinely-bestowed glory, Paul focuses first on the heirs (8:17a), then on the source (v 17b), the extent (v 17c), the proof (v 17d), and finally the comparison (v 18).

THE HEIRS OF GLORY

“and if children, heirs also, (8:17)

The emphasis in Romans 8:17-18, on believers' glory is closely related to their adoption as God's children. As is clear from the preceding context, the **if** in verse 17 does not carry the idea of possibility or doubt but of reality and causality, and might better translated, “because” in other words, because all believers have the leading of the Holy Spirit (v 14) and His witness (v 15) that they are indeed **children** of God, and they are thereby **heirs also**.

The heavenly angels not only serve God directly but also serve believers, because they are God's children and heirs;

Hebrews 1:13-14 (NASB)

¹³ But to which of the angels has He ever said, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"?

¹⁴ Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Also, Paul speaks of who has qualified us to be heirs;

Colossians 1:12 (NASB)

¹² giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.

Paul's teaching here and in the previous chapter about adoption seems to adhere more to Roman Law than it does Jewish Law.

We might expect this, because Paul was writing to believers in Rome. And although many of them were doubtless Jews, if their families had lived there for several generations, they would be as familiar with the Roman custom and Law as the Jewish.

We are going to stop here but will continue going forward to finish the teaching on the heirs, and then the source, and the extent and the proof and finally the comparison.