

Romans 8:18-30 Suffering and Future Glory

Text

¹⁸For 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. ¹⁹For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now. ²³And 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. ²⁴For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? ²⁵But if we hope for what we do not see, with perseverance we wait eagerly for it. ²⁶In 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; ²⁷and 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. ²⁸And 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. ²⁹For 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; ³⁰and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Key Points in the text

- Those who are in Christ will suffer because the world hates God like we previously did.
- It is important for Christ's bride to understand that suffering is nothing compared to life in Christ so that when suffering comes we know how to correctly view and respond to it.
- God knew from the start who would be justified.

Text Study

Verse 17 - The statement

- **¹⁷and 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.**

Verse 18, The Claim

- **¹⁸For 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.**

Verses 19-22 Proof 1: This glory is so great, even creation is groaning in anticipation of it.

- **¹⁹For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now.**
 - Psalms 19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.
 - Luke 19:40 But Jesus answered, "I tell you, if these become silent, the stones will cry out!"
 - In the beginning God put man in charge of creation and its care, but man is now corrupt so man does not care properly for it.

Verses 23-25 Proof 2: Christians groan in longing for this glory to be revealed.

- **²³And 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. ²⁴For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? ²⁵But if we hope for what we do not see, with perseverance we wait eagerly for it.**
 - The Spirit of God resides in us, it is from this that we have our groanings for the glory of God to return.

Verses 26-27 Proof 3: The Spirit groans in longing for this glory to be revealed.

- **²⁶In 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; ²⁷and 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.**
 - The Holy Spirit puts the groaning into us, giving us the words to pray, and then we pray them out.
 - The Holy Spirit groaning within us shows us how to pray so we know to pray “they kingdom come”
 - The Holy Spirit puts in us these cries, when we pray them we are praying God’s prayer to God.
 - Think back to John 17 and the High Priestly of Jesus.

Verses 28-30 Conclusion - The Future Glory

- **²⁸And 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. ²⁹For 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; ³⁰and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.**
 - Our suffering is designed to make us look more and more like our Elder Brother. Philippians 2 makes it even more clear that tribulation is part of our sanctification as it teaches us to hope in Him more and more.
 - When looking at verse 30, notice that all the items Paul lists are things that God does. He chooses (predestined)
 - He calls (Gospel Call of God)
 - He justifies (makes righteous)
 - He glorifies (Sanctifies and Preserves us unto our promised future Glory in heaven)
 - This should give us great hope and assurance of our salvation

Application

- In hard times pray God’s promises and the truth of His word, cry out in the Spirit.
- Always remember God does not leave a work undone.
- Rejoice in your tribulations knowing that God is doing a great thing.

Next Week’s Lesson Prep/Preview

Text: Romans 8:31-39

Focus: God’s Unfailing Love and the Security of the Believer

Devotional: Matthew 10:28-29, Philippians 6:1, 1 Peter 1:5-7

Preparation: What Is the Perseverance of the Saints?

What Is the Perseverance of the Saints? By: Danny Myers

The doctrine of the perseverance of the saints, sometimes referred to as “eternal security,” speaks to questions such as “Can I lose my salvation?” or “How do I know that I will remain a Christian to the end?” Isn’t that what Jesus says in Matthew 24:13—“The one who perseveres to the end will be saved” (BSB)? These are real questions that pose real challenges to many people.

When studying salvation, it is always helpful to consider the context. The doctrines summarized in the acrostic TULIP outline the condition of man, and God’s loving work and answer to man’s greatest problems. The story of redemption shows that man’s condition is that he is totally sinful—yet God intervened. It is important to stop and emphasize for a moment that the rest of the story of redemption unfolds from the foundation of “yet God.” In other words, we are the object of salvation, not the subject. Salvation was accomplished and applied by God. What this tells us is that when we ask the questions: “Can I lose my salvation?” or, “How do I know whether or not I will remain a Christian?”, we cannot forget who the object of salvation is (man) and who the subject of salvation is (Jesus Christ).

The word perseverance might be somewhat confusing because it could seem to communicate that God has started something, and now it is your turn: you must persevere. The biblical teaching, however, is that God has done something; God is doing something; and God will do something. The God who starts is the God who finishes. That is what Paul says in Philippians 1:6: “He who began a good work in you will bring it to completion at the day of Jesus Christ.” The historic Westminster Confession of Faith reminds us of this doctrinal truth when it says, “They, whom God has accepted in his Beloved [Jesus Christ, His only Son], effectually called, and sanctified by his Spirit, can neither totally nor finally, fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved” (17.1). Notice the repeated pronoun “His,” for it tells us who is the subject of salvation is and how certain the results are. The reason that this doctrine at times creates tension and opposition is that the Bible reveals that not everyone who claims to be a Christian is in fact a Christian (Matt. 7:22). As difficult as that is to hear, is it not also a greater comfort to those who are in fact, followers of Christ?

As He is circled by enemies, Jesus reminds us in John 10 of the confidence and comfort we have in being united to Him in salvation. John records for us that Jesus is the Good Shepherd and that He knows His sheep, and they know and follow Him (John 10:1–16). Jesus provides a striking and clear statement on our security in salvation. Jesus says, “I give them eternal life, and they will never perish, and no one will snatch them out of my hand” (John 10:28). This is a claim worthy of consideration because Jesus is making a promise of eternal life, not simply temporal life. What hope is there apart from the promise Jesus makes? If Jesus doesn’t give eternal life, then the best perseverance we can have is a present effort in this present life.

The teaching of Jesus is further explained by the Apostle Paul. The comfort that we derive from reading Romans 8 would be ruined apart from the promise of eternal perseverance. If there is a chance that Christians might not totally and finally (WCF 17.1) be saved, then we would need an adjustment to such claims. As one author suggests, Jesus would have to say: “No one will snatch them out of my hand . . . although they might snatch themselves by a failure to persevere” (see John 10:28). Or imagine Paul saying, “Nothing in all creation will be able to separate us from the love of God in Christ Jesus our Lord . . . except for our own weakness”¹ (see Rom. 8:38–39). The promise of perseverance, if not eternal, would provide a cruel and false hope of an impossible reality. The truth of the matter would be that we are sovereign rather than God.

Yet, the song that Scripture sings is that Jesus paid it all and upholds it all by the word of His power. Peter's life gives us an example of this hope. Having put his trust in Christ, we see it waver over and over throughout the earthly ministry of Jesus. Yet in the end, we learn that Peter doesn't persevere because he tried harder or had more passion, but rather, because he was always held tightly by His King. The one who was saved by Jesus shows that in the end, he is sustained and secured by Jesus. The one who was sifted by Satan, yet secured by his Savior, says, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ" because "the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you" (2 Peter 3:18; 1 Peter 5:10). To Him be the dominion forever and ever, amen.