

LESSON THREE
HEIRS OF GLORY (2)

Scripture Reading:

SECTION 1- 3

Heirs Conformed

14-30

- 8:14 For as many as are led by the Spirit of God, these are sons of God.
- 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
- 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
- 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- 8:22 For we know that the whole creation groans together and travails in pain together until now.
- 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?
- 8:25 But if we hope for what we do not see, we eagerly await it through endurance.
- 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
- 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

SECTION 4

Heirs Inseparable from God's Love

31-39

- 8:31 What then shall we say to these things? If God is for us, who can be against us?
- 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
- 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
- 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

8:37 But in all these things we more than conquer through Him who loved us.

8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

OUTLINE:

II. Heirs Conformed for Glorification

- A. Many Brothers of the Firstborn—Heb. 1:5-6, 2:10
- B. Joint-heirs of Christ—Rom. 8:17
- C. Conformed to the Image of the Firstborn—8:29
 - 1. Inwardly by the Working of the Spirit—8:26
 - 2. Outwardly by the Working Together of All Things—8:28
- D. Glorification—8:14-39
 - 1. The Revelation of the Sons of God in the Freedom of Glory—8:19
 - 2. The Sharing of God's Glory—5:2, 9:23, Col. 3:4

III. Heirs Inseparable from God's Love—Rom. 8:31-39

QUESTIONS

SECTION 1

1. What do we depend on for glorification? Please illustrate with the carnation seed to explain.
2. What should we expect to genuinely grow in life and why?
3. What is the purpose of God's calling in Rom 8:28, and how is this related to Christ being the prototype?

SECTION 2

1. What is God's purpose in making us His full grown sons?
2. In what way does God deal with us for our growth in life?
3. Why do we groan and why does the Spirit groan in our groaning?

SECTION 3

1. Explain "all things work together for good" in Rom 8:28.
2. What does "revelation" mean? When will be the revelation of the sons of God?
3. Why is creation eagerly expecting to see the revelation of the sons of God?

SECTION 4

1. Why does God care so much for us and do so many things for us?
2. What is our eternal security?
3. What is the significance of Paul saying "the love of God, which is in Christ Jesus"?

[Section 1]

**II. HEIRS CONFORMED FOR
GLORIFICATION**

A. Many Brothers of the Firstborn

In this message we shall see that the heirs are conformed for glorification. To what are the heirs conformed? To the image of Christ, God's firstborn Son (Heb. 1:5-6). Christ is God's firstborn Son, and the believers are the many sons of God (Heb. 2:10). As God's firstborn Son, Christ is the model, example, pattern, and prototype for all His brothers, the many sons of God, who will be conformed to His image. This conformation is for the coming glorification. We should not expect to be glorified without firstly growing in life and being conformed to the image of God's Son. If we expect to be glorified without being conformed, we will be disappointed. The glorification to come depends on our conformation to the image of the Son of God. Thus, glorification depends upon our growth in life.

Once again I use the illustration of a carnation seed. The seed is sown into the ground and sprouts: this is regeneration. Then the carnation grows: this is the growth in life, the stage of transformation. Eventually the carnation plant grows to the point of blossoming: this is transfiguration and glorification. The stage of the blossoming of the carnation plant is the stage of its glorification. If while the carnation plant is in the sprout stage it expects without growing to blossom and to be glorified, the time of blossoming will never come. If you do not grow in life, yet await the time of blossoming, the time of glorification, you are a dreamer.

According to the law of life, a carnation plant must grow gradually until it reaches maturity. Then and only then will a blossom appear. Likewise, we must grow gradually until we arrive at a full grown man (Eph. 4:13, Gk.). Once we reach the stage of blossoming, we are ready to be transfigured and glorified. Thus, glorification with transfiguration is possible only after we have reached maturity.

We may also use the illustration of graduating from college. Suppose a college freshman dreams that he completes his education in one night and that he will graduate the next morning. That is merely a dream. In reality, he should not expect to graduate until he has completed four years of study. After he has finished all of his courses and passed all of his examinations, he will be approved for graduation. Graduation never comes suddenly. We must realize that glorification with transfiguration depends upon our growing in life until we reach maturity. If we want to be glorified, we must grow, for glorification comes as the issue

of maturity. When we enter into maturity, that maturity will issue in glorification. Glorification will not come as an accident, as an overnight occurrence; it is the result of growth in life. Brothers and sisters, we need to grow. As God's crop we need to ripen until the time of harvest, the time of our transfiguration and glorification.

B. Joint-heirs of Christ

From here on we need to read more verses from Romans 8 and comment on them. We may begin with verse 17. "And if children, heirs also; heirs of God and joint-heirs of Christ, if indeed we suffer with Him that we may also be glorified with Him." Children cannot be legal heirs. In order to become legal heirs the children must grow into sons, and the sons must grow into heirs. When we have reached this stage of growth, we shall be glorified. We need to understand that the genuine growth of any kind of life depends upon hardship and suffering. Without hardship or suffering it is difficult for any life to grow... The more we suffer, the more we grow and the faster we are matured. If a crop in the field could speak, it might say that it grows not only by the soil, water, fertilizer, air, and sunshine, but that it also grows by suffering. Even the sunshine itself is a source of suffering, for the scorching heat of the sun burns the crop into ripeness. Therefore, if you expect to grow, you need to tell the Lord, "Lord, I don't reject any kind of suffering. Suffering helps my growth." We should not expect a life that is free of suffering.

C. Conformed to the Image of the Firstborn

Verses 26 and 27 say, "And in like manner the Spirit also joins in to help us in our weakness; for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered; but He Who searches the hearts knows what is the mind of the Spirit, because He intercedes for the saints according to God." Here we have the sympathizing, helping, and interceding of the Spirit. For what purpose do we have these things? The purpose is found in verses 28 through 30. Paul begins verse 28 with the words, "And we know," words which connect this verse to the foregoing verses. "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 the purpose." What is the purpose of God's calling? We find it in verse 29. "Because whom He foreknew, He also predestinated to be conformed to the image of His Son, that He should be the firstborn among many brothers." Paul does not say that God foreknew and predestined us to go to a happy place or to have a life that will endure forever. These are not our destiny. God predestinated us to be conformed to the image of His Son. This destiny was

determined before we were even created. Before the creation of the world God had decreed such a destiny for us. Hence, it is a predestiny.

God's firstborn Son is the prototype, and we are the mass production. Christ is the model, mold, and pattern. God has put us all into Him that we may be molded into the image of His firstborn Son. Eventually we all shall be conformed to the mold. Sometimes when the sisters make cakes they put dough into a mold. By being put into the mold the dough assumes the pattern and image of the mold. Furthermore, the dough must also be baked that the cake may bear the pattern of the mold without any change. If the dough could speak, it probably would cry out, "Sister, have mercy on me. Don't apply so much pressure. I can't bear it. Please keep your hands off." However, the sister would reply, "If I keep my hands off, how will you fit into the pattern of the mold? Dear dough, after my molding you must be put into the oven. You may think that pressure is enough suffering for you, but you also need burning. After you have experienced pressure and intense heat you will bear the pattern of the mold permanently." Likewise, Christ, the firstborn Son of God, is the prototype, pattern, and mold, and we are pieces of dough. We all have been put into the mold, and are now being kneaded by the hand of God.

We have been predestinated to be conformed to the image of God's Son that He may be the firstborn among many brothers. This is God's purpose.

[Section 2]

God's purpose is to produce many brothers of His firstborn Son. When Christ was the only begotten Son, He was unique, but God desired to have many sons who will be the many brothers of His Son. In this way the only begotten Son of God becomes the firstborn among many brothers. He is the firstborn Son, and we are the many sons. What is the purpose of this? The purpose is that we express God in a corporate way. God's kingdom is built up with His many sons, and the Body of Christ is built up with His many brothers. Without the many sons God could never have a kingdom, and without the many brothers Christ could never have a Body. Thus, the many sons of God are for the kingdom of God, and the many brothers of Christ are for the Body of Christ. The kingdom of God is simply the Body life, and this Body life in the church is God's kingdom where He is expressed and where His dominion is exercised on the earth. This is God's purpose.

Therefore verse 30 says, "And whom He predestinated, these He also called; and whom He

called, these He also justified; and whom He justified, these He also glorified." In eternity we were predestinated and in time we were called.

Why does God arrange our environment, surroundings, and situations in such a way that we experience suffering? We should not explain this according to our natural concept saying, "The whole earth is filled with sufferings and everyone undergoes hardship. Why should we be an exception?" This is a natural concept, and we should not accept it. We must realize that God's purpose is to make us full-grown sons, not little children. We should not be content to remain children enjoying His cherishing and loving. God intends to make us full sons, completely grown up to be legal heirs that we may inherit all that He is in this universe and that we may express Him and exercise His dominion over the earth. Since God's intention is to bring us into full sonship, we need to grow. There is no doubt that growth comes from inward nourishment, but this inner nourishment needs the coordination of the outward environment. According to our feeling, most of the outward environment is unpleasant. Thus, the outward environment becomes a suffering as far as we are concerned. I do not say that the outward environment is not good; it is always good, but it may not appear good to your feeling.

Sometimes parents do things to their children which, according to the feeling of the children, are not positive. The children may cry and weep, imagining themselves to be suffering. However, good parents are not deceived by their children's tears...A mother must tell her child, "I don't care about your crying. I know that I am putting you into a very good environment, the one that is best for you. You may say that it is a suffering. But I know how good it is for you."

God deals with us in exactly the same way. He knows in which situation and in which environment we can grow well. He is our Father, and everything is under His arrangement. He can do nothing wrong. Everything He does for us is excellent and wonderful, although to our feeling it may not be good. However, we should not care for our feelings; we should take care of God's arrangement. Was it you who decided to be born in the twentieth century? Was it you who planned into which family you would be born and which parents and brothers and sisters you would have? Was it you who designed your face? You did none of these things. It was God who chose the place of your birth and the design of your face. God selected us, predestinated us, and caused us to be born at the right time and in the right place. He knows what is best for us, and everything is under

His control...Everything we need for our growth in life has been sovereignly provided by God. Everything is all right. Therefore, when we are experiencing pain and suffering, we must deny them and say, "Satan, you are a liar. This is not a pain or a suffering to me; it is God's arrangement. This is a blessing that I may grow into full sonship." We all need a proper environment to provide the elements which are required for our growth in life. Nevertheless, when unpleasant things happen to us we may not understand that they come from the hand of our Father for our growth.

1. Inwardly by the Working of the Spirit

Even if we do understand we still say, "How am I going to handle this? Oh, I don't know how to pray." Hence, you begin to groan, and while you are groaning, the Spirit groans in your groaning....When we cry, "Abba, Father," the Spirit cries also. When your spirit witnesses within you, the Spirit also witnesses. Likewise, when you groan the Spirit also groans.

Why do we groan? Because we feel suffering and do not know how to pray. It seems that the Holy Spirit gives you no utterance. You are ignorant, and the Holy Spirit in like manner seems to be ignorant. You do not know how to pray, and the Spirit also appears not to know how to pray. The Spirit prays in your manner. You groan, and He groans also. You groan with hardly any purpose, but the Spirit groans in your groaning with a definite purpose. This purpose cannot be uttered by you, but it can be uttered by the Spirit. However, if He would utter it, you would not understand, for it would be a divine, heavenly language. Since it is difficult for you to understand, the Spirit gives no utterance. He "intercedes for us with groanings which cannot be uttered." Nevertheless, there is a purpose in it all.

What is the purpose? The Holy Spirit groans in your groaning in order that you may be fully molded and conformed to the image of God's firstborn Son. This is the purpose. When many...encounter hardship they say, "I just don't know why this happens to me. Why does this happen to me?" I believe that we have all said this or asked this many times. Even you who have recently been saved perhaps have already spoken in this way. Why do certain things happen to you? Because the groaning Spirit prayed for them. Although you do not know the purpose, He knows, and He prays according to God. Christ is the pattern, and the Spirit prays that everything which happens to you will mold you into this pattern, into the image of the firstborn Son.

Why does the Spirit groan in us with words which cannot be uttered? He groans that we may be molded, conformed to the image of the Son of God. It is much easier to speak about sanctification in life. However, accompanying sanctification is the matter of conformation. We not only need to be sanctified, to be saturated with what God is, but also to be molded. We may be separated from everything common and saturated with God's holy nature, but still lack this conformity. Sanctification probably does not require any suffering. Conformation, on the contrary, needs suffering. In sanctification there is no pattern, only a change in disposition, in nature, but in conformation there is a mold by which we are conformed to the image of God's Son. Along with this mold is the pressure and the molding and the mixing with water and the burning with fire. If the dough, the fine white flour, could speak, it would say, "What a suffering this is to me. You mix me with other things, you press me, and you even put me in an oven to burn me. The entire process of cooking is a suffering." That is correct. Without suffering we cannot be molded into the pattern.

[Section 3]

2. Outwardly by the Working Together of All Things

God the Father knows the purpose of the Spirit's groaning and thus He causes all things to work together (v. 28). Following verses 26 and 27 which speak of the Spirit's intercession, we have verse 28 which says, "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 the purpose." The Holy Spirit groans within us, interceding for us, and God the Father answers this intercession by causing all things to work together for good. In Greek the word translated "all things" means all matters, all persons, all things, all in all. God the Father is sovereign and He arranges everything. He knows how many hairs you need (Matt. 10:30) and how many children you should have...He is sovereign. He knows. He knows whether you need obedient children or naughty children. He knows whether you need boys or girls. Again and again I say that He knows. He causes all things, all matters, and all persons to work together for your good.

God has determined our destiny beforehand, and this destiny can never be fulfilled without the divine arrangement which causes all things to work together for us. Our destiny is to be conformed to the image of the firstborn Son of God. We are not yet fully in the image of the

firstborn Son of God, but God the Father is planning, molding, and performing by causing all things to work together for good. Praise the Lord! While we are growing, He is molding.

We all should be comforted. ..Whether you have a nice wife or a difficult wife, a nice husband or a difficult husband, obedient children or naughty children—whatever you have you should be comforted. You should tell the Lord, “Lord, I can make and I have made many mistakes, but You can never be mistaken. Even my mistakes are in Your hands. If You do not allow me to make a mistake, You just move Your little finger and change the situation and I will not make one. Everything is in Your hands.” Therefore, we all must be comforted.

However, do not be so spiritual that you go to an extreme and pray the Father to give you suffering. Do not pray for sufferings. Instead you should pray, “Father, deliver me from temptation. Deliver me from all manner of sufferings. Keep me away from every kind of disturbance.” Although you pray in this way, some hardships and afflictions will visit you. When they come, do not complain and do not be troubled, but say, “Father, thank You for this. Father, if it is possible, take this cup away from me. Nevertheless, Father, not my will but Thine be done.” This is the proper attitude....On one hand we must pray in this way; on the other hand we must be happy with all that the Father gives us, because we know that everything is in His hands and comes our way that we may be conformed to the image of His firstborn Son. This conformation is the preparation for our glorification.

D. Glorification

1. The Revelation of the Sons of God in the Freedom of Glory

We come now to the matter of glorification and continue with verse 19. “For the anxious watching of the creation eagerly expects the revelation of the sons of God.” The word “revelation,” a more accurate rendering of the Greek word used in this verse, is a better word than manifestation. Revelation means to open the veil. Something has been veiled, covered by a veil. One day the veil will be removed, and the hidden things will be revealed. Although we are the sons of God, we are veiled, not yet revealed. When the Lord Jesus was on earth He was the Son of God, but He was veiled by His human flesh. One day on the mountain He was unveiled and revealed (Matt. 17:1-2). It is the same with us. Although we are sons of God, yet we are under a veil. One day this veil will be removed—that will be our glorification. All the sons of God will come out

from under the veil and be revealed. Then the whole universe will behold the sons of God.

The creation is eagerly expecting and anxiously watching to see this revelation of the sons of God, because “the creation was subjected to vanity, not of its own will, but because of Him Who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God” (vv. 20-21). As we have seen, the entire creation is under vanity, bondage, and the slavery of corruption. Creation’s only hope is to be freed from this slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed. Although the entire creation is presently held in a condition of vanity and corruption, God will bring in a kingdom to replace this present condition. The present condition is a condition of vanity and slavery of corruption; the coming kingdom will be a kingdom of the glory of God, a kingdom composed primarily of revealed sons of God. At the time of the revelation of this kingdom the whole creation will be liberated. The creation is eagerly expecting and anxiously watching for this kingdom to come. Thus, “the whole creation groans together and travails in pain together until now” (v. 22). The universe is groaning and travailing in birth awaiting the revelation of the sons of God. Furthermore, we ourselves, “having the firstfruit of the Spirit,” also groan as we expect sonship, the redemption of our body (v. 23).

In verse 24 Paul says that “we have been saved in hope; but hope that is seen is not hope; for what anyone sees, why does he also hope?” The hope mentioned in this verse is the hope of glory. Since none of us has ever seen this hope, it is a hope complete and genuine. Some hope is partial because we have seen a certain percentage of it. However, the hope of glory is a whole hope, for we have not seen any part of it. Hence, we are waiting for that hope, “eagerly expecting it through endurance” (v. 25).

2. The Sharing of God’s Glory

Chapter 5:2 says, that we “boast in hope of the glory of God,” and 9:23 says that we are “vessels of mercy, which He had before prepared unto glory.” This glory will be in the revelation of the coming kingdom in which we, as revealed sons of God, shall participate. God has called us into this glory (1 Thes. 2:12; 2 Thes. 2:14; 1 Pet. 5:10). Christ Himself is the hope of this glory (Col. 1:27) which we are expecting and for which we are waiting. Our hope is none other than Christ Himself who will be revealed as our glory. We now boast and rejoice in this hope of glory. We shall share this glory at the day of our

glorification. When Christ appears, we shall appear with Him in glory (Col. 3:4). This is our destiny.

[Section 4]

II. HEIRS INSEPARABLE FROM GOD'S LOVE

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Your sake we are being put to death all day long, we have been reckoned as sheep for slaughter” (vv. 35-36). Although this certainly speaks of suffering, the following verses declare, “But in all these things we more than conquer through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (vv. 37-39). We are not defeated; we more than conquer because God loves us. Why does God care so much for us and do so many things for us? Simply because we are His beloved. No one can separate us from His love. Once He loves us, He loves us forever with an eternal love. Nothing can separate us from Him. Because He loves us and because we are His beloved, sooner or later we all shall be sanctified, transformed, conformed, and glorified.

Paul was wise and very deep. As I have pointed out previously, he composed three of the sections in Romans according to three of the attributes of God—His righteousness, holiness, and glory. Eventually, however, Paul guides us into the love of God. Ultimately, our security is not only God's righteousness, holiness, and glory, but also His love. What is God's love? Love is the heart of God. God's love issues out of His heart. Righteousness is the way of God, holiness is the nature of God, glory is the expression of God, and love is the heart of God. After speaking of God's righteousness, holiness, and glory, Paul brings us into God's heart of love. Why has God demonstrated His righteousness? Because man was fallen. Man was wrong with God and needed His righteousness. Why must God exercise His holiness? Because man is common. God must sanctify all of His common, chosen ones. Why must God give us His glory? Because all His chosen ones are low, mean, and vile. Hence, He must exercise His glory to transfigure us. But what was in God's heart originally? Love. Before God exercised His righteousness, holiness, and glory He loved us. Love was the fountain, love was the root, and love was the source of it all. God loved us before He predestinated us, He loved us before

He called us, He loved us before He justified us, and He loved us before He glorified us. Before everything and anything else He loved us. Our salvation originated with the love of God. Love is the source of all that God does for us, and this love is His heart. Love was the source of God's eternal salvation which includes redemption, justification, reconciliation, sanctification, transformation, conformation, and glorification. Salvation began with God's heart of love.

Therefore, after God's salvation has been fully accomplished, His love remains our security. The love of God is not only the source of our salvation, it is the security of our salvation. Many Christians talk about eternal security. Eternal security is the love of God. God cannot be wrong in any of His attributes. Our security is His love. In verse 31 Paul asks, “What shall we then say to these things?” What shall we say about predestination, calling, justification, and glorification? We have nothing to say except, “Hallelujah!” “If God is for us, who can be against us?” Now we can understand this word in a deeper way. God is for us because from eternity His heart loved us. Thus, His love is our security.

Paul touched upon this love in 5:8 when he said that “God commends His own love to us in that while we were yet sinners Christ died for us.” This actually was an introduction to and a recommendation of the love of God. When we believed in Jesus the Holy Spirit poured out God's love into our hearts (5:5). Although Paul touched upon this matter of love in Romans 5, he did not cover it adequately. He waited until he had compassed the vast scope of God's predestination, calling, justification, and glorification. After finishing the entire record he reached the appropriate time and place to present us a full revelation of the love of God. Paul was persuaded that nothing can separate us from the love of God because he knew that this love does not derive from nor depend upon us, but upon God Himself. This love was not initiated by us; it was initiated by God in eternity. Because of this Paul could say that we conquer in all things. Paul was convinced that nothing can “separate us from the love of God, which is in Christ Jesus our Lord.”

This phrase “in Christ Jesus” is very significant. Why did Paul say this? Because he knew that there would be a problem if the love of God had been shown apart from Christ Jesus. Apart from Christ Jesus even a little sin such as losing our temper would separate us from the love of God. However, the love of God is not merely the love of God in itself, but the love of God which is in Christ Jesus. Since the love of God is in Christ Jesus everything

is insured, and we are assured that nothing can separate us from it. Are you insured? Paul was. I use the word insured; Paul uses the word “persuaded” saying, “I am persuaded.” Paul was convinced that in all things “we more than conquer through Him Who loved us.” This does not mean that we in ourselves are able to overcome; it means that God is love and that Christ is victor. God loves us and Christ has accomplished everything for us. Since God’s love is eternal, His love in Christ Jesus is our security. We are not only under God’s righteousness, holiness, and glory, but we are in His heart of love. Now we can understand 2 Corinthians 13:14 which says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.” The love of God is the source. Therefore, the Apostle Paul has brought us through the righteousness of God, the holiness of God, and the glory of God into the heart of the God of love. This is where we are. Hallelujah! This is our eternal insurance policy. Now you know how to answer people when they ask you if you have insurance. You can say, “I have insurance. My insurance policy is Romans 8:31-39. I am insured by the love in God’s heart.” We are insured by God’s eternal love in Christ Jesus.