

Romans 8:28-30

Romans 8:28

οιδαμεν δε BUT WE KNOW οτι THAT τοις TO THOSE WHO
αγαπωσιν τον LOVE θεον GOD παντα ALL THINGS
συνεργει WORK TOGETHER εις FOR
αγαθον GOOD τοις TO THOSE WHO κατα ACCORDING TO
προθεσιν PURPOSE κλητοις CALLED ουσιν ARE

“But we know”

Our faith and our understanding is based on what we know. Bible teaching gives us information (special revelation) upon which to base our knowledge.

The topic here is “God’s will” from Romans 8:27.

The “**all things**” of 8:28 are the things that the Spirit is praying about.

The “all things” include specifically the things that we are suffering with here in time as mentioned in:

- a) 8:18 –suffering
- b) 8:21 –bondage to decay
- c) 8:22 –groaning in the pains of childbirth
- d) 8:23 –waiting for our adoption as sons
- e) 8:25 –waiting patiently
- f) 8:26 –in our weaknesses
- g) 8:26 –we do not know what to pray

συνεργει **WORK TOGETHER**

Means “to cooperate, to work together, to work with one another, to assist”

Question: Does this mean:

- a) All things work with the believer for Good
- b) All things work with all other things for the good of the believer?

“Good” does not mean that all things eventually become good things, but that all things will eventually be used for producing the good which is conformity into the image of Christ.

The western mind that is set on pleasure and material finds it abstract to consider “character” to be the good thing that we are pleased with in the end and not stuff, or wealth, or power or health.

The thought in this verse aims “good” at temporal things and in time.

“Those who Love God”

-The NT rarely speaks of us loving God

-In the OT the people of God were the people who loved God

-This would mean that believers in Jesus, those who had been born again were the ones who loved God.

-This verse does not mean that those who do not love God enough are disqualified from the promise.

κατα ACCORDING TO προθεσιν PURPOSE

“κατα προθεσιν” “setting forth, plan, purpose, resolve, will”

This refers to God’s purpose.

Ephesians 1:11, “in him we were also chosen (εκκληρωθημεν) having been predestined (προορισθεντες) according to the plan (προθεσιν) of him who works out everything in conformity with the purpose of his will”

κλητοις CALLED ουσιν ARE

Romans 8:29 |

οτι BECAUSE ους WHOM προεγνω HE FOREKNEW
και ALSO προωρισεν HE PREDESTINATED TO BE
συμμορφους CONFORMED της TO εικονος THE IMAGE
του OF υιου HIS αυτου SON εις FOR το TO
ειναι BE αυτον HIM THE πρωτοτοκον FIRSTBORN
εν AMONG πολλοις MANY αδελφοις BRETHREN

ους WHOM

- this word makes it very personal
- it is whom he foreknew, not what he foreknew

προεγνω HE FOREKNEW (from προγινασκω – aorist, indicative active
-to know before, to take note of, to fix the regard upon

προωρισεν HE PREDESTINATED TO BE συμμορφους **CONFORMED**
της **TO** εικονος **THE IMAGE**
του **OF** υιου **HIS** αυτου **SON**

- **προωρισεν HE PREDESTINATED TO BE** (προοριζεω – aorist, indicative, active) – means to mark out with a boundary beforehand, to predestine. Aorist tense makes it the completed act.

- **συμμορφους CONFORMED** - conformed, having the same form with something. It refers to an inward conformity and not simply an external superficial change.

πρωτοτοκον FIRSTBORN - The first born had the supremacy.

2 Corinthians 3:18

Romans 8:30

ους BUT	δε WHOM	προωρισεν HE PREDESTINATED
τουτους THESE	και ALSO	εκαλεσεν HE CALLED
και AND	ους WHOM	εκαλεσεν HE CALLED
τουτους THESE	και ALSO	εδικαιωσεν HE JUSTIFIED
ους WHOM	δε BUT	εδικαιωσεν HE JUSTIFIED
τουτους THESE	και ALSO	εδοξασεν HE GLORIFIED

προωρισεν HE PREDESTINATED

εκαλεσεν HE CALLED

εδικαιωσεν HE JUSTIFIED

Aorist, active indicative of δικαιοω which means to declare to be in the right, to justify

εδοξασεν HE GLORIFIED

This is spoken of in the past tense as if it were already completed.

This is similar to Isaiah 53 when it speaks of the suffering servant as already sacrificed.

Predestination

Volition of Man

- 1) God chose to give man the capacity (and face the responsibility) of free will expressed in making mental decisions
- 2) This made it possible for man to respond to the PLAN of salvation
- 3) God does not forfeit his sovereignty by giving man free will of thought.
- 4) Man may not be able to act on all of his decisions because:
 - a. He does not have the power at one or more levels
 - b. Because God is sovereign He may prevent any of man's decisions from happening.
 - c. When God prevents man from taking action on his thoughts this does not mean God prevented freewill. Man has his own **will**, but man does not always have his own **way**.
- 5) Calvinism distorts divine sovereignty. Arminianism distorts man's freewill.

Proginosis

“pro” is a preposition that means “before, beforehand”

“ginosko” means knowledge

Proginosis means to have knowledge beforehand or “foreknowledge”

Pro-horidzo

“pro” is a preposition that means “before, beforehand”

“horidzo” means “determine, appoint, designate, mark out, set limit”

This is the Greek word “prooridzo” which means to “pre-determine, pre-appoint, to set limits beforehand”. This is the word translated “predestination”

It occurs in the Greek NT 6 times:

- 1) Acts 4:28
- 2) Twice in Romans 8:29-30
- 3) 1 Corinthians 2:7
- 4) Twice in Ephesians 1:5 and 1:11

The first occurrence is in Acts 4:28

Acts 4:28 ποιησαι TO DO οσα η WHATEVER χειρ σου THY HAND
και η AND βουλη COUNSEL σου THY
προωρισεν PREDETERMINED γενεσθαι TO COME TO PASS

God has a plan and a time for events:

Galatians 4:4 “When the time had fully come, God sent his son.”

This refers to God’s PLAN and God’s TIME.

This does not refer to MAN’S VOLITION.

Acts 2:23 τουτον HIM τη BY THE
ωρισμενη DETERMINATE βουλη COUNSEL και AND
προγνωσει FOREKNOWLEDGE του OF
θεου GOD εκδοτον GIVEN UP λαβοντες HAVING TAKEN
δια BY χειρων HANDS ανομων LAWLESS
προσπηξαντες HAVING CRUCIFIED ανειλετε YE PUT TO DEATH.

ωρισμενη DETERMINATE – “horidzo” without the “pre” or “pro” so it means “determined, appointed”

βουλη COUNSEL – refers to God’s plan

προγνωσει FOREKNOWLEDGE – “prognosis” (“pro” – before, “gnosis” – knowledge)

NOTICE: Just like horodzo (determine) and proginosko (foreknowledge) are used together in Romans 8:29 they are also used in Acts 2:23 side by side. They’re not synonyms.

Predestination

What is predetermined in Predestination?

- a. The plan is predetermined
- b. The requirements for entering the plan is predetermined?

What is not predetermined in Predestination?

- a. Who will meet the requirements for entering the plan that includes a predetermined result

What is foreknown in Predestination?

- a. The believer's decision to trust in Christ

Ephesians 1:4-13

- 1) 1:4 – “he chose us in him before the creation of the world”
 - a. God did not chose us to be in Christ before the creation of the world
 - b. God chose us who were in Christ before the creation of the world
 - c. God chose those who he foreknew would be in Christ by their faith
- 2) 1:5 “He predestined us to be adopted as his sons through Jesus Christ”
 - a. This predestination is the destiny of all believers to ultimately have complete salvation
 - b. This adoption occurs at the end and agrees with Romans 8:23
- 3) 1:11 – “predestined according to the plan”
 - a. Predestination is for those who are “in the plan”
 - b. To be “in the plan” for Christ you must be “in Christ”
- 4) 1:13 – “you also were included in Christ when you heard the word of truth”
 - a. You were included in Christ when you “Heard” not when you were “predestined”

Ephesians 1:11 εν IN αυτω HIM εν IN ω WHOM και ALSO
εκληρωθημεν WE OBTAINED AN INHERITANCE
προορισθεντες **BEING PREDESTINATED** κατα ACCORDING TO THE
προθεσιν **PURPOSE** του OF HIM WHO τα παντα ALL THINGS
ενεργουντος WORKS κατα ACCORDING TO
την THE βουλην **COUNSEL** του θεληματος αυτου OF HIS **WILL**

Romans 8:30-39

Divide this in two parts:

- 1) 31-34 beginning with “What shall we say in response to this?”
 - a. These verses contain the language of the courtroom
 - i. “is for us” or “on behalf of us” or on our behalf” (twice verse 31,32, 34)
 - ii. “gave him up” or “delivered him” or “handed over”
 - iii. “bring any charge” or “bring a charge against”
 - iv. “justifies”
 - v. “condemns”
 - vi. “interceding” or “supplicates”
- 2) 35-39 beginning with “Who shall separate us from the love of Christ?”

8:31

Say in Response?

Another rhetorical question.

In response to verses 8:28-30

But, also to the whole of Paul's Christian theology. Compare this to Romans 5:1-11

If God is for us, who can be against us

If anyone or anything does come against us, and they will, the only effect they have on us is to "achieving for us an eternal glory that far outweighs them" (2 Cor. 4:17)

8:32

Did not spare his son

Not like us who are adopted sons, but his own son

How will he not also graciously give us all things

The most treasured and closest relationship God has was sacrificed for us.

It is ridiculous to think he will hold back on anything else – physical or spiritual.

8:33

Six ways of punctuating 33-34:

- 1) Make every statement in 33-34 a question totaling 7
- 2) Make four questions:
 - a. Who shall bring a charge
 - b. Is not God justifying?
 - c. Who condemns?
 - d. Is not Christ Jesus interceding for us?
- 3) Make 2 questions followed each by a statement
 - a. Who shall bring a charge? God has justified us.
 - b. Who shall condemn us? Jesus Christ is interceding for us.
- 4) Could anyone accuse us? God has justified us! Could anyone condemn us? Could Christ Jesus condemn us? No! He died for us, was raised to life, is at the right hand and intercedes for us!
- 5) Who will bring any charge? God but he justifies us. Who condemns? Christ Jesus and he is interceding for us.

Who will bring any charge?

God Justifies

8:34

Who is he that condemns?

Christ Jesus who is interceding for us.

The concept of "interceding" is from a judicial term. He is defending us today in court.

Jesus died so that we could be justified. But he also was resurrected, ascended to the right hand of the judge and is currently arguing our case before God so that his purpose of dying for us and justifying us will always be applied correctly.

8:35

The courtroom image is left and a new question with new images is used to continue to drive home Paul's point.

Who shall separate us from Christ?

“Who” is a universal term that can be applied to anyone, anything, any spirit that can be fit into the term “who”.

All the items mentioned here are also found in (except “sword”):

2 Corinthians 11:26-27 and 12:10 (“sword” is left out of 2 Corinthians because Paul would not personally experience death by the sword until his execution)

- **Trouble**
- **Hardship**
- **Persecution**
- **Famine**
- **Nakedness**
- **Danger**
- **Sword**

8:36

We face death. . . We are considered as sheep to be slaughtered

Psalm 44:22

8:37

No.

We are more than conquerors

8:38

I am convinced. .

With the above mentioned evidence Paul now closes with his personal conviction

Neither. . .

- **Death**
- **Life**
- **Angels**
- **Demons**
- **Present**
- **Future**
- **Any powers**
- **Height**
- **Depth**
- **Anything else in all creation**

Will Be Able

Separate us

