

Romans Series

Lesson #92

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Dean Bible Ministries

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The Epistle to the ROMANS

**Strength for those Suffering with Christ:
The Doctrine of Calling - Part 1
Romans 8:28–30**



Rom. 8:17, “and if children, heirs also, heirs of God, and fellow heirs with Christ if indeed we suffer with Him in order that we may also be glorified with Him.

Rom. 8:18, “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in [*eis*] us.”

Rom. 8:19, “**For** the earnest expectation of the creation eagerly waits for the revealing of the sons of God.”

Rom. 8:20, “For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

(21) “because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.”

Rom. 8:22, “For we know that the whole creation groans and labors with birth pangs together until now.”

Rom. 8:24, “For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

(25) “But if we hope for what we do not see, we eagerly wait for it with perseverance.”

Rom. 8:26, “Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.”

Rom. 8:28, “And we know that all things work together for good to those who love God, to those who are the called according to His purpose.”

Rom. 8:35, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”

Rom. 8:36, “As it is written: ‘For Your sake we are killed all day long; We are accounted as sheep for the slaughter.’”

Rom. 8:37, “Yet in all these things we are more than conquerors through Him who loved us.”

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ὑπερνικάω *hypernikaō*

pres act indic 1 plur

**to be completely victorious; complete
overcomer**

Rom. 8:28, “And we know that all things work together for good to those who love God, to those who are the called according to His purpose.”

Rom. 8:28, “And we know that all things work together for good to those who love God, to those who are the called according to His purpose.” (NKJV)

Rom. 8:28, “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.” (NASB)

ο θεος P⁴⁶ A B 81 sa

A is Alexandrinus; B is Ephraem Syria, B is Vaticanus (A and B are 3–4th century MSS)

I *txt* ⌘ C D F G Ψ 33. 1739. 1881 m latt sy bo; Cl

Bruce Metzger:

“Although the reading συνεργεῖ ὁ θεός [P46 A B 81 cop (eth) Origen] is both ancient and noteworthy, a majority of the Committee deemed it too narrowly supported to be admitted into the text, particularly in view of the diversified support for the shorter reading (x C D G K P Ψ 33 614 1739 Byz Lect it^d, ⁶¹ vg syr, ^h cop^{bo} arm Clement Origenr3/5, Eusebius Lucifer Cyril-Jerusalem Chrysostom Augustine al). Since συνεργεῖ may be taken to imply a personal subject, ὁ θεός seems to have been a natural explanatory addition made by an Alexandrian editor.”

Who is it that “love God?”

- 1. View one: this passage only relates to that class of Christians who are obedient to God and**
- 2. That this passage refers to all believers whether growing or not, faithful or not, or walking by the Spirit or not.**

Ex. 20:6, “but showing mercy to thousands, to those who love Me and keep My commandments.”

Deut. 30:20, “that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”

John 14:15, “If you love Me, keep My commandments.”

John 14:21, “He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

John 15:10, “If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.”

1 John 5:3, “For this is the love of God, that we keep His commandments. And His commandments are not burdensome.”

Rom. 8:29, “For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

Rom. 8:30, “Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”

Louis Berkhof, Reformed theologian:

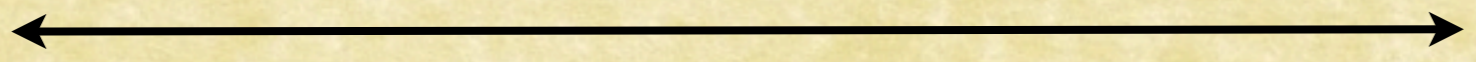
“External calling... comes to all men to whom the gospel is preached, indiscriminately. It is not confined to any age or nation or class of men. It comes to both the just and the unjust, the elect and the reprobate... That the gospel invitation is not limited to the elect, as some hold, is quite evident from such passages as Psa. 81:11–13; Prov. 1:24–26; Ezek. 3:19; Matt. 22:2–8, 14; Luke 14:16–24.”

John Gerstner, Reformed theologian

“The call is to whomever will (the regenerate), and not to whomever will not (the unregenerate)... The only ones who do become regenerate are the elect (see John 6:44). So the call is always to the regenerate and never to the unregenerate. It is not even to the elect while unregenerate but only to the elect when regenerate.”

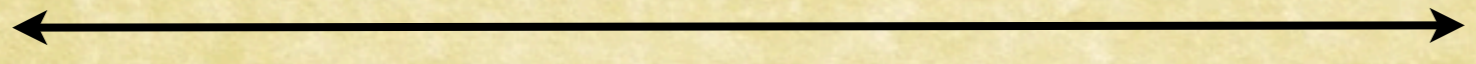
**Man
is absolutely
free like
Adam**

**Man
is totally
determined
by God,
nature, or
something**



**Absolute
Free Will**

**Absolute
Determinism
Impersonal
Fatalism**



Banez

Suarez

**Pelagianism
Arminianism**

**Semi-
Pelagianism**

**Semi-
Augustinianism**

**Augustinianism
5 Point,
Dordtian
Calvinism**

Five Points of Calvinism

- 1. T for Total Inability, i.e., no real free will**
- 2. U for Unconditional Election**
- 3. L for Limited Atonement, Christ died only for the elect**
- 4. I for Irresistible Grace, God effectually draws only the elect.**
- 5. P for Perseverance of the Saints.**

“We have already seen several characteristics of election as viewed by Calvinists. One is that election is an expression of God’s sovereign will or good pleasure. It is not based on any merit in the one elected, nor on foreseeing that the individual will believe. It is the cause, not the result, of faith. Second, election is efficacious. Those whom God has chosen will most certainly come to faith in him and, for that matter, will persevere in that faith to the end. All of the elect will certainly be saved. Third, election is from all eternity. It is not a decision made at some point in time when the individual is already existent. It is what God has always purposed to do. Fourth, election is unconditional. It does not depend on humans performing a specific action or meeting certain conditions or terms of God. It is not that God wills to save people if they do certain things. He simply wills to save them and brings it about. Finally, election is immutable. God does not change his mind. Election is from all eternity and out of God’s infinite mercy; he has no reason or occasion to change his mind.”

“Salvation consists of three steps: effectual calling, conversion, and regeneration. Through the Holy Spirit, God calls the unbeliever to salvation.”

~Millard Erickson, *Christian Theology*

Isa. 42:6, “I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,”

Isa. 43:1, “But now, thus says the LORD, who created you, O Jacob, And He who formed you, O Israel: ‘Fear not, for I have redeemed you; I have called you by your name; You are Mine.’ ”

Isa. 45:3, “I will give you the treasures of darkness And hidden riches of secret places, That you may know that I, the LORD, Who call you by your name, Am the God of Israel.”

Isa. 45:4, “For Jacob My servant’s sake, And Israel My elect, I have even called you by your name; I have named you, though you have not known Me.”

Isa. 41:2, “Who raised up one from the east? Who in righteousness called him to His feet? Who gave the nations before him, And made him rule over kings? Who gave them as the dust to his sword, As driven stubble to his bow?”

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,”