

The Book of Romans

“A RIGHTEOUSNESS FROM GOD!”

Trinity Lutheran Church
Norman, OK.

www.tlcnorman.org

Pastor David R. Nehrenz

Date: 8-16-09 Text: Chapter 8:28-39 Lesson: 11e



TEXT:

28 And we know that for those who love **God** all things work together for good, for those who are called according to his purpose. **29** For those whom he foreknew he also predestined to be conformed to the image of **his Son**, in order that he might be **the firstborn** among many brothers. **30** And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

31 What then shall we say to these things? If **God** is for us, who can be against us? **32** He who did not spare **his own Son** but gave him up for us all, how will he not also with him graciously give us all things? **33** Who shall bring any charge against **God's** elect? It is **God** who justifies. **34** Who is to condemn? **Christ Jesus** is the one who died—more than that, who was raised—who is at **the right hand of God**, who indeed is interceding for us. **35** Who shall separate us from **the love of Christ**? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? **36** As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”

37 No, in all these things we are more than conquerors through **him who loved us**. **38** For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, **39** nor height nor depth, nor anything else in all creation, will be able to separate us from **the love of God in Christ Jesus our Lord**.

STUDY NOTES:

A. GOD'S PURPOSES FOR HIS PREDESTINED AND CALLED SAINTS

28 And we know that for those who love **God** all things work together for good, for those who are called according to his purpose. **29** For those whom he foreknew he also predestined to be conformed to the image of **his Son**, in order that he might be **the firstborn** among many brothers. **30** And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. **31** What then shall we say to these things? If **God** is for us, who can be against us? **32** He who did not spare **his own Son** but gave him up for us all, how will he not also with him graciously give us all things? **33** Who shall bring any charge against **God's** elect? It is **God** who justifies. **34** Who is to condemn? **Christ Jesus** is the one who died—more than that, who was raised—who is at **the right hand of God**, who indeed is interceding for us.

(Gen 50:20; Is 38:17; Jer 29:11; 1 Cor 1:9; Gal 1:6,15; Eph 1:4; 1 Tim 2:4; 2 Tim 1:9; Eph 1:4-11; 3:11; 4:1-4; 1 Tim 2:4; 2 Tim 1:9; 1 Th 2:12; Heb 6:17; 9:15; 1 Pet 2:9; 2 Pet 1:10; 1 Cor 15:49; 2 Cor 3:18; Php 3:21; 1 Jn 3:2; Mk 16:19)

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B. NOTHING CAN SEPARATE US FROM THE LOVE OF CHRIST

35 Who shall separate us from **the love of Christ**? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." (Ps 44:22)

37 No, in all these things we are more than conquerors through **him who loved us**. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from **the love of God in Christ Jesus our Lord**.

(1 Cor 3:22; 4:9-11; 15:30,31,57; 2 Cor 4:11; 6:9; 11:23-33; Eph 1:21; Col 1:16; 1 Pet 3:22)

LIFE APPLICATION:

1. What is the real purpose for our lives in the doctrine of election and predestination? Describe the three views among Christians of predestination. Who does all the calling from beginning to end?
2. When have you experienced all the various perils listed by Paul which try to separate us from God? Where do we see these perils driving some people away from God? How can these perils instead drive you closer to God?

The Doctrine of Predestination and Election

Three Views among Christians:

(Everyone is trying to answer this simple question: Why are some saved and others are not?)

1. Arminian (Baptist)

Free-will, no Predestination

"I am saved because I made the choice to give my life to Jesus. Another person who ends up not being saved is because he/she did not choose Jesus"

Answer: Some are saved because they made the right choice and chose Jesus. Others are damned because they made the wrong choice and did not choose Jesus.

Problem solved: It's all about choice

Another problem is created:

My assurance of salvation relies on me "Did I REALLY give my life to Jesus?"

Further ramifications- It's all about me Create an atmosphere for people to give their life to Jesus

2. Lutheran

Predestination by grace alone for believers

"I am saved because God chose me in eternity to come to faith through the Gospel. Another person who is not saved is because he/she rejected the Gospel in unbelief"

Answer: Some are saved in time because God chose them in eternity. Others are damned because they refused to believe the Gospel.

Problem not solved: Remains a mystery

Another problem is created:

My reason does not understand this "I must leave both truths in tension"

Further ramifications: I am comforted, God gets all the credit for my salvation, man is at fault for his own damnation."

3. Calvinist (Presbyterian)

Double Predestination

"I am saved if I was Predestined in God's sovereignty by his divine act. Another person who is not Predestined, was then Predestined to hell"

Answer: Some are saved because God Predestined them to heaven. Others are damned because God Predestined them to hell.

Problem solved: It's all about God's sovereign will

Another problem is created:

My assurance is never certain "I don't know if I am elect?"

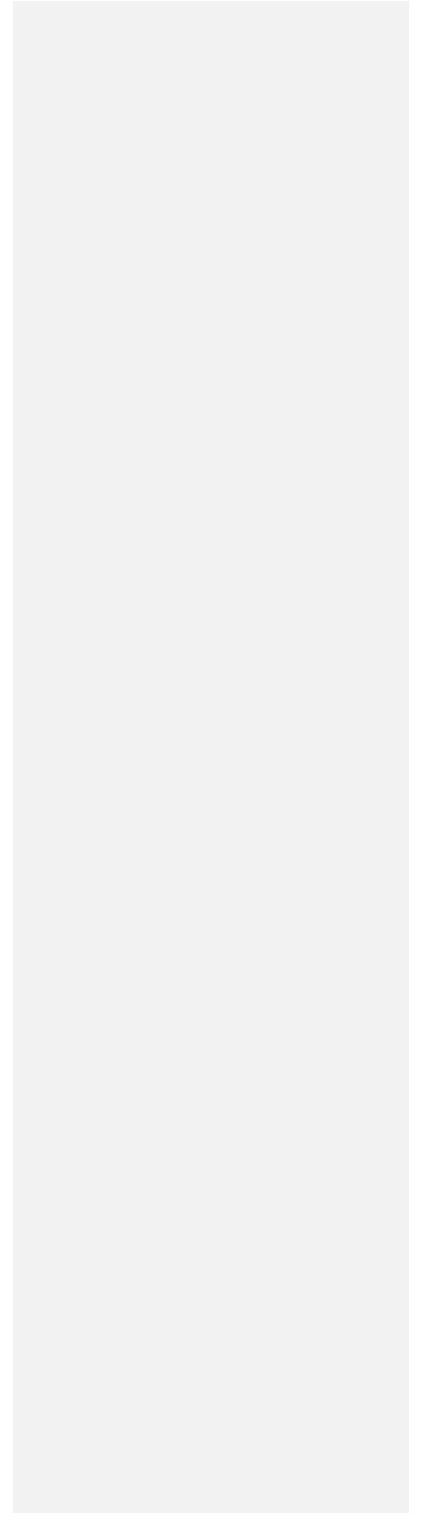
Further ramifications: Limited Atonement Jesus did not die for all people, only for the elect but no one can know for sure whether he/she is elect

The Formula of Concord – Solid Declaration Art. XI "God's Eternal Foreknowledge and Election"

⁴⁵ This doctrine also affords the beautiful and glorious comfort that God was so deeply concerned about every individual Christian's conversion, righteousness, and salvation and so faithfully minded about it that "even before the foundation of the world was laid" he held counsel and ordained "according to his purpose"⁴⁵ how he would bring me thereto and keep me therein. ⁴⁶ Furthermore, God wanted to insure my salvation so firmly and certainly — for due to the weakness and wickedness of our flesh it could easily slip from our fingers, and through the deceit and power of the devil and the world it could easily be snatched and taken from our hands — that he ordained my salvation in his eternal purpose, which cannot fail or be overthrown, and put it for safekeeping into the almighty hand of our Saviour, Jesus Christ, out of which no one can pluck us (John 10:28). ⁴⁷ For this reason, too, Paul asks, Since we are called according to the purpose of God, "who will separate us from the love of God in Christ?" (Rom. 8:35).

⁴⁸ This doctrine will also give us the glorious comfort, in times of trial and affliction, that in his counsel before the foundation of the world God has determined and decreed that he will assist us in all our necessities, grant us patience, give us comfort, create hope, and bring everything to such an issue that we shall be saved. ⁴⁹ Again, Paul presents this in a most comforting manner when he points out that before the world began God ordained in his counsel through which specific cross and affliction he would conform each of his elect to "the image of his Son," and that in each case the afflictions should and must "work together for good" since they are "called according to his purpose." From this Paul draws the certain and indubitable conclusion that neither "tribulation nor anguish, neither death nor life, etc. can separate us from the love of God in Christ Jesus" (Rom. 8:28,29,35,38,39).



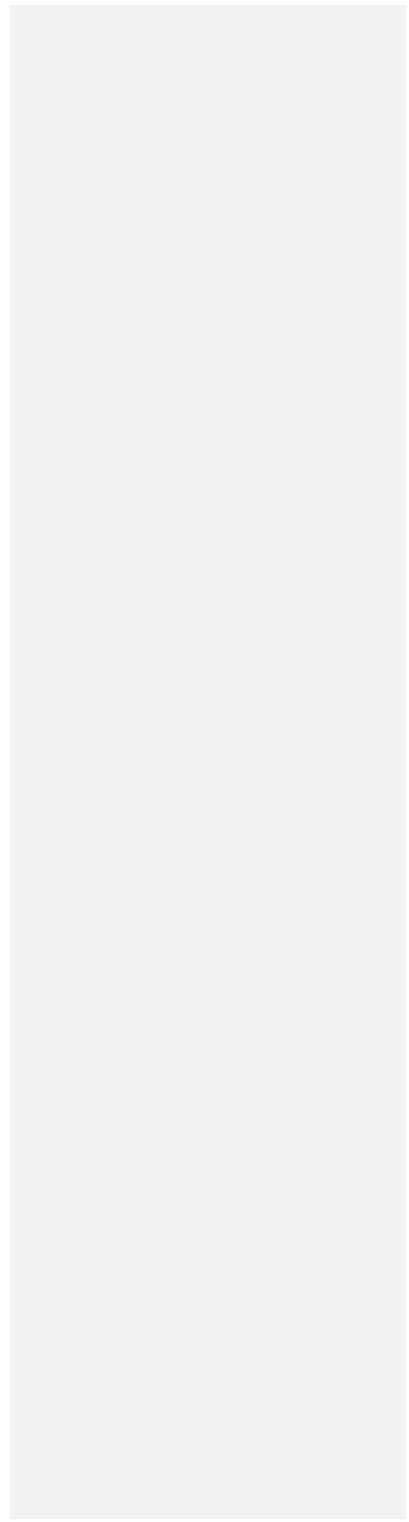


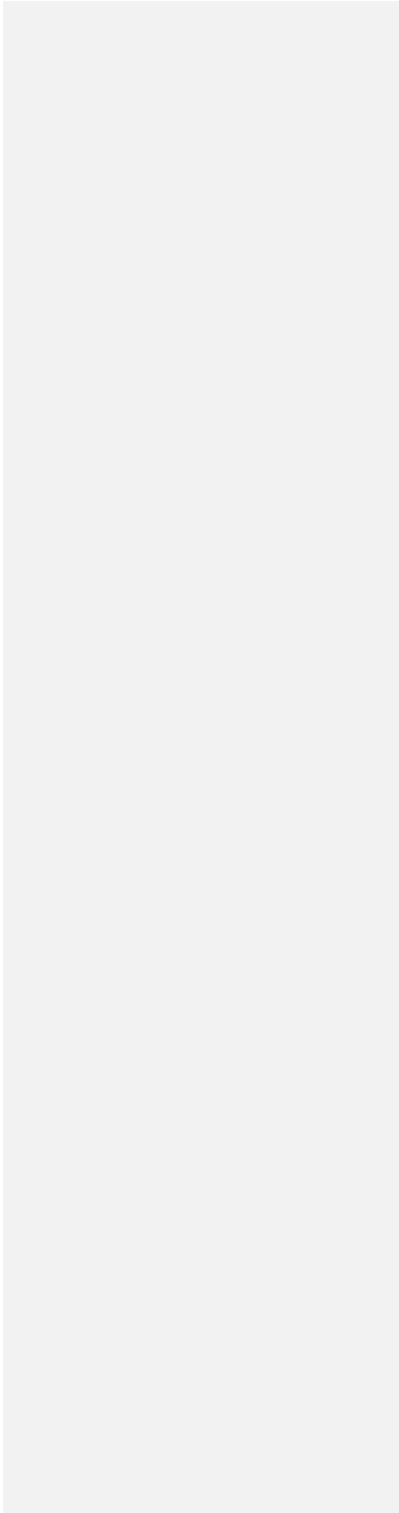
Christus ostendit patri suo vulnera & cicatrices
suas.



In precedenti capitulo audiui quomodo est nostra
defensatrix. Ita audiui quomodo in omnibus an-
gustis est defensatrix. Item audiui quomodo
pro nobis pro nobis ostendit vulnera
Et magis ostendit filio patris et ubi
Sic enim Christus descendit pro nobis de celo

Et
se
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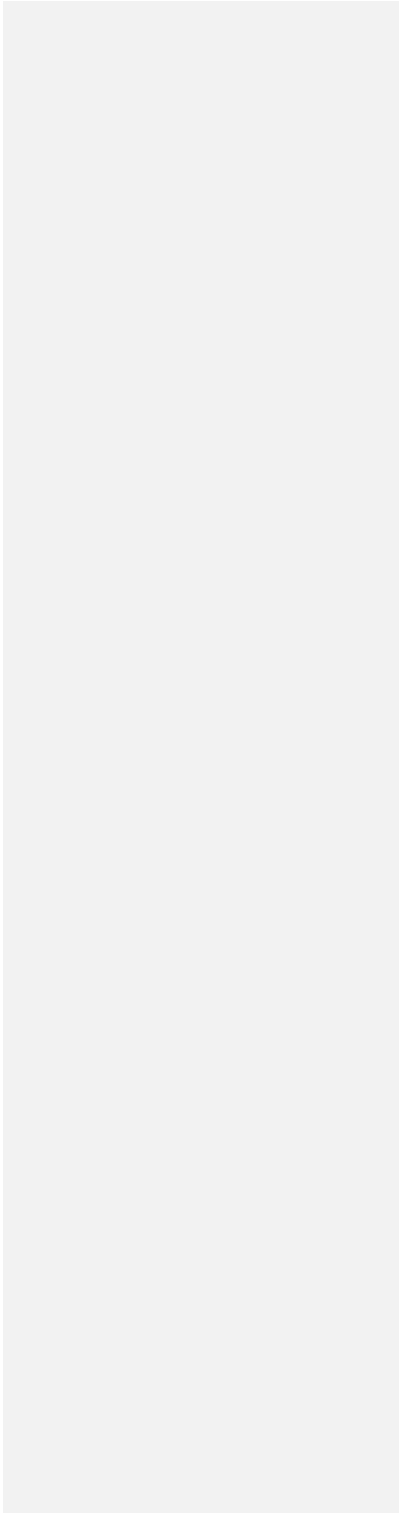




“For this thing I besought the Lord.”—2 Cor. xii. 8.



"And through a window in a basket was I let down by the wall."—2 Cor. xi. 33.





“Meditate upon these things; give thyself wholly to them.”—1 *Tim.* iv. 15.

