

Bible Study Guide – Romans 8:1-39

Bellevue Church of Christ – Spring / Summer 2018

Conclusion to text in Chapter 7 where Paul discusses the Mind vs. the Flesh:

John 3:18; 5:24; Rom 5:18-19

I. Salvation is Here (1-4)

I. The Promise (1)

¹There is *therefore* now **no condemnation** for those who are in Christ Jesus.

II. The Principle (2)

²For the law of the Spirit of life has set you free in Christ Jesus from the *law of sin and death*.

III. The Power (3)

³For God has done what the law, *weakened by the flesh*, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, Ro 1:17; 3:21

Phil 2:5-11
II Cor 5:21

IV. The Purpose (4)

⁴in order that the *righteous requirement* of the law might be fulfilled in us, **who walk** not according to the **flesh** but according to the **Spirit**.

II. Spirit and Flesh (5-13)

⁵For those who live according to the **flesh** set their minds on the things of the **flesh**, but those who live according to the **Spirit** set their minds on the things of the **Spirit**.

⁶For to set the mind on the **flesh** is death, but to set the mind on the **Spirit** is life and peace.

⁷For the mind that is set on the **flesh** is hostile to God, for it does not submit to God's law; indeed, it cannot.

⁸Those who are in the **flesh** cannot please God.

⁹You, however, are not in the **flesh** but in the **Spirit**, if in fact the **Spirit** of God dwells in you. *Anyone who does not have the Spirit of Christ does not belong to him.* Acts 2:38; I Cor 3:16-17; 6:9-20

1Co 2:1-16
Gal 5:16-24
Phi 2:5-11
Phi 4:8-9
Col 3:1-17

¹⁰But if Christ is in you, although the body is dead because of sin, the **Spirit** is life because of righteousness.

¹¹If the **Spirit** of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his **Spirit** who dwells in you.

¹²So then, brothers, we are debtors, not to the **flesh**, to live according to the **flesh**.

¹³For if you live according to the **flesh** you will die, but if *by the Spirit you put to death the deeds of the body, you will live.*

Under the Law
Sin = Death

Rom 5:12-21

Rom 7:14-25

Gen 48:15
Psa 1:1
Isa 2:5
Mic 4:5
Eph 4:17
1Jn 1:6, 7

Is it possible to be a Christian without God's Spirit? (v. 9)

How does God's Spirit help us break free from our sinful nature? (v. 13)

Rom 5:1-5

Works of the Flesh (Gal 5:19-21)

¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Fruit of the Spirit (Gal 5:22-24)

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Bible Study Guide – Romans 8:1-39
 Bellevue Church of Christ – Spring / Summer 2018

BY THE FLESH	BY THE SPIRIT
Set their minds on things of the flesh (v.5)	Set their minds on things of the Spirit (v.5)
Death (v.6)	Life and peace (v. 6)
Hostile to God (v.7)	
Does not submit to God's law (v.7)	The righteous requirement of the law might be fulfilled in us (v.4)
Cannot please God (v.8)	
Does not have the Spirit of Christ (v.9)	Spirit of God dwells in you (v.9)
Body is dead because of sin (v.10)	Spirit is life because of Righteousness (v.10)
Mortal bodies (i.e. dead) (v.11)	He..will give life (v.11)
Debtors to the flesh (v. 12)	
Live according to the flesh you will die (vv.12 & 13)	by the Spirit you put to death the deeds of the body you will live (v. 13)

III. Sons of God (14-17)

¹⁴For all who are led by the Spirit of God are **sons of God**.

*Gal 4:4-7
 Mrk 14:36
 Eph 1:3-6*

¹⁵For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of **adoption as sons**, by whom we cry, "*Abba! Father!*"

*Suffering
 *Mat 5:10-12
 *2Ti 1:6-8; 2:1-7;
 3:10-13; 4:1-5;*

¹⁶The Spirit himself bears witness with our spirit that we are **children of God**,

Only God's Spirit could truly bear witness of our inner being

¹⁷and if **children**, then **heirs**—**heirs of God** and fellow **heirs with Christ**, *provided we suffer with him* in order that we may also be **glorified with him**.

*1Pe 4:13
 2Co 4:17*

IV. Sustained by Hope (18-25)

¹⁸For I consider that the **sufferings** of this present time are **not worth comparing with the glory that is to be revealed to us**.

Gen 3:17-19

¹⁹For the creation waits with **eager longing** for the revealing of the sons of God.

*Gal 5:5
 Phi 3:20
 Heb 9:28*

²⁰For the creation was subjected to futility, *not willingly*, but because of him who subjected it, in **hope** *Rom 5:1-5*

-So the promise of salvation by faith in Christ might be given to those who believe (Gal 3:22) ...HOW?

²¹that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the **children of God**.

Hope - ἐλπίς (elpis)
 A looking forward to in confident expectation

²²For we know that the whole creation has been groaning together in the pains of childbirth until now.

Not even Christians are exempt from the consequences of Adam's sin.

²³And not only the creation, *but we ourselves, who have the firstfruits of the Spirit*, groan inwardly as we wait eagerly for **adoption as sons**, the redemption of our bodies.

*1Co 15:44
 Phi 3:20-21*

²⁴For *in this hope we were saved*. Now hope that is seen is not hope. For who hopes for what he sees?

John 20:26-28

²⁵But if we hope for what we do not see, we wait for it with patience.

Bible Study Guide – Romans 8:1-39

Bellevue Church of Christ – Spring / Summer 2018

V. Supplication in Weakness (26-27)

Lit. "we do not know what we should pray"

VI. Surety for the Saints (28-39)

Context, Context, Context

- Jn 9:1-3
- Mt 6:25-34
- Ph 4:10-13
- 2Ti 3:10-13

Only God can bring charges against us, though Satan continually offers up accusations.
-Psa 51:4
-Rev 12:10

Suffering is NOT a sign that Christ's love for us has ceased, but is a natural part of the Christian life.
-Rom 8:17

²⁶Likewise the Spirit helps us in *our weakness*. For *we do not know what to pray for* as we ought, but the Spirit himself *intercedes* for us with groanings too deep for words.

²⁷And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

²⁸And we know that for those who *love God all things* work together for *good*, for those who are *called according to his purpose*.

²⁹For 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.

³⁰And those whom he *predestined* he also *called*, and those whom he *called* he also *justified*, and those whom he *justified* he also *glorified*.

³¹What then shall we say to these things? *If God is for us, who can be against us?*

³²He 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?

³⁶As 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.

³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers,

³⁹nor 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.

What weaknesses do we possess that cause us to not know how to pray?

What does "all things" entail?

- Jam 1:2-12
- Rom 5:1-5

What is meant by "good"?

- Rom 8:18-19
- Rom 8:29-30

What is the condition for the promise?

- Love God
- Called...His purpose

What does it mean that God "foreknew" or "predestined" some to be conformed to Christ?

The Plan

- Gen 3:14-15
- Jn 1:1-5
- Act 2:23
- Rom 3:21-26
- 1Pe 1:18-21

The Predestined

- Eph 1:3-14

Only God can bring condemnation, and we have escaped this through His Son.
-Rom 8:1

Psa 44:22

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Romans Chapter 8 - Questions for Discussion

Memory Verse:

Romans 8:18 (ESV)

¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

Why is the Law powerless to save us? What removes that power? (v. 3)

How do we meet the requirements of the Law in spite of our sinful nature? (v. 4)

What are some characteristics of those who live by...

The Sinful Nature (Gal 5:19-21)?

The Nature of the Spirit (Gal 5:22-23)?

Is it possible to be a Christian without God's Spirit? (v. 9)

How does God's Spirit help us break free from our sinful nature? (v. 13)

What does it mean that the **Spirit himself** testifies with our **spirit** that we are God's children?
How does this contrast with those who live according to the sinful nature? (v. 16)

What things sustain a Christian through the difficulties of this present life?
(vv. 18-27; II Tim 2:11-12; II Cor 4:17; II Peter 3:13)

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Why was (is) God's creation frustrated, or why did (does) it groan? (vv. 20-23; Gen 3:17-19)

What weaknesses do we possess that cause us to not know how to pray? (v. 26)

What does "all things" entail? What is meant by "good?" What is the condition for the promise in this verse? Who are the "called?" (v. 28)

What does it mean that God "predestined" or "called" some to be conformed to Christ? (v. 29)

Can anything stop God's plan? Describe God's love for us. (v. 31-39)

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Condemnation

John 3:16–18 (ESV)

¹⁶ “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

John 5:24 (ESV)

²⁴ Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

Romans 5:18–19 (ESV)

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

Law of Sin and Death

Romans 5:12–21 (ESV)

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— ¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. ¹⁵ But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶ And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷ For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. ¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Weakened by the Flesh

Romans 7:14–25 (ESV)

¹⁴ For we know that the law is spiritual, but I am of the flesh, sold under sin. ¹⁵ For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree with the law, that it is good. ¹⁷ So now it is no longer I who do it, but sin that dwells within me. ¹⁸ For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. ²¹ So I find it to be a law that when I

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Sending His Son in the Likeness of Sinful Flesh

Philippians 2:5–11 (ESV)

⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

2 Corinthians 5:21 (ESV)

²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Righteous Requirement

Romans 1:17 (ESV)

¹⁷ For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Romans 3:21 (ESV)

²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

Who Walk

Genesis 48:15 (ESV)

¹⁵ And he blessed Joseph and said, “The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day,

Psalms 1:1 (ESV)

¹ Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;

Isaiah 2:5 (ESV)

⁵ O house of Jacob, come, let us walk in the light of the Lord.

Micah 4:5 (ESV)

⁵ For all the peoples walk each in the name of its god, but we will walk in the name of the Lord our God forever and ever.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Ephesians 4:17 (ESV)

¹⁷ Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.

1 John 1:6–7 (ESV)

⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

Spirit and Flesh

1 Corinthians 2:1–16 (ESV)

¹ And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. ² For I decided to know nothing among you except Jesus Christ and him crucified. ³ And I was with you in weakness and in fear and much trembling, ⁴ and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, ⁵ so that your faith might not rest in the wisdom of men but in the power of God. ⁶ Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. ⁷ But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. ⁸ None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. ⁹ But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”— ¹⁰ these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. ¹¹ For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. ¹² Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. ¹³ And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. ¹⁴ The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. ¹⁵ The spiritual person judges all things, but is himself to be judged by no one. ¹⁶ “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

Galatians 5:16–24 (ESV)

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸ But if you are led by the Spirit, you are not under the law. ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Philippians 2:5–11 (ESV)

⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 4:8–9 (ESV)

⁸ Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. ⁹ What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

Colossians 3:1–17 (ESV)

¹ If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ² Set your minds on things that are above, not on things that are on earth. ³ For you have died, and your life is hidden with Christ in God. ⁴ When Christ who is your life appears, then you also will appear with him in glory. ⁵ Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. ⁶ On account of these the wrath of God is coming. ⁷ In these you too once walked, when you were living in them. ⁸ But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. ⁹ Do not lie to one another, seeing that you have put off the old self with its practices ¹⁰ and have put on the new self, which is being renewed in knowledge after the image of its creator. ¹¹ Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all. ¹² Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³ bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. ¹⁴ And above all these put on love, which binds everything together in perfect harmony. ¹⁵ And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. ¹⁶ Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. ¹⁷ And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

God's Indwelling Spirit

Acts 2:38 (ESV)

³⁸ And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

1 Corinthians 3:16–17 (ESV)

¹⁶ Do you not know that you are God's temple and that God's Spirit dwells in you? ¹⁷ If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

1 Corinthians 6:9–20 (ESV)

⁹ Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, ¹⁰ nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. ¹¹ And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. ¹² “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything. ¹³ “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. ¹⁴ And God raised the Lord and will also raise us up by his power. ¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! ¹⁶ Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” ¹⁷ But he who is joined to the Lord becomes one spirit with him. ¹⁸ Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. ¹⁹ Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ²⁰ for you were bought with a price. So glorify God in your body.

Put To Death the Deeds of the Body

Romans 5:1–5 (ESV)

¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³ Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

Sons of God / Abba! Father!

Galatians 4:4–7 (ESV)

⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.

Mark 14:36 (ESV)

³⁶ And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”

Ephesians 1:3–6 (ESV)

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love ⁵ he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace, with which he has blessed us in the Beloved.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

ABBA. An Aramaic word, in the emphatic state, meaning ‘father’. The word passed into Hebrew, and occurs frequently in TB, where it is used by a child to its father and also as a style of address to rabbis. The term conveyed both a sense of warm intimacy and also filial respect; but in Jewish circles it has never been a form of address to the Almighty.

In the NT the word occurs 3 times, transliterated into Greek; in each instance it is a vocative, addressed to God, and the Greek equivalent is appended (Mk. 14:36; Rom. 8:15; Gal. 4:6). It appears that the double phrase was common in the Greek-speaking church, where its use may well have been liturgical. (The Lord’s Prayer in its Aramaic form probably began with ‘*abba*.’)

It appears that it was Jesus who first applied the term to God, and who gave authority to his disciples to do so. Paul sees in its use a symbol of the Christian’s adoption as a son of God and his possession of the Spirit.

BIBLIOGRAPHY. J. Jeremias, *The Central Message of the NT*, 1965, pp. 9–30; *idem*, *Abba*, 1966, pp. 1–67; *TDNT* 1, pp. 5ff.; 5, p. 1006; *NIDNTT* 1, pp. 614ff. D. F. PAYNE.¹

Ἀββᾶ (*Abba*): Semitic; ≡ Str 5; TDNT 1.5—LN 12.12 **Father** (a title for God) used in prayer and communion with God (Mk 14:36; Ro 8:15; Gal 4:6+)²

Suffering

2 Timothy 1:6-8 (ESV)

⁶ **For this reason I remind you to fan into flame the gift of God**, which is in you through the laying on of my hands, ⁷ for God gave us a spirit not of fear but of power and love and self-control. ⁸ **Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,**

2 Timothy 2:1-7 (ESV)

¹ You then, my child, be strengthened by the grace that is in Christ Jesus, ² and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. ³ **Share in suffering as a good soldier of Christ Jesus.** ⁴ **No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.** ⁵ **An athlete is not crowned unless he competes according to the rules.** ⁶ **It is the hard-working farmer who ought to have the first share of the crops.** ⁷ Think over what I say, for the Lord will give you understanding in everything.

2 Timothy 4:1-5 (ESV)

¹ I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ² **preach the word; be ready in season and out of season;** reprove, rebuke, and exhort, with complete patience and teaching. ³ For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴ and will turn away from listening to the truth and wander off into myths. ⁵ As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

¹ Payne, D. F. (1996). *Abba*. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (2). Leicester, England; Downers Grove, IL: InterVarsity Press.

² Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

2 Timothy 3:10-13 (ESV)

¹⁰ You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, ¹¹ my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. ¹² **Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,** ¹³ while evil people and impostors will go on from bad to worse, deceiving and being deceived.

The world enjoys its cherished hates and prejudices so much so that the peacemaker is not always welcome. Opposition is a normal mark of being a disciple of Jesus. Genuine righteousness is offensive to the world.

Matthew 5:10-12 (ESV)

¹⁰ **"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.** ¹¹ "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Glorified with God

1 Peter 4:13 (ESV)

¹³ But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

2 Corinthians 4:17 (ESV)

¹⁷ For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,

Illustration: Trip to Manhattan – Metropolitan Museum of Art – Egyptian Exhibit

- Size of the exhibit – Saw 10% in one hour
- Sarcophaguses

Eager Longing

Galatians 5:5 (ESV)

⁵ For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.

Philippians 3:20 (ESV)

²⁰ But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,

Hebrews 9:28 (ESV)

²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Futility / Groaning

Genesis 3:17–19 (ESV)

¹⁷ And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

Hope

Romans 5:1–5 (ESV)

¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³ Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

HOPE. Hope, it would seem, is a psychological necessity, if man is to envisage the future at all. Even if there are no rational grounds for it, man still continues to hope. Very naturally such hope, even when it appears to be justified, is transient and illusory; and it is remarkable how often it is qualified by poets and other writers by such epithets as ‘faint’, ‘trembling’, ‘feeble’, ‘desperate’, ‘phantom’. The Bible sometimes uses hope in the conventional sense. The ploughman, for example, should plough in hope (1 Cor. 9:10), for it is the hope of reward that sweetens labour. But for the most part the hope with which the Bible is concerned is something very different; and in comparison with it other hope is scarcely recognized as hope. The majority of secular thinkers in the ancient world did not regard hope as a virtue, but merely as a temporary illusion; and Paul was giving an accurate description of pagans when he said they had no hope (Eph. 2:12; cf. 1 Thes. 4:13), the fundamental reason for this being that they were ‘without God’.

Where there is a belief in the living God, who acts and intervenes in human life and who can be trusted to implement his promises, hope in the specifically biblical sense becomes possible. Such hope is not a matter of temperament, nor is it conditioned by prevailing circumstances or any human possibilities. It does not depend upon what a man possesses, upon what he may be able to do for himself, nor upon what any other human being may do for him. There was, for example, nothing in the situation in which Abraham found himself to justify his hope that Sarah would give birth to a son, but because he believed in God, he could ‘in hope’ believe ‘against hope’ (Rom. 4:18). Biblical hope is inseparable therefore from faith in God. Because of what God has done in the past, particularly in preparing for the coming of Christ, and because of what God has done and is now doing through Christ, the Christian dares to expect future blessings at present invisible (2 Cor. 1:10). The goodness of God is for him never exhausted. The best is still to be. His hope is increased as he reflects on the activities of God in the Scriptures (Rom. 12:12; 15:4). Christ in him is the hope of future glory (Col. 1:27). His final salvation rests on such hope (Rom. 8:24); and this hope of salvation is a ‘helmet’, an essential part of his defensive armour in the struggle against evil (1 Thes. 5:8). Hope, to be sure, is not a kite at the mercy of the changing winds, but ‘a sure and steadfast anchor of the soul’, penetrating deep into the invisible eternal

Bible Study Guide – Romans 8:1-39

Bellevue Church of Christ – Spring / Summer 2018

world (Heb. 6:19). Because of his faith the Christian has an assurance that the things he hopes for are real (Heb. 11:1); and his hope never disappoints him (Rom. 5:5).

There are no explicit references to hope in the teaching of Jesus. He teaches his disciples, however, not to be anxious about the future, because that future is in the hands of a loving Father. He also leads them to expect that after his resurrection renewed spiritual power will be available for them, enabling them to do even greater works than he did, to overcome sin and death, and to look forward to sharing his own eternal glory. The resurrection of Jesus revitalized their hope. It was the mightiest act of God wrought in history. Before it 'panic, despair flee away'. Christian faith is essentially faith in God who raised Jesus from the dead (1 Pet. 1:21). This God towards whom the Christian directs his faith is called 'the God of hope', who can fill the believer with joy and peace, and enable him to abound in hope (Rom. 15:13). Because of the resurrection, the Christian is saved from the miserable condition of having his hope in Christ limited to this world only (1 Cor. 15:19). Christ Jesus is his Hope for time and eternity (1 Tim. 1:1). His call to be Christ's disciple carries with it the hope of finally sharing his glory (Eph. 1:18). His hope is laid up for him in heaven (Col. 1:5) and will be realized when his Lord is revealed (1 Pet. 1:13).

The existence of this hope makes it impossible for the Christian to be satisfied with transient joys (Heb. 13:14); it also acts as a stimulus to purity of life (1 Jn. 3:2–3) and enables him to suffer cheerfully. It is noticeable how often hope is associated in the NT with 'patience' or 'steadfastness'. This virtue is vastly different from Stoic endurance, precisely because it is bound up with a hope unknown to the Stoic (see 1 Thes. 1:3; Rom. 5:3–5).

In the light of what has been said it is not surprising that hope should so often be mentioned as a concomitant of faith. The heroes of faith in Heb. 11 are also beacons of hope. What is perhaps more remarkable is the frequent association of hope with love as well as with faith. This threefold combination of faith, hope and love is found in 1 Thes. 1:3; 5:8; Gal. 5:5–6; 1 Cor. 13:13; Heb. 6:10–12; 1 Pet. 1:21–22. By its connection with love, Christian hope is freed from all selfishness. The Christian does not hope for blessings for himself which he does not desire others to share. When he loves his fellow-men he hopes that they will be the recipients of the good things that he knows God longs to give them. Paul gave evidence of his hope just as much as his love and his faith when he returned the runaway slave Onesimus to his master Philemon. Faith, hope and love are thus inseparable. Hope cannot exist apart from faith, and love cannot be exercised without hope. These three are the things that abide (1 Cor. 13:13) and together they comprise the Christian way of life.

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³ Tasker, R. V. G. (1996). Hope. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (479–480). Leicester, England; Downers Grove, IL: InterVarsity Press.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

1828 ἐλπίς (*elpis*), ἰδος (*idos*), ἡ (*hē*): n.fem.; ≡ DBLHebr 1053, 1055, 9536; Str 1680; TDNT 2.517—1. LN 25.59 **hope**, a looking forward to in confident expectation (Ac 23:6); **2.** LN 25.61 **what is hoped for** (Ro 8:24; Col 1:5); **3.** LN 25.62 **basis for hope**, that which is the cause or reason for hoping (1Th 2:19)⁴

1680. ἐλπίς *elpis*; from the same as 1679; *expectation, hope*:—hope(53), hopes(1).⁵

Redemption of Our Bodies

1 Corinthians 15:44 (ESV)

⁴⁴ It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Philippians 3:20–21 (ESV)

²⁰ But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

Hope That is Seen / Hope that is Not Seen

John 20:26–28 (ESV)

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” ²⁷ Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” ²⁸ Thomas answered him, “My Lord and my God!”

All Things Work Together for Good...

Illustration - Most of us have heard the famous real estate quote, "There are three things that matter in property: location, location, location." An article by William Safire from *The New York Times Magazine* on June 26 2009⁶ explained that this phrase is often attributed to Lord Harold Samuel, a real estate tycoon from Britain. His 1987 obituaries from the *Britain's Sunday Times* and *Financial Times* both identified Lord Samuel as the originator. However, this phrase has also been found in an issue of the Van Nuys News (Calif.) from 1956, when Lord Samuel was 44 years old. This alone does not necessarily mean that Lord Samuel did not coin the phrase, but does bring it into question. However, the phrase has also been found in a real estate classified ad from the *Chicago Tribune* in 1926, when Harold Samuel would have been 14 years old in London. So, clearly the origin of this phrase is in doubt. However, while there is confusion about where this quote came from, there is NO confusion about what it means. When it comes to real estate, a good location is vitally important!

⁴ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

⁵ Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition*. Anaheim: Foundation Publications, Inc.

⁶Safire, William. "Location, Location, Location." *The New York Times Magazine*. The New York Times Company, 26 June 2009. Web 4 Nov 2014. (see page 6)

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Using this same phrasing as it relates to the Bible, I might be inclined to say something like, “The three keys to Bible study are: context, context, context.” There are obviously many important things when it comes to studying God’s Word, but understanding scripture within its context is critically important for deciphering the intended meaning. When we lift verses, paragraphs, or even chapters out of their context, we can essentially make them say anything we want, even when examining them sincerely.

I want us to look at a verse from Paul’s letter to the Romans that is often taken out of its context, Romans 8:28. I want us to not only examine the context and intended meaning behind the verse, but also to consider the real-world complications that come from applying a meaning not supported by the context.

Romans 8:28–30 (ESV)

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.

Romans 8:28–30 (NASB95)

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.

²⁹ For 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;

³⁰ and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

1. Confusion

When this verse is lifted out of its intended context, it is often interpreted to mean that God will always cause things to work out our way in this lifetime. In modern times, this could be included as one aspect of what is often referred to as the “prosperity gospel” that is popular among many preachers (especially those on TV).

2. Complication

This incorrect interpretation can lead to some significant problems when dealing with life situations.

Illustrations – *We all know about good things that have resulted out of bad events and situations:*

Olivia’s Friend - *Olivia’s had a childhood friend in Michigan who moved to Florida. In her early 20s, this friend died in a car accident when another motorist ran a stop sign. The county where this happened in Florida did not have life-flight available, and the EMS team that responded thought that she might could have been saved had life-flight been available. Sometime later, the county added life-flight to their EMS services largely as a result of this accident. They put up a plaque in her honor at EMS headquarters and the used her initials in the helicopter call letters.*

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Obviously some good things came from her death, does this mean that her death was a good thing? Was her death caused by God? Would her mother say that what happened to her was “good,” because it resulted in life-flight being available for others?

My Mother – 3 ½ years ago my mother passed away fairly suddenly. In many ways this devastated me, and I am still struggling with it today. However, despite my struggles, there have been some “good” things that have come from this experience.

- 1.) I have an even closer relationship with my dad
- 2.) My daughters (Especially Kate) have a closer relationship with their grandfather
- 3.) I have more empathy for others

But is this what Paul is talking about? Do these good things that have resulted from her death mean that it was “good?” That things worked out my way? It certainly doesn’t feel like that to me!

Situations That Don’t Resolve - What about situations that never resolve in this life? Does that mean that we don’t love God or that we did something bad to deserve it? This was the thinking of Jesus’ disciples....

John 9:1–3 (ESV)

¹ As he passed by, he saw a man blind from birth. ² And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” ³ Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him.

*If we believe that “good” is referring to this lifetime, then how do we reconcile all the **bad** things that happen to God’s people. What Robertson, Jim Claunch? How do we react when bad things happen to us?*

We have promises that God will take care of our basic needs...

Matthew 6:25–34 (ESV)

²⁵ “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? ²⁶ Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷ And which of you by being anxious can add a single hour to his span of life? ²⁸ And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, ²⁹ yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰ But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? ³¹ Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. ³³ But seek first the kingdom of God and his righteousness, and all these things will be added to you.

³⁴ “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

...and that he will give us strength to deal with any situation...

Philippians 4:10–13 (ESV)

¹⁰ I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. ¹¹ Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. ¹² I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. ¹³ I can do all things through him who strengthens me.

...but not that we will avoid suffering.

2 Timothy 3:10–13 (ESV)

¹⁰ You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, ¹¹ my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. ¹² Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, ¹³ while evil people and impostors will go on from bad to worse, deceiving and being deceived.

3. Context

Paul is talking to Christians in Rome who are enduring suffering and persecution, and he is offering encouragement to help sustain them through this difficult time. This encouragement focuses on three things:

- 1.) Help from God’s Spirit in daily temptation (v. 13) and interceding in prayer (vv. 26-27).
- 2.) Our adoption as “children of God” (vv. 14-17) / Being conformed into His image (v. 29)
- 3.) Future glorification received from God (vv. 17-25, 30)

Romans 8:12–30 (ESV)

¹² So then, brothers, we are debtors, not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die, but if **by the Spirit you put to death the deeds of the body**, you will live. ¹⁴ For all who are led by the Spirit of God are **sons of God**. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of **adoption as sons**, by whom we cry, “Abba! Father!” ¹⁶ The Spirit himself bears witness with our spirit that we are **children of God**, ¹⁷ and if children, then heirs—**heirs of God** and fellow heirs with Christ, provided we suffer with him in order that we may also be **glorified** with him.

¹⁸ For I consider that the sufferings of this present time are not worth comparing with the **glory** that is to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the **sons of God**. ²⁰ For the creation was subjected to futility, not willingly, but because of him who subjected it, in **hope** ²¹ that the creation itself will be **set free from its bondage to corruption and obtain the freedom of the glory of the children of God**. ²² For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³ And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for **adoption as sons**, the redemption of our bodies. ²⁴ For in this **hope** we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

²⁶ Likewise the *Spirit helps us in our weakness*. For we do not know what to pray for as we ought, but the *Spirit himself intercedes for us with groanings too deep for words*. ²⁷ And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 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*.

4. Content

All Things

James 1:2–12 (ESV)

² Count it all joy, my brothers, *when you meet trials of various kinds*, ³ *for you know that the testing of your faith produces steadfastness*. ⁴ *And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing*.

⁵ If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. ⁶ But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. ⁷ For that person must not suppose that he will receive anything from the Lord; ⁸ he is a double-minded man, unstable in all his ways.

⁹ Let the lowly brother boast in his exaltation, ¹⁰ and the rich in his humiliation, because like a flower of the grass he will pass away. ¹¹ For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits.

¹² *Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him*.

Romans 5:1–5 (ESV)

¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and *we rejoice in hope of the glory of God*. ³ Not only that, but *we rejoice in our sufferings, knowing that suffering produces endurance*, ⁴ *and endurance produces character*, *and character produces hope*, ⁵ *and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us*.

Good

Romans 8:18–19 (ESV)

¹⁸ For I consider that the sufferings of this present time are not worth comparing with the **glory** that is to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the sons of God.

Romans 8:29–30 (ESV)

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.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Criteria

- 1.) *Love God*
- 2.) *Called according to His purpose*

Foreknowledge / Predestined

Five points of Calvinism (From Wikipedia)

Calvinist theology is sometimes identified with the five points of Calvinism, also called the doctrines of grace, which are a point-by-point response to the five points of the Arminian Remonstrance (see History of Calvinist-Arminian debate) and which serve as a summation of the judgments rendered by the Synod of Dort in 1619. Calvin himself never used such a model and never combated Arminianism directly, as Calvin died before Arminius's birth. The Articles of Remonstrance were authored by opponents of Reformed doctrine and monergism. They were rejected in 1619 at the Synod of Dort, more than 50 years after the death of Calvin.

The five points therefore function as a summary of the differences between Calvinists and Arminians on the doctrines in question, but not as a complete summation of Calvinist theology. In English, they are sometimes referred to by the acronym TULIP (see below), though this puts them in a different order from the Canons of Dort.

The central assertion of these canons is that God saves every person upon whom he has mercy, and that his efforts are not frustrated by the unrighteousness or inability of humans.

1. **“Total depravity,”** also called “total inability,” asserts that as a consequence of the fall of man into sin, every person is enslaved to sin. People are not by nature inclined to love God but rather to serve their own interests and to reject the rule of God. Thus, all people by their own faculties are morally unable to choose to follow God and be saved because they are unwilling to do so out of the necessity of their own natures. (The term “total” in this context refers to sin affecting every part of a person, not that every person is as evil as they could be). This doctrine is derived from Augustine's explanation of Original Sin.
2. **“Unconditional election”** asserts that God has chosen from eternity those whom he will bring to himself not based on foreseen virtue, merit, or faith in those people; rather, his choice is unconditionally grounded in his mercy alone. God has chosen from eternity to extend mercy to those he has chosen and to withhold mercy from those not chosen. Those chosen receive salvation through Christ alone. Those not chosen receive the just wrath that is warranted for their sins against God.
3. **“Limited atonement,”** also called “particular redemption” or “definite atonement”, asserts that Jesus's substitutionary atonement was definite and certain in its purpose and in what it accomplished. This implies that only the sins of the elect were atoned for by Jesus's death. Calvinists do not believe, however, that the atonement is limited in its value or power, but rather that the atonement is limited in the sense that it is intended for some and not all. Hence, Calvinists hold that the atonement is sufficient for all and

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

efficient for the elect. The doctrine is driven by the Calvinistic concept of the sovereignty of God in salvation and their understanding of the nature of the atonement.

4. **“Irresistible grace,”** also called “efficacious grace”, asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith. This means that when God sovereignly purposes to save someone, that individual certainly will be saved. The doctrine holds that this purposeful influence of God’s Holy Spirit cannot be resisted, but that the Holy Spirit, “graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ.”

5. **“Perseverance of the saints”** (or preservation) of the saints (the word “saints” is used to refer to all who are set apart by God, and not of those who are exceptionally holy, canonized, or in heaven) asserts that since God is sovereign and his will cannot be frustrated by humans or anything else, those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with or will return to the faith.⁽⁷⁾

The Plan

Genesis 3:14–15 (ESV)

¹⁴ The LORD God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.

¹⁵ I will put enmity between you and the woman,
and between **your offspring** and **her offspring**;
he shall bruise your head,
and **you** shall bruise his heel.”

John 1:1–5 (ESV)

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made. ⁴ In him was life, and the life was the light of men. ⁵ The light shines in the darkness, and the darkness has not overcome it.

Acts 2:23 (ESV)

²³ this Jesus, delivered up **according to the definite plan and foreknowledge** of God, you crucified and killed by the hands of lawless men.

⁷ <http://en.wikipedia.org/wiki/Calvinism>

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Romans 3:21–26 (ESV)

²¹ But now the righteousness of God has been manifested apart from the law, **although the Law and the Prophets bear witness to it**— ²² the righteousness of God through **faith in Jesus Christ for all who believe**. For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

1 Peter 1:18–21 (ESV)

¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰ He was **foreknown before the foundation of the world** but was made manifest in the last times for the sake of you ²¹ who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

The Predestined

Romans 8:29–30 (ESV)

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.

Ephesians 1:3–14 (ESV)

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love ⁵ he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace, with which he has blessed us in the Beloved. ⁷ In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, ⁸ which he lavished upon us, in all wisdom and insight ⁹ making known to us the mystery of his will, according to his purpose, which he set forth in Christ ¹⁰ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

¹¹ In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, ¹² so that we who were the first to hope in Christ might be to the praise of his glory. ¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, ¹⁴ who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

(v.4) Inherent in this is the fact of God's calling and electing people before the foundation of the world; and very few theological questions have demanded more attention and interest than this. Clearly revealed in this is the fact that the coming of Jesus Christ into the world for the purpose of taking out of it a people for himself and redeeming them unto eternal life was no afterthought on God's part. Before the world was ever created, the divine plan of the Son of God's visitation of the human family existed in the eternal purpose of God. That body that Christ would gather from

Bible Study Guide – Romans 8:1-39

Bellevue Church of Christ – Spring / Summer 2018

the populations of earth is destined to receive eternal life; because what God purposes is certain of fulfillment. Such a calling and election of those "in Christ" to receive eternal glory, however, is not capricious. Every man may decide if he will or will not become a part of it and receive the intended blessing.

(v.5) Theologians have tried for ages to make something hard out of predestination; but the meaning is not difficult. God designed the whole creation to accomplish the fulfillment of the plan which existed before creation. That is a simple definition of it. It applies to human beings, planets, galaxies, everything God ever made. Regarding people, God's purpose in creating man was that he might become a Son of God through Jesus Christ. That is the destiny God intended for every man ever born on earth. Stars and galaxies may not oppose or thwart their intended destiny; but with people, there is another factor, the freedom of the human will, enabling people to hinder or even prevent the fulfillment of God's purposes in their lives.⁸

The Problem?

Romans 9 (ESV)

¹ I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—² that I have great sorrow and unceasing anguish in my heart. ³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. ⁴ They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. ⁵ To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

⁶ But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, ⁷ and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named."⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. ⁹ For this is what the promise said: "About this time next year I will return, and Sarah shall have a son."¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls—¹² she was told, "The older will serve the younger."¹³ As it is written, "Jacob I loved, but Esau I hated."

¹⁴ What shall we say then? Is there injustice on God's part? By no means! ¹⁵ For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."¹⁶ So then it depends not on human will or exertion, but on God, who has mercy. ¹⁷ For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."¹⁸ So then he has mercy on whomever he wills, and he hardens whomever he wills.

¹⁹ You will say to me then, "Why does he still find fault? For who can resist his will?" ²⁰ **But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"** ²¹ **Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?** ²² What if God, desiring

⁸ Coffman, James Burton. "Commentary on Ephesians". "Coffman Commentaries on the Old and New Testament". "<http://www.studylight.org/com/bcc/view.cgi?book=eph&chapter=001>". Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— ²⁴ even us whom he has called, not from the Jews only but also from the Gentiles? ²⁵ As indeed he says in Hosea,

“Those who were not my people I will call ‘my people,’
and her who was not beloved I will call ‘beloved.’ ”

²⁶ “And in the very place where it was said to them, ‘You are not my people,’
there they will be called ‘sons of the living God.’ ”

²⁷ And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, ²⁸ for the Lord will carry out his sentence upon the earth fully and without delay.” ²⁹ And as Isaiah predicted,

“If the Lord of hosts had not left us offspring,
we would have been like Sodom
and become like Gomorrah.”

³⁰ What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. ³² Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³ as it is written,

“Behold, I am laying in Zion a stone of stumbling, and a rock of offense;
and whoever believes in him will not be put to shame.”

Man has Free Will

2 Timothy 2:20–21 (ESV)

²⁰ Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. ²¹ Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

John 3:16 (ESV)

¹⁶ “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Acts 16:30-31 (ESV)

³⁰ Then he brought them out and said, “Sirs, what must I do to be saved?” ³¹ And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

Salvation is Available to All

Romans 5:18-19 (ESV)

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

Bible Study Guide – Romans 8:1-39
Bellevue Church of Christ – Spring / Summer 2018

Charges Against the Saints

Psalm 51:4 (ESV)

⁴ Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

Revelation 12:10 (ESV)

¹⁰ And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.

Suffering / Love of Christ

Psalm 44:22 (ESV)

²² Yet for your sake we are killed all the day long; we are regarded as sheep to be slaughtered.