

THE EPISTLES TO THE ROMANS

ROMANS 8:1-31, CONCERNING THE HOLY SPIRIT

INTRODUCTION

A. Outline of Romans

1. Introduction (1:1-17)
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 - 1) An abundant life in the Spirit (8:1-17)
 - 2) The hope of glory empowered by the Spirit (18-30)
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B. Notes on Romans 8

1. John Stott, *If in Romans 7 Paul has been preoccupied with the place of the law, in Romans 8 his preoccupation is with the work of the Spirit.*
2. W. H. Griffith Thomas, *It is undoubtedly the chapter of chapters for the life of the believer . . .*
3. John Stott on Romans 8:18ff., *Paul now moves on from the present ministry of God's Spirit to the future glory of God's children.*

ROMANS 8:18-30, THE HOPE OF GLORY EMPOWERED BY THE SPIRIT

A. Present suffering can't compare with future glory (18-25)

1. Paul's general statement on future glory for believers (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.***
 - a. *For*
 - 1) Paul looks back to verse 17 and makes a declaration concerning the believer's suffering with Christ.
 - 2) John Witmer, *In one sense this verse is the conclusion of the preceding paragraph in which believers are assured of being heirs of Christ's coming glory. However, Paul reminded his readers that sharing in the glory of Christ in the future required sharing "in His sufferings" in this life.*
 - 3) John Witmer, *Romans 8:18 also serves as a topic sentence for the following discussion on the relationship between believers and the whole Creation, both in their afflictions and in their future glory.*
 - b. *consider*
 - 1) It means *to be of the opinion, to keep a mental record of events for the sake of some future action.*
 - 2) C. E. B. Cranfield, *It denotes here, as in 3:28 and 6:11, a firm conviction reached by rational thought on the basis of the gospel.*
 - c. Paul's declaration is that temporary sufferings can't compare to eternal glory.
 - 1) *sufferings of this present time*
 - a) It means *whatever one suffers in any way.*
 - b) Douglas Moo, *These "sufferings of the present time" are not only those "trials" that are endured directly because of confession of Christ—for instance, persecution—but encompass the whole gamut of suffering, including things such as illness, bereavement, hunger, financial reverses, and death itself.*
 - c) *Present time* is an encouraging truth since suffering for Christians is not forever.
 - 1] 1 Peter 1:6, *In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials,*
 - 2] 1 Peter 5:10, *And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.*

- 2) *glory that is to be revealed to us*
 - a) This may be translated *glory that is to be revealed in us.*
 - b) The focus is on the glorification of believers where one's nature is identical to one's behavior.
 - c) Douglas Moo, *We must, Paul suggests, weigh suffering in the balance with the glory that is the final state of every believer; and so "weighty," so transcendently wonderful, is this glory that suffering flies in the air as if it had no weight at all.*

 - 3) A summary of Paul's declaration.
 - a) 2 Corinthians 4:17, *For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,*
 - b) Thomas Constable, *In the light of eternity we should view the cost of suffering with Jesus Christ now as insignificant in view of the glory that lies ahead for us...*
2. Future glory is for all of creation (19-22)
- a. All creation eagerly awaits the glory of Christ's return (19), ***For the creation waits with eager longing for the revealing of the sons of God.***
 - 1) *For* expands on verse 18 which declares a future glory for Christians and now includes all of God's creation expectantly awaiting that time.
 - 2) *the creation waits with eager longing for the revealing of the sons of God.*
 - a) It is the sum total of all of God's creation, including animate and inanimate creation.
 - 1] John Witmer, *The interrelationship of man with the physical creation of which he is a part and in which he lives was established in God's sentence of judgment on Adam after the Fall (Gen. 3:17-19).*
 - 2] Douglas Moo, *...both creation and Christians (1) suffer at present from a sense of incompleteness and even frustration; and (2) eagerly yearn for a culminating transformation.*
 - b) The word for *revealing* is only used in the New Testament in reference to Christ's return, note 1 Corinthians 1:7, *so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ,*
 - c) Mankind now appears as sons of Adam but when Jesus Christ returns, Christians will be revealed as sons of God.
 - d) Grant Osborne, *Interestingly, Paul does not depict creation as longing for its own release but rather for the "children of God to be revealed." It recognizes that its own future is caught up with God's people.*

 - b. All creation will be set free from the degradation of sin at Christ's return (20-22), ***For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 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. For we know that the whole creation has been groaning together in the pains of childbirth until now.***
 - 1) Creation longs for transformation of God's children because it has been subjected to futility.
 - a) Grant Osborne, *Not only was the image of God in humankind marred; but death and destruction also affected the animal world, and entered inanimate creation as well. God's creation shares in our frustration at the incompleteness and short span of life and with the suffering and devastation that so often accompanies life.*
 - b) Genesis 3:17-18, *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; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.*
 - c) Douglas Moo, *Humanity's fall into sin marred the "goodness" of God's creation, and creation has ever since been in a state of "frustration.*
 - d) Grant Osborne, *Certainly Adam's transgression was the cause of the curse that fell upon both animate and inanimate creation. However, it was God the Judge of all who pronounced the curse and carried out the punishment.*

- 2) *in hope*
 - a) It means *in anticipation of the day* when creation will be set free from its bondage.
 - 1] God's decree included the positive issuance of *in hope*.
 - 2] Creation's anticipation of release is tied to the sons of God.
 - 3] C. E. B. Cranfield, *The creation was not subjected to frustration without any hope: the divine judgment included the promise of a better future, when at last the judgment would be lifted...Hope for creation was included within the hope for man.*
 - b) Creation will be freed from physical decay when the children of God are glorified at Christ's return.
 - 1] William Newell, *But the whole creation is waiting for their unveiling at Christ's coming, for they are connected with Christ, one with Him, and are to be glorified with Him at His coming.*
 - 2] John Witmer, *...since God's program of salvation for people is one of a new Creation (2 Cor. 5:17; Gal. 6:15), the physical world also will be re-created (Rev. 21:5). This will take place in two stages. First will be the renovation of the present cosmos in conjunction with the return to earth of the Lord Jesus and the establishment of the messianic kingdom on earth (Isa. 11:5-9; 35:1-2, 5-7; 65:20, 25; Amos 9:13). The second stage will be creation of "a new heaven and a new earth" (Rev. 21:1; cf. 2 Peter 3:7-13).*
 - 3] C. E. B. Cranfield, *And, if the question is asked, 'What sense can there be in saying that the sub-human creation—the Jungfrau, for example, or the Matterhorn, or the planet Venus—suffers frustration by being prevented from properly fulfilling the purpose of its existence?', the answer must surely be that the whole magnificent theatre of the universe, together with all its splendid properties and all the varied chorus of sub-human life, created for God's glory, is cheated of its true fulfilment so long as man, the chief actor in the great drama of God's praise, fails to contribute his rational part.*
 - 4] Revelation pictures restored creation in Revelation 22:1-5, *Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.*
3. The pain of corruption for Christians is eased while placing hope in bodily redemption (23-25), ***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.***
 - a. Paul resumes his discussion which he began in verse 18 *future glory*.
 - 1) *We ourselves* is identified by Paul as Christians in verse 23.
 - 2) Christians eagerly await redemption.
 - b. Characteristics of a Christian
 - 1) *firstfruits of the Spirit*
 - a) Christians *groan* because we have experienced *the first fruits of the Spirit*.
 - b) It is a foretaste of future glory.
 - c) Warren Wiersbe, *...we Christians have tasted of the blessings of heaven through the ministry of the Spirit. This makes us want to see the Lord, receive a new body, and live with Him and serve Him forever.*
 - 2) *adoption as sons*
 - a) Christians are adopted as *sons, children of God* at conversion.
 - b) Romans 8:15, *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!"*
 - 3) *bodily redemption*
 - a) At Christ's return, Christians experience full adoption as sons.
 - 1] At the Rapture, our bodies will be glorified by making them immortal.
 - 2] Philippians 3:20-21, *But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 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.*

b) Salvation is a free gift but at the judgment seat of Christ Christians receive rewards for faithful service, 1 Corinthians 3:12-15, *Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.*

4. The clarity of unseen hope (24-25), ***For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.***

a. The hope of bodily redemption is part of our salvation.

- 1) William Sanday and Arthur Headlam, *The point of these two verses is that the attitude of hope, so distinctive of the Christian, implies that there is more in store for him than anything that is his already.*
- 2) John Witmer, *God has promised that a believer's body will finally be delivered from sin and its effects by the work of His Son. Those who respond by faith to that promise have hope, a confident expectation of that bodily redemption...*
- 3) Galatians 5:5, *For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*
- 4) 1 Thessalonians 5:8, *But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation.*
- 5) The struggle with the flesh ends when the physical body is redeemed. What a wonderful thought that we will be the way God sees us.

b. Hope is centered in the eternal.

- 1) 2 Corinthians 4:18, *as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.*
- 2) Hebrews 11:1, *Now faith is the assurance of things hoped for, the conviction of things not seen.*
- 3) C. E. B. Cranfield, *...the Christian life is characterized by steadfast hope for that glory which has not yet been openly revealed.*

c. Hope is grounded in patient endurance.

1) *Patience*

- a) It means *fortitude, perseverance.*
- b) In verse 25, it may be translated *through endurance.*
- c) Romans 5:4, *and endurance produces character, and character produces hope,*
- d) Grant Osborne, *In the midst of our difficulties, once we know the true meaning of the hope that lies beyond them, we can find the patience to endure them.*

2) Patience is endurance through present sufferings, Romans 8:18, *For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.*

- a) Douglas Moo, *...we Christians can wait expectantly and with fortitude for the "hope" to manifest itself precisely because that for which we hope is "unseen" and thereby part of the eternal and sure purposes of God.*
- b) John Stott, *Yet it is hard to keep this balance. Some Christians overemphasize the call to patience. They lack enthusiasm and lapse into lethargy, apathy and pessimism. They have forgotten God's promises, and are guilty of unbelief. Others grow impatient of waiting. They are so carried away with enthusiasm that they almost try to force God's hand. They are determined to experience now even what is not available yet.*

B. The work of the triune God in the lives of believers (26-30)

1. The Holy Spirit guides one's prayers (26-27), ***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. 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.***

a. *Likewise...weakness*

- 1) Hope is an encouragement in suffering, as seen in Romans 8:24-25.
- 2) Another source of strength through suffering is the work of the Holy Spirit in the lives of believers.

- 3) *Weakness means lack of insight, especially in regard to spiritual concerns*
 - a) 2 Corinthians 12:9, *But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.*
 - b) Hebrews 4:15, *For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.*

- b. The role of the Holy Spirit in our prayers.
 - 1) Thomas Constable, *We know how to approach God in prayer and the general subjects that we should pray about. Still we struggle with exactly how to pray most effectively and with exactly what to pray.*
 - 2) Effective prayer is that which is in harmony with the will of God.
 - a) 1 John 5:14-15, *And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.*
 - b) It is difficult to fully know the will of God but they Holy Spirit comes to our aid.
 - c) The Holy Spirit *intercedes* which means *pleads by prayer* for us as we struggle in prayer.
 - d) *groanings too deep for words*
 - 1] The Holy Spirit prays for us with deep concern and compassion for our weakness.
 - 2] Our inability to be sure of God's will in a situation is addressed by the Holy Spirit to God the Father.
 - 3] The Holy Spirit's prayer is to God and is imperceptible to the believer because it is *too deep for words*.
 - 4] C. E. B. Cranfield, *The Spirit's groanings are not spoken, because they do not need to be, since God knows the Spirit's intention without its being expressed.*
 - e) Douglas Moo, *...Paul does not command us to eradicate this ignorance by diligent searching for God's will or by special revelation. Instead, Paul points us to the Spirit of God, who overcomes this weakness by his own intercession.*

- 3) Summaries
 - a) Douglas Moo, *I take it that Paul is saying, then, that our failure to know God's will and consequent inability to petition God specifically and assuredly is met by God's Spirit, who himself expresses to God those intercessory petitions that perfectly match the will of God. When we do not know what to pray for—yes, even when we pray for things that are not best for us—we need not despair, for we can depend on the Spirit's ministry of perfect intercession 'on our behalf.*
 - b) John Murray, *Christ is their intercessor in the court of heaven ..., ' while 'the Holy Spirit is their intercessor in the theatre of their own hearts.*

- c. The effectiveness of the Holy Spirit's prayers.
 - 1) The Holy Spirit is praying directly to the Father in harmony with the will of God.
 - 2) God the Father knows the heart of the believer as well as the mind of the Holy Spirit.
 - a) Hebrews 4:13, *And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.*
 - b) 1 Corinthians 2:10-11, *these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 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.*
 - c) If a Christian's heart is in the right place, the Holy Spirit prays exactly to the Father in accordance to His will.

- 3) The responsibility of the believer.
 - a) It is not necessary to know the specifics but to desire God's will be done with a heart of obedience.
 - b) Thomas Constable, *We can have confidence that our compassionate God understands just how we feel and what we want, and He will respond according to His will.*

2. God works all things together for good for those who love Him because they were called for His purpose of conforming them to the image of Christ (28-30)
 - a. They are called by God for His purpose (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.*
 - 1) *And we know*
 - a) Paul is looking back to Romans 8:26-27.
 - b) Thomas Constable, *God orders all the events of life, not just the intercession of the indwelling Spirit, so they culminate in the blessing of His children...*
 - 2) *for those who love God*
 - a) This is a promise for Christians not a special group who love God more than others.
 - 1] John 4:19, *We love because he first loved us.*
 - 2] Romans 5:5, *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.*
 - 3] Douglas Moo, *Loving God" sums up the basic inner direction of all Christians—but only of Christians.*
 - b) This entire section deals with the work of God in the lives of those He called.
 - 3) *all things work together for good*
 - a) *all things*
 - 1] This is an all inclusive list.
 - 2] It does not mean that *all things* are caused by God because some are permitted.
 - 3] God does not cause evil. The study of theodicy is the vindication of divine justice in allowing evil to exist (Note Crimson Ministries website article, *A Biblical View of Theodicy*).
 - 4] Thomas Constable, *...this verse says that God brings good out of all things, even tragedies, for the Christian. The causes of tragedy are Satan, the sinful choices of people, and the consequences of living in a sinful world.*
 - b) *for good*
 - 1] *Good* is not tied to our human wishes or wants but to God's purposes for believers.
 - 2] God's primary purpose is to conform us to the image of Christ, Colossians 1:27, *To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.*
 - 3] Douglas Moo, *For many things that we suffer will contribute to our "good" only by refining our faith and strengthening our hope.*
 - 4) *for those who are called according to his purpose*
 - a) Those who love God are those who are called by God for His purposes.
 - b) *called*
 - 1] John Witmer, *"Called" means more than being invited to receive Christ; it means to be summoned to and given salvation...*
 - 2] Paul details the consequences of calling in Romans 8:30, *...and those whom he called he also justified, and those whom he justified he also glorified.*
 - 3] God's purpose for those He calls is a road that starts with justification, moves through sanctification with the eternal result of glorification.
 - 4] Ephesians 4:1-2, *I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love,*
 - 5) *Summaries*
 - a) John Stott, *So God has a saving purpose, and is working in accordance with it. Life is not the random mess which it may sometimes appear.*
 - b) Grant Osborne, *God's will results from his love for us linked to his plan for us. The divine plan guarantees that all will work out for our good.*

- b. God's process of salvation which works all things together for good (29-30)
- 1) Notes on the stages of salvation.
 - a) Grant Osborne, *This list describes how God brings his people to himself and to the glorious future that he has for them. Paul repeats each term as it leads to the next, forming a golden chain of linked concepts that provide a foundation for his doctrine of salvation.*
 - b) John Witmer, *These verses give Paul's explanation of what it means to be one who has "been called according to His purpose" and why God keeps on working all their experiences together to their benefit (v. 28).*
 - c) Personal opinions concerning this important passage
 - 1] This is not a simplistic passages with easy exegesis. There are many opinions. I will put forth what I consider the positions most closely aligned with Scripture.
 - 2] The mind of God can't be fully understood by the limited ability of creatures.
 - 3] God is not bound by time so it is difficult to fully understand God's decrees since we are bound by time.
 - 4] All of God's decrees, including the process of salvation, are controlled by grace not works.
 - a] God initiates and completes the salvation process solely on grace, not on any goodness that could be found in an individual.
 - b] God calls some out of sin by grace and allows others to remain in spiritual darkness since mankind chose sin with its consequences.
 - 5] God's sovereignty and man's free will are parallel facts which I believe meet in the heart of God.
- 2) To understand the process of salvation, let's consider it in the light of God's decrees (This is excellently discussed by Henry Thiessen in *Lectures in Systematic Theology*).
 - a) The decrees of God are defined as God's eternal purpose.
 - 1] All that God has decreed comes to pass.
 - 2] He made them in eternity and they never change Psalm 33:11, *The counsel of the LORD stands forever, the plans of his heart to all generations.*
 - 3] The highest aim of the decrees is the glory of God, Numbers 14:21, *But truly, as I live, and as all the earth shall be filled with the glory of the LORD,*
 - 4] The decrees are efficacious or permissive.
 - a] Efficacious decrees are those which God brings about.
 - b] Permissive decrees are those that he merely determines to permit.
 - b) Decrees in the moral and spiritual realm
 - 1] There are two basic issues concerning these decrees.
 - a] Theodicy - the existence of evil in the world.
 - b] The freedom of man in relation to the sovereignty of God.
 - 2] Basic presuppositions
 - a] God is not the author of sin.
 - b] God must take the initiative in salvation.
 - c] Man is responsible for his actions.
 - d] God's actions are based on His holy nature and wise counsel.
 - 3] The logical order of decrees (I have listed the order for unlimited atonement)
 - a] To create man.
 - b] To permit the fall of man.
 - c] To provide in Christ redemption sufficient for all.
 - d] To elect some to salvation and leave others as they are.
 - e] To send the Holy Spirit to secure the acceptance of redemption on the part of the elect.

- 3) Foreknowledge and predestination (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.*
- a) *Foreknowledge*
- 1] God foreknows those who will come to faith.
 - a] It is not necessarily a decision by God to save but a precursor to that step.
 - b] Some believe foreknowledge and election are essentially the same.
 - c] The important point is that God's decrees are solely based on grace despite our inability to understand the connectedness of each point.
 - 2] Man still must choose to respond to the wooing of the Holy Spirit.
 - 3] The salvific point is predestination regardless of the time-frame.
 - 4] God does not predestine to damnation those He does not call.
- b) *predestined*
- 1] It means *decreed, decide upon beforehand.*
 - 2] God decided in eternity past to choose some for conformity to Christ.
 - a] Ephesians 1:3-5, 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, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love *he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will,*
 - b] Ephesians 1:11, *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,*
 - 3] The destiny of every person God foreknew, He predestined to conformity to the image of Christ.
 - a] Philippians 3:21, *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.*
 - b] 1 Corinthians 15:49, *Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.*
 - c] 1 John 3:2, *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.*
 - d] Thomas Constable, *That destiny is specifically conformity to Jesus Christ's image, much more than just deliverance from sin and death.*
 - e] God did not predestine those who come to faith in Christ alone to just escape hell but to be remade into the image of the Father's dear Son.
- c) *that he might be the firstborn among many brothers*
- 1] Thomas Constable, *The Son became as we are (v. 3) so that we could become as He is.*
 - 2] Jesus is the firstborn.
 - a] Colossians 1:18, *And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.*
 - b] Revelation 1:5, *and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood*
 - c] Jesus came to earth to deliver *brothers* from death to eternal life.
 - d] He is the first to enter the glorified state which is the culmination of salvation for every believer.
 - e] D. Edmond Hiebert, *This distinctive designation of Jesus Christ expresses His position of priority to and preeminence over all the other members of the family.*
- 4) Calling, justification and glorification (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.*
- a) *He also called*
- 1] The work of God in salvation goes from foreknowledge, to predestination, to calling.
 - 2] *Call* means to *summon* or *invite*, here, God calls one to Himself, to salvation.
 - a] 1 Corinthians 1:9, *God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.*
 - b] 1 Corinthians 1:24, *but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*

- c] 2 Thessalonians 2:14, *To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.*
 - d] 2 Timothy 1:9, *who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began,*
- 3] Robert Pyne, *Bridging the gap between predestination and justification by faith, God's effectual call brings the elect to salvation. This effectual call consists of a divine summons to salvation along with illumination, through which the elect rightly perceive the gospel and inevitably trust in Jesus Christ.*
 - 4] Douglas Moo, *God's intention, Paul emphasizes, is to bring to glory every person who has been justified by faith in Jesus Christ. Our assurance of ultimate victory rests on this promise of God to us.*
- b) *He also justified*
 - 1] It means *to be pronounced and treated as righteous.*
 - 2] The only one justified by the Law is the one who has perfect obedience to the Law, Galatians 3:10, *For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."*
 - 3] The bar for being justified is set by God and it is too high to attain by works, Romans 3:20, *For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.*
 - 4] 1 Corinthians 6:11, *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.*
 - c) *He also glorified*
 - 1] It means *to clothe in splendor.*
 - 2] John 17:22, *The glory that you have given me I have given to them, that they may be one even as we are one,*
 - 3] Hebrews 2:10, *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.*
- 5) These verses focus on two of the three key parts of salvation.
 - a) Paul lists justification and glorification.
 - 1] Justification is when God declares a person righteous, passing from spiritual death to spiritual life.
 - 2] Glorification takes place when we die or when the Lord returns, whichever comes first. At that moment, a Christian becomes exactly the way God sees him, fully conformed to the image of Christ.
 - b) In this section, Paul does not mention sanctification.
 - 1] This is the cooperative process with the Holy Spirit where a Christian starts living more like the way God sees him.
 - 2] Paul probably did not include sanctification here because he is emphasizing the work of God in salvation since justification and sanctification are all of God.
 - 6) John Stott, *Here then is the apostle's series of five undeniable affirmations. God is pictured as moving irresistibly from stage to stage; from an eternal foreknowledge and predestination, through a historical call and justification, to a final glorification of his people in a future eternity. It resembles a chain of five links, each of which is unbreakable.*