

The Holy Spirit: Sanctification and the Eternal Security of Believers

Romans 8:18-30

Part 6 (Glory—Part 3)

Context (Big picture)

Working through the book of Romans, we have already noted that:

1. Every human being, without exception, is sinful (Rom.1:18-3:20)
2. We all stand condemned (Rom.1:32; 2:1-3,5-6,12; 3:9-20; 5:16,18 and 8:1)
3. The person who repents and trusts the Gospel is justified (declared right with (Rom.3:21-4:25) because of Christ's work
4. "There is therefore now no condemnation for those who are "in" (represented by) Christ Jesus" (Rom.8:1)

And, now that the Christian is free from the obligations of the moral law and the consequences of sin (eternal death),

5. The Spirit (who indwells every Christian—Rom.8:9,11) now deals with the Christian's indwelling sin, empowering the Christian to overcome sin, and become more like Christ
6. This means that the Christian is done with living "according to the flesh," and now lives "according to the Spirit" (8:5-11)
7. The true Christian will take stock of their privileged position and seek to fulfil the "obligations" (8:12) that fall to us
8. Since we live in a fallen world; and, as we live in accordance with the Spirit, we will necessarily experience suffering, but remember; "glory" is the end for the Christian, not suffering (Rom.8:18-30) ("glory" is the climax of history as we know it)

Therefore,

- Creation "groans" as it awaits the "new heaven and the new earth"—its return to perfection (glory)
 - The Christian "groans" as we await our full salvation (glory)
 - The Holy Spirit "groans" as He intercedes for us in order to fulfil His guarantee of our full redemption (glory) (2Cor.1:21-22)
- 9 This brought us to Rom.8:28 where we considered a practical example of Joseph, and how, "in all things God works for the good of" His children

1. General: Interpreting history

2. General: Interpreting the Bible (Rom.8:28-30)

1. "Core" Christian beliefs

- The Trinity (God is three Persons yet One God)
- That we are sinful by nature and need a Saviour
- That Jesus alone can save us through His life and work on the cross
- That we are saved by God's grace through faith and not our own personal merit

2. Christian beliefs of "secondary importance"

- Baptism (infant or believer's baptism)
- Details on how Christ will return (pre; post; amillennial or pan)

- Different forms of church government within Protestant denominations (plurality of elders; congregational government; Episcopal government)
- Arminian and Reformed theology
- The supernatural gifts of the Spirit

3. Interpreting Rom.8:28-30: Three differences of interpretation

1. The "called" (8:28)

1. Who makes the call? (8:28)

2. What does it mean to be called?

1. "Called" (an invitation only) (Jn.3:16)

1. Some will respond positively by believing the gospel

2. There are those who will respond negatively, and reject Christ

2. "Called" (the effective or irresistible call) (Acts 26:9-18)

1. The effectual call

2. Illustration of the difference between the general and effectual calls (Acts 26:9-18)

1. Paul would have heard the general call of the gospel

2. On the Damascus road, he received the effectual call

2. "Foreknew..." (8:29)

1. The Bible is clear about the fact that God has perfect knowledge of all things (Heb.4:13; 1Jn.3:20)

2. Some Christians take "foreknowledge" in Rom.8:29, to mean that God in His perfect understanding of all things, knew who would believe the Gospel

3. Other Christians believe that "foreknew" in Rom.8:29, refers to more than God's mental knowledge (Gen.4:1 ESV; Jer.1:4; Amos 3:2 ESV)

3. "Those who love Him" (Rom.8:28)

1. Why do Christians love God?

2. Do we love God because we heard the gospel, and, as opposed to other people, respond in love, out of appreciation for what God has done for us?

3. Is there much more to why Christians love God?

Conclusion