

BRINGING MANY SONS UNTO GLORY
Romans 8:28-30

INTRODUCTION:

- A. Paul has written of a time of glory
 - 1) Vs. 8:18-19
 - 2) Vs. 8:21
 - 3) The creation longs for it vs. 22

- B. This time of glory is the future event upon which we fix our hope.
 - 1) The time of bodily redemption vs. 23
 - 2) Vs. 8:24

- C. The Holy Spirit helps us to Pray for this time of glory
 - 1) Vs. 26
 - 2) Vs. 27

- D. God, through Christ, will bring His people to this time and place of glory.
 - 1) Hebrews 2:10 - I Peter 5:1 - I Thessalonians 2:11-12
 - 2) Jude 24 - "Now unto Him who is able to keep you from falling..."
 - 3) God will bring this to pass because he is able!
 - 4) But what about the suffering, the pain, the heartache, the sacrifice? vs. 18

I. The Qualifications vs. 28

- A. "And we know that all things work together for good"
 - 1) "know" = oida = "to perceive", "to know"
 - 2) panta = "all things, severally"
 - 3) "work" = sunergeo = "to be in work", "active", "operative", "to energize" + "together"
 - 4) "good" = agathos = "good", "good of its kind", "what is of advantage", "that which is serviceable"

All things. All our afflictions and trials; all the persecutions and calamities to which we are exposed. Though they are numerous and long-continued, yet they are among the means that are appointed for our welfare. Work together for good. They shall co-operate; they shall mutually contribute to our good. They take off our affections from this world; they teach us the truth about our frail, transitory, and dying condition; they lead us to look to God for support, and to heaven for a final home; and they produce a subdued spirit, a humble temper, a patient, tender, and kind disposition. This has been the experience of all saints; and at the end of life they have been able to say it was good for them to be afflicted, Ps. cxix. 67, 71; Jer. xxxi. 18, 19; Heb. xii. 11. For good. For our real welfare; for the promotion of true piety, peace, and happiness in our hearts.

Barnes on the New Testament, Romans pg. 196

- 5) Joseph being sold to bondage
- 6) Paul's experience, ship wreck, prison, etc.

B. "to them that love God."

- 1) "love" = agapao = "to acquiesce with satisfaction",
"to cherish with reverence", "to love, considered in
reference to the tendency of the will"
- 2) Lost people do not love God. Some saved people do not
love God.

To them that love God. This is a characteristic of true piety. To them, afflictions are a blessing; to others, they often prove otherwise. On others they are sent as chastisements; and they produce murmuring, instead of peace; rebellion, instead of submission; and anger, impatience, and hatred, instead of calmness, patience, and love. The Christian is made a better man by receiving afflictions as they should be received, and by desiring that they should accomplish the purpose for which they are sent;

Barnes on the New Testament, Romans pg. 196

C. "to them who are the called according to his purpose."

- 1) "called" = kletos = "invited", "welcome", "chosen", The
sense here is, "those who have accepted the invitation",
hence, the called ones.
- 2) "purpose" = prothesis = "a setting forth", "a proposi-
tion", "a laying down of a thing in the view of others",
This word is used to describe the laying of bread on the
shew-bread table. What one proposes for himself.
- 3) "who are called in accordance with God's purpose."

II. The Fruit of Foreknowledge vs. 29

A. "For whom he did foreknow, he also did predestinate to be
conformed to the image of his Son,"

- 1) "foreknow" = proginosko = "to know, perceive, learn
or understand beforehand", "to take note of before"
- 2) "predestinate" = proorizo = "to set bounds before",
"determine, decree, or ordain beforehand"
- 3) "conformed" = summorphos = "having the like form with
another person or thing"
- 4) "image" = eikon = "denotes not merely the image but
also the pattern, the original which sets forth that
likeness which is to be found in the image"
- 5) "to be molded into the image of his son" Knox

B. "that he might be the firstborn among many brethren"

- 1) "firstborn" = prototokos = "firstborn"
- 2) "the eldest of a vast family of brother"

C. All that God has provided for man's salvation is in Christ.

To have this accounted to us we must be, "in Christ"

- 1) Ephesians 1:11-12
- 2) Romans 4:5

III. The Fruit of Predestination vs. 30

- A. "Moreover whom he did predestinate, them he also called:"
 - 1) "predestinate" = proorizo = "decree beforehand"
 - 2) "called" = kaleo = "to invite, summon"
 - 3) The predestination is, "in Christ"

- B. We are incapable of understanding some things at all
 - 1) What we term contradictory may not be
 - 2) Brother Bogard's illustration of two lines aimed at the North Star.

IV. The Fruit of Being Called

- A. "and whom he called, them he also justified"
 - 1) "called" = kaleo = "to invite, summon"
 - 2) "justified" = dikaios = "to set forth as righteous"

- B. God invited, the invited accepted it
 - 1) Men must, "believe God"
 - 2) Belief is faith

V. The Fruit of Being Justified

- A. "and whom he justified, them he also glorified"
 - 1) "justified" = dikaios = "to set forth as righteous"
 - 2) "glorified" = doxazo = "to honour", "to praise", "to recognize", "to make important", "to make one honourable by putting into an honourable position"

- B. God will bring His Sons to glory
 - 1) They will be given positions of honour
 - 2) They will be recognized

