

# Romans Series

## Lesson #93

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Dean Bible Ministries

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# **The Epistle to the ROMANS**

**Strength for Those Suffering with Christ:  
The Doctrine of Calling – Part 2  
Romans 8:28**



**Rom. 8:28, “And **we** know that all things work together for good to those who love God, to those who are the called according to His purpose.”**

**οἶδα oida**

**perf act indic 1 plur**

**“to know,” emphasizes more of an intuitive knowledge rather than an acquired knowledge; something generally understood and accepted as true; rather than “coming to know” the meaning of *ginosko*.**

**Rom. 8:17, “and if children, heirs also, heirs of God,  
and fellow heirs with Christ if indeed we suffer with Him  
in order that we may also be glorified with Him.**

**Rom. 8:18, “For I consider that the sufferings of this  
present time are not worthy to be compared with the  
glory which shall be revealed in [*eis* ] **us.**”**

Rom. 8:22, “**For we** know that the whole creation groans and labors with birth pangs together until now.”

Rom. 8:24, “**For we** were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? **(25)** But if **we** hope for what **we** do not see, **we** eagerly wait for it with perseverance.”

Rom. 8:26, “Likewise the Spirit also helps in **our** weaknesses. For **we** do not know what **we** should pray for as **we** ought, but the Spirit Himself makes intercession for **us** with groanings which cannot be uttered.”

**Rom. 8:28, “And we know that all things work together for good to those who love God, to those who are the called according to His purpose.”**



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**Rom. 8:28, [word order in the Greek]**

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

## **Who is it that “love God?”**

- 1. View one: This passage only relates to that class of Christians who are obedient to God and**
- 2. That this passage refers to all believers whether growing or not, faithful or not, or walking by the Spirit or not.**

**Ex. 20:6, “but showing mercy to thousands, to those who love Me and keep My commandments.”**

**Deut. 30:20, “that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”**

**John 14:15, “If you love Me, keep My commandments.”**

**John 14:21, “He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”**

**John 15:10, “If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.”**

**1 John 5:3, “For this is the love of God, that we keep His commandments. And His commandments are not burdensome.”**

**“As was shown above, the Father, before the foundation of the world, marked out those who were to be saved and gave them to the Son to be His people. At the appointed time the Son came into the world and secured their redemption. But these two great acts—election and redemption—do not complete the work of salvation, because included in God’s plan for recovering lost sinners is the renewing work of the Holy Spirit by which the benefits of Christ’s obedience and death are applied to the elect. It is with this phase of salvation (its application by the Spirit) that the doctrine of Irresistible or Efficacious Grace is concerned. Simply stated, this doctrine asserts that the Holy Spirit never fails to bring to salvation those sinners whom He personally calls to Christ. He inevitably applies salvation to every sinner whom He intends to save, and it is His intention to save all the elect.”**

**~Steel, Curtis, Nicole: *The Five Points of Calvinism: Defined, Defended and Documented***

**“The gospel invitation extends a call to salvation to every one who hears its message. It invites all men without distinction to drink freely of the water of life and live. It promises salvation to all who repent and believe. But this outward general call, extended to the elect and non-elect alike, will not bring sinners to Christ. Why? Because men are by nature dead in sin and are under its power. They are of themselves unable and unwilling to forsake their evil ways and to turn to Christ for mercy. Consequently, the unregenerate will not respond to the gospel call to repentance and faith. No amount of external threatenings or promises will cause blind, deaf, dead, rebellious sinners to bow before Christ as Lord and to look to Him alone for salvation. Such an act of faith and submission is contrary to the lost man’s nature.”**

**~Steel, Curtis, Nicole: *The Five Points of Calvinism: Defined, Defended and Documented***



**“Therefore, the Holy Spirit, in order to bring God’s elect to salvation, extends to them a special inward call in addition to the outward call contained in the gospel message. Through this special call the Holy Spirit performs a work of grace within the sinner which inevitably brings him to faith in Christ. The inward change wrought in the elect sinner enables him to understand and believe spiritual truth; in the spiritual realm he is given the seeing eye and the hearing ear. The Spirit creates within him a new heart or a new nature. This is accomplished through regeneration or the new birth by which the sinner is made a child of God and is given spiritual life. His will is renewed through this process so that the sinner spontaneously comes to Christ of his own free choice. Because he is given a new nature so that he loves righteousness, and because his mind is enlightened so that he understands and believes the Biblical gospel, the renewed sinner freely and willingly turns to Christ as Lord and Saviour. Thus the once dead sinner is drawn to Christ by the inward supernatural call of the Spirit who through regeneration makes him alive and creates within him faith and repentance.”**

**~Steel, Curtis, Nicole: *The Five Points of Calvinism: Defined, Defended and Documented***

**Louis Berkhof, Reformed theologian:**

**“External calling... comes to all men to whom the gospel is preached, indiscriminately. It is not confined to any age or nation or class of men. It comes to both the just and the unjust, the elect and the reprobate... That the gospel invitation is not limited to the elect, as some hold, is quite evident from such passages as Ps. 81:11–13; Prov. 1:24–26; Ezek. 3:19; Matt. 22:2–8, 14; Luke 14:16–24.”**

## **John Gerstner, Reformed theologian**

**“The call is to whomever will (the regenerate), and not to whomever will not (the unregenerate)... The only ones who do become regenerate are the elect (see John 6:44). So the call is always to the regenerate and never to the unregenerate. It is not even to the elect while unregenerate but only to the elect when regenerate.”**

**Man  
is absolutely  
free like  
Adam**

**Man  
is totally  
determined  
by God,  
nature, or  
something**

**Absolute  
Free Will**

**Absolute  
Determinism  
Impersonal  
Fatalism**

**Banez**

**Suarez**

**Pelagianism  
Arminianism**

**Semi-  
Pelagianism**

**Semi-  
Augustinianism**

**Augustinianism  
5 Point,  
Dordtian  
Calvinism**



# **Five Points of Calvinism**

- 1. T for Total Inability, i.e., no real free will**
- 2. U for Unconditional Election**
- 3. L for Limited Atonement, Christ died only for the elect**
- 4. I for Irresistible Grace, God effectually draws only the elect**
- 5. P for Perseverance of the Saints**

**“Salvation consists of three steps: effectual calling, conversion, and regeneration. Through the Holy Spirit, God calls the unbeliever to salvation.”**

**~Millard Erickson, *Christian Theology***

- 1. In the Gospels, the word is used in three of Christ's parables in the sense of an invitation to a feast.  
Matt. 22:1–14; Luke 14:–14, 15–24.**

**Matt. 22:14, “For many are called, but few are chosen.”**

**κλητός *kleōtos* Adjective nom masc plur (verbal)  
called, invited; guest**

**καλέω (*kaleō*), to call;**

**κλήσις (*klēsis*), a call, an invitation, a summons;**

**κλητός (*klētos*), called, invited**



**2. In over 50 uses in Paul's epistles this word group has a more technical or restricted sense of the completed process: those who have responded to the external invitation. The issue is: how that came to be.**

**3. The calling or the invitation, for the ones who respond, is effectual because they responded to the invitation and received the blessing of attendance.**

**Those who refused to attend, though invited are now irrelevant to the purpose of the invitation and since they did not fulfill the invitation cannot be referred to as invited ones.**

**4. In secular Greek and the Septuagint (LXX) the word group also had the idea of commissioning someone. In the Old Testament *kaleo* is used to translate the Hebrew *qara*' in the sense of service and dedication, which conforms to our sense of a commissioning.**

**Isa. 42:6, “I, the LORD, have called You in righteousness, and will hold Your hand; I will keep You and give You as a covenant to the people, ss a light to the Gentiles,”**

**Isa. 43:1, “But now, thus says the LORD, who created you, O Jacob, and He who formed you, O Israel: ‘Fear not, for I have redeemed you; I have called you by your name; You are Mine.’ ”**

**Isa. 45:3, “I will give you the treasures of darkness and hidden riches of secret places, that you may know that I, the LORD, Who call you by your name, am the God of Israel.”**

**Isa. 45:4, “For Jacob My servant’s sake, and Israel My elect, I have even called you by your name; I have named you, though you have not known Me.”**

**Isa. 41:2, “Who raised up one from the east? Who in righteousness called him to His feet? Who gave the nations before him, and made him rule over kings? Who gave them as the dust to his sword, as driven stubble to his bow?”**



**5. The commissioning of every believer to service in the body of Christ.**

**Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,”**

**Rom. 1:7, “To all who are in Rome, beloved of God, called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.”**

**1 Cor. 1:2, “To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:”**

**προτίθημι (*protithēmi*), mid. display publicly, plan, propose, intend; act. set before as a duty;**

**πρόθεσις (*prothesis*), setting forth, presentation, display, exhibition, plan, purpose, resolve, will**

**Rom. 9:11, “(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),”**

**Eph. 1:11, “In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,”**

**Eph. 3:11, “according to the eternal purpose which He accomplished in Christ Jesus our Lord,”**

**Gal. 5:13, “For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.”**

**Eph. 1:18, “the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,”**

**Eph. 4:4, “There is one body and one Spirit, just as you were called in one hope of your calling;”**

**Col. 3:15, “And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.”**



**1 Thess. 4:7, “For God did not call us to uncleanness, but in holiness.”**

**1 Pet. 2:21, “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:”**

**1 Pet. 3:9, “not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.”**

**John 6:37, “All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.”**

**John 6:44, “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”**

**John 6:65, “And He said, ‘Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.’ ”**

**John 6:29, “Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He sent.’ ”**

**John 6:35, “And Jesus said to them, ‘I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.’ ”**

**John 6:40, “And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”**

**John 6:47, “Most assuredly, I say to you, he who believes in Me has everlasting life.”**

**John 6:64, “ ‘But there are some of you who do not believe.’ For Jesus knew from the beginning who they were who did not believe, and who would betray Him.”**

**John 6:39, “This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.”**

**John 17:1, “Jesus spoke these words, lifted up His eyes to heaven, and said: ‘Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,**

**John 17:2, “ ‘as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.’ ”**

**John 17:6, “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.”**

**John 17:9, “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.”**

**John 6:44, “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”**

**John 6:45, “It is written in the prophets, ‘*And they shall all be taught by God.*’ Therefore everyone who has heard and learned from the Father comes to Me.”**

**Isa. 54:13, “*All your children shall be taught by the LORD, and great shall be the peace of your children.*”**