

# Week 12

8:28-39

## Recap

As we read through 8:24-27, the word “hope” appears frequently. Based on the study to this point, what does Paul mean by “hope”?

How can we best interpret Paul’s use of the word “all things” in verse 8:28? What is he including in this?

## The God of the Eternal Present (29-30)

*Much of the confusion in Christianity around the idea of God’s sovereignty is tied to a misunderstanding of two words used in this passage: foreknow and predestined.*

FOREKNOW (*pro-ghi-nōs-kō*)

This word is part of one of the largest word groups in the New Testament, all deriving from *ghi-nōs-kō*, which means “to know.” In Greek, like in English, adding a prefix to a verb can change its meaning significantly. There are more than twenty derivative forms in the New Testament. Here are a couple.

- Add *a-* and it becomes “ignorance” (Rom 10:3)
- Add *epi-* and it becomes “knowledge above knowledge” or “true knowledge.” (1 Co 13:12)
- Add *syn-* and it becomes “compromise” or “concession” (1 Co 7:6)

Paul uses *pro-ghi-nōs-kō* in only a handful of places. Peter uses it in the sense of God knowing Christ before time began (1 Pt 1:20).

*So, how should we understand this? Paul uses it in the sense of knowledge before knowledge. How would that inform your reading of this passage?*

PREDESTINED (*pro-o-ri-sō*)

Notice that Paul uses words that begin with the same *pro-* prefix. While *ghi-nōs-kō* is tied to knowledge, *o-ri-zō* is the idea of declaring something. In particular, it can be employed when recognizing a son and legitimizing him.

*How would this particular usage inform our reading of this chapter? (see 8:15)*

Now, *what* are these people predestined to be? What is the purpose here?

In discussing the *conforming* to the image of his son, what is Paul referring to here? Is it only our moral conduct? How does Paul describe Jesus in the book of Romans so far?

There are three descriptors of these predestined believers:

1. Called:
2. Justified:
3. Glorified:

*Is this past, present or future tense?*

If we read this passage in harmony with 1 Peter 1:17-20, do they contradict each other on the matter of predestination?

### Who Can Challenge Christ's Claim? (32-39)

Notice that Paul uses the word *condemn* again (see 8:1). This is a rhetorical technique called *inclusio*. A writer uses the same word to open and close an argument.

Consider how this resonates with John 10:25-29 and Revelation 5:1-6. Are Paul and John saying the same things?

Why does Paul bring up suffering in 8:35. Looking back at 8:18, what does this tell us about our journey of being “conformed to the image of his son”?

Is this a characteristic of identification with Christ (8:32)?

And yet, Paul refers to us as “conquerors” (*hu-per-ni-ka-ō*). This word is also quite common in John's writings, as he often refers to believers as “overcomers” (*ni-ka-ō*).

How is *victory* or *conquest* defined for Paul?