WATERBROOK SERMONS, REVISITED

 “Romans Eight”

A Waterbrook Digital Network production with host

Brian Jeffreys

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|  |   |   |   |  PRODUCTION SCRIPT  |
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WATERBROOK BIBLE, REVISITED

 “Romans Eight”

Episode 8

CAST

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| HOST AND PRODUCER  |   | Brian Jeffreys.  |

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| SERMON #1 |  | Extreme Makeover – Jesus Edition #5 2014-10-05 (Rom 7:24 – 8:17) PASTOR JEFF DENTON |
| SERMON #2 |  | Extreme Makeover – Jesus Edition #6 2014-10-05 (Rom 8:18 – 8:39) PASTOR JEFF DENTON |

PRODUCTION:

Background Music Selections:

# Free Fall - Vendredi [Audio Library Release]

# · YT Copyright-free Music

# Eclipse - tubebackr [Audio Library Release]

# · YT Copyright-free Music

# Voyage - Lahar [Audio Library Release]

# · YT Copyright-free Music

# SCENE 1 - INTRODUCTION (HOST, AUDIO CLIPS)

1. MUSIC: [A-1] INTRO THEME--UP. ESTABLISH. FADE UNDER.

	1. HOST: Welcome to Waterbrook Sermons, Revisited. I’m your host, Brian Jeffreys.
	2. In chapter 7, Paul described the conflict and warfare that occur between our sin nature and our spiritual nature. But in chapter 8, Paul will talk about our victory in Christ.
	3. In this chapter, we’re also going to look at the concept of Election or what some call the Golden Chain of Redemption. What is this thing called, Predestination? And what is Foreknowledge? How does this tie back into who will be Justified? Do we have any free will?
	4. For centuries, there has been this debate over fate vs. free will.
	5. There are two classical views on this:
		1. The Arminian view started with Arminius and John Wesley and believes that man has free will and can choose to accept Christ, but denies that the true child of God is eternally secure, that he can lose his salvation.
		2. Commentators such as Osborne, Witherington, Cottrell, Greathouse, Forlines, Beet, and Lenski hold this view.
		3. The Calvinist insists that God can foreknow who will accept him, but if he does not persevere in holiness, he was never truly called in the first place.
		4. Commentators such as Moo, Hodge, Murray, Morris, Cranfield, and Sproul hold this view as did Martin Luthur in the 16th Century.
		5. This is a difficult theological area to discern, so we need to proceed very carefully.
		6. Let’s start with the word, “Elect.” In both the Hebrew and Greek, this word means “choose” or “chosen.” So Paul is generally speaking here of the chosen, or whom God has chosen.
		7. If we look more closely at the chain of election in verse 30, we see:

		Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.
		8. As Pastor Jeff mentioned, we can easily see how we move from Justified to Glorified. This is very clearly spelled out in the first 8 chapters of the epistle.
		9. Peter amplifies this in his first epistle where he says in chapter 1 verse 2:

		To the elect according to the foreknowledge of God the father, in sanctification of the Spirit, for obedience.
		10. One way to look at this is that God, who knows all things, can foreknow you and your entire life. Thus, he can foreknow what decisions you will make and can then choose you into the elect based on his foreknowledge. Then predestination simply becomes the act of bringing to pass that which he has chosen.
		11. An anecdotal way to think of this is with a story of a mayor who wants to hold a parade on main street. He sends letters to everyone in town asking them to wear blue to support the local school. On the day of the parade, he shows up with his lawn-chair to watch the parade along with everyone else in town. The first car comes around the corner with a city councilman inside. The Mayor strains his neck and looks to see if the councilman wore blue. Next comes the local scout troupe. He looks also to see if they wore blue, and so on. The mayor can only see the parade as it unfolds around the corner, each float or group parades by, one at a time and he has to wait until the entire parade marches by to determine who wore blue and who didn’t.

		But let’s rewind this and remember that God stands outside of the domain of time and sees the beginning from the end.

		So let’s now suppose that this Mayor has a helicopter (apparently the town has some funds for this). When he gets in the helicopter, he can rise above the town and see the entire parade at one time. Thus, he can see the entire parade before even the first car turns the corner to come down main street. He now knows who wore blue and who didn’t. Thus, he can choose who he wants to do business with or be friends with or whatever based on his foreknowledge of the entire parade.

		As a final exercise, we rewind again. The Mayor this time takes the chief of police and decides to go into everyone’s home and force them to wear blue to the parade. Everyone dutifully comes to the parade, but how many do you think want to be there? How many of them would have preferred to decide for themselves if they wanted to wear blue?
		12. Now you might be thinking, what of God’s Sovereignty? Doesn’t he have the power and might to do whatever he pleases for whatever reasons he may have? Yes, this is true too. The Bible gives us examples of Noah, Abraham, Lot, Isaac, Jacob, David, and others seemingly chosen arbitrarily to be part of some purpose for God. Likewise, he also chose Pharoh, Judas, and others to play the villains. I’m sure Job wishes God had chosen someone else to be the centerpiece of what God allowed Satan to do to him.
		13. Don’t worry, we’re going to talk a lot about God’s Sovereignty in Romans Chapter 9.
		14. Election, Foreknowledge and predestination are Biblical doctrines. God knows everything and therefore He cannot be surprised by anything. He has proven by his Word that he is not bound by the constraints of time. He knows, and has known from “eternity past, “who will accept Him and who will reject Him.” Those who choose Him are “the elect” and those who don’t are not the “elect.” I believe everyone who is not saved will have only himself to blame: I don’t believe God will arbitrarily send anyone to hell, but many people will choose to go there by exercising their free will to reject Jesus Christ and to pay the penalty for their own sins.
		15. On the other hand, no one who is saved will be able to take any of the credit. Our salvation is entirely God’s effort and is based completely on the finished work of the Cross. We were dead in trespasses and sins, unable to rescue ourselves, destined for hell, when God in His grace drew us to Himself, convicted us of our sin and our need for a Savior, and gave us the legal pathway to call Jesus our savior.
		16. But I don’t believe God forces salvation on any of us.
		When we look at the story of Pharoh starting in Exodus chapter 7, we see that towards the beginning of the story, Pharaoh hardens his own heart (or it “is hardened” in the Hebrew passive voice). Following the sixth plague, however, God steps in, hardening his heart for him. “And the Lord hardened the heart of Pharaoh,” Exodus 9:12 reads. So in this case, Pharoh made his own decision to reject God and after a time, God hardened his heart further. In Romans 1 Paul states that the unbelieving men darkened their hearts and then God gave them over to their depravity that they had chosen for themselves.
		17. So regardless on where we fall on this issue, the story of the Bible is about redemption. Every single book has the redemption thread woven through it making the Bible a single complete message. God wants to save you. And to do this, He gives us a single choice (just like Adam had a single choice in the garden). Thus, God’s sovereignty remains intact, and his grace is not a gray scale of choices but comes down to a single decision on the part of you and me. Do you believe? He couldn’t make it any easier than that.

# SCENE 2 – BIBLE MESSAGE (HOST)

1. MUSIC: [A-3] MUSIC INTRO. ESTABLISH. FADE OUT.

	1. HOST: let’s join Pastor Jeff Denton for the exciting 8th chapter of Romans as we hear Paul talk about our marvelous new position in Christ.
	2. This comes from sermons #5 and 6 from the Extreme Makeover, Jesus Edition series.

	 Here’s PASTOR JEFF.
2. Cut 1 – Extreme Makeover – Jesus Edition #3 2014-09-21 (Rom 7:1-13) PASTOR JEFF DENTON
3. Cut 2 – Extreme Makeover – Jesus Edition #4 2014-09-28 (Rom 7:14-25) PASTOR JEFF DENTON

# SCENE 3 – DISCUSSION OF ROMANS 7.

1. Discussion.
	1. HOST: Paul explains, Christians live under "the law of the Spirit." What is this new law? Are we just trading one law for another?
	2. No, because Jesus did what the law couldn't—he crushed sin and reunited believers with him again as new creatures with new natures. Because of that, I want to live under His law.
	3. Remember, non-believers don't have this. They’re still plugged in to the matrix of this world, just walking around blind, unaware that Jesus offers a whole new Spiritual world. If they only knew of this new dimension of reality and the power of God’s Holy Spirit to help us!
	4. And we are now adopted into His family with all the perks. Forever!
	5. We’re his sons and daughters and our Heavenly Father is as close to us as a whispered prayer.
	6. Paul understands that believers will continue to suffer. But just wait until you see the cornucopia of rewards that can be ours!
	7. If God loved us enough to send his own son to die so that we could be saved, don't you think he'll help us with all the other stuff we're going through?
	8. “Waterbrook Sermons, Revisited,” is a production of the Waterbrook Digital Network.

--THE END—

WRITER/DIRECTORS NOTES FOR “Pilot Episode”

1. Intent of this Podcast:
	1. To convert our Biblical knowledge and understanding to the language of today without diverting from its contextual accuracy.
	2. To articulate what we believe as a local body of believers.
	3. To speak in unity with the teaching and preaching staff at Waterbrook Bible Fellowship, except where directed otherwise through the Holy Spirit.
	4. To reach seekers and disciples outside of the walls of the local church.
	5. To codify our belief in relation to books of the Bible and the entire Biblical text as a whole.
2. Guiding Principles of this Podcast:

	1. The purpose of this Podcast is to provide a weekly Bible study that glorifies Jesus Christ. I must be less; Jesus must be more. (John 3:30)
	2. I intend to demonstrate unity between what I say during the podcast and Biblical positions Waterbrook presently takes, and has taken, as evidenced by the sermons referenced.
	3. Referenced Sermons will always be used germane with the Biblical text. Sermons speak on their own behalf and will not be used to serve or derive any commentary on my part.
	4. As time allows, We will go verse-by-verse, providing exegesis of a passage in its original context.
	5. I will introduce each Waterbrook sermon, its speaker, title and publication date so that anyone may refer to the original at any time.
	6. I will always serve under the approval, veto, and hermeneutical opinion of Waterbrook staff or teaching pastoral team on any podcast produced as part of the Waterbrook Digital Network.
	7. I will keep an exhaustive list of bibliography to support any commentary on my part. Any sermon notes, extra material, or borrowed books are always welcome.

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