



The Saving Image

Summary and Goal

Jesus is the true Image of the love God has for His people.

Main Passages

Romans 8:28-30

Session Outline

1. The Good of God's Work in His People (Rom. 8:28)
2. Becoming Like Christ Is the Goal (Rom. 8:29)
3. Being Conformed Is a Lifelong Process (Rom. 8:30)

Theological Theme

Sanctification gradually moves Christians to increasingly be like Jesus.

Christ Connection

Christlikeness is the goal of every Christian's discipleship.

Missional Application

The love God demonstrated through His work of salvation is meant to be shared by Christians with those who do not know Christ. As the gospel is shared, others have the opportunity to become part of Christ's "many brothers and sisters."

Historical Context of Romans

Purpose

Paul's purpose in writing Romans can be identified from his direct statements in the text and inferred from the content. He expressly wrote that he wanted to impart spiritual strength to the believers at Rome (1:11-12; 16:25-26). He asked for prayer for the difficult task he was undertaking (15:32) and that he might be able to come and see them (15:30). He hoped to enlist the Roman churches to support a mission to the west (15:23-29). The content of the letter shows that the churches experienced tensions between believers from different backgrounds. Paul wanted them to be united and to avoid dissension and false teaching (16:17-18). The content also reveals his exposition of what is essential Christianity and what are matters of indifference.

Author

Paul the apostle is the stated and indisputable author of the Book of Romans. From the Book of Acts and statements in Romans, we learn that Paul wrote this letter while he was in Corinth and on his way to Jerusalem in the spring of AD 57, to deliver an offering from the Gentile churches to poor Jewish Christians (Acts 20:3; Rom. 15:25-29).

Background

All of Paul's writings grew out of his missionary/pastoral work and were about the problems and needs of local churches. The Book of Romans is also of this genre, but it is the least "local" in the sense that Paul had not yet been to Rome. This letter was his opportunity to expound the good news message (the gospel). He could discuss the essence of sin, the salvation accomplished on the cross, the union of the believer with Christ, how the Spirit works in the Christian to promote holiness, the place of the Jewish people in God's plan, future things, and Christian living or ethics. Though Paul did not write Romans as a systematic theology, his somewhat orderly exposition has been the fountain for the development of that discipline.

The origin of the Roman house churches is unknown. The founding of the Roman church likely goes back to the "visitors from Rome," "both Jews and proselytes" who came to Jerusalem at Pentecost (Acts 2:10). Many of these visitors converted to Christianity (Acts 2:41), some of whom very likely hailed from Rome. In Acts 18:2, Luke mentioned Aquila and Priscilla, who left Rome because emperor Claudius had ordered all Jews to leave the city (AD 49). This exodus was caused by strife among Jews over "Chrestus" (Christ). The remaining Christians in Rome would be from a Gentile background. The Jewish-Gentile tensions in Rome had a long history. These tensions are somewhat reflected throughout the letter, most specifically in chapters 2, 11, and 14-15.

Special Features

Paul's letter to the Roman house churches has been preeminent among the New Testament writings for its theological and pastoral influence. It focuses on the doctrine of salvation, including the practical implications for believers as they live out the salvation given to them through Jesus Christ.

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Session Plan

The Saving Image

Introduction

- ❓ If you could teach your children or someone important to you one critical life skill, what would it be? How would you teach them?

In this week's session, Paul wrote to the church in Rome regarding the incredible scope of God's work in salvation. Paul taught that Christians are to be gradually conformed to Christ's image, as they increasingly grow in their relationship with Him. Becoming like Christ includes sharing in His trials and sufferings, but those are also part of God's good work in the lives of His people.

1. The Good of God's Work in His People (Rom. 8:28)

Romans 8:28-30 was written at the close of a larger body (verses 18-30), with the primary focus of highlighting the Christian's present suffering compared with future ultimate glory. The end of verse 17, immediately prior to this section, concludes with, ". . . If indeed we suffer with Him so that we may also be glorified with Him." It is important to know this context for a proper understanding of verses 28-30. Romans 8:28 is one of the more frequently taken-out-of-context passages in Scripture, and modern Christians can inadvertently miss the point of what the apostle intended.

- ❓ Since this promise is especially for those in Christ, what impact does that have on your perception of how God works in the life of Christians?
- ❓ Application: Why is recognizing the purpose of "all things" so important for enduring the difficulties of being a Christ follower in a world that largely rejects Him? How have you experienced this in your own life?

2. Becoming Like Christ is the Goal (Rom. 8:29)

In explaining the "purpose" for which those who are called to God exist, Paul pointed to their predestination to be conformed to the image of His Son. For whatever else these verses may mean, at the very least Paul intended for Christians to know that God's purpose for them was to be

conformed to the image of Christ. All of this was at God's initiation and guidance. Conformity to Christ's image carries application not only in the glorious hereafter, but also in the sufferings of the present state. Just as Christ promised in His farewell discourse, His followers would suffer for His sake just as He did (John 15:18-25). The process of sanctification in the present age would provide opportunity to grow into Christ's likeness under the direction of the Holy Spirit.

- Why is it significant that Christians are called brothers and sisters in Christ? Why do you think this identity is so important for persevering in the world?

3. Being Conformed Is a Lifelong Process (Rom. 8:30)

Verse 30 concludes the passage by highlighting the process through which God effects His salvation in the experience of the Christian. Returning to the matter of predestined believers, Paul worked through the sanctification process from eternity past until its conclusion at the point of glorification. God intervenes in the Christian's life, effectually calling him or her to Himself in salvation. Salvation is made possible because Christ's atoning work justified the Christian as He took the sin of the world on Himself and placed His own righteousness on the Christian. The Christian, being predestined to conformity in Christ's image, begins the sanctification process under the leadership and empowerment of the indwelling Holy Spirit, being gradually and continually refined into Christ's likeness.

- What difference does the qualifier "under the leadership and empowerment of the indwelling Holy Spirit" make in your understanding of how a person grows in Christ? How does it help you process seasons in which Christians struggle and even fail in following Christ? Why is it important to recognize that this process cannot be completed on this side of eternity?
- Application: According to the terms Paul used in verse 30, where are you in this process? Can you trace your journey with Christ in these terms?

Conclusion

- Knowing that being conformed to Christ's image is a lifelong process, how should Christians handle seasons of stagnant spiritual growth? How does being a part of biblical community factor into conformity to Christ's image?
- How does it make you feel to know that God understands the depths of what makes you "you"? Even more, what impact does it have on your desire to pray to know that He wants you to come to Him and know Him?

? For Further Discussion

Application: How is difficulty in the life of a Christian reframed when seen through the purpose of being conformed into Christ's likeness? What implications does that have for the way a Christian handles difficulty in this life? What hope does it offer for the future?



Expanded Session Content



The Saving Image

Introduction

The pastor of a prominent Alabama church has an interesting rule for his children getting their driver's licenses. In order for him to take them for the driving test, regardless of their age, they must log 3,000 miles in the car with him. This mileage must also include a long trip that the child must map out himself or herself using an actual paper map. Part of the reason for the requirement is so that the father knows that his children have had significant and varied driving experience prior to releasing them on their own. Additionally, the father wants his children to experience firsthand the frustration of getting lost on the way to a destination, in the worst possible scenario (no GPS or out of range for Google Maps). The father wants his children to learn, in a supervised capacity, how to identify their location, and then to navigate to the pre-arranged destination.

The metaphor of a map is actually quite appropriate in helping believers understand God's call for their lives. From the Christian's perspective, starting at the moment of salvation, a lifelong journey begins with a predetermined destination: Christlikeness. Thankfully, the One who designed the Christian's journey to Christlikeness is God. In fact, not only did He design it, but He also escorts the Christian along the way through the leadership of the Holy Spirit.

In examining Paul's letter to the church in Rome, it becomes quite clear that God has a very specific focus for the Christian's life. God invites the Christian to the journey, knowing the challenges and sufferings that the Christian will encounter as he or she pursues Christ. As Jesus promised, following Him will include opposition and difficulty. Part of being conformed to His image, however, is learning to respond, through the Holy Spirit, in the manner that Christ modeled for His followers.

-  If you could teach your children or someone important to you one critical life skill, what would it be? How would you teach them?
-  Describe a time when you found yourself lost on a trip. How did you respond? How was the situation resolved? What did you learn?

Session Summary

In this week's session, Paul wrote to the church in Rome regarding the incredible scope of God's work in salvation. Paul taught that Christians are to be gradually conformed to Christ's image, as they increasingly grow in their relationship with Him. Becoming like Christ includes sharing in His trials and sufferings, but those are also part of God's good work in the lives of His people.

1. The Good of God's Work in His People (Rom. 8:28)

Romans 8:28-30 was written at the close of a larger body (verses 18-30), with the primary focus of highlighting the Christian's present suffering compared with future ultimate glory. The end of verse 17, immediately prior to this section, concludes with, ". . . If indeed we suffer with Him so that we may also be glorified with Him." It is important to know this context for a proper understanding of verses 28-30. Romans 8:28 is one of the more frequently taken-out-of-context passages in Scripture, and modern Christians can inadvertently miss the point of what the apostle intended. In verses 26-27, Paul addressed the ministry of the Holy Spirit in interceding for Christians when they do not know what to pray.

Verse 28 continued Paul's assurance of God's ongoing care for His people, mentioning that "all things" work together for the good of those who love Him. As is characteristic of Paul's writing, there are no wasted words. In referring to "all things," Paul had in mind the sufferings of the present age. Paul believed, as explained by noted scholar Douglas Moo, that "it is the sovereign guidance of God that is presumed as the undergirding and directing force behind all the events of life."¹ With that as his foundation of belief, Paul could only interpret the sufferings of the present age for the sake of the gospel as also being used by God to bring about "the good."


The question that logically followed was regarding the substance of "the good." Considering the harshness of the suffering that the Roman believers experienced (not to mention Paul himself), "the good" that would have redeemed such an experience must have been considerably greater. Indeed it was, as Paul would explain in verse 29. Whatever the substance of "the good," it was reserved for those who loved God. Moo continues, "'Loving God' is therefore a qualification for the enjoyment of this verse, but it is a qualification met by all who belong to Christ . . . [it] sums up the basic inner direction of all Christians—but only Christians."³



Since this promise is especially for those in Christ, what impact does that have on your perception of how God works in the life of Christians?

Those Who Love God

"Those who love God" was rarely used by Paul in his writings. However, "the expression is widely used in the Old Testament and Jewish literature to describe God's people."² The use of such language would have solidified God's pattern of dealing exclusively with His people through covenant in biblical history.

 Application: Why is recognizing the purpose of “all things” so important for enduring the difficulties of being a Christ follower in a world that largely rejects Him? How have you experienced this in your own life?

Paul included one more descriptor of those for whom all things work together for good: those “who are called according to His purpose.” The descriptor is not meant to be understood carelessly, as a collection of spiritual terms thrown together as one more way to refer to Christians. Rather, it presents the divine side, so to speak, of the previous qualification. Where the Christian would have sensed his or her love for God, this second qualifier referred to the effectual call from God to salvation. Jesus Himself stated in John 6:65 that “no one can come to me unless the Father who sent me draws him, and I will raise him up on the last day.” As Robert Mounce helpfully explains, “From the human side we love God. From God’s side we are called in accordance with His purpose. By calling Paul meant an effectual calling—one in which our response is invariably positive.”⁴

2. Becoming Like Christ Is the Goal (Rom. 8:29)

“The good” from verse 28 must find its definition in cooperation with God’s “purpose” at the close of verse 28 (again, no wasted words with Paul). According to Moo, “In these verses Paul spells out the ‘purpose,’ or ‘plan,’ of God. At the same time, however, he also states the ultimate ground for the promise of verse 28 and for the assurance that has been his theme throughout this chapter. The realization of God’s ‘purpose’ in individual Christians is the bedrock of ‘the hope of glory.’”⁵ While much scholarly ink has been spilled in the exegesis on this verse from various theological positions, it is critical not to become so immersed in such arguments that one misses the point Paul made to the Roman Christians, and ultimately to all Christians throughout time.

In explaining the “purpose” for which those who are called to God exist, Paul pointed to their predestination to be conformed to the image of His Son. For whatever else these verses may mean, at the very least Paul intended for Christians to know that God’s purpose for them was to be conformed to the image of Christ. That the believers were foreknown and predestined meant that “now it is God’s purpose to imprint on all those who belong to Christ the ‘image’ of the ‘second Adam,’” according to Moo.⁶ All of this was at God’s initiation and guidance. Conformity to Christ’s image carries application not only in the glorious hereafter, but also in the sufferings of the present state. Just as Christ promised in His farewell discourse, His followers would suffer for His sake just as He did (John 15:18-25). The process of sanctification in the present age would provide opportunity to grow into Christ’s likeness under the direction of the Holy Spirit.

- ❓ Why is it significant that Christians are called brothers and sisters in Christ? Why do you think this identity is so important for persevering in the world?
- ❓ Application: How is difficulty in the life of a Christian reframed when seen through the purpose of being conformed into Christ's likeness? What implications does that have for the way a Christian handles difficulty in this life? What hope does it offer for the future?

At the end of verse 29, Paul referred to Christ as the firstborn of many brothers and sisters. This is a reference to His being the firstborn from the dead (1 Corinthians 15:20). Just as He was resurrected, His atoning work would effectually resurrect many brothers and sisters. Part of being conformed to the image of Christ means being conformed to His glorified state on the other side of His second coming, Moo comments, "It is as Christians have their bodies resurrected and transformed that they join Christ in His glory and that the purpose of God, to make Christ the 'firstborn' of many to follow, is accomplished."⁷

Before the Foundation of the World

Read 1 Peter 1:20 and Ephesians 1:4. What does the recurring idea of "before the foundation of the world" indicate about the scope of God's plan for His people?

3. Being Conformed Is a Lifelong Process (Rom. 8:30)

Verse 30 concludes the passage by highlighting the process through which God effects His salvation in the experience of the Christian. Returning to the matter of those predestined, Paul worked through the sanctification process from eternity past until its conclusion at the point of glorification. God intervenes in the Christian's life, effectually calling him or her to Himself in salvation. Salvation is made possible because Christ's atoning work justified the believer as He took the sin of the world on Himself and placed His own righteousness on the believer. The Christian, being predestined to conformity in Christ's image, begins the sanctification process under the leadership and empowerment of the indwelling Holy Spirit, being gradually and continually refined into Christ's likeness. That great and gradual process of becoming like Christ is never completed on this side of eternity.

- ❓ What difference does the qualifier "under the leadership and empowerment of the indwelling Holy Spirit" make in your understanding of how a person grows in Christ? How does it help you process seasons in which Christians struggle and even fail in following Christ? Why is it important to recognize that this process cannot be completed on this side of eternity?
- ❓ Application: According to the terms Paul used in verse 30, where are you in this process? Can you trace your journey with Christ in these terms?

There is one last piece of the process that is curiously written in the past tense: glorified. Glorification will not happen until after Christ's second coming. Being that His return is in the future, how is it then that Paul can write it as a past action like the other verbs in verse 30? Paul wrote about glorification from God's perspective. Because God authored the process and is limitlessly powerful to bring His desires about, the promise of glorification is as certain to come about as if it has already happened. This dynamic is what scholars refer to as "already . . . not yet." Moo says, "God's intention, Paul emphasizes, is to bring to glory every person who has been justified by faith in Jesus Christ. Our assurance of ultimate victory rests on this promise of God to us."⁸

Conclusion

Paul's letter to the Roman believers remains his fullest explanation of the Christian faith and the life that believers should live as a result. In this letter, chapter 8 is arguably the grandest chapter, containing dense and glorious promises of what it means for believers to be called according to His purpose. Within these three verses, there reside numerous points of discussion and application.

First, there is nothing generic about God's promise to work all things together for the good of those who love Him. There can be great temptation, while offering encouragement or comfort, to abbreviate this verse to some form of "God's going to work it out for good." To do so is to cheapen the verse into a happy moralism, robbing it of its richness. God's working of things for the good of the Christian is couched in the context of that "good" pertaining to God's purposes, namely, the believer being conformed to Christ's image. The promise is expressly for Christians. It does not rule out hardship or suffering. It does not have anything whatsoever to do with material wealth or physical health. God works all things in the Christian's life together for His purposes, which is always the best possible thing for the Christian ultimately—even if not immediately.

Second, becoming like Christ is a lifelong process that no one can finish on this side of heaven. Paul's teaching in these verses precludes the ability for any Christian to fall into a mindset that he or she has "already arrived" as it pertains to being conformed to Christ's image. The prideful idea that insidiously creeps into the minds of Christians that, because they may have grown significantly in Christ over a long period and, therefore, have "done enough" could not be more contrary to Paul's inspired teaching here. With humility and prayerful willingness, the Christian is increasingly conformed to the image of Christ all of his or her life. So let us not grow weary.

Third, God is intimately involved in the life of the Christian. That statement may seem obvious to the point of passing it by. Please do not. Consider the incredible uniqueness in the way God has drawn each Christian to Himself. Consider the vast array of ways that God has led just the Christians you know away from old lifestyles, old choices, and broken relationships. Consider your own journey and the pivotal turns in the road, so to speak, that He led you through. The God of the universe who created all that has ever been created also deals with such intimacy with His people.

- ❓ Who in your life has been the greatest example of God working all things for the good of those who love Him? How have you seen the circumstances in his or her life result in their becoming more like Christ? Why is it important to define “the good” that way?
- ❓ Knowing that being conformed to Christ’s image is a lifelong process, how should Christians handle seasons of stagnant spiritual growth? How does being a part of biblical community factor into conformity to Christ’s image?
- ❓ How does it make you feel to know that God understands the depths of what makes you “you”? Even more, what impact does it have on your desire to pray to know that He wants you to come to Him and know Him?

Prayer of Response

Pray and thank God that He has promised to work all things for the good of those who love Him and are called according to His purpose. Thank Him that He is completely devoted to His people becoming more like Christ and will see them through to completion in Him.

Additional Resources

- *Future Grace* by John Piper
- *How Does Sanctification Work?* by David Powlison
- *Suffering* by Paul David Tripp

For Next Week

Session Title

- The Image of Freedom

Main Passages

- 2 Corinthians 3:12-18

Session Outline

1. The Veiled Glory of Moses (2 Cor. 3:12-14)
2. Finally, Seeing Clearly (2 Cor. 3:15-16)
3. The Image of Freedom (2 Cor. 3:17-18)

Memorize

We know that all things work together for the good of those who love God, who are called according to his purpose.

-Romans 8:28

Daily Readings

- Monday - Romans 8:29
- Tuesday - Galatians 2:20
- Wednesday - Ephesians 2:4-5
- Thursday - 1 John 4:9-11
- Friday - Romans 8:37-39
- Saturday - Romans 5:8

Extended Commentary

Romans 8:28-30

8:28. The purposes of God are the most important reality in the spiritual life. The purpose (prothesin) of God's will is what controls everything (Eph. 1:11) in light of eternity (Eph. 3:11). God called us to a holy life on the basis of his purpose and grace, and it is that purpose to which we have been called that verse 28 invites our submission (God's calling here is not the calling of the many in Matt. 22:14, but the effectual calling to salvation of Rom. 11:29; 1 Cor. 1:9; Eph. 4:4; 1 Thess. 2:12; 2 Tim. 1:9; and 1 Pet. 2:9).

Our new life in the Spirit is based on God's good purposes for our lives, and that includes suffering. The suffering (v. 17) and groaning (v. 23) that Paul has been discussing is what is in view in verse 28. When we find ourselves in trying circumstances in life, we can know that in all things God works for the good of those who love him, who have been called according to his purpose. Read literally, it is easy to see why some consider this the greatest verse in Scripture. It tells us that nothing happens outside of God's plan for our good.

An important grammatical question clarifies the role of God in accomplishing his purposes. "All things" can be taken either as the subject (as in KJV; "all things work together"), or as the object (NIV [adverbial], "in all things God works"; NASB [direct object], "God causes all things to work"). As the subject, "all things" are in control, and while they end happily, they do so seemingly in and of themselves. When God is the subject, he causes (sunergei, from sunergeo, to work with) all things to work together for good. In other words, there is no doubting the outcome's ultimate good. Lest we translate according to our theological preferences, it must be noted that (a) there is not a compelling grammatical reason to translate one way or the other (see the commentaries for minor possible reasons), and (b) the meaning is not radically altered with either translation.

It should probably be agreed with Moo that the plainest rendering of the text is that of the KJV ("all things work together for good"), but that "it does not finally matter all that much" between the choices mentioned above (Moo, p. 528). The reason is that God and his purpose are the controlling elements of the verse. Paul is clearly subordinating all things to the purpose of God, regardless of how the verse is written.

8:29-30. These two verses explain what God's purpose is in his calling to salvation, and how it is accomplished. First, the purpose: that there might

be many who would be conformed to the likeness of his Son. God was not satisfied to have a family with an “only child.” Indeed, the entire human family, all the descendants of Adam and Eve, were to have been his family, walking in fellowship with him for eternity. But since the rebellion of man, it has been his purpose to redeem a family for himself out of the fallen race.

Second, his method: from our perspective, God adopted us as spiritual orphans into his family, so that his Son. . . might be the firstborn among many brothers. That is the metaphor for what God did behind the scenes to accomplish his purpose. That “behind the scenes” activity is called by scholars the *ordo salutis*, the order of salvation. How did God save those whom he adopted into his family? Five of the key actions are listed in these verses, and they are highlighted in the list below. Since the Reformation, the following list has generally represented the agreement of the majority on the way God has provided Christ with many brothers (taken from Boice, James Montgomery. *Romans, An Expository Commentary*. 4 vols. Grand Rapids: Baker Book House, 1991, 1992, 1993, 1995.):

1. Foreknowledge: God’s setting his love upon (choosing) those who would be conformed to his Son’s image (Amos 3:2 [cf. KJV “known” with NIV “chosen”]; 1 Cor. 8:3; Gal. 4:9).
2. Predestination: God’s determining the destiny of those upon whom he has set his love.
3. Calling: God’s effectual call from death to life those upon whom he has set his love (cf. the calling forth of Lazarus in John 11).
4. Regeneration: God’s quickening, making alive, the spirit of those who are called so that they can believe.
5. Faith: God’s gift of faith (Eph. 2:8-9) exercised by the regenerate.
6. Repentance: The turning from sin of those who have believed (this step is often combined with faith into a step of faith-repentance, or repentance and faith).
7. Justification: God’s declaring as righteous those who have repented and believed.
8. Adoption: God’s inclusion of the justified in the family of God.
9. Sanctification: God’s work through the Holy Spirit to conform those in the family of God into the image of his Son.
10. Perseverance: God’s insuring that those who are effectively called complete their pilgrimage of faith.
11. Glorification: God’s fulfillment of his purposes— the making of fallen sinners into the image of his Son, Jesus Christ, for eternity.

While these passages have generated much heated discussion over the years (primarily concerning the meaning of foreknew and predestined), there is one key element which, if overlooked, gives rise to confusion, but

if observed, gives focus to the passage. That key element is God himself: God has a “purpose” (v. 28), God foreknew, God predestined, God called, God justified, and God glorified (though future, glorification is written here in a “prophetic past tense”). This passage is all about God, not man! God is the adopter, humans are the adoptees. God is designing, engineering, and accomplishing his salvific purpose in the earth, quite apart from the interference and influence of men and women (as hard as that is for Type-A moderns to accept).

In light of this overarching oversight of the Father God over his family, how should that make the believer feel? Or, to use Paul’s words, “What, then, shall we say in response to this?” (Rom. 8:31).⁹

References

1. Moo, Douglas. *The Epistle to the Romans*. NICNT. Grand Rapids: Eerdmans Publishing, 1996.
2. Ibid.
3. Ibid.
4. Mounce, Robert H. *Romans*. NAC. Nashville: Broadman & Holman Publishers, 1995.
5. Moo.
6. Ibid.
7. Ibid.
8. Ibid.
9. Ibid.

Author Bio

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Robert H. Mounce is president emeritus of Whitworth College, Spokane, Washington, and a noted New Testament Greek scholar. The author of many articles and books, including a popular commentary on Revelation titled *What Are We Waiting For?* and the New International Biblical Commentary volume on Matthew, he also helped produce the NIV, NIV, NLT, ESV, and HCSB translations.

John Piper (Future Grace)

John Piper is founder and teacher of desiringGod.org and chancellor of Bethlehem College & Seminary. For 33 years, he served as pastor at Bethlehem Baptist Church, Minneapolis, Minnesota. He is the author of more than 50 books, and more than 30 years of his preaching and teaching is available free of charge at desiringGod.org.

David Powlison (How Does Sanctification Work?)

David Powlison, MDiv, PhD, (1949–2019) was a teacher, counselor, and the executive director of the Christian Counseling & Educational Foundation (CCEF). He wrote many books and minibooks, including *Speaking Truth in Love*; *Seeing with New Eyes*; *Power Encounters: Reclaiming Spiritual Warfare*; *The Biblical Counseling Movement: History and Context*; *Good and Angry: Redeeming Anger, Irritation, Complaining, and Bitterness*; *Making All Things New: Restoring Joy to the Sexually Broken*; and *God's Grace in Your Suffering*. David was also the editor of *The Journal of Biblical Counseling*.

Paul Tripp (Suffering)

Dr. Paul David Tripp is a pastor, event speaker, and a best-selling and award-winning author. With more than 30 books and video series on Christian living, Paul's driving passion is to connect the transforming power of Jesus Christ to everyday life. He and his wife of 45+ years, Luella, live in Philadelphia; they have four grown children. For more information, visit PaulTripp.com or follow Paul on Facebook, Twitter, and Instagram.