

ROMANS 5:12-8:39 | GIVING TESTIMONY TO THE VALIDITY OF THE MYSTERY

Supplemental Resource, Romans Graphically Presented, pgs. 5, 28

ROMANS 8:1-39 | THE STRUGGLE AND SURVIVAL OF GOD'S ELECT

Supplemental Resource, Romans Graphically Presented, pg. 28, 37

ROMANS 8:26-27 | GOD'S INTERCESSORY WORK FOR ISRAEL

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VERSE 26 – BLACK

The Spirit aids the Jewish remnant which is waiting for its redemption (v. 25) but, in the time of waiting does not even know how to pray. The Spirit takes the **groanings** of Israel (v. 23) and communicates those **groanings which cannot be uttered** to the Father.

VERSE 27 – BLACK

The pronoun **he** refers to the Holy Spirit, and **the mind of the Spirit** refers to "the thinking process of our spirit." The Holy Spirit takes this and makes **intercession for the saints**, that is, for the remnant of Israel which is waiting while groaning (v. 23).

ROMANS 8:28-32 | THE SECURE FUTURE FOR ISRAEL

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VERSE 28 - BLACK

In Romans 8:28, Paul is addressing those who love God and are called according to His purpose. From the perspective that these individuals are the faithful remnant of the Jews, Paul is telling the nation that even though they may experience suffering during the tribulation, God is using it to gather the remnant. This verse provides hope and encouragement to the nation during difficult times, reminding them that God is working all things together for their good.

From an evangelical perspective, the "good" that God is working all things together for is the ultimate eternal good that will come about for the overall Church. For the individual, the ultimate good is eternal life in heaven. This verse provides hope and reassurance that even in difficult times, God is still in control and working towards the ultimate good for His people.

The interpretation of whether or not this verse applies to the Church depends on how one defines "those who love God and are called according to His purpose." From an evangelical perspective, this refers to all believers in Jesus Christ. However, from the perspective of a right-divider it is descriptive of the faithful remnant of the Jews, and thus refers specifically to those who are part of that remnant.

I believe that the phrase "called according to his purpose" is limited to the Jewish nation. Furthermore, I don't think God is working in the shadows to make all things work together for good. We are currently living under the curse, and some things work together toward that end. Ultimately, we either die and go to heaven or are raptured. In the meantime, we deal with both good and bad in the best way possible. As I see it, this is the only reasonable way to accept this verse and also reject Calvinism.

In the book of Romans, I interpret the third person plural pronoun to refer to anyone, potentially including the church. So, why should I shift now? While the pronoun could potentially refer to the church, the more detailed description of being called is problematic for the church, while not problematic for the Jewish nation. Therefore, I think Paul is using "them" in a narrower sense, specifically referring to the Jews in this instance.

VERSES 29-30 – BLACK

The verse in question begins with a clarification that those within the scope of verse 28 are foreknown. Therefore, we must allow Scripture to reveal the identity of this group. The identity of this group is clearly stated in Romans 11:2 and is irrefutably the nation of Israel. It would be difficult to interpret this passage more broadly using Scripture.

By applying simple rules of grammar, if the foreknown in verse 29 refers to Israel, then the remaining text in verses 29-30 must also refer to Israel. The verses lead to the called (v. 30), which confirms that our interpretation of called in verse 28 as referring to Israel is correct. Therefore, verse 28 should be understood in the context of Israel and not the Body of Christ.

Since the Jews have a clear identity as the foreknown and predestined, building a doctrine of predestination outside of Israel would require finding explicit passages that prove such a case. Verse 29 cannot be used as evidence in this argument.

Although the nation is foreknown and predestined, there are several eschatological elements in these two verses which are yet to be fulfilled.

VERSE 31 – GREEN

In verse 31, Paul is using "these things" to refer to the chain of events described in verses 29-30. He then switches to the first-person plural pronoun "us" from the third person plural "them" used in verse 28. It becomes clear that, though Paul was speaking in the third person, he was referring to Israel.

Paul concludes that God is "for us" (Israel), and therefore, Israel need not fear her enemies. This does not guarantee any interim victory (Israel would be destroyed in 20 years), but it does guarantee ultimate victory.

This verse can certainly be applied anywhere and at any time, thus I have used green in the color-coding. No person or agenda can overcome the power of the Almighty. However, it is important to exercise caution and not apply this to specific, unrelated situations (e.g., basketball games, financial problems, rain on your picnic).

VERSE 32 – BLACK

Since God did not spare His own Son, is there any chance He will not come through on His promises to Israel (or anyone, for that matter)?

Some people deny that God continues to favor Israel due to their rejection of Him. However, this verse suggests that God has already paid a great price to redeem Israel and will do whatever it takes to fulfill His promises through them.

ROMANS 8:33-39 | THE CONFIDENCE OF ISRAEL

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VERSES 33-34 – BLACK

These verses pertain to **God's elect**, defined in 1 Peter 2:9 as a **chosen generation** (the Greek word **chosen** being the same as **elect**). The scope of this verse does not address whether someone can lay a charge against a Christian in general. In short, these verses speak about Israel and God's watch care over them. Verse 26 suggests that both the Spirit and the Son serve as intercessors for Israel.

VERSES 35-36 – BLACK

Verse 35 reminds us that the nation of Israel will never be forsaken, no matter what horrors they may face. Paul lists these trials not to suggest that Israel has been abandoned, but to remind them that these difficulties are simply tools to bring them to the point of redemption. Verse 36 reinforces this idea by quoting from Psalm 44:22, which is a remnant Psalm speaking of future Israel in distress during the tribulation. These verses provide further evidence that this passage is specifically about Israel and not the Church.

VERSES 37-39 – BLACK

Paul concludes Romans 8 by summarizing God's unending love and dedication to the nation of Israel. In verses 37-39, he declares that despite any challenge or opposition, nothing can separate the nation from the love of God. This serves as a powerful reminder to the nation of Israel that they are not alone and that God will never abandon them.

At the same time, these verses serve as an introduction to the following chapters, which discuss Israel's future salvation. Paul's message is clear: despite the current state of the nation, God has a plan for them and will ultimately bring them to salvation. These verses provide both comfort and hope to the nation of Israel, as well as a reminder of their unique and special place in God's plan.

Although some may interpret these verses as directly applicable to the Church, such an interpretation would miss the author's original intent. While it is true that nothing can separate us from the love of God, applying these verses to the Church would ignore the passage's context. Specifically, Paul is addressing the nation of Israel, providing them with hope and encouragement during a time of great difficulty. To fully understand the meaning of this passage, it is important to take into account its historical and cultural context.