

- Verse 28 –
 - **And we know** -
 - *see notes, Session 25*
 - **who are the called...** –
 - Who are **the called according to his purpose**?
 - There is no need to build a Calvinist doctrine here.
 - The **called** are the Jewish believers to whom Paul writes. The word simply means *named or called out for with an invitation*.
 - The **purpose** is simply the eternal purpose of God to create our vast universe and give man dominion of it, a promise to be fulfilled in the nation of Israel.
 - This is not God's supposed Calvinistic purpose, but God's general purpose of creation.
 - Note that though KJV inserts the definite article, it is not found in Greek. The word **called** is an adjective (descriptive of **them**). The *kletos* (called) are the people with a *klesis* (calling), and this *calling* is **according to his purpose**.
- Verse 29
 - **for whom he did foreknow**
 - It is hermeneutically irresponsible to define this group by any other means than allowing the Scripture to interpret itself. There is one clear passage of Scripture that defines the group: Romans 11:2. The only other passage of Scripture that speaks of a group that was foreknown is 1 Peter 1:2. Significantly, both passages are in reference to the Jewish nation.
 - **He also did predestinate**
 - Could it be said of any group of people other than the Jewish nation that they are predestined **to be conformed to the image of his Son**? After all, the coming tribulation is fully designed to *force the nation of Israel* to conformity with the **image of his Son**.
 - **that he might be the firstborn**
 - The **many brethren** is the remnant of Israel. Often Jesus referred to the nation as His *brethren*. God has covenanted with Abraham to make a great nation of him, indeed the greatest. And the Son of God will be the *greatest of the great*, as He will be the **firstborn among many brethren**.
- Verse 30
 - **predestinate** –
 - All the verbs in this chain of action are in the aorist active indicative. That is, they state a point of fact that occurred by the hand of God at a point in time.
 - Note that Greek has no past tense, only a "point in time" tense (aorist) that can be past, present or future. So while English must put it at a particular point in time, Greek does not need to do so. These words could be future as much as past.
 - **he also called** - Compare Isaiah 43:1, Joel 3:1-2, and many similar passages.
 - **he also justified** - As earlier in the book, the Greek word is "to make righteous." There is no adequate English word for "righteousified."
- Verse 31
 - **what shall we then say?** There are 7 "what shall we say" passages in Romans (and none elsewhere). Rom. 3:5, 4:1, 6:1, 7:7, 8:31, 9:14, and 9:30. All have a sense of communicating, "this is obvious."
 - **if God be for us...** -
 - While this statement is true in general (as is obvious), in context, it is a reference to the security of the Jewish nation.

- The context begins in v. 28 and continues through chapter 11, which is to prove that the current situation of the Jewish nation, despite appearances, is **not as though the word of God hath taken none effect** (Rom. 9:4).
 - This is a promise that is consistent in Scripture for the Jewish nation. See Genesis 15:1, Numbers 14:9, Deuteronomy 33:29, Joshua 10:42, 1 Samuel 17:45-47, Isaiah 54:17, Jeremiah 1:19, etc.
 - Verse 32 –
 - **he that spared not his own Son** –
 - If our line of thinking is correct (that the context from v. 28 is the Jewish nation), then this is also in reference to the deliverance of the nation by **his own Son**, who was **sent but unto the lost sheep of the house of Israel** (Matt. 15:24).
 - Note: This is not to say that Jesus died *only* for the nation of Israel, but rather that the nation of Israel is the only nation in view in this passage.
 - The Calvinist falsely builds a doctrine of Limited Atonement, which is a doctrine necessary for their false assumption on the purpose of the crucifixion (that Jesus died to save the elect), and built on passages which are limited in scope while ignoring other passages that are universal in scope.
 - **freely give us all things...**
 - These words are crucial to our premise that the context is the Jewish nation.
 - What arrogance for anyone other than the Jews to say, "He died for us, so He will now also **give us all things.**"
 - However, for the Jewish nation, the kingdom has been **prepared for you from the foundation of the world** (Mt. 25:34). Just as eternal life is given by the payment of Jesus, so is the inheritance of the Kingdom.

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- Verse 33 - This echoes the truth of v. 31.
- Verse 34 - The **intercession for us** would be for the Jewish nation, namely the remnant (the **saints**, v. 27).
- Verses 35-36
 - Once again, it may be proven from other Scriptures that this is true of all believers. However, in context this speaks of the Jewish nation. What nation has had more **tribulation, distress, persecution, famine, nakedness, peril and sword** than the Jewish nation? Yet the nation is still **unseparated from the love of Christ**.
 - To solidify the argument that this is in reference to Israel, consider the quote in v. 36, which is from Psalm 44:22, which is clearly a quote about Israel (see Ps. 44:1-4).
- Verse 37 - Why does the Jewish nation survive, and even become **more than conquerors**? It is only **through him that loved us**, a reference to the love of God the Father.
- Verses 38-39 - These closing comments of Paul give the strongest assurance that Israel as a nation will never be cast off from God's love.