

**Series: God Saves #1303**

**Title: Romans 8  
God! God! God!**

Thank you for joining me today from wherever you are and by however you listen as we meet together coast-to-coast here in the United States and all the way around the world. Welcome back. During our short time together yesterday, I laid out for you what theologians call the order of salvation or the golden chain of salvation. There are nine words that are a part of this order or chain, and let me give these to you again off the top. Just before I do, today I will be reading in Romans chapter 8, so if you want to follow along now is a good time to reach for your Bible and put a marker at Romans 8.

These nine words, and we will discover each one in the Scripture, define, and discuss, these are as follows: The first word is **election**. The second word is **calling**. The third word is **regeneration**. The fourth word is **conversion**. The fifth word is **justification**. The sixth word is **adoption**. The seventh word is **sanctification**. The eighth word is **perseverance**. And the ninth word is **glorification**. Did you get them? Election, calling, regeneration, conversion, justification, adoption, sanctification, perseverance, glorification.

Near the end of this eighth chapter of Romans the Apostle writes a brilliant and concise statement that includes several of these words or, at least, their meaning. And that is why I introduced you to Romans chapter 8, verses 28-30. Let me get this back on your mind. I am reading Romans 8, beginning in verse 28, **“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. <sup>29</sup>For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup>and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”**

This is the passage we will now have in front of us. And I am eager to get teach this, beginning with verse 28. Today, the very first word of verse 28 piques our interest. It is the word “and.” Paul writes, “And we know...” And is a conjunction. This means he is linking what he has already written in verses 1-27 to what he wants to tell us in verses 28 and following. This means we will be wise to go back and at least read what has already been said. Besides, this is just a wise practice in studying the Scripture. We do not rip verses out of their context, read, and apply them. Please do not do that! We always seek to understand every verse in its *original context* and *setting*. Romans 8:28 is often taken out of context by Christians. Let us not do so.

That being said, I grant you that time is limited. And it is true that we do not have time to study every one of the twenty-seven verses that precede this verse 28. I do, however, want to take several minutes to read Romans 8 from the beginning. I have two reasons for doing so. First, I believe this will help us see how verse 28 fits with what comes before it. This will lend us the flow of Saint Paul’s argument. Second, even more significantly: this will help us see *God*. In this chapter we find a glaring example of God in motion, God at work, God taking action. We find that our salvation from sin is something *God* does. This is not all something we do: we do not, indeed cannot, save ourselves. Only *He* can do it! Only *He* does do it.

Let me tell you what I did in my Bible. I took out a red pen. One that does not streak. I got out my ruler and I read Romans 8. Every time I saw the name God, Jesus Christ, and Spirit I underlined it. Sometimes “He” is used for God. Sometimes Jesus Christ is Christ Jesus or Son and sometimes Spirit is Spirit of God. But every time one of the names of the Triune God was mentioned, I underlined it. Can I encourage you to do the same? Here is what I found. God is mentioned thirty-six times. Jesus Christ is mentioned twenty times. And the Holy Spirit is mentioned eighteen times. And that is very interesting because Paul mentions the Spirit only *once* in the first seven *chapters* of Romans. But in chapter 8 he mentions the Spirit eighteen times.

Such that, in total, God is mentioned seventy four times in these thirty-nine verses. Listen attentively as I read all of Romans chapter 8. The tone in my voice will emphasize *God: Father, Son, and Spirit*. This is all we will have time for today. But this is worth our time. Friends, listen for *God!*

“Therefore there is now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. <sup>3</sup> For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, <sup>4</sup> so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. <sup>5</sup> For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, <sup>7</sup> because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, <sup>8</sup> and those who are in the flesh cannot please God.

<sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. <sup>10</sup> If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

<sup>12</sup> So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— <sup>13</sup> for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. <sup>14</sup> For all who are being led by the Spirit of God, these are sons of God. <sup>15</sup> For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’ <sup>16</sup> The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

<sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. <sup>19</sup> For the anxious longing of the creation waits eagerly for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope <sup>21</sup> that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and suffers the pains of childbirth together until now. <sup>23</sup> And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body. <sup>24</sup> For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees? <sup>25</sup> But if we hope for what we do not see, with perseverance we wait eagerly for it.

<sup>26</sup> In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; <sup>27</sup> and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

Well, I have underestimated how long it would take me to read this glorious text, so I need to pause here, at the end of verse 27. Tomorrow, I will finish reading this eighth chapter of Romans. But, did you hear the emphasis here on *God*? And on all that *God, Jesus, the Spirit* does for those of us who love Him? More tomorrow on God Is.

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