

# 84. The Book of Romans 8:29-30

## Part 5

### *Paul's Epistle to the Romans*

A message by Pastor Phil Ballmaier

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(4-23-25)

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We are currently in, what many consider to be, the greatest chapter in the Bible—Romans 8.

We have divided this chapter into 4 parts:

- I. The Promise of Salvation—verses 1-27
- II. The Purpose of Salvation—verses 28-29
- III. The Process of Salvation—verses 29-30
- IV. The Permanence of Salvation—verses 31-39

Now we continue onto Part 3 of Romans 8, verses 29-30

### III. The Process of Salvation—verses 29-30

There's a *progression* of things that deal with the *process* of salvation—things that started in eternity past and will culminate in eternity future.

These '*steps*' (or as some have called them '*links*' in a chain) are enumerated by Paul in Romans 8:29-30:

#### Romans 8:29–30 (NKJV)

<sup>29</sup> For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

In Romans 8:29-30 we have what some have called '*the 5 links of the golden chain of salvation*'—

- A. Foreknowledge
- B. Predestination
- C. The Call (or Calling)
- D. Justification
- E. Glorification

The first two links took place in *eternity* past—the next link takes place in time—with the ‘**Call**’ of God.

### C. The Call—verse 30a

#### **Romans 8:30a (NKJV)**

<sup>30</sup> Moreover whom He predestined, these He also called...

In eternity past God *foreknew* us and *predestined* us to eternal life—the call is the time when God begins to move in our hearts.

This is where *time* and *eternity* intersect—where God’s eternal plan intersects with our lives.

This calling is an inward work of the Holy Spirit in a person’s heart.

This is a universal call to all mankind—an invitation to receive His Son, Jesus Christ, and become a member His family and Kingdom.

#### **Matthew 11:28 (NKJV)**

<sup>28</sup> Come to Me, all you who labor and are heavy laden, and I will give you rest.

#### **John 7:37 (NKJV)**

<sup>37</sup> On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink.

#### **Revelation 22:17 (NKJV)**

<sup>17</sup> And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.

This is a universal call to everyone to come to Jesus and be saved—what a person does with God’s call (invitation), is entirely up to them.

#### **Matthew 22:1–14 (NKJV)**

<sup>1</sup> And Jesus answered and spoke to them again by parables and said: <sup>2</sup> “The kingdom of heaven is like a certain king who arranged a marriage for his son, <sup>3</sup> and sent out his servants to call those who were invited to the wedding; and they were not willing to come. <sup>4</sup> Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.”’ <sup>5</sup> But they made light of it and went their ways, one to his own farm, another to his business. <sup>6</sup> And the rest seized his servants, treated *them* spitefully, and killed *them*. <sup>7</sup> But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. <sup>8</sup> Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. <sup>9</sup> Therefore go into the highways, and as many as you find, invite to the wedding.’ <sup>10</sup> So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests. <sup>11</sup> “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. <sup>12</sup> So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. <sup>13</sup> Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’ <sup>14</sup> “For many are called, but few *are* chosen.”

Let’s break down the second half of this parable (verses 8-14)—since the first half deals with Israel:

**Matthew 22:8-9 (NKJV)**

<sup>8</sup>Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. <sup>9</sup>Therefore go into the highways, and as many as you find, invite to the wedding.'

This is referring to how the Jewish people rejected their Messiah at His First Coming and how God turned toward the Gentiles with the offer of the Kingdom.

We call it the Great Commission where the Church was sent into all the world to invite people to come and be a part of God's Kingdom.

**Matthew 22:10 (NKJV)**

<sup>10</sup>So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

Again, this is essentially talking about the ministry of Christians during the Church Age (Pentecost to the Rapture) and how we invite all people to come to Christ no matter how good or bad they have been in their lives.

The **wedding hall**, I believe, is a reference to the visible church. (Explain)

**Matthew 22:11-13 (NKJV)**

<sup>11</sup>But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. <sup>12</sup>So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. <sup>13</sup>Then the king said to the servants, 'Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.'

At first glance this seems to be utterly unfair of the king.

I mean to invite people from off the street to come to a wedding feast and then punish a man who couldn't afford the proper attire by having him cast out in judgment—how unfair is that?!

That is until you realize that in those days the wedding garment was provided by the host so that everybody was properly attired, and the poor did not feel conspicuous—this was especially true at a royal wedding feast. It wasn't that this man didn't own a proper wedding garment—it was that he *refused* to wear the garment the king had provided.

I believe that Jesus is here making a reference to Judgment Day—the Day when many people who came to church at the invitation of another Christian and remained as a member of that church have to stand before the King. Even though God offered them the proper wedding attire (to exchange their filthy robes of self-righteousness for the perfect and pure robes of Christ's righteousness)—they refused thinking they were good enough.

**Matthew 22:13 (NKJV)**

<sup>13</sup>Then the king said to the servants, 'Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.'

This, of course, is a reference to the final judgment where all who have refused to be clothed with the righteousness of Christ will be cast into the Lake of Fire or Hell (which some believe is a burning star located in the outer darkness). Then the Lord ends with this statement—

**Matthew 22:14 (NKJV)**

<sup>14</sup> **For many are called, but few *are* chosen."**

'Many' (all people) are invited to be a part of God's coming Kingdom, but few respond as was represented in the parable how that some treated the invitation with *indifference*—they were too busy with the normal activities of life (their farms and their businesses).

Look, many people who wind up going to hell were not the worst sinners in the world—they were just too focused on the *temporal* to give the *eternal* any thought (if they even believed in life after death at all)—nothing is more important than your eternity!!

Many others who do go to church and wind up going to hell is because they refuse to understand they're good deeds and moral lives will never earn them a place in the Kingdom of Heaven—again, they have to be clothed with the righteousness of Christ!

Notice, that even the call of God upon a person's life is either accepted or rejected by them of their own free-will—no one is forced to accept this call (invitation) against their will.

If this parable is teaching anything, it is teaching that God never forces anyone to be saved—He is inviting all ('many are called') to come to Jesus for salvation (John 12:32)—but they have to decide for themselves what they're going to do with God's invitation.

How does **the call** lead a person to salvation? Through the gospel presentation:

**Romans 10:13–17 (NKJV)**

<sup>13</sup> For "*whoever calls on the name of the Lord shall be saved.*" <sup>14</sup> How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? <sup>15</sup> And how shall they preach unless they are sent? As it is written: "*How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!*" <sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, "*Lord, who has believed our report?*" <sup>17</sup> So then faith comes by hearing, and hearing by the word of God.

**2 Thessalonians 2:13–14 (NKJV)**

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, <sup>14</sup> to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

The 4<sup>th</sup> link in the chain of salvation is:

**D. Justification—verse 30****Romans 8:30 (NKJV)**

<sup>30</sup> **Moreover whom He predestined, these He also called; whom He called, these He also justified...**

Briefly, *justification* is a judicial act by which God declares sinful men and women righteous—not because of their works but on the basis of what Jesus did on the cross and their faith in Him.

**Romans 4:5 (NKJV)**

<sup>5</sup> But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness.

#### Romans 3:21–24 (NKJV)

<sup>21</sup> But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus.

#### Galatians 2:16 (NKJV)

<sup>16</sup> knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

As we said earlier in Romans on this subject—justification (being justified by God) doesn't just mean to be 'pardoned.' You see, a pardon only takes away the *penalty* but leaves the *guilt* intact—which means it only deals with the negative.

But justification is where God not only takes away the penalty—but also the *guilt* and gives something positive in its place—the righteousness of Christ. So, in that regard it deals with both the negative and the positive.

Also, **Justified** is not a synonym for *amnesty* (from 'amnesia'—'*to forget*').

It's not that God arbitrarily '*forgets*' that we have sinned—or '*pretends*' that we have never sinned (some define '*justified*' as—"*just as if we never sinned*"). They imagine God saying, "*I'm going to pretend that it was just as if you never did it!*"

One author—

*"God's justice and righteousness would never allow Him to capriciously say to people, "Let's just forget you ever sinned"—without some kind of legal basis for doing so."*

You see, **justification** is an act of *justice*—a legal acquittal from guilt by God, "*the Righteous Judge of all the earth*", and the pronouncement that the believing sinner is now righteous in His sight—How? Based on what? —

#### 2 Corinthians 5:21 (NKJV)

<sup>21</sup> For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him. (i.e., 'penal substitution'—the foundational truth of the gospel)

That then brings us to the final 'link' in the 'golden chain of salvation' —

#### E. Glorification—verse 30

#### Romans 8:30 (NKJV)

...and whom He justified, these He also glorified.

These verses are some of the most powerful in all the Scriptures confirming the absolute security of salvation for those who have been—*foreknown, predestined, called, and justified*—they absolutely will be **glorified** without exception!

In Greek, whenever you want to state the absolute certainty of something you would put it in the past tense.

However, when it comes to God there is no past or future there is only—the eternal present and as God sees us—we are already glorified!

So how can you change what God has already done?—Not will do—but has already done!

Now that is the transition that brings us to the climax of this conclusion (chap.8)—a chapter that began with the promise of “*no condemnation*” and will end with the triumphant declaration of the “*no separation*” for all those who are ‘in Christ.’

The climax of Paul’s conclusion of the absolute certainty of the believer’s security consists of 5 questions, which he anticipates his readers might come up with to deny the eternal security of the child of God.

Five hypothetical questions that he presents and then quickly answers to silence his critics before they even get a chance to ask them.

This brings us to the final main point of our outline of Romans 8:

#### IV. The Permanence of Salvation—verses 31-39

##### **Romans 8:31 (NKJV)**

<sup>31</sup> **What then shall we say to these things?** [“what is left to be said?”] **If God is for us, who can be against us?**

So here we have the first of 5 hypothetical questions:

##### **A. If God is for us, who can be against us? (verse 31b)**

In the Greek, the “*if*” doesn’t mean *possibly*—as in, “*Maybe God is for us or maybe He’s not.*” But rather the Greek word means ‘*since*’ or ‘*because*.’

So, Paul in essence is asking, “*Who can be against us—since God is the One Who is for us?*”

Or to put it another way—“*Because God is the One Who has justified us (declared us righteous)—who is able to overrule His decree and declare us unrighteous and therefore condemn us to hell?*”

The point Paul is making is—for anyone to take away our salvation they would have to be greater than God—but there is no one greater than God, He is the highest authority (the Supreme Judge) in the universe!

Now some would no doubt respond, “*Yes, but what if God turns against us?*”

Paul anticipates this and responds in the first part of verse 32—

**Romans 8:32a (NKJV)**

<sup>32</sup> He who did not spare His own Son, but delivered Him up for us all...

*“What if God turned against us?”*

Paul’s response is—*“That’s ridiculous! God was the One Who didn’t spare His Son but gave Him up to the cross for us all!”*

**Romans 8:32 (NKJV)**

<sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, **how shall He not with Him also freely give us all things?**

In other words, *“If God did not spare His Son in purchasing our eternal life and making us His children—will He allow anything in this universe to take us from Him now that we are His children? Won’t He freely give us everything else we need to see us through on our journey to glory?”* (see John 14:16; Eph. 1:13-14)

This is the second of the five hypothetical questions Paul raises in this final section of Romans 8 while defending the absolute security of the believer in Christ—

**B. How shall He not with Him also freely give us all things? (verse 32b)**

Paul is arguing from the greater to the lesser—as he did in Chapter 5:

**Romans 5:8–10 (NKJV)**

<sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him. <sup>10</sup> For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Here Paul is arguing that, *“If Jesus could do the greater, which is saving us through His death—can’t He do the lesser, which is keeping us saved through His resurrection life?!”*

At this point, some would no doubt counter—*“Yes, but what if we don’t measure up? What if we sin—won’t that cause God to eventually turn against us?”*

**Positional truth—Colossians 2:13–14 (NIV)**

<sup>13</sup> When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, <sup>14</sup> having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.

**Practical truth—1 John 1:8–9 (NKJV)**

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

When Paul uses the phrase ‘freely give’ in Romans 8:32—*“...how shall He not with Him also freely give us all things?”*—the Greek word he uses is *charidzomai*.

It comes from the root *charis*—which is the same word we get the word grace from.

But as we trace its usage through the N.T. we find it is often used in the sense of—***forgiveness***:

**2 Corinthians 2:7 (NKJV)**

<sup>7</sup> so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow.

**Ephesians 4:32 (NKJV)**

<sup>32</sup> And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

This means we could read verse 32 this way—**"He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely forgive us all things?"**

Next, we see the *third* hypothetical question Paul sets forth—next week!

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