

"The Golden Chain of Salvation" Part 2

Romans 8:28-30, ²⁸ And we know that for those who love God all things work together for good, for those who are called according to *His* purpose.

Introduction- God's sovereignty in choosing sinners to salvation before the creation of the world brings glory and wonder to the consideration of His power (Romans 8:28-30; 9:14-24; Ephesians 1:1-7; 2:1-7; II Thess. 2:13,14). The "Golden Chain of Salvation" is a theological label explaining that God sovereignly foreknew, predestined, called, justified, and glorified sinners whom He had chosen to save before the foundation (creation) of the world (Romans 8:28-30; Romans 9:18; Ephesians 1:3-14; 2:1-10).

I. God Comforts Those Who Love God Romans 8:28a

"²⁸ And we know that for those who love God..."

A. "and", in the context of sufferings of the Christian, Paul will remind the readers that those sufferings come sometimes to address continuing or habitual sin, and the consequences of standing for Christ in fruitful ministry

1. The two previous verses report that the Holy Spirit helps us to pray
2. Not only does the Holy Spirit help us to pray, but God gives reason to every circumstance that comes from a sovereign God

B. "we know", 'oida', "absolute, positive knowledge, certain by the Holy Spirit"

1. We don't know how to pray, here is something we do know! Rom. 8:26
2. We "know" because God has said it, because we know God
3. We cannot see or feel that all things work together for good, but we know!

C. The limitation stated in the phrase "for those who love God", 'agapao'

1. "love" (present tense), 'agapao', "love unconditionally, sacrificially"
2. Those who truly love God are the regenerated, believers in Jesus
3. The believer is united with Christ, resulting in genuine love for God
4. Why, how, and when does the Christian love God

D. Paul does not say that all things work together for good for everyone

1. The promise to given only to those who love God, born-again believers!
2. To those who reject the Lord Jesus Christ, all things still work together for bad, for condemnation

II. God Causes All Things to Work Together for Good Romans 8:28b

"...all things work together for good..."

A. From the context, "all things" are the sufferings of this life Romans 8:18

B. "all things work together for good" (LSB). Should it be "God causes all things to work together for good" (NASB95) Is "all things" or "God" the subject of that sentence? Answer, both readings have God bringing about "good".

C. "all things" is found in the context of Romans 8:18, "18 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,"

1. God ordains everything that comes to pass.
2. There are secondary causes involved in the acts of evil and wickedness so that God is the one making the sinner commit evil acts.
3. God is completely sovereign

D. "work together", 'sunergeo', for "good", 'agathos'

1. 'sunergeo', "a working together of two or more persons
2. 'agathos', "spiritually profitable from God's perspective"

E. God is the reasons all things work together for good

1. Only possible if God is over all things, and controls all things
2. Not "our good", not always, "everything will turn out ok in this life"

F. The reference is eternal "good", not earthly "good"

1. "you lost your job, but God is getting you a better one" NO!
2. God's good is the glory of His name, not the fulfillment of earthly desires!

G. Note it doesn't say "my good", it simply says "good" Gen. 45:4-8; 50:19,20

1. Joseph's brothers' envy brought him to Egypt Gen. 37:18-36; 45:4-8
2. What man intends for evil, God intends for good Genesis 50:19,20

III. God Calls the Elect to Salvation for His Purpose Romans 8:28c

"...for those who are called according to His purpose."

A. Those who love God are those who are "called", 'kletos', "invited by the Holy Spirit, regenerated so as to believe and repent to accept the invitation"

1. "called", speaking here of the "effectual call of God", the power of God's calling upon those who have been chosen to salvation cannot be resisted
2. The word "called", 'kletos', is used in three ways:
 - a. God's invitation vocationally, or to a mission Rom. 1:1; I Cor. 1:1
 - b. God's "general call" to salvation, but does not bring salvation, and can be resisted Matt. 11:28; Luke 14:23; Acts 7:51
 - c. God's "effectual call" to salvation to the elect, chosen by God before the creation of the world, always results in salvation I Cor. 1:2; I Pet. 1:14,15; 2:9,10; 5:10; II Pet. 1:2-4; I Thess. 5:23,24; II Thess. 2:13,14

B. "According to His purpose", which is to bring glory to His name Is. 46:9-11

1. "purpose", "a desired end, a planned consequence" Romans 9:23
2. God does not wring his hands in heaven, hoping that somehow people would believe, He sovereignly saves, "Golden Chain of Salvation"
3. God sovereignly accomplishes the salvation of those who He chose before the creation of the world Isaiah 46:9-11; Ephesian 1:3-14

Small Group Questions

1. What are the most difficult trials that you have been through? How might God be working them for your ultimate good? Genesis 45:4-8; 50:19,20
2. Does God work all things together for good for those who do not love God? Is God cruel to not bless non-believers? Do all things work together for bad for non-believers? RIP?
3. Why does Romans 8:28 only work if God is sovereign over all that happens? Is God sovereign over the smallest details of life? Isaiah 45:7-9 Every decision? (Pr. 16:33)?
4. Did God predestine Jesus dying on the cross? Acts 2:22-2; Acts 4:27,28
5. How could prophecy be fulfilled if God does not control the events of history and all future events? Is God sovereign over the smallest details of your life? Mt. 10:29-31
6. Three kinds of callings are there in the Bible:
 - a) Vocational call, invited to a task, mission, or job Romans 1:1; I Corinthians 1:1
 - b) General call that does not lead to salvation Matt. 11:28; Luke 14:23; Acts 7:51
 - c) Call to salvation, Rom. 8:28-30; I Cor.1:2; II Thess. 2:13,14