

Romans 8:31–39 NKJV 31 What then shall we say to these things? If God *is* for us, who *can be* against us? 32 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? 33 Who shall bring a charge against God’s elect? *It is* God who justifies. 34 Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written: “*For Your sake we are killed all day long; We are accounted as sheep for the slaughter.*” 37 Yet in all these things we are more than conquerors through Him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

31 What then shall we say to these things?

If God *is* for us, who *can be* against us?

32 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?

Simply put, Paul says, “How shall we \_\_\_\_\_ to these things?” What things? The things just discussed in verses 28 – 30, namely:

1. That God \_\_\_\_\_ all things to work together for good for those who are \_\_\_\_\_, and ...
2. This is guaranteed because God \_\_\_\_\_ those who would respond to Christ in faith, so He \_\_\_\_\_ for His purpose to be completely fulfilled in their life, culminating in \_\_\_\_\_ them to the image of Jesus, and ...
3. Based upon His foreknowing them and predestining them, He guarantees that they will be \_\_\_\_\_, justified, and finally \_\_\_\_\_ just as He planned.

All things work together for good for the saved!

**What then shall we say to these things?** He gives a summary answer: **If God *is* for us, who *can be* against us?** And to what extent is God for us? He is for us so much that **He did not spare His own Son but delivered Him up for us all.** The word \_\_\_\_\_ denotes a definitive action in the past on the part of the Father. It is not that God just \_\_\_\_\_ His Son to go to the cross, He gave Jesus up; He handed Jesus over to be crucified. God did not merely permit the cross, He \_\_\_\_\_ the cross! And why? For us all!

John 3:16 NKJV **For God so \_\_\_\_\_ the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.**

Now if God loves us enough to hand His own Son over to die in our behalf, can we really expect that He would \_\_\_\_\_ from us any good thing? Notice that verse 32 does not make us subscribe to the \_\_\_\_\_ gospel by promising that God will **freely give us all things**. It says “with \_\_\_\_\_” **freely give us all things**. This is always the context of God’s promise of gifts to His children – with Christ or \_\_\_\_\_ Christ or according to His \_\_\_\_\_. God does not promise all things to the saved but only \_\_\_\_\_ things.

**Luke 11:11–13 NKJV 11 If a son asks for bread from any father among you, will he give him a \_\_\_\_\_? Or if he asks for a fish, will he give him a \_\_\_\_\_ instead of a fish? 12 Or if he asks for an egg, will he offer him a \_\_\_\_\_? 13 If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!”**

God only gives good gifts to His children. As James says, sometimes we have not because we ask \_\_\_\_\_. We think something would be good, but we are wrong. So God does not give it because He knows it would be bad for us.

Having given the summary conclusion at the beginning of who can possibly be against us when God is for us, Paul now begins to give the \_\_\_\_\_ that lead to this conclusion. We can see exactly what Paul is doing if we put it in a table.

| Who can be against us?                            | Who is for us?  |
|---|---|
| It does not matter!                               | God is!   |
| Who can successfully _____ one of God's redeemed? | God is the One who declares His children _____!   |
| Who can condemn us to _____?                      | Christ died in _____ place.<br>Also He is _____ to God's right hand, and there...<br><br>He _____ with the Father for us! |

**<sup>33</sup> Who shall bring a charge against God's elect? It is God who justifies.**

**<sup>34</sup> Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.**

<sup>35</sup> Who shall separate us from the love of Christ? *Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

As it is written: *“For Your sake we are killed all day long; We are accounted as sheep for the slaughter.”*

<sup>37</sup> Yet in all these things we are more than conquerors through Him who loved us.

<sup>38</sup> For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, <sup>39</sup> nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

|  |   |
|--|---|
| <p><b>Who</b> (or what) could possibly <b>separate us from</b> this great <b>love Christ</b> has shown us...</p> <p><b>Tribulation</b> (being _____)?</p> <p><b>Distress</b> (being _____)?</p> <p><b>Persecution</b> (suffering for _____ sake)?</p> <p><b>Famine</b> (hunger)?</p> <p><b>Nakedness</b> (destitution, being _____)?</p> <p><b>Peril</b> (exposed to danger)?</p> <p><b>Sword</b> (more literally a _____, which implies being murdered rather than death in war)?</p> | <p>Even if we are <b>being killed</b>, like sheep led to the slaughter...</p> <p><b>We are conquerors</b> in every one of these situations, <b>more than conquerors</b> (literally _____-conquerors) through Christ who loved us.</p>   |
| <p>What can _____ us from the love of God which is in Christ Jesus our Lord?</p> <p><b>Death?</b></p> <p><b>Life?</b></p> <p><b>Angels?</b> (_____ angels)</p>   | <p><b>Neither...nor</b></p> <p>Nothing!</p> <p>No, because Christ has given us _____, and physical death simply ushers the believer into the presence of God.</p> <p>No, because the _____ of life, mentioned above, cannot separate us from Christ who has conquered all and makes us _____ conquerors as well.</p> <p>No, because although they are the most power-</p> |

|   |   |
|---|---|
| <p><b>Principalities?</b> ( _____ angels, demons)</p> <p><b>Powers?</b> (the mighty deeds, _____ even done by angels, holy and fallen)</p> <p><b>Things present?</b></p> <p><b>Things to come?</b></p> <p><b>Height</b> (The furthest point in _____)?</p> <p><b>Depth</b> (The other end of the _____)?</p> <p><b>Any created thing?</b></p> | <p>ful of all of God’s creations, they still do not have the _____ to separate those whom God has saved from the Lord Jesus Himself.</p> <p>No, for they also are _____ to the Lord of Glory who bids them come and go, and they must obey.</p> <p>No, their greatest power is no match for the infinite power of Christ.</p> <p>No, nothing in this present _____ can separate us. No problem, no stress, not even any sin can separate those whom God has saved by grace through faith in Jesus Christ.</p> <p>No, nothing in the _____ can separate us.</p> <p>No, nothing in all this vast universe, from one end to the other, can ever separate us from the love of Christ.</p> <p>No, nothing! Since the only thing that exists that is not created is _____, this is the most inclusive statement of all. Nothing, no one <b>shall be able to separate us from the love of God which is in Christ Jesus our Lord.</b></p> |
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Romans 9:1–13 NKJV 1 I tell the truth in Christ, 2 that I have great sorrow and continual grief in my heart. 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, 4 who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service of *God*, and the promises; 5 of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen. 6 But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel, 7 nor *are they* all children because they are the seed of Abraham; but, “*In Isaac your seed shall be called.*” 8 That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed. 9 For this *is* the word of promise: “*At this time I will come and Sarah shall have a son.*” 10 And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac 11 (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), 12 it was said to her, “*The older shall serve the younger.*” 13 As it is written, “*Jacob I have loved, but Esau I have hated.*”

I tell the truth  
in Christ,  
I am not lying,  
my conscience also bearing  
me witness  
in the Holy Spirit, <sup>2</sup>  
that I have great sorrow  
and  
continual grief  
in my heart.

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After a most beautiful treatise on the everlasting love of God and His power to \_\_\_\_\_ all things to work together for good for those who in turn love Him, Paul ‘s heart falls into a chasm of \_\_\_\_\_.

He begins this revelation with a declaration of how \_\_\_\_\_ he is in saying what he is about to say. He not only declares, “I tell the truth” but he adds “in \_\_\_\_\_.” Then he triples the impact by saying, “I am not lying,” and tells us that this goes to the very depth of his soul: “my conscience also bearing me witness in the Holy Spirit.”

What is it about which Paul is so intent upon telling us that this is no casual comment? He admits, “I have great sorrow and continual \_\_\_\_\_ in my heart.” Paul, what is the subject matter of your sorrow and, what or who is the object of your grief?

The answer to this question is far more important than you might imagine. It is important because the answer to this question becomes the subject matter of the next \_\_\_\_\_ chapters of Romans. Like all of Scripture, there will be much in these chapters for each of us. However, to properly understand what is being said, we must understand \_\_\_\_\_ it is being said about.

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<sup>3</sup> For I could wish  
 that I myself were accursed  
 from Christ  
 for my brethren,  
 my countrymen  
 according to the  
 flesh,

<sup>4</sup> who are Israelites,  
 to whom *pertain*  
 the adoption,  
 the glory,  
 the covenants,  
 the giving of the  
 law,  
 the service of  
 God, and  
 the promises;

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We must know the \_\_\_\_\_ or we are in great danger of misunderstanding and therefore misinterpreting the Scripture. So let me ask the question again and ask you, my fellow student to look in the text to find the answer:

Paul, **what is the subject matter** of your sorrow, and **what or who is the object** of your grief?

The answer is clear; in fact it is given three times in three different words or phrases:

my \_\_\_\_\_

my \_\_\_\_\_ according to the flesh

\_\_\_\_\_

Through all of chapters 9, 10, and 11, the Holy Spirit through the Apostle Paul is going to take us on a journey through God's plan for \_\_\_\_\_. We will need to remember this. For while there will be things about God's working with Israel that will apply to us who are not of physical Israel, there will be other things that do not apply at all. How do we tell the difference? By comparing what is said to the \_\_\_\_\_ of Scripture. For instance, God promised the Land of Canaan to Israel as their physical dwelling place forever. Does that apply to Christians? \_\_\_\_\_, because nowhere does the Word of God extend that promise to us, and instead the Bible makes it clear that it is a promise to \_\_\_\_\_ Israel. On the other hand, an oft quoted passage about salvation is right in the heart of these three passages about Israel:

**Romans 10:9 NKJV** that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Is this only to Israel? \_\_\_\_\_! How do we know? Because this same promise is spoken to \_\_\_\_\_-Jews in many places in Scripture, including Acts 16:31.

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Now that we are on guard concerning context, let us continue with our examination of the text. Why is Paul so sorrowful and grieved? Because so many of his fellow Israelites are \_\_\_\_\_ and going to \_\_\_\_\_. That is why he says, “I could wish that I myself were accursed from Christ for my brethren.” He is saying that if by his going to hell, they would not have to go, he would trade places with them. What compassion we see on the part of the apostle, who was himself often \_\_\_\_\_ by these he loves so much. Oh that our compassion for the lost might even approach the level of Paul’s burden.

And in his grief he states the irony that so many of unbelieving Israel are forever separated from God. They are the ones *to whom pertain the adoption* (as the \_\_\_\_\_ people), *the glory* (God’s \_\_\_\_\_ of Himself), *the covenants* (Abrahamic, Mosaic, Davidic), *the giving of the law, the service of God* (especially in the \_\_\_\_\_ and temple), *and the promises* (more than we could count); *of whom are the fathers* (the patriarchs) *and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen* (meaning – It is \_\_\_\_\_!)

Paul now answers an unprinted question: “If many Israelites are eternally lost, did not God’s word, His promises, \_\_\_\_\_?” Paul says, “Absolutely not!” Because *they are not all spiritual Israel who are of \_\_\_\_\_ Israel, spiritual Israel meaning the same as \_\_\_\_\_ Israel.* This is as Jesus spoke of Nathanael.

*John 1:47 NKJV Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!”*

Indeed means \_\_\_\_\_. Jesus was saying that Nathanael was a real Israelite as contrasted with the others around who were \_\_\_\_\_ descendants of Jacob but were unbelieving.

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*Israelites*  
of whom  
are the fathers and  
from whom,  
according to the flesh,  
Christ came,  
who is over all,  
the eternally blessed God.  
Amen.

<sup>6</sup> But it is not  
that the word of God  
has taken no effect.  
For  
they are not all Israel  
who are of Israel,

<sup>7</sup> nor *are they* all children  
because they are  
the seed of Abraham;

but,

*“In Isaac your seed shall be called.”*<sup>8</sup>

That is,

those who *are*  
the children of the flesh,  
these *are not*  
the children  
of God;

but

the children of the promise  
are counted  
as the seed.

<sup>9</sup> For

this *is* the word of promise:

*“At this time I will come  
and  
Sarah shall have a son.”*

<sup>10</sup> And not only *this*,

but

when Rebecca also had conceived  
by one man,  
even by our father Isaac

<sup>11</sup> (for *the children*

not yet being born,  
nor having done any good or

evil,

that the purpose of God  
according to election

might stand,

not of works  
but  
of Him who calls),

<sup>12</sup> it was said to her,

*“The older shall serve  
the younger.”*

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He now offers two illustrations that \_\_\_\_\_ Israel is not the same as physical Israel. He says, just like not all the descendants of **Abraham** are called the **children** of Israel. Only those descendants of Abraham who came through \_\_\_\_\_ are called the children of Israel (and as we will note below, not even \_\_\_\_\_ of them). Abraham had one child by Hagar whose name was Ishmael. God blessed Ishmael, but the Abrahamic Covenant or promise did not pass through him or his line. Abraham also had \_\_\_\_\_ other sons by his wife Keturah after Sarah died. But none of them became a part of the chosen people. The reason was because God’s promise was to give Abraham a son through his wife **Sarah**. It would be this son, Isaac, who would carry the promised \_\_\_\_\_, and to whom the promises of the Abrahamic Covenant would be fulfilled.

*“And not only **this**”* signals the second example. **Rebecca** was the bride chosen by God for Isaac. For a season Rebecca was barren, but **Isaac** pleaded with the Lord to give her children. God answered the prayer and gave her \_\_\_\_\_, but soon she felt turmoil in her womb as is her babies were wrestling with each other. She was in great distress and sought an \_\_\_\_\_ from the Lord.

Genesis 25:23 NKJV And the Lord said to her:

*“Two nations **are** in your womb,  
Two peoples shall be separated from your  
body;  
**One** people shall be stronger than the other,  
And the older shall serve the younger.”*

The boys were born, Esau and Jacob, and their story stretches from Gen. 25 through 36. **Jacob** was the \_\_\_\_\_ by minutes; and indeed, each man became the father of a nation. Jacob’s name was changed to \_\_\_\_\_ and his descendants became known as the Israelites.

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**Esau** became the father of the Edomites who became the constant enemy of Israel by the time the Israelites came out of slavery in Egypt. They were a \_\_\_\_\_ people who rejected God, and when they had opportunity, they treated God's chosen people with harshness and cruelty. God pronounced \_\_\_\_\_ upon Edom because of their godlessness and enmity with Israel.

The prophetic words of the Lord were not about the boys themselves but about the \_\_\_\_\_ they would found. This is clear in the Genesis text that speaks of "two nations," "two peoples," and "one people stronger than the other." The same is true of God's declaration that "**the older shall serve the younger.**" Not only does the context demand that this statement is about Israel and Edom and not personally about Jacob and Esau, biblical history confirms this as well. Esau himself \_\_\_\_\_ served Jacob. But the Edomites did eventually serve Israel, and this was the \_\_\_\_\_ of the word of the Lord.

Paul points out that God \_\_\_\_\_ Jacob and Israel to be the chosen people rather than Esau and the Edomites, based not on their \_\_\_\_\_ but on His own choice. Calvinists try to make much of this since this is how they say God elects individuals for either salvation or damnation. However, the text says nothing about whether or not God acted based on His \_\_\_\_\_ of the two nations or not. Of even greater importance is that the election being discussed here is not election to \_\_\_\_\_. Neither all of the descendants of Jacob or of Esau were saved. This is God's election of a nation to be to Him a kingdom of \_\_\_\_\_ to bear witness to the world of the one true and living God.

<sup>13</sup> As it is written, "*Jacob I have loved, but Esau I have hated.*"

And then we come to the sentence that shocks so many, but it should not. First it should not because Paul is quoting the prophet \_\_\_\_\_ who lived more than 400 years before him.

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Malachi 1:2–3 NKJV 2 “I have loved you,” says the Lord. “Yet you say, ‘In what way have You loved us?’ Was not Esau Jacob’s brother?” Says the Lord. “Yet Jacob I have loved; 3 But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness.”

The context of Malachi is again very clear. Malachi is writing more than 1,000 years after Jacob and Esau lived, and he is not writing about them as \_\_\_\_\_. He is writing about the nations they began. During Esau’s lifetime, the Scripture says nothing of God saying that He hated Esau. But Malachi declares that God hated the nation that came from Esau, and can we be surprised?

Does this even mean that God hated **all** the Edomites individually? Certainly not! In fact God commanded the Israelites not to abhor either an Edomite or an Egyptian.

Deuteronomy 23:7 NKJV “You shall not abhor an Edomite, for he *is* your brother. You shall not abhor an Egyptian, because you were an alien in his land.

Those who use these verses as an example of how in His sovereignty, God \_\_\_\_\_ one man enough to predestine him to eternal life and \_\_\_\_\_ another man so as to predestine him to the Lake of Fire forever, based not upon any response by either of those men to the gospel or to Christ, but solely upon the sovereign choice of God, present a distorted view of the character of God.

We saw as we began this chapter that the \_\_\_\_\_ would be critical to our proper understanding. The text itself is clearly about Israel and then about Edom, not about individuals. The text is also clear that it is about God’s election of a \_\_\_\_\_ as the heirs of the Abrahamic Covenant, making them God’s chosen people, not about any individual’s election to salvation. This text is not really about the issues that divide Calvinists from their critics. But if you ever hear a Calvinist’s arguments, he will certainly take you to Romans 9.

Again we should also remember to interpret these verses and this chapter in light of all of the rest of \_\_\_\_\_. And what does it say?

John 3:16 NKJV For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

1 Timothy 2:3–4 NKJV 3 For this *is* good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth.

2 Peter 3:9 NKJV The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

Revelation 22:17 NKJV 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.

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