

Sha'ul of Tarsus & His Letters ~ Part 134

Romans ~ Part 22

Note: To examine the graphics in this series, click on them for a pop-up version.

As I've stressed in my previous post, our journey to comprehend the profound significance of **Sha'ul's Letter to the Romans** is not just a study but a crucial cornerstone of our faith.

The Freedom from Death ~ Part 3

Consider a jigsaw puzzle. At first glance, all the pieces seem random and confusing. But as we connect them, we see the bigger picture emerge. **Romans 8:28-39** reminds us that **God** is the **Master Puzzle Maker**, working behind the scenes to fit together every piece of our lives perfectly, even the pieces that seem to make no sense at all. Each piece has its place in His divine plan.

Eternal Plan for Believers

With the reminder that the **Ruach's** pleadings *"for God's holy people accord with his will"* (v. 27), we leave the ministry of the **Ruach HaKodesh** and move on to the assurance offered by **God the Father** Himself in having an unthwartable purpose for his people (v. 28).

²⁸ Furthermore, we know that God causes everything to work together for the good of those who love God and are called in accordance with his purpose; ²⁹ because those whom he knew in advance, he also determined in advance would be conformed to the pattern of his Son, so that he might be the firstborn among many brothers; ³⁰ and those whom he thus determined in advance, he also called; and those whom he called, he also caused to be considered righteous, and those whom he caused to be considered righteous he also glorified!

This purpose or plan originated in the unfathomable past: ***knew in advance ... determined in advance*** (v. 29; compare Ephesians 1:3–14). It expresses itself in present history: ***called ... caused to be considered righteous*** (v. 30). And it continues into the world to come: ***glorified*** (v. 30)—in the past tense, showing that even though from our limited human viewpoint, glorification is still in the future, from **God's** viewpoint it is already accomplished, hence for us a certainty on which we can rely. Throughout all of this, the **Believer's** responsibility is to love **God** (v. 28), as always (Deuteronomy 6:5), and to be sure, through faith in **Yeshua**, that He is included among the called (v. 28).

³¹ What, then, are we to say to these things? If God is for us, who can be against us? ³² He who did not spare even his own Son, but gave him up on behalf of us all—is it possible that having given us his Son, he would not give us everything else, too? ³³ So, who will bring a charge against God's chosen people? Certainly not God—he is the one who causes them to be considered righteous! ³⁴ Who punishes them? Certainly not the Messiah Yeshua, who died and—more than that—has been raised, is at the right hand of God, and is actually pleading on our behalf!

The chain of assurances provided in vv. 28–30 makes **Sha'ul** confident enough even to challenge his argument. If **God** is for us, who can be against us? Not **God** (vv. 31–33), not His **Son** ... the **Messiah Yeshua** (vv. 34–37), and no one, nothing (vv. 35, 38–39), will be able to separate us from the love of **God** which comes to us through the **Messiah Yeshua our Lord**. The certainty is absolute—except for a fundamental nagging question raised in 9:1–5 and requiring three chapters to answer (see 9:1–11:36), which we will begin to examine in the next post of this series.

God's Love Unfailing

³⁵ Who will separate us from the love of the Messiah? Trouble? Hardship? Persecution? Hunger? Poverty? Danger? War? ³⁶ As the Tanakh puts it,

"For your sake, we are being put to death all day long; we are considered sheep to be slaughtered." (Psalm 44:22)

If we, **Yeshua's** followers, *are considered sheep to be slaughtered* by *trouble, hardship, persecution, hunger, poverty, danger, and war* (v. 35), so too he was *"led like a sheep to the slaughter"* (Isaiah 53:7). Psalm 44, quoted in this verse, speaks of **Isra'el** as oppressed by enemies and scattered among the nations, yet faithful to **God's** covenant; the psalmist prays for **God's** deliverance and acknowledges the futility of self-effort (*"I do not trust in my bow, nor shall my sword save me,"* (Psalm 44:7). In quoting one verse **Sha'ul** implicitly is applying the entire psalm to those who have come to trust in the **Gospel**, thus expanding on what he wrote in Romans 8:18.

³⁷ No, in all these things, we are super conquerors through the one who has loved us. ³⁸ For I am convinced that neither death nor life, neither angels nor other heavenly rulers, neither what exists nor what is coming, ³⁹ neither powers above nor powers below, nor any other created thing will be able to separate us from the love of God which comes to us through the Messiah Yeshua, our Lord. ¹

We are more than victorious not by our ability but because **God** loved us. Having been *convinced* (by **God**), **Sha'ul** stood firm in the belief that nothing could separate him from the love of **God**. **Yeshua** conquered death and **HaSatan** on the cross, ensuring that nothing can change **God's** love or purpose for us. We *are being protected by God's power through faith for a salvation that is ready to be revealed in the last time.* (1 Kefa 1:5).

Our next post examines the theme: **Regarding the Jewish Experience.**

¹ Romans 8:28–39.