



Romans 8:28 (NASB)

*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.*

Romans 8:28 (NKJV)

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

Romans 8:28 (WEY)

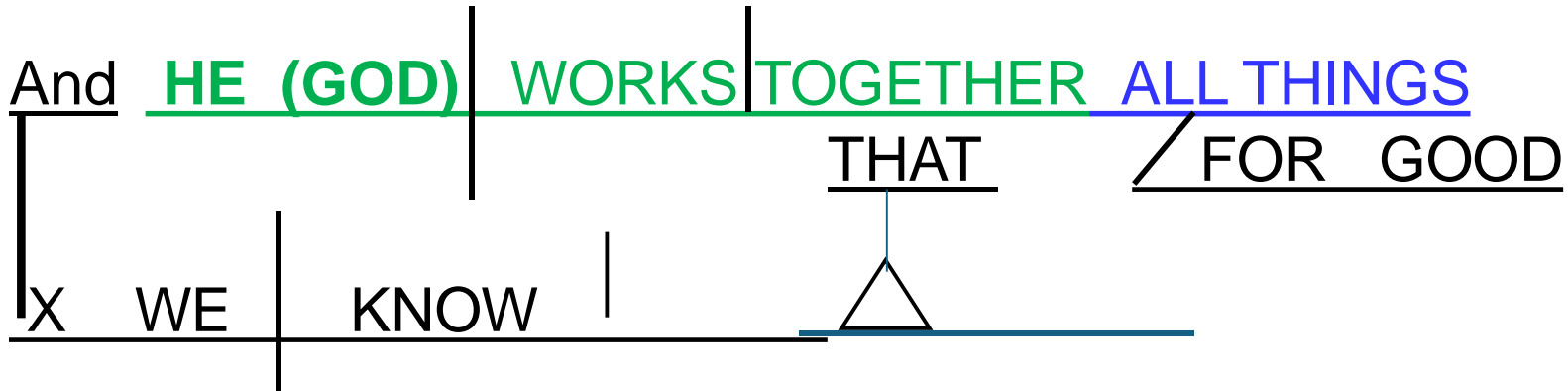
*28 Now we know that for those who love God all things are working together for good—for those, I mean, whom with deliberate purpose He has called.*

Wuest

*And we know with an absolute knowledge that for those who are loving God, all things are working together resulting in good, for those who are called ones according to His purpose.*

## Interlinear

**WE KNOW AND THAT TO THE ONES LOVING GOD ALL THINGS HE WORKS TOGETHER FOR GOOD, TO THE ONES ACCORDING TO [HIS] PURPOSE CALLED BEING**



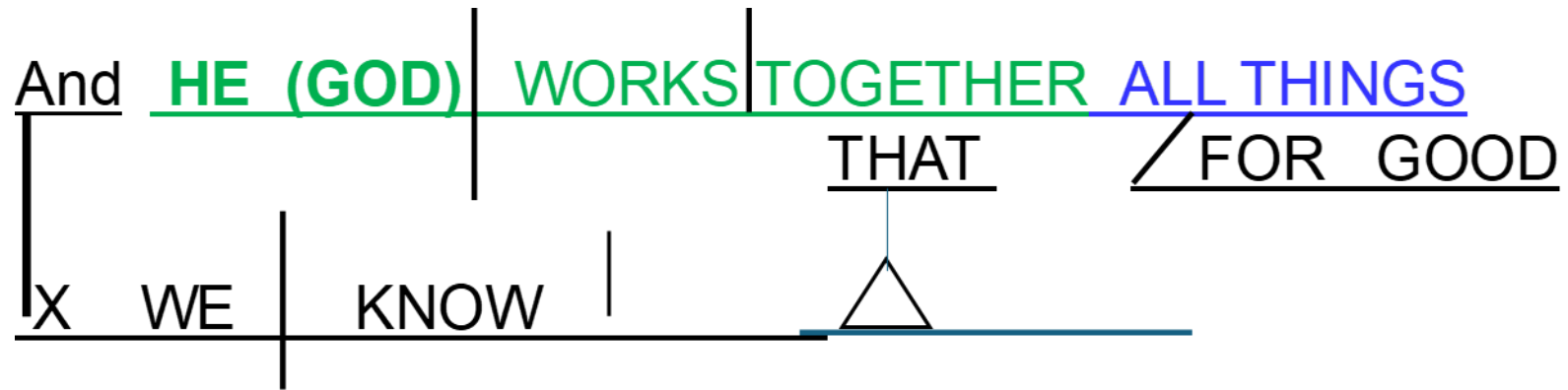
Translating Romans 8:28 Correctly for KJV users, the issue centers on the words “*all things work together.*” Only two Greek words are involved.

The word for “all things” is **panta**. Its form is a neuter **plural**. This means it could be the subject of the verb or the object of the verb.

The verb is **sunergei**, which is a present **singular** and thus “he, she, or it works together.”

The best translation, therefore, is to make the **subject of the verb He**, and thus a reference to God, and make **panta (all things)** the object of the verb. Thus, our translation would read, ***“We know that He works all things together for our good.”***

*McCalley*



- The point is that God is the One who can and, as a matter of fact, does work all circumstances together for the good of His children.
- This teaches the personal involvement of God in the lives of His children.
- Some Greek texts actually have the word God in them, serving as the subject of the verb. They would read, *“God works all things together....”* McCalley

## The Truth of Romans 8:28

- The context of Romans 8:28 is a world of sin and suffering.
- In Romans 8:18, we have reference to *the “sufferings of this present time.”*
- Verse 20 speaks of creation as “*subjected to futility,*” and
- 8:22 speaks of the “*groaning*” of creation, of believers, and of the Holy Spirit.

These verses are a transitional link from the work of the Spirit in us to the bold challenge in the conclusion of the chapter (ver. 31-39)....GOD is for us.

Let's look at the chain of thought:

- **First**, there is a reference, in the opening words, to the previous clause, *which traced the value and comfort of the Spirit in helping our infirmity. Vv. 26-27.* For He, when ***we know not** what to pray for as we should*, He intercedes for us with unutterable groanings, according to God.
- **Secondly**, on the other hand, they are more intimately a groundwork for what follows; "*And **we know with an absolute knowledge,***" for they present, in a striking and connected manner the purpose of God in this epistle.  
***“we know not what to pray for as we should”-***  
***“we know with an absolute knowledge”***

The chain of thought is therefore complete from His own purpose in eternity to → their glorification for eternity.

Darby

We have seen the spiritual man,

- Feeling according to God the burden of corruption on creation, but not knowing what to ask as a remedy: yet if we do not know what to ask for, we do know that for those that **love God all things work together for good, even for those who are called according to His purpose.**
- For we have now brought before us not the state (condition) of things through sin, but **the purpose of God as regards the objects of that purpose,** in the midst of that state of things, and in bringing them to glory.

**"And we know with an absolute knowledge that all things are constantly working together, resulting in good for those who are loving God, for those who are called ones according to His purpose."**

**We Know**=oidamen=verb=to know for certain not experience. *And we know with an absolute knowledge*  
*Wuest*

**To the ones**=tois=definite article=these particular ones

**Loving**=agaposin=participle=presently actively=*the ones doing to loving right now.*

**GOD**=theon=noun=Accusative, Masculine-Singular

**All Things**=panta=adjective= plural

**He Works together**=sunergei=verb=IPA=singular



**We Know** = *oidamen* = verb = to know for certain not experience. And we know with an absolute knowledge Wuest

This familiar verse starts with the words “**we know**.”

Paul used this expression over two dozen times to express a truth that was well-known among believers. CMC

John writes: “**We know** that the Son of God is come, and has given us an understanding, that **we know** Him that is true, and we are in Him that is true, even in His Son Jesus Christ.

This is the true God, and eternal life.” WRN

We Believers are traveling to glory along with a blessed company that can say “**We know**” in an infinitely higher and surer sense.

*<sup>28</sup> 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.*

## **What is GOOD?**

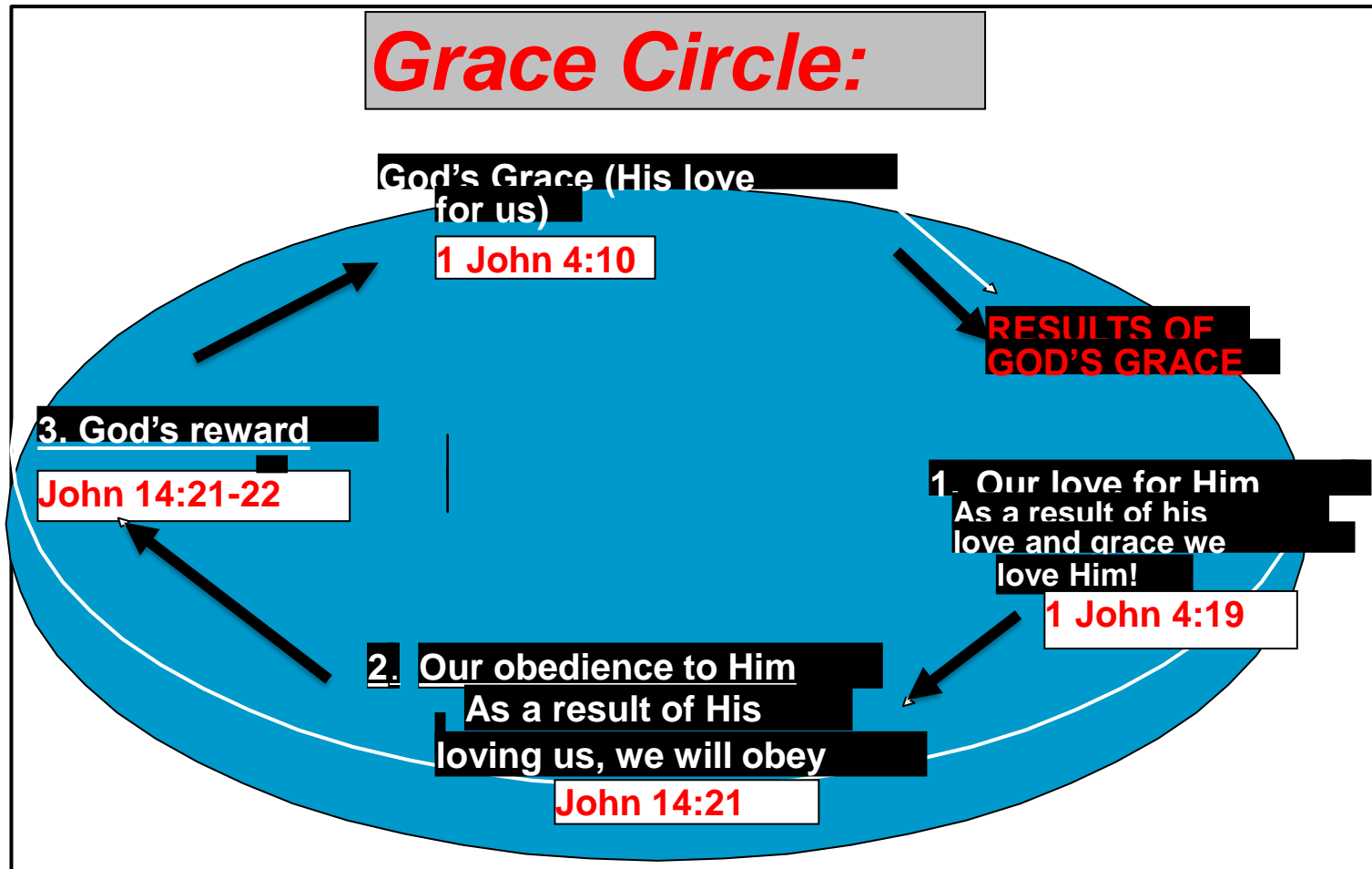
- We must define it as God defines it, not as humanity defines it.
- The expression “**for good**” indicates **the direction God makes events take.**
- God is the only source of absolute good.
- God must be the definer of what good is.
- **Dark things, bright things; happy things, sad things; sweet things, bitter things; times of prosperity, times of adversity. WN**
- Scripture can tell us what is good and what is not. McCalley

The Word of God not only communicates to us the solutions to human problems, but it tells in great detail precisely what those problems are.

- When we reflect on the innumerable “**things**” about us, — forces seen and unseen of the mineral, vegetable, and animal worlds; of man at enmity with God;
- of Satan, and his principalities and powers,
- in the uncertainty and even treachery of those near and dear to us,
- and even of professed Christians, and
- of our own selves, —which we cannot trust for a moment; upon our unredeemed bodies; upon our general complete helplessness:

then, to have God say, “***I am working all things together for your good,***”—reveals to us a Divine providence that is absolutely limitless! WRN

*all things work together for good to these **believing lovers of God.***



We cannot work up love for God, but His redeeming love for us, believed in, becomes the eternal cause and spring of our love to God.

(NASB)

***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.***

There is an outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation.

The external call (which is made to all without distinction) can be, and often is, rejected; **whereas the internal call (which is made only to the elect) cannot be rejected: it always results in conversion.**

- By means of this special call the Spirit irresistibly draws sinners to Christ.
- He is not limited in His work of applying salvation by man's will,
- nor is He dependent upon man's cooperation for success.
- The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ.
- God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended. LSC

God conducts His purposes in the sovereignty of His mercy and love; if He did not do so, they would most certainly fail completely, man being what he is. But the work of God is a moral one, and He addresses Himself to the conscience and heart of His poor fallen creature, and deals with him in a thousand ways which recognize his responsibility and awaken a sense of it in his soul. Stanford

We cannot mentally reconcile sovereignty and responsibility, but we can spiritually, as seeing that the maintenance of both is essential. The Spirit alone can maintain the right balance of the two in our thoughts and I am sure, as we go on, we learn to attach the true value to each, neither letting ourselves off easily by enfeebling the thought of responsibility, nor stopping short of that depth of holy self-judgment that casts us altogether upon the sovereign mercy and love of our Father. - C.A. Coates

*"He (the Father) hath chosen us in Him (the Son) before the foundation of the world" ([Eph. 1:4](#)).*

"The will of man is guided by what he knows and what he desires. The divine method of reaching the will is by graciously increasing man's knowledge and by stimulating his desires, while on the divine side of this method there remains not the shadow of possible failure. The end is as certain as any eternal reality in God. On the human side, man is conscious of doing only what he actually does: he chooses as an act of his own volition to receive the grace God offers in Christ Jesus. By persuasion and enlightenment God realizes His purpose to the point of infinite completeness; yet no human will has ever been coerced, nor will one ever be." -L.S.C.



*"Being predestined according to the purpose of Him who worketh all things after the counsel of His own will "* ([Eph. 1:11](#)).

- **“Called”** here does **not** mean invited, —as in Proverbs, for instance. **“Unto you, O men, I call”**; for this would be an appeal to man’s will instead of a description of those who are the objects of God’s will, His purpose.
- **“Called,”** in Romans 8:28, is illustrated in ***1 Corinthians 1:24***: where **“Christ crucified”** is declared to be a **“stumbling-block”** to Jews (to people whose thought was religion) and **“foolishness”** to Greeks (those whose life lay in philosophy):  
**1 Corinthians 1:24 (NASB) <sup>24</sup> but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.**
- They are called according to His (God’s) purpose!

***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.***

**Purpose** means an intelligent decision which the will is determined to accomplish. The Greek word, **prothesis**, is used twelve times in the New Testament.

- As to man, the word indicates what he is entirely unable to carry through, as in **Acts 27:13**: They supposed <sup>13</sup> *When a moderate south wind came up, supposing that they had attained their purpose, they weighed anchor and began sailing along Crete, close inshore.* but the ship was wrecked.
- In believers, their purpose is carried on by Divine grace, with many human failures:
- And in **II Timothy 3:10**, Paul refers Timothy to that *“manner of life, purpose, faith,”* which Paul had shown at Ephesus. But, as he says, *“By the grace of God I am what I am.”*

## God's word displays the Believer from Two Viewpoints McCalley

- From the human side, Paul is looking at those “*who love God.*”
- From the divine side, they are those “*who are called according to His purpose.*”

The **word purpose** here is important for two reasons.

**First**, it is the key to the following verses that tell us what that purpose is.

**Second**, its meaning is very clear. It means a thought or plan before, a preselected purpose, a perfect design.

The stress of the verb in Romans 8:28 is the divine ability to take a multitude of events and blend them into something that is called God's good purpose in the fullest sense of the word.

God takes all the events of life and blends them into something very beautiful.

**If we understand this,**

- 1. We will view** all of the events of life in a unique way. **His sovereign ability to do this becomes a source of stability and assurance no matter what may come our way.**
2. This does **not** mean, of course, that when we sin God will cancel consequences for our actions.
- 3. The believer who does not understand and believe** this truth can only behold the unpleasant, irksome, and often unhappy events of life and display all kinds of human viewpoint responses and reactions that destroy all possibility of Christlikeness.
- 4. The instructed believer,** on the other hand, sees the same unpleasant events and yet beholds the master hand of God in them. They are all viewed as part of the good and gracious plan of God designed to make the believer like Himself. McCalley

Now, that **purpose** is not merely an expressed Divine desire, but a fixed and vast will, that itself subordinates, necessarily, all things; submerges all opposition; effects its object.

Newell

**God's purpose**, in regard to “**the called**,” His “elect,” arises out of His desire, as well as being according to His infinite wisdom.

“*God is love*,” and acts according to that nature. **Out of His infinite, holy desire arose His Purpose.**

Reverse this order, and you have the god of the fatalist, not of the Bible.

