

ROMANS

8:31-34



WHAT THEN SHALL WE SAY
TO THESE THINGS?

ROMANS 8:31

Part I

ROMANS

8:31-34



**GOD IS FOR US
IN JESUS
CHRIST OUR
LORD**

³¹What then will we say to these things? If God [is] for us, who [can be] against us? ³²Indeed He who not spared [His] own Son, but for us all gave Him up, [to] us all things He will graciously grant? ³³Who will bring an accusation against [the] elect of God? God [is] the [One] justifying. ³⁴Who [is] the [one] condemning? [For it is] Christ Jesus, the [One] having died, rather now having been raised up, from [the] dead who also is at [the] right hand of God, who also is interceding for us.

ROMANS

8:31-34



St. Paul begins today by asking one of his classic questions. It's a first person plural question with the motive of engaging you for a response. However, as he often does, Paul will give you an answer!

INTRODUCTION

ROMANS

8:31-34



INTRODUCTION



So let's begin this morning as we continue our trek to the pinnacle of the Book of Romans by exploring one of the most awe-inspiring sections of God's Holy Word!

ROMANS

8:31



GOD IS
FOR US!

*³¹What then will we say to these things?
If God [is] for us, who [can be] against
us?*

So St. Paul's response to his first question is an unequivocal assertion that: *"[It's true]...God [is] for us..."* As you consider this short phrase...what you are hearing and reading is a concise summary of the Holy Gospel! This isn't a new teaching, since the same is found in the OT: Psalm 56:4, 9-11! What we read in this Psalm is David's confident faith and it's quite comparable to St. Paul's conclusion in this verse: *"... who [can be] against us?"*

ROMANS

8:31



GOD IS
FOR US!

*³¹What then will we say to these things?
If God [is] for us, who [can be] against
us?*

As Paul continues, many answers will become clear to us; even though we know that many events, entities, calamities, and powers are against us. However, Paul's point is that even in the midst of any and all sufferings, the fact that *"...God [is] for us..."* means that the opposition doesn't really matter! As you will soon hear, God is the One who declares us righteous and loves us eternally in Christ Jesus, our Lord; therefore: *"...who [can be] against us?"*

ROMANS

8:31



GOD IS
FOR US!

So, then, let's discuss this powerful, though short, phrase: "...*for us*..." And there are two very significant issues:

1. This phrase in the Greek is: *ὑπὲρ ἡμῶν* (*hyper hēmōn*) which will be used three times by Paul in this section. It can be translated as: "*in behalf of us*" or "*in our behalf*" or "*for us!*" However, Paul's use of the statement "...*God [is] for us...*" (*ὁ θεὸς ὑπὲρ ἡμῶν*) does not simply mean that God is another member of our team. Most importantly, God is fully engaged in the battles **FOR US!**

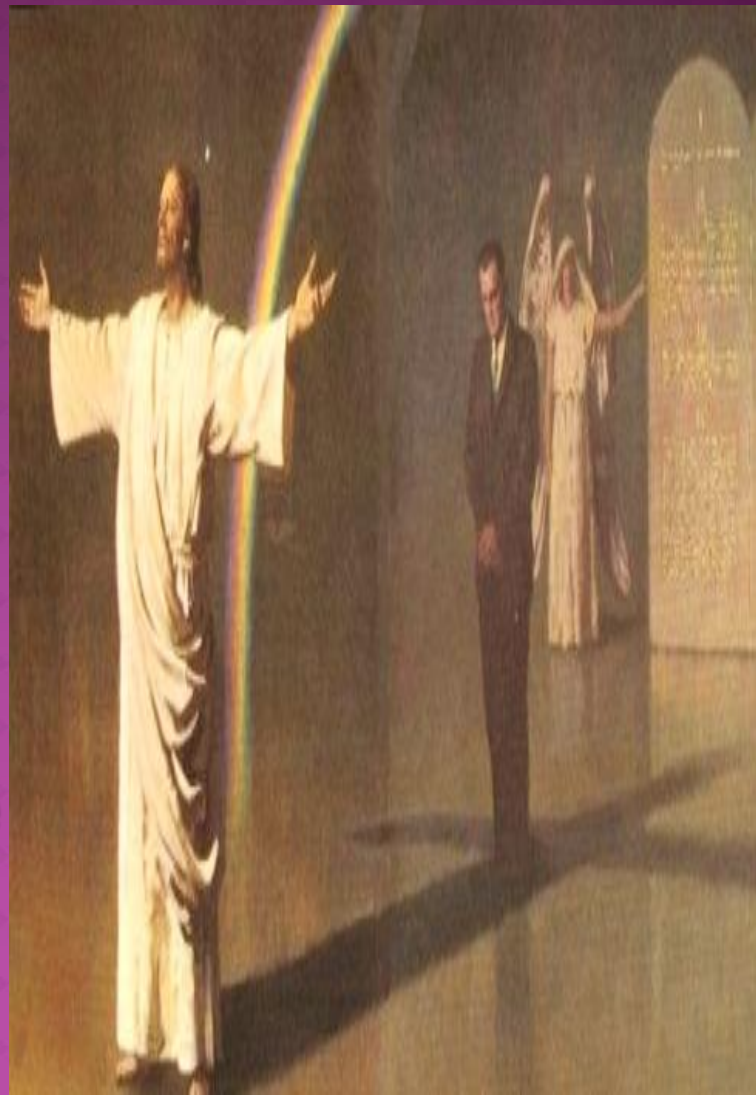
ROMANS

8:31

GOD IS
FOR US!

So, then, let's discuss this powerful, though short, phrase: “...*for us*...” And there are two very significant issues:

So, in context, God defends us against any and all charges that may be levied against us. He argues our case and resolves the matter for our *(your)* behalf!



ROMANS

8:31



GOD IS
FOR US!

So, then, let's discuss this powerful, though short, phrase: “...*for us*...” And there are two very significant issues:

2. Therefore, this forensic (legal) language brings up the second issue. Is “*for us*” ὑπὲρ ἡμῶν (*hyper hēmōn*) intended to communicate this forensic language? The repeated use of this phrase in vv.32 & 34 will lead us in that direction. Therefore, this is not rhetorical, as a whole, as we will see in v.32.

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed He who not spared [His] own Son, but **for us** all gave Him up, [to] us all things He will graciously grant?

How can you be certain that God is for us (you)?

It is because God has already acted decisively in your behalf! Again, you see the beautiful phrase: **ὑπὲρ ἡμῶν** (**hyper hēmōn**)! God's **SINGLE** salvific act is expressed emphatically in two very important ways for you!

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed **He who not spared [His] own Son**, but for us all gave Him up, [to] us all things He will graciously grant?

1. Negatively! By what God refrained from doing; and,
2. Positively! By an action HE performed for you!

Negatively: “...**He who not spared [His] own Son...**” has the note of judgment executed! What is that judgment, as seen in 1:32...? Meting out the deserved punishment (cf. 3:9, 19-20) was not in any way avoided or “passed over!” The main point is to **WHOM** God did not spare when He executed justice! Again, we must review 3:24, 25. And in 8:3, who did God send...as a sin offering: **.v2a2('asham)?**

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed **He who not spared [His] own Son**, but for us all gave Him up, [to] us all things He will graciously grant?

1. Negatively! By what God refrained from doing; and,

2. Positively! By an action **He** performed for

DEATH!
Negatively: "...**He who not spared [His] own Son...**" has the note of judgment executed!

What is that judgment, as seen in 1:32...?

Meting out the deserved punishment (cf. 3:9, 19-20) was not in any way avoided or "passed over!" The main point is to **WHOM** God did not spare when He executed justice! Again, we must review 3:24, 25. And in 8:3, who did God send...as a sin offering: **.v2a2('asham)?**

ROMANS

8:3-4A



THE LAW'S INABILITY AND ITS FULFILLMENT

³“...God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering...,”

+ “...God, after sending...”

++ Gal. 4:4 uses a different verb for “send” but the thought is comparable.

+ “...likeness of the flesh...”

++ Phil 2:7 asserts that Jesus fully took on human flesh. And Paul affirms our Lord’s incarnation at the outset of Romans (1:3).

+ “...of sin...”

++ This is the reality of 2 Cor. 5:21.

+ “a sin offering...”

++ The Apology of the Augsburg Confession takes this phrase and equates it with the Hebrew term found in Is. 53:10: **.v2a2** (*’asham*):

ROMANS

8:3-4A



THE LAW'S INABILITY AND ITS FULFILLMENT

³“...God, after sending His own Son in [the] likeness of the flesh of sin and as a sin offering...,”

“The word he [Isaiah] uses here (*'asham*) means a victim sacrificed for transgression. In the Old Testament, this meant that a victim was to come to reconcile God and make satisfaction for our sins, so that men might know that God does not want our own righteousness but the merits of another (namely, of Christ) to reconcile Him to us. Paul interprets the same word as “sin” in Rom. 8:3, “As a sin offering he condemned sin, that is, through an offering for sin.”

(Ap XXIV 23)

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed He who not spared [His] **own** Son, but for us all gave Him up, [to] us all things He will graciously grant?

And there is a very important contrast here. In light of Paul's repeated references to you, baptized believers, as God's adopted sons there is a very important word that we should take note of: **"own"** [ἰδιος](id'-ee-os) – *literally, uniquely one's own; "private, personal."*

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed He who **not spared** [His] own **Son**, but for us all gave Him up, [to] us all things He will graciously grant?

God did not spare His own Son; and now, think back to the OT and who comes to mind? Let's review Gen 22:12.

In the Septuagint, the Greek phrase for Abraham not sparing his son, Isaac, is the same phrase used by Paul: **“not spared”** (οὐκ ἐφείσατο)(**ook eh-fee'-sa-toe**).

Isaac was Abraham's beloved son, the son of promise; so then, do you remember the Father's words at our Lord's Baptism and Transfiguration?

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed He who not spared [His] own Son,
but for us all gave Him up, [to] us all things
He will graciously grant?

Positively: “*but for us all gave Him up...*” is referring to the Lord’s single salvific act! Again, as we studied in 1:24, 26, and 28, there is an exchange formula that Paul uses via the Greek verb: παρέδωκεν (“...gave Him up...”).

Therefore, in response to man turning away from their Creator, His gracious gifts, and His holy will, Paul describes in Chapter 1 how God “...gave them over...” to their own wickedness! The very same verb here shows us how God overcame the consequences of man’s wickedness and ultimate descent into death! Remember this on Good Friday when you hear the Fourth Servant Song from Is. 52:13 – 53:12!

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed He who not spared [His] own Son, but **for us all** gave Him up, [to] us all things He will graciously grant?

Lastly, notice for whom God gave up His Son: (**ὕπὲρ ἡμῶν πάντων**) (“...**for us all...**”). The “**all**” is meant for exactly that: “**all**” people, both Jew and Gentile. Yet, we must make a distinction in regard to our Lord’s justification. First, **objective justification**, where Christ atoned for the sins of **all** people, without qualification! Secondly, **subjective justification**, where only baptized believers in Christ Jesus, individually, receive the gift of salvation!

ROMANS

8:32



WHY WE
KNOW
THAT GOD
IS FOR US!

³²Indeed He who not spared [His] own Son, but for us all gave Him up, [to] us all things He will graciously grant?

The final clause of v.32: “...[to] us all things He will graciously grant?”

Therefore, all that remains is that which is to come: His *χαρίσεται*! Which literally means, “to exercise grace, freely show favor,” i.e., willingly (“graciously grant”) bestow. This verb is in the future tense that points our attention to the eschatological receiving of “all things”; eternal life, and all the gifts that that life will bestow!

ROMANS

8:33-34A



GOD IS
FOR US:
WHAT
DOES THIS
MEAN?

³³Who will bring an accusation against [the] elect of God? God [is] the [One] justifying. ^{34a}Who [is] the [one] condemning?

Paul now moves to resolve another unclear point. And notice that his language is forensic, which directly links this section of Romans with his argument in 1:18 – 4:25. Paul does so as to reinforce the understanding that “for us/in behalf of us”, “against us”, “did not spare”, and “handed him over” are meant to be understood in a legal context.

ROMANS

8:33-34A



GOD IS
FOR US:
WHAT
DOES THIS
MEAN?

³³Who *will bring an accusation* against [the] elect of God? God [is] the [One] justifying. ^{34a}Who [is] the [one] condemning?

The term that Paul uses to tie this all together is the verb “...*will bring an accusation...*” (ἐγκαλέσει) (eng-kal-eh'-see). This verb is a technical legal term for “*accuse/bring an accusation against*” that makes Paul's forensic terminology indisputable! Finally, and please note, this verb is in the future tense, which points us to the Day of Judgment!

ROMANS

8:33-34A



GOD IS
FOR US:
WHAT
DOES THIS
MEAN?

³³Who will bring an accusation *against [the] elect of God?* God [is] the [One] justifying. ^{34a}Who [is] the [one] condemning?

“...against [the] elect of God?” This phrase refers to the same people who are the objects of the string of five verbs that we discussed last week in 29-30; those that God “*knew relationally beforehand,*” “*appointed beforehand,*” “*called,*” “*declared righteous,*” **and** “*glorified.*”

ROMANS

8:33-34A



GOD IS
FOR US:
WHAT
DOES THIS
MEAN?

³³Who will bring an accusation against [the] elect of God? God [is] the [One] justifying. ^{34a}Who [is] the [one] condemning?

So, therefore, ^{34a}“Who [is] the [one] condemning?” Since God has declared you “Not Guilty!” who can bring any condemnation against you? Is there anyone or anything that can counter God’s final verdict? The obvious answer is:

No one and Nothing!

ROMANS

8:33-34A



**GOD IS
FOR US:
WHAT
DOES THIS
MEAN?**

³³Who will bring an accusation against [the] elect of God? God [is] the [One] justifying. ^{34a}Who [is] the [one] condemning?

Yes, Jesus could rightly condemn you... but, for all baptized believers that is no longer even a remote possibility, since He has, instead and already, accomplished that which serves as the full and complete basis for the Father's righteous declaration. Jesus was "handed over" by the Father "in behalf of you/all of us." With the result:

^{34b}"[For it is] Christ Jesus, the [One] having died, rather now having been raised up, (from [the] dead) who also is at [the] right hand of God, who is interceding for us.

ROMANS

8:34B



THE WORK OF JESUS CHRIST FOR US

^{34b} “[For it is] Christ Jesus, the [One] having died, rather now having been raised up, (from [the] dead) **who** also is at [the] right hand of God, **who** also is interceding for us.

Now, hold on to your seats! What follows are four clauses: the first two are **past tense!**

The last two are introduced with the Greek relative pronoun “**who**” (ὅς).

There is a “theological pun” associated with this, which is very appropriate, since it points out an “ascending” order! They point us from here on earth...to God’s right hand and His heavenly throne!

ROMANS

8:34B



THE WORK
OF JESUS
CHRIST
FOR US

^{34b} “[For it is] Christ Jesus, *the [One] having died*, rather now *having been raised up*, (from [the] dead) *who* also is at [the] right hand of God, *who* also is interceding for us.

So, let’s “flesh” this out:

1. “...*having died*,” - (ἀποθανών) – there is also a masculine article (ὁ)(ho) “*the [One]*” preceding this verb that clearly refers to the aforementioned Jesus Christ;
2. “...*having been raised up*,” – (ἐγερθείς) – a past tense Divine Passive! And, also, the masculine article above connects both of these verbs to “*the [One]*” Jesus Christ!

ROMANS

8:34B



THE WORK
OF JESUS
CHRIST
FOR US

^{34b} “[For it is] Christ Jesus, the [One] having died, rather now having been raised up, (from [the] dead) **who** also is at [the] **right hand** of God, **who** also is interceding for us.

3. “...who** also is at [the] right hand of God...,”** – the first relative clause. The adjective “**right hand**” (δεξιᾱ) denotes power and authority. We have discussed this in our Bible Study of Hebrews (1:13), and Ps. 110, and is applied to the Risen Christ Jesus within many parts of the NT!

ROMANS

8:34B



THE WORK
OF JESUS
CHRIST
FOR US

^{34b} “[For it is] Christ Jesus, the [One] having died, rather now having been raised up, (from [the] dead) **who also** is at [the] right hand of God, **who also** is interceding **for us**.”

4. “...who** also is interceding for us.”**

The second relative clause! Instead of Jesus, passively, resting in heaven and being the Lord God of Sabaoth, He is actually very active, “**for us [you]**”, by also interceding for you. Yes, the Holy Spirit intercedes for you, but here we see a Greek conjunction (**καὶ**), which can mean “**and**” or “**also**”; so then, not only does the Holy Spirit intercede for you...but “**also**” our Lord Jesus! **Wow! Wow!**



Next Week



ROMANS 8:35-39 (Part II)

WHAT THEN SHALL WE SAY
TO THESE THINGS?



ROMANS 8:31