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**God is For Us!**  
**(Part 1)**  
**Romans 8:31-34**

**Introduction:**

**F.B. Meyer**, a **Baptist pastor** and **evangelist** in **England**, was a **greatly loved** preacher of his day. When teaching on **eternal security**, he liked to use the illustration about **two German mountaineers** who wanted to **climb** the **Matterhorn**, one of the **highest** and **deadliest peaks** in the **Alps** on the border between **Switzerland** and **Italy**.

These two men **hired three guides** and began their **ascent** up the mountain at the **steepest** and **most slippery** part. The men were **roped** together in the following **order**: guide, German, guide, German, guide. They had gone only a **little ways** when the **last guide** lost his footing and slipped, but he was **held up** temporarily by the **other four** since each had a **toehold** in the **niches** they had cut in the ice. But then one of the **German's** slipped, and he pulled down the **two above** him. The **only one to stand firm** was the **first guide**, who had **driven** a spike **deep** into the ice. Because he **held his ground**, all the men beneath him were able to **regain** their footing.

**Meyer** concluded his story by saying, "I am like one of those men who slipped. But **thank God**, I am **bound** in a **living partnership** to Jesus Christ. And because **He stands**, I will **never perish**." And the **same is true** with all of us who are **born-again Christians**. This is what we are going to look at this morning.

Having given the **promise** in **Romans 8:28** that God sovereignly orchestrates **all things**—both the **good** and the **bad**—to **work together** for **our good** as believers, Paul then **explained** and **supported** this by giving in **vv. 29-30** God’s **unbreakable “golden chain of salvation”** that began in **eternity past**; comes into **present time, space, and history**; and ends in **eternity future**.

But now as we come to **vv. 31-39**, Paul **applies** all of these truths to show that **absolutely no one** and **nothing** can either **challenge** God’s **advocacy** for us as His people (vv. 31-34) or **change** His **agape love** for us (vv. 35-39). **Romans 8:31-39** is a **literary masterpiece** on the **eternal security** of the believer not only because of its **beautiful** and **profound content**, but also because of its **magnificent** and **exalted style**. Turn in your Bible to **Romans 8**.

**In Romans 8:31-39 we see a series of six key questions that drive home the truth that every believer’s salvation is eternally secure in Jesus Christ.** This morning we will look at the **first five** in **vv. 31-34**.

The ***first key question*** is this:

**I. How Should believers Respond to God’s Blessings?**

A. Look at the **first part** of **v. 31**: What then shall we **say** to **these things**?

1. In this **introductory question** Paul is calling **all** believers (“we”) to consider **how** they will respond to **“these things.”** Now **scholars** differ on whether **“these things”** (tauta) refer to the **immediate context** of **vv. 28-30**, the **larger context** of **vv. 18-30**, encompass **5:1-8:30**, or summarize the whole discussion of the gospel of God from **1:16-8:30**.

2. But however **far back** Paul intends “**these things**” to reach, he is talking about **all** of the **blessings** we as believers have **received** from God by being **united** with Jesus Christ through **saving faith** in Him. **Think for a moment** about **everything** we have received in our **past** justification, **present** sanctification, and **future** glorification.
3. How should **we respond** to God’s blessings? Obviously, we should not **take** these things **lightly**, but stand in **utter amazement** of God’s grace and wholeheartedly **praise Him** constantly for all He has done for us in Christ.
4. Is that **your** response? Paul **wants** it to be, and so he **answers** his **own question** by asking **five rhetorical questions**, each expecting a **negative answer**, to **emphasize** that our **salvation** is **completely secure** in God’s hands.
5. This brings us to the **second key question**, which is this:

## II. Can Those who Oppose believers be Successful?

- A. Look at the **last part** of **v. 31**: If **God is for us**, who is **against** us?
  1. The word “**If**” here does not imply **doubt** but rather **confidence**, meaning “**if and it’s true**” or “**since**.” Therefore, Paul is saying, “**Since** God is **for us**, who is **against us**?”
  2. The word “**us**” (emon), used **eight times** in **vv. 31-39** in our English Bibles, refers to **true believers**. It speaks of “those who **love God**” and “those who are **called**” in **v. 28**; to **those** whom God “**foreknew**,” “**predestined**,” “**called**,” “**justified**,” and “**glorified**” in **vv. 29-30**; and to “**God’s elect**” in **v. 33**.
  3. The **gospel** is all about God being “**for us**.” The word “**for**” (uper) speaks of God being “**on our side**” as our **Advocate**.

4. **Beloved**, the Sovereign, all-powerful **God is for us!** What a position of **security!**
  5. **Never forget** that **God alone** is a **majority** and in having Him on **our side** we have **everything**. For absolutely **no one** and **nothing** is **greater** than **our God!**
- B. Now since **God is for us**, Paul asks the rhetorical question “...**who is against us?**” The obvious answer is “**No One!**”
1. This **doesn't mean** that we as believers don't have any **adversaries** or **opponents**. Paul had **many** in his own life.
  2. Those who are “**against us**” include: the **unbelieving world** (1 Cor. 16:9), our indwelling **sinful flesh**, **Satan** and his **demonic host** (1 Cor. 15:26; Eph. 6:11-13; 1 Pet. 5:8; Heb. 2:14), and **sad to say**, sometimes even **fellow believers** and those we **love** the most.
  3. But **Paul's point** is that since **God is for us**, no opponent can ever ultimately be **successful** in **prevailing** over us. This is because no matter how **big** and **powerful** they may be, they are not **more powerful** than God, and therefore, cannot **thwart** His purposes in our lives.
  4. As we saw in **v. 28**, God will **sovereignly orchestrate** and **use** even them in our lives to bring about our **greatest good** and His **highest glory**. This is why David could say in **Psalm 3:5-6**, “I lay down and **slept**; I awoke, for the LORD **sustains** me. I will not be **afraid** of **ten thousands** of people who have set themselves **against** me round about.”

5. He **confidently** proclaimed in **Psalm 27:1**, “The LORD is my **light** and my **salvation**; whom shall I **fear**? The LORD is the **defense** of my life; whom shall I **dread**?”
6. And in **Psalm 56:9**, “Then **my enemies** will turn back in the day when I call; this **I know**, that **God is for me.**” (**Verse 11**) “In God I have put my **trust**, I shall not be **afraid**. What can man do to me?”
7. In **Psalm 118:6** another psalmist declared, “The LORD is **for me**; I will not **fear**; what can man do to me?”
8. Do you **know** that **God is for you** this morning? Are you **choosing** to **believe** it and put your **trust** in Him? For **only then** will it make **no difference** “who is **against** you” and you will not be **afraid**.
9. Paul then gives the **most conclusive proof** that “**God is for us**” in the **third key question**, which is this:

### III. Are Lesser things Withheld after giving Christ?

- A. Look at **v. 32**: **He** who did not **spare** His **own Son**, but **delivered** Him over for us all, **how** will He not also with Him **freely give** us **all things**?
  1. The word “**He**” refers to **God the Father**. And the phrase “**His own Son**” speaks of the Father’s **one and only, dearest**, and **most precious** Son from all eternity, **Jesus Christ**, the **God-Man**—100% God, 100% man.
  2. Although **believers** are God’s sons and daughters by **adoption** (8:14-16), **Jesus Christ** is the Father’s own **peculiar** Son, in a sense that neither **angels** (Heb. 1:5) nor **people** can be so called.

3. Now notice that God the Father “**did not spare** His own Son.” This phrase is **reminiscent** of the **offering** of **Isaac** by his father **Abraham** in the Old Testament.
4. To show his **loyal love** for God, **Abraham** was **willing** to sacrifice his beloved son **Isaac** in **obedience** to God’s test (Gen. 22:1-12). But **stopping** him and **providing** a **ram** in **Isaac’s** place (v. 13), God said to Abraham in **Genesis 22:12**, “...now I know that you fear God, since you have not **withheld** your son, your **only son**, from Me.”
5. But whereas God **stopped Abraham** from **sacrificing** his son, out of **supreme love** for us, God “**did not spare** His own Son” from being **sacrificed** to provide atonement for us. There was **no lessening** of the **horrific judgment** that was poured out upon Him (Isa. 53:4-6, 10, 12).
6. **C.E.B. Cranfield** accurately stated, “**Isaac** was **rescued** by divine intervention (Gen. 22:11-13), but for **Jesus** there was **no** such intervention, no other **lamb** could take the place of the **Lamb of God**; and the **delivering up** meant making to **drink** to the **very dregs** the **cup of wrath**.” (pg. 436)
7. Notice again in v. **32** that “**He...delivered** Him **over** for us all.” Here we see that it was the **Father** who “**delivered over**” (paredoken) His beloved Son (Rom. 4:25), which **entailed** receiving: the **wrath** and **abandonment** of God that sin merited; being **mocked, spit upon, scourged**, and **crucified** by hateful, ungodly men; and the **vengeance** of Satan and his demonic hosts (Lk. 22:53).

8. This “**delivering over**” is what Paul meant elsewhere when he said that “He **made Him** who knew no sin **to be sin** on our behalf” (2 Cor. 5:21) and that He had “...become a **curse** for us—for it is written, ‘**CURSED IS EVERYONE WHO HANGS ON A TREE**’” (Gal. 3:13).
9. As our **Substitute** on the cross, Jesus **took** upon Himself the holy wrath of God against our sin and **paid in full** the penalty for sin that we deserved. If ever God could be accused of **injustice** it would never be with **us** but with His **Son**, for the **righteous** died for the **unrighteous**.
10. This **same word** is also used of Jesus who “**delivered**” or **gave Himself** for us (Gal. 2:20; Eph. 5:2; 1 Tim. 2:6; Tit. 2:14). And it is used of **Judas** (Matt. 10:4; 26:2, 15; Jn. 18:5), of the **chief priests** and **elders** (Matt. 27:2; Mk. 15:10, 15), of the **people** of Jerusalem (Acts 3:13), and of **Pilate** (Mk. 15:15) who all “**delivered Him over**” to death.
11. Although all of these godless people were fully responsible for what they did, **Acts 2:23** tells us that **ultimately** Jesus was “...**delivered over** by the **predetermined plan** and **foreknowledge of God.**” (Acts 4:27-28)
12. **Octavius Winslow** said it best, “**Who** delivered up Jesus to die? Not **Judas**, for money; not **Pilate**, for fear; not the **Jews**, for envy;—but the **Father**, for love.” (Murray pg. 324)
13. And **for whom** did the Father **lovingly deliver** Jesus over to death? Paul says “**for us all.**”
14. Now Paul is not teaching “**Universalism,**” whereby **everyone** is **saved** in the end. But in this **context**, “**us all**” refers to **all**

**believers**, both **Jews** and **Gentiles** who have received Jesus Christ as their personal **Savior** and **Lord** by faith.

15. The **most conclusive proof** that “**God is for us**” is seen in the **agony** and **shame** of **Calvary** that was endured for you and me. **What amazing love!**

B. Now in view of this **supreme act** of **God’s love**, Paul asks the rhetorical question, “...how will **He** (i.e. the Father) not also with **Him** (i.e. Christ) **freely give** us **all things**? The obvious answer is “**He Won’t!**”

1. Here Paul argues from the **greater** to the **lesser** (5:8-10, 15, 17; 11:12:24). In other words, since the Father has already given us the **greatest** and **costliest** gift of all, the **indescribable gift** of His Son (2 Cor. 9:15) while we were yet **sinners** (5:8), He will not **withhold** the **lesser things** now that we are His **children!**
2. **John Murray** said, “So **great** is that gift, so **marvelous** are its implications, so **far-reaching** its consequences that **all graces** of **lesser proportion** are **certain** of **free bestowment**.” (pg. 326)
3. The **gift of Christ** includes **all** other gifts. In **having Him** we have **everything** we need.
4. Peter proclaimed in **2 Peter 1:2-3**, “Grace and peace be **multiplied** to you in the knowledge of God and of Jesus our Lord; seeing that His **divine power** has **granted** to us **everything** pertaining to **life** and **godliness**, through the true knowledge of Him who called us by His own glory and excellence.”

5. Now **what** is the **scope** of the “**all things**” that God “**freely gives**” (charisetai) or **graciously bestowed** upon us? I believe **Douglas Moo** is correct when he states, “Certainly Paul’s focus is on those things **necessary** for our **salvation**; but, as with ‘**the good**’ in **v. 28**, we should not **restrict** the meaning to **salvation** as such but include **all those blessings—spiritual and material**—that we **require** on the path toward that **final salvation.**” (pg. 541)
6. Having **first revealed** how “**God is for us**,” Paul goes on to show what it means to be “**against us**” in the **next two questions**. The *fourth key question* is this:

#### **IV. Can Accusations against Believers continue to Stand?**

- A. Look at **v. 33**: Who will bring a **charge** against **God’s elect**? God is the one who **justifies**;
  1. **This question** and the **next** use **legal language** and the **scene** is **God’s courtroom** where “**charges**” (egkalesie) or **accusations** are being brought against “**God’s elect**” or **chosen ones**.
  2. **Woodrow Kroll** describes this well, saying, “Paul is issuing a **challenge** to the **universe** that if there is any **man** or **woman**, any **angel** or **demon**, **anyone** or **anything at all** who can make a **charge** against God’s elect that can **stick**, let him do so **now.**” (pg. 147)
  3. Paul isn’t saying that believers won’t be **accused** of things. He had many **human enemies** who delighted in pointing an **accusing** finger at him (Acts 19:38, 40; 23:29, 35; 26:2, 7).

4. **Satan** especially, “the **accuser** of the brethren. . . .before our God day and night” (Rev. 12:10; Zech. 3:1) **never ceases to press charges** against us, pointing out the **discrepancy** between our Christian **profession** and our Christian **walk**.

B. However, can **accusations** against believers **continue to stand**?  
The obvious answer is “**No Way!**”

1. **Why not?** Because “**God** is the one who **justifies**” us by **grace alone** through **faith alone** in **Christ alone** (Rom. 3:24; 5:1).

2. We have already seen in Romans that at the **moment** of our salvation, God “**justifies**” (dikaion) us, in that, we as **believing sinners** are **declared righteous** by God, **placed** in a position of being **right** or **acceptable** before Him, and **clothed** in the very righteousness of Christ (2 Cor. 5:21).

3. Therefore, every **charge** and **accusation** against us is **thrown out** of God’s **Supreme Court** because He has already declared us eternally “**Not Guilty**” in Christ since He **paid in full** the **penalty** for our sin. And absolutely **no one** can call His **irrevocable verdict** into question.

5. **Every tongue** that **attempts** to do so will be **silenced** (Isa. 54:17), for God is our **Advocate** and **Vindicator** not our **prosecutor**.

6. Paul is surely **echoing** the words of the **Servant of the Lord** in **Isaiah 50:8-9** where the **Messiah** declares, “He who **vindicates** Me is near; who will **contend** with Me? Let us stand up to each other; who has a **case** against Me? Let him draw near to Me. Behold, the Lord GOD **helps** Me; who is he who **condemns** Me?”

7. And since “**God is for us**” and has **justified** us in Christ, we as believers can **humbly** and **confidently** say the **same thing!**
8. The ***fifth key question*** is this:

## V. **Can Believers be Condemned for their Sins?**

- A. Look at **v. 34**: who is the one who **condemns**? (Stop there)
  1. The word “**condemns**” here is far more than mere “**charges**” or **accusations** being brought against us. This has to do with the **fact** of a **crime**, what is actually **true**.
  2. **Satan** and **others** don’t always have to make “**false accusations**” against us. Sometimes all they need to do is just **tell the truth**.
  3. Therefore, to “**condemn**” (katakrinon) means “to give **judgment** against, to pass **sentence** upon.” And this judgment refers to the **last judgment** of **eternal condemnation**.
  4. So Paul asks the rhetorical question, “**Who** is the one who **condemns**?” In other words, can **believers** be **condemned** for their **sins**? The obvious answer is “**Absolutely Not!**”
  5. Although anyone can **press charges** and **bring accusations**, there is **only one Person** who has the **authority** to **condemn**. And that is **Jesus Christ**, who is God’s appointed **Judge**.
  6. Jesus said in **John 5:22**, “For not even the Father **judges** anyone, but He has given **all judgment** to the Son.” (John 5:27; Acts 17:31; 2 Cor. 5:10)
  7. And yet, the **sinless Christ** who alone can **condemn** us to **eternal hell** for our sin has **promised never** to do so!
- B. And we see **why** in the **four ascending realities** at the end of **v. 34**. Paul says: Christ Jesus is He who **died**, yes, rather who was

**raised**, who is at the **right hand** of God, who also **intercedes** for us.

1. The **first reality** is that “Christ Jesus. . . **died**.” Jesus **atoning death** on the cross for our sins **satisfied** the **justice** of God and the **demands** of the Law (3:21-26; 4:25; 5:8-11; 6:4-10; 8:3-4).
2. **William Newell** said, “Satan may **accuse** us in our **consciences**; but the **day** of our **condemnation** was **past forever**—when Christ our **Substitute** ‘bore our sins in His own body on the tree!’” (pg. 338)
3. Jesus alone **removed** our **condemnation** because He has **forgiven all** of our sins—**past, present, and future**. This is why we are told in **Romans 8:1**, “Therefore there is now **no condemnation** for those who are **in** Christ Jesus.”
4. The **second reality** is that Christ “**was raised**” from the dead. Jesus’ **death** was **strategic** but without the **resurrection** it accomplished nothing, because He would be no different than any other **sinful** religious leader who has **died** (1 Cor. 15:12-19).
5. The **resurrection** of Jesus Christ not only **proved** that He was indeed **God**, but also that the Father had **accepted** His once for all sacrifice for sin.
6. The **third reality** is that Christ “is at the **right hand of God**.” **Forty days** after His resurrection, the **glorified** Christ **ascended** to heaven to this **exalted position** (Acts 1:9; Phil. 2:9-11), which is the **fulfillment** of **Psalm 110:1**.
7. Christ’s **exalted position** is seen **repeatedly** in the New Testament. For example, in **Hebrews 10:11-12** we read, “Every **priest** stands **daily** ministering and offering **time after time**

the **same sacrifices**, which can **never** take away sins; **but He**, having offered **one sacrifice** for sins for all time, **SAT DOWN AT THE RIGHT HAND OF GOD.**” (Matt. 26:64; Mk. 14:62; Lk. 22:69; Acts 2:33; 3:13; 5:31; 7:55-56; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 2:9; 8:1; 12:2; 1 Pet. 1:21; 3:22; Rev. 5:12).

8. The “**right hand of God**” is the place of **supreme honor, power, and authority** over the entire universe. And the **posture** of sitting down signifies the **finished work** of Christ.
9. What an **encouragement** to know that He who has **saved us** also has the **supreme power** to **keep us saved!**
10. The **fourth reality** is that Christ “also **intercedes for us.**” As our **intercessor** before the throne of God, Jesus acts as both our heavenly **High Priest** and our **Advocate.**
11. As our great **High Priest**, He is always available to give us the **grace** we need to **overcome** temptation and **defeat** the enemy. **Hebrews 4:15-16** says, “For we do not have a **high priest** who cannot **sympathize** with our **weaknesses**, but One who has been **tempted** in all things as we are, yet **without sin.** Therefore let us **draw near** with **confidence** to the throne of grace, so that we may receive **mercy** and find **grace to help** in time of need.”
12. And **Hebrews 7:25** states, “Therefore **He is able** also to **save forever** those who **draw near** to God through Him, since He always lives to make **intercession** for them.”
13. And as our **Advocate**, He continually **defends** us before God against **Satan, others**, even our **own sins** that bring charges against us. According to **1 John 1:9**, “If we **confess** our sins, He

is **faithful** and **righteous** to **forgive** us our sins and to **cleanse** us from **all unrighteousness.**”

14. And John says in **1 John 2:1**, “My little children, I am writing these things to you so that you may not **sin**. And if anyone **sins**, we have an **Advocate** with the Father, **Jesus Christ** the righteous.”

15. Do you **know** Jesus Christ as your **High Priest** and **Advocate**? You can if you have **received** Him as your personal **Savior** and **Lord**.

### **Conclusion:**

In closing, every believer’s **salvation** is **eternally secure** and it is the **living** and **exalted** Christ, as well as, our loving heavenly Father who **secures** it. Because **God is for us** absolutely **no opponent** can ever ultimately be **successful** in **prevailing** over us; **no one** can **level** a **charge** against us that **stands**; **no one** can ever **condemn** us to eternal hell, not even Christ; and God will never withhold **lesser things** from us having given us His **greatest gift, Christ**.

Therefore, this passage is the **Mount Everest** of **eternal security** in Christ for the genuine believer. Because **He stands**, we will **never perish!** May our **response** to God be one of **wholehearted praise** to Him for **all** He has done for us to make us **eternally secure** in Jesus Christ! And **wholehearted service** to Him with our lives because of it!