

January 2013 Newsletter Romans 8

DD. The sequence of things for the elect. v.30

“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” Romans 8:30 - ους δε προωρισεν τουτους και εκαλεσεν και ους εκαλεσεν τουτους και εδικαιωσεν ους δε εδικαιωσεν τουτους και εδοξασεν.

“Moreover whom he did predestinate,” - *hous de proorisen*. To **predestinate** is the aoist active indicative of *proorizo*, which, as we have seen, comes from *orizo* with *pro* prefixed to it. *Orizo* is to mark out a boundary, to set a limit, to determine something. *Proorizo* is to do it beforehand, or to determine to do something beforehand. God's **foreknowledge** is God's knowledge of what was going to occur in the future based on what he had decided to do beforehand. While **predestination** looks at what God had decided and determined to do beforehand.

It is the act of one's **will** where one decides what it is that God wants to happen, but also determines that it will happen. A **plan**, then, is put in place that ensures that his will is done. And, in the case of God, it is his **omnipotence** that guarantees that his will is carried out.

The subjects that are in view here are the **elect**; them that **love God**, v.28; to them who are the **called** according to *his* purpose, v.28; those he **foreknew**, v.29; those he **predestinated** to be conformed to the image of Jesus Christ, v.29; those he **called**, v.30; those he **justified**, v.30 and those he **glorified**, v.30.

“Them he also called:” - *toutos kai ekalesen*. To **call** is the aoist active indicative of *kaleo*, which has been rendered as an invitation, but whenever that word is used of a king or deity, then it takes on the idea of a divine summons. This calling embraces the idea of being set apart by God from birth, being taken out of the world system and brought by the Holy Spirit to saving faith in Jesus Christ.

“And whom he called, them he also justified:” - *kai hous ekalesen kai edikaiosen*. To **justify** is the aoist active indicative of *dikaioo*. We notice the certainty of all this. The ones he called, he justified; the ones he justified, he glorified. Nothing was left to chance. And we notice **who** is the one who is doing all this? **God!**

To **justify** does not mean that one is made righteous in the eyes of God, but the he has been declared righteous by God! It is a legal action that takes place subsequent to the moment of salvation, where God in the court of heaven now declares the believer in Christ to be righteous.

Paul wrote this out very clearly in Romans 5:1, *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:”*, where he stated that we are justified by faith alone, (*sola fide*), in Christ alone, (*solo Christo*). It was Martin Luther's understanding of this verse that launched the Protestant Reformation, where countless millions of Roman Catholics left the Roman church. They finally realized that they did not need the Roman Pontiff, or the sacraments of the church, to be saved. And we notice that **justification** is found in the passive voice, which tells us that the believer in Christ receives the action and it is God who is the one who is justifying them. All they needed was faith in Jesus Christ! And how it works is that when God views a person's faith in Christ, he **counts** that faith as righteousness, then he **declares** him to be righteous. *“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”* Romans 4:5

“And whom he justified, them he also glorified.” - *hous de edikaiosen toutous kai edoxasen*. All four of these verbs: predestined, called, justified and glorified are in the orist past tense, with one event occurring before our birth; one occurring when we were born; one when we were born again; and one yet to occur in the future. In the mind of God they have ready taken place.

What God has predestined will come to pass, because in the exercise of his will he has determined it so. That's why God can say that we have been glorified, even though that will not occur until the day we receive our resurrection body. How secure our lot is with God. Nothing has been left to chance or luck. Remember, the word “luck” was the term used to denote the arbitrary favor of the mother goddess cult. From which we get the expression today of “lady luck”. There is no luck with God, only grace.

EE. God is for us. v.31

“What shall we then say to these things? If God be for us, who can be against us?” Romans 8:31 - τῶν εἰς ἡμᾶς ὑπὲρ ἡμῶν οὐκ ἔστιν ἄνθρωπος ὃς ἰσχύσει ἡμᾶς ἁρῆσαι.

“What shall we then say to these things?” - *to oun eroumen pros tauta?* To **say** is the future active indicative of *lego*. But we want to focus on the word **then**, or therefore, which is *oun*. *Oun* is used when we have a statement, or discourse, and one wants to draw it to a conclusion from the subjects being mentioned with a view toward application.

Romans 8:29,30, “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”, is a repeated anadiplosis, where words are repeated in a gradual ascent building up to a climax. Those he **foreknew**, he **predestined**; those he predestined, he also **called**; those he called, he **justified**; and those he justified, he **glorified**.

Paul is building up to a climax of reasoning. Each great fact is to be weighed and duly considered. And as one understands one concept, and goes from it to the next one, finally building up to our final glorification, he is left with a great conclusion. And that great conclusion is, “**If God be for us, who can be against us?**”

Paul's chain of reasoning, followed by his concluding statement, of, “**If God be for us, who can be against us?**”, leaves us with faith, hope, confidence, a sense of security and reassurance toward, not only our temporal future, but our eternal future!

“If God be for us,” - *ei ho theos huper hemon*. The first class condition of if, if something is true and it is, tells us that, **if God is for us and he is!** Everything that we have read from v.28-30: God working everything out for our good, our predestination, our election, our calling, our justification and our ultimate and eventual glorification, all these things go to prove that **God is for us!**

The first class condition of if, if something is true and it is, can also be translated into the English as **since**. This would give us the translation of, “**Since God is for us, who can be against us?**” **For** us is the preposition huper and it has the ideas of love, protection, caused to do things for another person, a close relationship, substitution and representation and can also be rendered as **on our side**. “Since God is on our side, who can be against us?” For a full study on the preposition huper see my Online study entitled, “Doctrine of Election” at www.pacificrimbible.com.

“Who can be against us?” - *tis kath'hemon?* These two ideas are contrasted that's why we can translate *huper* as being on our side. “If God is for us”, (and he is), that is, **working on our behalf**, or, **for our good**, or, **on our side**, then, “who can be against us?”. **Against** us is the preposition *kata* which has the idea of hostility from others directed toward us.

This is not to say that people won't be against us. They are and have been since the beginning. Satan, and the people that he rules over, are not only against us, but hate us! But whatever the evil they do and try to do against us will have no lasting effect. **Why? Because God is on our side and he will work it out for our good!**

God's eternal purpose concerning those he has chosen and brought to Christ is for their ultimate good. And these passages have effectively concluded that God is on our side and is working on our behalf. If God is for us, and he is, then who can be against us? They can try, (and they do), to do harm to us, but he always works it out for our good! Joseph was a classic example of this. “*But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*” Genesis 50:20

FF. Much more grace. v.32

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” - Romans 8:32 - ος γε του ιδιου υιου ουκ εφεισατο αλλ υπερ ημων παντων παρεδωκεν αυτον πως ουχι και συν αυτω τα παντα ημιν χαριζεται.

“He that spared not his own Son” - *hos ge tou idou ouk epheirato*. The word **spare** is the orist active indicative of *pheidomai*, which meant to forego affliction designed to occur, to relieve someone of pain, suffering and injury. A woman giving birth is going to have to go through pain and suffering. *Pheidomai* would be to spare her from that. But, as women know, they will have to go through it.

The way this is worded in the Greek with the words *ge* – even, and *ouk* – not, brings home the point even more, in that God did not even spare his own Son! *Who even his very own Son he did not spare!* God loved us so much that he did not hold his own Son back from suffering an especially cruel and painful death on a cross.

This whole passage is designed by God to let us know where we stand with him and what his attitude is toward us. It is also designed to strengthen our faith, to build up our confidence, to give us assurance and to develop our spiritual self esteem. He is going to resurrect us and give us new eternal bodies; he is going to give us an eternal home and inheritance; he has given us his Spirit to help us in our human infirmity; he makes everything in our lives, whether good or bad, work out for good; he has given us his armor to fight against the devil, etc., etc..

God wants us to know that he is for **us**, that he is **on our side!** And if God is for us, then who can be against us? Why even his own Son he did not spare for our sakes! So many Christians believe that they are unloved, unlovely and unlovable. Their experiences in life have brought them to this place in their thinking. One cannot go back and take away the bad things that people have gone through in their lives. But what we can do is reveal the truth to them concerning their new position in Christ. This is why the teaching of God's Word is so important in this. From the Scriptures they need to see that God does love them **and how much he loves them!** And the only way that can be done is by showing them the extent of his love by the sacrificing of his Son for our sins!

“But delivered him up for us all,” - alla huper hemon panta paredoken auton. The word **gave** is the orist active indicative of *paradidomi*, which comes from two words, *para* and *didomi*, to hand over, and was used in the sense of handing someone over to the authorities.

The orist tense tells us that at a point in time in the past the Father handed his Son over to the authorities, whereupon he went through a mock trial and was taken out to be nailed to a cruel cross. There he was surrounded by a circle of men, whose evil so was so dark you could only call it diabolical, men who were trying to channel demonic energies toward Christ to destroy his soul. (See my Online audio library on Psalms 22 to see what really took place on the cross).

The preposition huper, for, tells us that the Father did it for **our sakes!** He did it to **benefit us**; he did it to **protect us** from his coming wrath; he did it out of **his great love** for us! And he did it for Christ to be **our substitute**. If one has ever doubted the love of God for us, and many do, then we are compelled to go back and look at the **demonstration** of his love by handing his Son over to die on the cross to pay the penalty for our sins! *“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”* Romans 5:8 *“But God **demonstrates** his own love for us in this: While we were still sinners, Christ died for us.”* NIV

The experience of most people living on earth, at one time or another, has been one of rejection, hatred, violence, physical abuse, emotional abuse, sexual abuse, lonesomeness, etc., it becomes difficult for them to believe that God is a God of love. They look around and see the atrocities that man commits against his fellow man and asks the question, if God is a God of love, how can he allow these things to go on? They blame God, when it is the devil who is behind all this.

What they do not know is that ever since the fall of man satan has been ruling this planet! Not to mention that man acquired a sinful nature due to the sin of the original couple, Adam and Eve. What they are blaming God for is really the work of fallen, sinful man and the devil! *“In whom **the god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”* 2 Corinthians 4:4 *“Now judgment is upon this world; now **the ruler of this world** will be cast out.”* John 12:31 *“and concerning judgment, because **the ruler of this world** has been judged.”* John 16:11

Dying for someone is the ultimate act of love. *“**Greater love** hath no man than this, that a man lay down his life for his friends.”* John 15:13 **Women** will put their lives on the line to protect their children. **Men** will go to the battlefield and offer up their lives in defense of their country to save their families. A **few** might die to save a good man and **one** might die to save a righteous man. But **God** sent his Son to die for wicked, sinful man! *“For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us.**”* Romans 5:7,8

If one ever had any doubt in their mind that the Father and the Son do not love them, they always need to go back to the great sacrifice that the Father and the Son paid as proof of their love! He gave his Son over to pay the penalty for all our filthy sins, and the Son willingly bore our sins on himself to do so.

Christianity is the only “religion”, if you will, that is redemptive. Unlike so many others, who go out and kill in the name of their God, ours is one where our God died on the cross for our sins! Ours is one of redemption, love, peace with God, peace with each other and peace in our souls. And we want to notice that he died for us all.

“How shall he not with him also freely give us all things?” - pos ouchi kai sun auto ta panta hemin charisetai? The word pos is an interrogative particle that asks the question how. In what way? Used here as a rhetorical question. Paul is rejecting an idea, while establishing another. The question is, does God want to do things for us? Does he want to give us things, blessings? Does he want us to be happy, or have peace of mind? Does he want to be nice to us?

To which virtually every Christian would answer yes! But deep down inside, and by the way they live their lives, the answer would be no! They do not really believe that, because they have never been truly convinced that God exists and is a rewarder of those who diligently seek him. If they do somewhat believe that, it's usually along the lines that God wants to and does bless - others! But not them!

They can believe it concerning others, but it's so hard to believe it concerning themselves. Which I believe is due to a large degree, of course, a lack of faith, but also along the lines of feeling guilty about things and having a lack of self esteem. “Why would God want to bless me? 'I'm no good!' Or a fear of loss; having something or someone you love taken away from you. 'If he did bless me, he'd probably take it away from me, or let someone else take it away from me.'”

There are a lot of things we wrestle with preventing us from really believing in our hearts that God does love us and wants to bless us. These things are really thresholds. They may be higher in us than someone else, but they all can be overcome by faith and a constant intake of Bible Doctrine.

And one way is by the use of the *a fortiori* logic used by the Apostle Paul, under the inspiration of the Holy Spirit. If someone has already done the most for you, why wouldn't he do something less? If someone has already given you a billion dollars, why wouldn't he buy you a cup of coffee when the two of you go out? If God has done the most by forgiving us and saving us, and has given us the most by handing his Son over to die on the cross for our sins, why wouldn't he give us everything else that is less than that??

And not just **along** with him, but because of the use of the preposition, sun, in union with him! All the wonderful things that God has in store for us and wants to do for us, is reserved for those who are in union with his Son, Jesus Christ! If God has already done the most for us, a fortiori logic tells us that he is willing to give us anything less than that!

To **give** is the future middle indicative of charizomai. *Charizomai*, from *charis* the word for grace, is to show favor, to give freely, to bestow graciously, to give to someone based on the concept of grace. It is to receive something from God, even though we don't deserve it, we can't do anything to earn it and we don't merit it.

In grace the basis for giving lies not in the recipient of the gift, but in the one who is doing the giving. It eliminates man's striving, trying, works and merit. And in grace it must be **all of grace**, or not of grace at all! *“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”* Romans 11:6

And when it is all of grace, then God alone gets all the glory and God alone gets the thanksgiving. So what is there on the part of man that pleases God and is compatible with his grace? **Faith!** Faith in God and faith in his Word and nothing more. As it says, *“But **without faith** it is **impossible** to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”* Hebrews 11:6

GG. The righteousness of God's elect. v.33

“Who shall lay any thing to the charge of God's elect? It is God that justifieth.” Romans 8:33 - τις εγκαλεσει κατα εκλεκτων θεου θεος ο δικαιων.

Here we have an ***erotesis***, or interrogation, the asking of a question without waiting for an answer. It is used to teach and give us greater insight into Bible doctrine. From v.31-v.35 we have several questions asked by Paul, but **each one is answered by a question**. All of these verses begin with *tis*.

An ***erotesis*** is used when a speaker or writer asks animated questions, but not to obtain information. Instead of making a plain and direct statement, he suddenly changes his style, and puts what he was about to say, or could have otherwise said, into the form of a question without waiting for an answer.

“What (tis) shall we then say to these things? If God be for us, who (tis) can be against us?”

“Who (tis) shall lay any thing to the charge of God's elect? It is God that justifieth.”

“Who (tis) is he that condemneth? It is Christ that died,...”

“Who (tis) shall separate us from the love of Christ? shall tribulation, or distress, or persecution,...?”

In addition to an ***erotesis*** being used in these four verses they also contain another grammatical structure called an ***anaphora***, where we have a repeating of the same word, in this case *tis*, at the beginning of the sentence or clause, thus adding weight and emphasis to the statements.

The two words, “*It is*”, in verses 33 and 34 have been added by the translators and should be left out and translated differently using the question demanded by the ***erotesis***. Notice the change.

“What (tis) shall we then say to these things? If God be for us, who (tis) can be against us?”

*“Who (tis) shall lay any thing to the charge of God's elect? **God? The One that justifieth?**”*

*“Who (tis) is he that condemneth? **Christ? The One that died,...**”*

“Who (tis) shall separate us from the love of Christ? shall tribulation, or distress, or persecution,...?”

“Who shall lay any thing to the charge of God's elect?” - *tis enkalesei kata eklekton theou*. **Lay anything to the charge** is the future active indicative of *enkaleo*, which meant to call in, to bring a charge against, to come forward as an accuser against someone. It was a legal term used in a court of law for a party bringing charges against another party that they had broken the law.

It was used by the townclerk in Acts 19:39,40, when he told the people that if they had a complaint against Paul and company, they were to bring it before the ***ekklesia***. *“But if ye enquire any thing concerning other matters, it shall be determined in a **lawful assembly** (assembly). For we are in danger to be **called in question** for this day's uproar, there being no cause whereby we may give an account of this concourse.”*

The important issue here is not only **who** will bring a charge against God's elect of violating God's Law, but **who is qualified to do so??** And that, of course, can only be done by one who, himself, has never sinned! There is an axiom in law, that one who is involved in legal proceedings must have “clean hands”. So what we are left with is that God is the only one who has the right to bring a charge against anyone because it is his Law and because he is the only one who has clean hands. Which “clean hands” are found in the person of his Son, the man Christ Jesus, who, when he walked here on earth as a man, kept the Law of God perfectly.

To the charge of God's elect, or against God's elect, has the preposition kata which denotes an hostile action, whether physically, verbally, or as we have here, legally. The **elect** here, *eklektos*, are the community of those whom God has chosen.

“It is God that justifieth.” - theos ho dikaion. The word **justifieth** is the present active participle of *dikaioo*, which meant to declare one righteous, an act that takes place in a court of law, namely, God's court in heaven. Because God is the only one who is righteous and because he is the judge of all, and because the Law is God's Law, then God is the only one qualified to condemn, or to declare someone righteous. We find this also in Romans 5:1, where it tells us that we have been justified by faith in Jesus Christ. *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”*

It goes back to the idea of the Law and where one stands in relation to it. If he has not broken the Law, then he is considered as being in “right standing” with the Law - **righteous**. But if he has broken the Law, then he is not right with the Law – **unrighteous**. And if he has broken the Law, he is then, also, under a curse. *“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” Galatians 3:13* *“Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.” Deuteronomy 27:26*

Being righteous or unrighteous refers to one's legal standing before God. And if God declares someone to be righteous, (and he is the only qualified to do so), then who can come before God with a legal charge that we have broken the Law and are unrighteous now that we are believers in Jesus Christ? We may have broken the Law, (and we did over and over), before we were believers in Jesus Christ, and we certainly, before we were believers in Christ, were unrighteous in the eyes of a holy God.

But when we believed on Christ as our Savior, our faith in Christ was counted as righteousness by God, then he declared us to be righteous! *“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is **counted** for righteousness.” Romans 4:5* Faith is not righteousness, but it is considered as righteousness because there is no merit to faith at all. In fact, **when faith is exercised it receives its merit from the object of its faith**, which is in this case, **Jesus Christ!**

So, if someone brings a charge before God against a Christian thus stating that he is unrighteous, it is not entertained because God from his heavenly throne has declared him to be righteous! And if God has already declared him to be righteous, who can claim the opposite??

So in our verse, v.33, *“**Who (tis) shall lay any thing to the charge of God's elect? God? The One that justifieth?”***, it recognizes that the only one who is qualified to charge us is God himself and it asks that very question. *“**Who (tis) shall lay any thing to the charge of God's elect? God? He is the one who is justifying us!!!**”*

But there is one who is continually doing this before the throne of God in heaven. Satan is constantly going before God with charges against the elect stating that we have done thus and so. And even if the charges against us are true, and they probably are because we do sin in one area or another after we were saved, God throws the charges out. *“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the **accuser of our brethren** is cast down, which accused them before our God day and night.” Revelation 12:10* Why does he throw the charges out? Because he has declared us to be righteous! And how is it that we are now righteous? Because the righteousness of Jesus Christ has been imputed to us!

HH. Christ our Intercessor. v.34

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” - Romans 8:34 - τις ο κατακρινων χριστος ο αποθανων μαλλον δε και εγερθεις ος και εστιν εν δεξια του θεου ος και εντυγχανει υπερ ημων.

“Who is the one who condemns” - *tis ho katakrinon*. To **condemn** is the present active participle of katakrino, (a strengthened form of krino), meaning to give judgment against, to pass sentence upon, to condemn someone, or to pronounce a sentence upon someone. **Krasis** - would be the process of investigation; **krites** – to judge; **krino** – to determine if one is guilty or innocent; and **katakrino** – to pronounce the sentence.

God found Sodom and Gomorrah guilty, thereby condemning them to ashes in destruction. “*And turning the cities of Sodom and Gomorrah into ashes **condemned** (katakrino) them with an overthrow, making them an ensample unto those that after should live ungodly;*” 2 Peter 2:6 This entailed the act of the one sitting in judgment - katakrinon, the investigation into the matter - krasis, the determination of guilt - krino, the pronouncing of the sentence, krima – the sentence itself, katakrima - the sentence with the pronouncement of what the punishment is, and then the carrying out of the sentence, and **enkaleo** – to accuse someone, to bring a charge against them.

In a court we have: the court, the judge, the charge, the producing of the evidence, the party accused, the inquiry into the matter, the determination of guilt, the pronouncement of the sentence, which is the pronouncement of the punishment, and then the execution of the sentence. Here we have a charge being brought forward. The charge is breaking the Law. The individual is found guilty or not guilty. The punishment is death. The sentence of death is announced. And the execution would be casting into the lake of fire.

At the Great White Throne judgment of Revelation 20:12, “*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*”, we find that God is going to judge all mankind. And those whose names were not found in the Lamb's Book of Life, “*And whosoever was not found written in the book of life was cast into the lake of fire.*”, Revelation 20:15, were thrown into the Lake of Fire.

Why is that? Because those who had rejected the gracious gift of salvation from God through faith in Jesus Christ wanted to be judged by their works, self righteousness and human good. So God is going to do that and the comparison he is going to use is the man, Christ Jesus! And seeing that their righteousness does not compare to the righteousness of his Son, they will be found guilty and cast into the Lake of Fire. While Christians will be able to avoid that because they came to Christ in faith and now stood before God, not in their own righteousness – but **Christ's!**

This begins like v.33, “**Who (tis) shall lay any thing to the charge of God's elect? God? The One that justifieth?**”, where we have the idea of who is going to bring a charge against us? God? The one who is justifying us? Now we have another question of who is going to pass sentence upon us? Christ? The one who died for us? “**Who (tis) is he that condemneth? Christ? The One that died,...**”. More than that, he also is at the right hand of the Father constantly making intercession for us **because of our sins!** It's absurd to think that Christ would pronounce judgment for us, when he is at the right hand of the Father making intercession for those things that we have done wrong!