

“IF GOD [BE] FOR US, WHO [CAN BE] AGAINST US?” – ROMANS 8:31.

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- The apostle Paul has recorded the wonderfully reassuring message that God is **FOR** us. He elaborates further concerning this wonderful truth within the surrounding context of the above verse.
“What shall we then say to these things? If God [be] for us, who [can be] against us? 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? Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. 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 8:31-34.)

GOD'S BEING FOR US IS DEMONSTRATED BY HIS GIVING HIS ONLY SON TO DIE TO SAVE US: -

- Jesus himself stated to his apostles concerning his Father, *“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.”* (John 16:27.)
- *“For when we were yet without strength, in due time Christ died for the ungodly. 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 5:6-8.)
- *“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.”* (1 John 4:9 & 10.)

“The Father sent the Son [to be] the Saviour of the world” (1 John 4:14.)

- *“We love him, because he first loved us.”* (1 John 4:19.)
- *“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.)

God has indeed given us all things that are related to eternal life and godliness. Such is the message from the apostle Peter's pen.

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” (2 Peter 1:2 & 3.)

“WHO SHALL LAY ANY THING TO THE CHARGE OF GOD'S ELECT? [IT IS] GOD THAT JUSTIFIETH. WHO [IS] HE THAT CONDEMNETH?” – ROMANS 8:33 & 34: -

- As Paul states so simply the wonderful truth, *“[It is] God that justifieth”* (Romans 8:33.)

The apostle Paul in his wonderful epistle to the Romans, which deals so beautifully with the message of **“justification by faith”**, has summed up this concept that God is the One who freely justifies all sinners, who experience repentance and faith in his Son, in the following verses: -

“For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” (Romans 3:23-26.)

● The wonderful truth that God is the One who justifies each repentant, believing sinner for Christ’s sake, removes all condemnation from such a person, so that no one or no power can condemn us while we continue in this experience of repentance and living faith. The following passages outline clearly our standing before God when the Lord has justified us.

- When a person has experienced justification by faith, they *“have peace with God through our Lord Jesus Christ” (Romans 5:1)*; and they can then *“rejoice in hope of the glory of God” (Romans 5:2)*.

When we have been *“justified by his grace”* we have also been *“made heirs according to the hope of eternal life” (Titus 3:7)*.

- The Psalmist David wrote a simple but yet wonderfully reassuring truth when he stated the following, *“Blessed [is he whose] transgression [is] forgiven, [whose] sin [is] covered. Blessed [is] the man unto whom the LORD imputeth not iniquity, and in whose spirit [there is] no guile.” (Psalms 32:1 & 2)*.

That the above passage from Psalms 32:1 & 2 is indeed referring to a person who has experienced justification by faith, we are left in no doubt by the apostle Paul.

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, [saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered. Blessed [is] the man to whom the Lord will not impute sin.” (Romans 4:5-8).

- *“[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” (Romans 8:1 & 2.)*
- *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:16-18.)*

WE CAN THEREFORE HAVE A CLEAN RECORD WITH GOD: -

- The gospel prophet Isaiah recorded the truth that no matter *“though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18)*.
- God promises, *“As far as the east is from the west, [so] far hath he removed our transgressions from us.” (Psalms 103:12.)*
- The prophet Ezekiel has recorded the words of the Lord concerning the repentant sinner, who after having turned from his sins, is exhorted to *“keep all my statutes, and do that which is lawful and right, he shall surely live, he shall*

not die ", and if he does this then "all his transgressions that he hath committed, they shall not be mentioned unto him" (Ezekiel 18:21 & 22).

- The prophet Micah referring to the mercy of the Lord that he will "cast all their sins into the depths of the sea" (Micah 7:19).

● The whole passage from Romans 8:31-34 contains wonderful encouragement for us individually, concerning the simple truth that **GOD IS REALLY FOR US**. This is brought out even more so when we examine Romans 8:34 concerning the various aspects outlined by the apostle Paul concerning Christ's saving work for us. This we shall now undertake in brief.

"[IT IS] CHRIST THAT DIED": -

- When the apostle Paul preached the gospel to the Corinthians he wrote that he had "delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Corinthians 15:3).

☞ Paul's gospel was **NOT** a new gospel originating in the New Testament Scriptures as many Christians assume. Paul's gospel was "**according to the scriptures**". That is, it was found within and was in harmony with the Scriptures, or what we today traditionally call the "Old Testament" writings.

No doubt one of the Scripture passages from the Old Testament that Paul preached from concerning Christ's death for our sins, is found in the well known passage of Isaiah 53, where the gospel prophet repeatedly refers to the Messiah's future death when he would bear and take upon himself our sins and iniquities.

"³ He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵ But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶ All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. ⁷ He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸ He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹ And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. ¹⁰ Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. ¹¹ He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹² Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." (Isaiah 53:3-12.)

- "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

"YEA RATHER, THAT IS RISEN AGAIN": -

- Paul went on to record for the Corinthians the other things that he had preached to them when he proclaimed the gospel of Christ to them,
"And that he was buried, and that he rose again the third day according to the scriptures." (1 Corinthians 15:4).

No doubt one passage that Paul could have referred to from the Scriptures referring to the resurrection of Christ from the dead on the third day is given below.

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” (Psalms 16:10.)

- Paul teaches us that Jesus *“was raised again for our justification” (Romans 4:25).*

Within the 15th Chapter of 1st Corinthians Paul reinforces the above vital truth, but from the opposite point of view, teaching that *“if Christ be not raised, your faith is vain; ye are yet in your sins” (1 Corinthians 15:17).*


“But now is Christ risen from the dead, and become the firstfruits of them that slept.” (1 Corinthians 15:20.) “They that are Christ’s” will be raised up “at his coming” (1 Corinthians 15:23).

“WHO IS EVEN AT THE RIGHT HAND OF GOD”: -

- The gospel writer Mark records the truth that after Christ’s resurrection from the dead, *“he was received up into heaven, and sat on the right hand of God” (Mark 16:19).*
- The apostle Peter on the day of Pentecost proclaimed under the inspiration of the Holy Spirit the following statement concerning Jesus’ exalted position in heaven, *“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” (Acts 2:33.)*

“WHO ALSO MAKETH INTERCESSION FOR US”: -

- The apostle Paul summed up Christ’s position and work in heaven at God’s right hand in the following passage. *“We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” (Hebrews 8:1 & 2.)*

 Therefore, any passage in the New Testament that refers to Jesus’ sitting at God’s right hand in heaven is referring to his Intercessory role as our Heavenly High Priest.

- In fact the following prophecy from the Book of Psalms clearly associates Christ’s sitting at God’s right hand with his becoming a High Priest after the order of Melchizedek. *“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. ... The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek.” (Psalms 110:1 & 4.)*
- Jesus as our heavenly High Priest through his earthly experiences in our flesh has experienced all of the temptations that we experience and thus he can help those who are undergoing trial and temptation. *“Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” (Hebrews 2:17 & 18.)*
- It is through Christ’s High Priestly ministry in heaven that we can receive grace and mercy. *“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Hebrews 4:14-16.)*
- Christ’s work as our Intercessory High Priest in heaven is a saving work. He is able to **SAVE** all who come to God through his Intercessory High Priesthood.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Hebrews 7:25.)

BECAUSE GOD IS FOR US, NOTHING CAN SEPARATE US FROM HIS LOVE: -

- *“Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Romans 8:35-39.)*