

VERSE 31 What then shall we say to these things (Τί οὖν ἐροῦμεν πρὸς ταῦτα; [interrog.pro.acc.nt.s. *tis* what? + conj. *oun* + fut.act.ind.1p. *eipon* say + prep. *pros* + pro.acc.nt.p. *houtos*])?

If God is for us, who can be against us (εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν [part. *ei* if + d.a.w/noun nom.m.s. *theos* + prep. *huper* on behalf of + pro.gen.p. *ego* + interrog.pro.nom.m.s. *tis* who? + prep. *kata* w/gen. “against” + pro.gen.m.p. *ego*])?

VERSE 32 He who did not spare His own Son, but delivered Him over for us all (ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, [pro.nom.m.s. *hos* + part. *ge* + adj.gen.m.s. *idios* one's own + noun gen.m.s. *huios* son + neg. *ouk* + aor.dep.ind.3s. *pheidomai* spare + conj. *alla* + prep *huper* for + pro.gen.p. *ego* + adj.gen.m.p. *pas* + aor.act.ind.3s. *paradidomi* deliver + pro.acc.m.s. *autos*], **how will He not also with Him freely give us all things** [πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται [adv. *pos* how? + neg. *ouchi* not + conj. *kai* also + prep. *sun* with + pro.dat.m.s. *autos* + d.a.w/adj.acc.nt.p. *pas* all + pro.dat.p. *ego* “us” + fut.dep.ind.3s. *charizomai* bestow; “freely give”])?

ANALYSIS: VERSES 31-32

1. In verse 31 Paul draw a conclusion from the foregoing discussion related to God's ultimate goal of conforming believers to the image of His Son.
2. The subject matter to the end of this chapter has to do with the fact that there is nothing whatsoever that we can undergo that could thwart our destiny based on predestination.
3. Verse 31 begins with a rhetorical question and “these things” refer to all that could potentially befall believers in the cosmos.
4. The verse looks back to verse 28 in which God works all things for the good of believers.
5. The question is rhetorical to show that if God is for us all things that are against us are of no account.
6. Nothing can overturn our eternal security in Christ.
7. The second question points out that “if God is for us” all opposition is negated.
8. There is no threat of adversary no matter how deadly and powerful that can overturn our eternal destiny.
9. Conclusive proof of our security is found in verse 32.

10. In this verse we have an example of a *a fortiori* argument—an argument from the greater thing to the lesser.
11. In other words, if God has already accomplished the greater thing for us will He not do the things that accompany our salvation?
12. The key phrase “He who did not spare His own Son” points to the ordeal that Jesus went through to secure salvation for all and any who would simply believe in Christ.
13. The main thing in regards to not sparing His Son is the wrath Jesus experienced during the three hours of abandonment when He bore our sins.
14. So this is by far the greater thing that was done for us to escape the peril were in.
15. So this is conclusive proof of God’s concern for our spiritual well being for time and eternity.
16. The greater thing in terms of God’s care for us is His delivering up His perfect and beloved Son on behalf of His enemies.
17. If He did that then the lesser in terms of divine sacrifice is to given us “freely the all things.”
18. This refers to our ultimate destiny in the coming kingdom of God, and includes a resurrection body and SG3.
19. This goes back to our eternal inheritance as children of God (cf. v. 17; Titus 3:7).

Our Security from the Standpoint of Accusers (vv. 33-34)

VERSE 33 Who will bring a charge against God's elect (τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; [*interrog.pro.nom.m.s. tis who? + fut.act.ind.3s. egkaleo bring charges against + prep kata against + adj.gen.m.p. eklektos elect + pro.gen.m.s. theos*]?)

God is the one who justifies (θεὸς ὁ δικαίων [*noun nom.m.s. theos + d.a.w/pres.act.part.nom.m.s. dikaiōo justify*]);

VERSE 34 Who is the one who condemns (τίς ὁ κατακρινῶν; [*interrog.pro.nom.m.s. tis who? + pres.act.part.nom.m.s. katakrino condemn*]?)

Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us (Χριστὸς Ἰησοῦς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς, ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν (*noun nom.m.s. Christ + noun nom.m.s. Jesus + d.a.w/aor.act.part.nom.m.s. apothnesko die + adv. mallon rather + conj. de + aor.pass.part.nom.m.s. egeiro raise + pro.nom.m.s. hos who + pres.act.ind.3s. eimi + prep en + adj.loc.f.s. dezios right hand + d.a.w/noun gen.m.s. theos + pro.nom.m.s. hos who + conj. kai also + pres.act.ind.3s. entugchano intercede + prep huper on behalf of + pro.gen.m.p. ego*)).

ANALYSIS: VERSES 33-34

1. Paul is not saying that there is no one who will challenge our standing but only that no charge leveled against us will stand up in heaven's courtroom.
2. If God is the One who determines the basis for justification, then no slander leveled against believers will overturn their justification since God is the One who authored the plan of salvation based on the imputation of +R (and E.L.) to those who believed in His Son.
3. God has already rendered His decision and all our accusers, including Satan, will be rejected (cf. Rev. 12:10).
4. For Paul's argument to be valid then the imputation of +R must be irrevocable (cf. Rom. 11:29 "for the gifts and the calling of God is irrevocable.").
5. We were chosen before the foundation of the world based on foreknowledge (cf. Eph. 1:4).
6. God chose us because He knew we in time would chose to believe in His Son.
7. All charges and all bad-mouthing of believers are of no avail since God has already rendered His decision regarding their standing as His children.
8. Every voice that is raised in judgment against the righteous is silenced (Isa. 54:17 "No weapon that is formed against you will prosper. And every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, and their vindication if from Me," declares the LORD.
9. Note the progression thus far: (a) unbelievers are against us; (b) they bring charges against us; (c) they condemn us; (d) nothing whatsoever can separate us from God (vv. 35ff.).
10. In v. 34b Paul provides the basis for our eternal security based on what Jesus did for us and what He continues to do for us from His place in heaven.
11. The death of Christ referred to here is His physical death (Lk. 23:46) and Paul almost seems dismissive ("rather who was raised") as He proceeds to cite Christ's resurrection, exaltation to God's right hand (place of preeminence) and His intercessory work as our High Priest and Advocate.
12. Jesus' deaths have no significance apart from His resurrection.
13. His resurrection was the validation of His work in atoning for sin.
14. The Father granted Jesus' humanity the place of preeminence (Ps. 110:1; Heb. 1:13).
15. And finally, the final fact related to our security is Christ's intercessory work on our behalf (also at Heb. 7:25; 1 Jn. 2:1).
16. In this capacity Christ rebuffs Satan slander against us (Rev. 12:10).