

## Romans Chapter 8

**Romans 8:33** Who will bring a charge against God's elect? God is the one who justifies.

In Romans 8:31-32 we saw that there is no valid reason to question whether or not God is on our behalf. God sent of Himself the Son to die for us, and now that we are His, how will He not freely give us all things. Most believers have a misconception about God in that after we are saved, God is less gracious than when we were enemies with God. With this in mind, we should always have the mental attitude that since God is for us (on our behalf) then there is nothing (who/what) that can stand against us.

Verse 33 asks the next question, "Who will bring a charge against God's elect?" The word "**ἐγκαλέω** *enkaleō* (*ehn-kah-leh-oh*)" is a seldom-used verb in the New Testament (Acts 19:38-40; 23:28-29; 26:2,7). The literal translation of this word is "to call in." The use of this word is to call forward to incriminate, to indict.

From the context, this is not a physical charge; anyone can plead criminality to anyone on this Earth. This must be in the courtroom of God. The context is who will bring...against God's elect. The charge is not against people as Americans or even as Christians in an atheistic state. Earthly persecution is not the question.

We know the account of Job, how Satan accused Job of only worshipping God because of his blessings (Job 1:9-11; 2:4-5). Satan is the accuser of the brethren (Revelation 12:10). Evidently, Satan is constantly accusing the brethren of sin before God. The word "devil" is the word "**διάβολος** *diabolos* (*dee-ah'-bah-lahs*)" and is an adjective. The verb "**διαβάλλω** *diaballō* (*dee-ah-bahl'-low*)" is the verb in Luke 16:1 (reported to him). The words are a compound of "*dia*" and "**βάλλω** *ballō*." The compound indicates that this means to cause to throw away, to traduce, or accuse. With the accusation, the word does not indicate the level of guilt; the accusation may be true or false.

1<sup>st</sup> Peter 5:6-9 – The context of this passage is to not be haughty before God, to not worry about anything, then beware of the adversary the devil. The idea of devouring here is not literal, but Satan's desire is to make believers ineffectual. The main thrust of this plan is to feed our pride, to have us not depend upon the Lord, to tell God, "I do not need you right now, I got this, but if you can be waiting on me for when I do need you." When we do this, what do you think Satan does? He accuses us. Is he right in the accusation?

It is hard to say whether or not Satan takes up all the charges against the believers. He is not omniscient; he is not omnipresent. It is clear that Satan is perpetually very active. But what we do have is a satanic system.

The schemes of Satan and how he fights against us and God should be known to us (2<sup>nd</sup> Corinthians 2:10-11; Ephesians 6:10-11). We know that he has set up a system in this world to eliminate or discredit Jesus.

In our passage it states “who.” Again we must look at this in context. Although we can see that Satan is the accuser, the “*τίς τις*” can be a thing. What if the “tis” is understood “what.” What can bring an accusation. Let me propose that this thing can be the sin into which we fall. Satan does not simply bring false accusations, but he also points out our failures, our sin, our inconsistency, and our rebellion. Satan does not have to work hard to trip us up; our sin is clearly on display in the courtroom of God. In our studies in 1<sup>st</sup> John we saw the function of a sin (1<sup>st</sup> John 2:1-2). Notice that there is no accuser — the sin is enough to bring out the truth. Since we are accused regularly, Jesus the Righteous, by His presence, demonstrates the payment for sin. We can say that this phrase “who will bring accusation against God’s elect,” is a statement of truthful indictment. The accusation is against God’s elect. Elect is the adjective “*ἐκλεκτός eklektos (eh-khlehk-tahs’)*” and is the identification of those who have been called, have responded to the call, and are therefore known as the ones called out. The verb is “*ἐκλέγομαι eklegomai (ehkh-leh-goh-my)*,” which means to speak for or to claim and is normally translated to choose, chosen. We are known as those whom God has said, “That one is mine.”

The reason nothing and nobody will have success against those whom God has claimed is because He is the One who justifies. The NASB translates this better as being an articular participle. There is no verb, only three words — “God” “the” “justifying one.” This is adjectival and describes God. God is the Justifier. When He makes proclamation that one is righteous by being found in Jesus, that settles it. This is another strong verse for eternal security — once God justifies, nothing can bring an accusation.

So far in chapter 8 we are:

1. In Christ Jesus (1-2)
2. Ones who are according to Spirit (5)
3. In the Spirit (9)
4. The ones being led by the Spirit of God (14)
5. Sons of God (14)
6. Adopted of God (15)
7. Children of God (16)
8. Heirs of God (17)
9. Co-heirs with Christ – Brothers (17)
10. The ones loving God (28)
11. The called (28)
12. The ones who being according to purpose (28)
13. Foreknown by God (29) – Aorist Indicative
14. Predestined to conformity to the image of His Son by God (30) – Aorist Indicative
15. Justified ones (30) – Aorist Indicative
16. Glorified ones (30) – Aorist Indicative
17. God being on our behalf (31)
18. Elect (33)
19. We are super-overcomers (37)

**Romans 8:34** Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

This is the third of four questions (Who is against us; Who will bring damning evidence against God's elect?). Now we have "Who is the one who condemns?" This is an adjectival participle of the verb "**κατακρίνω** *katakrinō* (*kah-tah-kree'-no*)" – to render judgement against. This this often refers to the sentence. If we remember our lesson from the beginning of chapter 8 we will keep in mind that that a judgement against is a proclamation of guilt. The sentence is based on the context. In this context the used as what God has done for us, to spare us through the sacrifice of Jesus (Romans 8:3). Therefore, in Romans 8 this word should be understood as the sentence of death due to sin on the basis of the Righteousness of God.

The word "**κρίνω** *krinō*" indicates a distinguishing, to decide about something. The primary verb has 23 cognates: "**ἀνακρίνω** *anakrinō*" means to investigate, to question. "**ἀποκρίνω** *apokrinō*" means to respond to an inquiry. "**διακρίνω** *diakrinō*" means to discern, or passively to doubt. The point is that we must be careful in deciding what "*krino*" and its cognates mean. In our text the rendering of judgement is understood and the sentence based on the response, is death.

The question of who or what is that which condemns? The text here does not have an object, the implication from the other questions is the readers, believers, elect, Paul includes Himself in this point (1<sup>st</sup> Person Plural). The response is similar to that of verse 32. The redeeming act of Christ, death and resurrection, as well as the position of Christ currently.

The language in here is wonderful. Christ Jesus is the subject of the sentence. The basic sentence here is "Christ Jesus is at the right hand of God." In order to make this sentence relevant to the question Paul explains again that Christ is the one who died, rather has been raised, and the purpose of being at the Right Hand of God. The death and resurrection is the basis for why we are not condemned, the position and current action of Christ is what sustains the release from condemnation.

In the NASB this first part reads "Christ Jesus is He who died." Christ Jesus is followed by an articular participle. This works as an adjective. The grammatical structure of this participle is Aorist Active Participle. Christ actively died for the sins of the world (John 10:15-18).

Rather having been raised is another participle, borrowing the article. This time the grammatical structure is Aorist Passive Participle. In Romans 8:11 we saw that the Spirit of Him (God the Father) raised up Christ. We also saw that Jesus in His divinity also is credited in raising Himself up. But in His humanity, Jesus was raised up by God (Romans 4:25; 6:9; 1<sup>st</sup> Corinthians 6:14). Both participles are in the aorist meaning that the action was performed prior to the main verbs in this sentence. Both work as an adjective describing Christ Jesus.

The “eimi” for “is” at the Right Hand, and intercedes are both in the present indicative indicating status.

Next it states “who is at the right hand of God.” Right hand is translated from “**δεξιός** *dexios*” which is simply “right” as in the direction, it is used for the right eye and right hand in the context in Matthew 5:29-30. With the term “of God.” The term is understood to be at the right side of the throne, a position of honor and authority (Matthew 26:63-64; Daniel 7:9-10,13-14). The Right (hand) of God is also used extensively in the Hebrew Scriptures.

With His right hand Yahweh saves the oppressed (16:7), punishes the enemies of the righteous (20:8) and helps His people in all situations (62:8). With His right hand He has given His people the land (43:3) and redeemed them from the Egyptians (Ex. 15:6,12). With His right hand He helps them in every emergency (59:5). In all these things His power is linked with His righteousness (47:10). With His right hand He also accomplished the creation of the world (Is. 48:13).

Evidence indicates that secular Greek used “the right” for a symbol of divine power.

In the New Testament this is used frequently as well (Ephesians 1:20; Colossians 3:1). The letter to the Hebrews the writer establishes the Position of Jesus Christ (Hebrews 1:3,13). Then later the position of Jesus is explained (8:1-2,6; 9:11-14).

In the doctrine of the Christ (Christology) we understand that the pre-incarnate Jesus Christ existed as the Word, the functional Right Hand of Yahweh.

When He came to earth, the first advent, He came as the Prophet, the suffering servant, with the purpose of becoming the perfect sacrifice for sins.

Currently, Jesus is at the Right Hand as a perfect High Priest, having satisfied the penalty for sins for all people for all time. His presence being at the Right Hand is the re-Glorification of Jesus to His rightful place.

In the Future, Christ will return as Messiah King. He will rule the earth from Jerusalem and all the saints will rule with him. This is the Millennial Reign, not the Eternal Program.

Intercedes for us, is the verb “**ἐντυγχάνω** *entunchanō* (*ehn-toon-khah'-no*).” This is the same word from Romans 8:27 (cognate in 8:26) speaking of the Spirit. The word means “to talk with, to petition, to appeal.” The understanding is that the Spirit is with us now, function with us. Jesus is at the Right Hand of God performing the same act but there in the presence of the Father.

Intercession of Christ is not a verbal plea. As we read in Hebrews and understand from this verse, by the action of Jesus dying for sins and being raised up, Christ entered into the heavenly temple and made

purification for all sin for all time. Being at the Right Hand Jesus is advocating just by being at the position of authority and power.

Finally, the preposition “*huper*” is used meaning on our behalf just as we saw in verse 31, God is for us.

Conclusion for Romans 8:33-34 – For the last few months and especially the last two lessons we have seen the wonderful work of God. In Romans 8:28 we learned that God works unto good. This is not dependent on the actions of believers only that they are believers.

Paul emphatically demonstrates that all these action by God is the work of God. Understanding that the articular participle in verse 28 is not an action but a description, you are known as a lover of God, can we find one act by a person other than the Triune God in verses 26-39?

So far we have seen three of the four “who” phrases. The emphatic answer to the questions, in case you need it restated.

No one can come against us

No one can bring a charge against us before God

No one can condemn us

This is a spiritual reference not a physical one. Paul had many physical barriers, but spiritually nothing can come between us and our God.

Next lesson we will conclude the last “who” phrase. Who can separate us from the love of Christ. We already know the answer.

\*\*\*If there is time

Knowledge of the answer does not always transfer into effectual use of the truth. In order to perform adequately in this doctrine, one must choose to use it when challenged. Remember God does not deliver us out of our pressures but gives us the tools to be able to endure the pressure believing and relying upon theses promises. This doctrine you have learned (your faith) is not profitable to you unless you put it into action.

**James 1:2-4; 1 Peter 1:6-7** Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have *its* perfect result, so that you may be perfect and complete, lacking in nothing. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;