

**Romans 8:31-33** What then shall we say to these things? If God *is* for us, who *is* against us? 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? Who will bring a charge against God's elect? God is the one who justifies.

Romans 8:31-39 provides the response to the information given in the previous section, probably back to 8:1. Because of what God has done for us, because of all the benefits we already have, because we are his adopted children, because we are destined to be the proprietors of all things created, because we have an assurance that is greater than the distress of this world, because we have the Holy Spirit indwelling us and helping our weakness, and because we know God is a worker of good especially toward us, what can we say?

If God is for us who is against us?

The first observation is that there are four “who’s” in this first portion. Who is against us, who will bring a charge against God’s elect, who is the one who condemns, and who will separate us from the love of Christ?

The word here is “**τίς** *tis*.” This is an interrogative pronoun normally translated “who,” but this can also be “what.” In fact, look at the list in verse 35. These things are not people. But in verses 38-39, the list is a combination and personifications of people and things.

There are many who believe that there are things that can separate a believer from Jesus.

1. Sin
2. Rebellion
3. Bad choices
4. Satanic influences
5. Death
6. Despair
7. Distance
8. Persecution

All of these and more will be covered in these verses. Understanding and reviewing Romans 8 should leave us with one thought. God has done it all; there is nothing for me to worry about; there is nothing for me to fear; there is an eternity waiting for the Sons of God.

Beginning in verse 31, the particle/conjunction is “**οὖν** *oun*” which is an inferential particle. This means that the information preceding verse 31 should lead us to agree with the conclusion that Paul is making. “Shall we say” is the verb “**ἐπέω** *ereō* (*eh-reh’-oh*).” There are three previous “what shall we say” verses prior to this, in 3:5; 6:1; 7:7.

The question arises, how far does this go back? Based on the “therefore” statement, this looks to only go back to 8:1. The information in this chapter is all about the nature of God performing in us, not what we do or what our reaction should be but what we have.

Paul uses this method several times in Romans. First he provides doctrine, and then he concludes as to its implications. In other words, what is in verses 31-39 should not be brand new, but it should flow naturally from the previous sections. We should naturally infer this information. But as is to be expected, Paul explains it anyway.

In verse 31, we have a first class conditional clause. But the interesting thing is that there are no verbs. This 1<sup>st</sup> class conditional statement is an axiom. The word “for” is the preposition “**ὑπέρ** *huper* (*whoo-pehr*)” which means above. But with the genitive, like it is here, it means “on behalf of.” The idea of God being on our side is not a new idea. The Hebrew Scriptures are full of examples of this (Genesis 15:1; 26:24; 28:15; Exodus 4:10-12; Joshua 1:7-9).

David wrote a psalm after being captured by the Philistines. Psalm 56:8-11 tells us that David kept perspective and understood that this life is not the truth but a veil.

In Psalm 118, David worships God and keeps a perspective upon life that is seldom understood by Christendom (verses 5-9). The thought is echoed in the New Testament as well (Hebrews 13:5-6).

So what we see is that God throughout history has stated, “I am for you.” The question that we must ask ourselves is do we believe that. Most believers understand that if God is on our behalf then nothing can be against us. The problem is do we understand that God is for us, as individuals. For those who doubt that God is for you, re-read and re-learn Romans 1-8. But for those who still doubt, Paul gives more reason to understand that God is for you.

The answer comes in verse 32. Do you wonder that God is for you, the same God that did not spare His own son? If God gave of Himself His son to die on your behalf, does that not prove that God is for you? The verse begins with the relative pronoun “**ὃς** *hos*” which is translated “who” but is followed by an untranslated particle, “**γέ** *ge*.” This is a unique construction in the New Testament. The “**γέ** *ge*” helps make this a stronger statement and can be translated “indeed, in fact.”

Next is the phrase “His own Son.” The peculiarity of this verse is that it says “the His own Son.” “His own” is the adjective “**ἰδιος** *idios*” and means that the noun is particular to the subject. The Son that is particular to God. Being an adjective, this word means more than that which belongs to another, rather this is personal and specific.

The verb is last in this first portion of this verse. The verb “spared” is “**φείδομαι** *phaidomai* (*pfay’-dah-my*)” and indicates a release from destruction. In the Septuagint, this word is used to translate “show pity, have compassion, restrain.” In the New Testament, 7 of 10 references use this word with the negative particle. With the negative particle (as we have here), this means to destroy or permit to fall into judgement (Acts 20:29; Romans 11:21; 2<sup>nd</sup> Peter 2:4-5). God sent the Son of Himself to be destroyed.

Translating this first portion — “Who, in fact, did not spare the Son of Himself.”

The second portion of this sentence stands as a strong contrast to the first part. The conjunction “*alla*” distinguishes the idea of sparing, and instead of sparing, God delivered Him. The verb for deliver is “**παραδίδωμι** *paradidōmi* (*pah-rah-dihd-ah-my*)” and is a compound word with “**δίδωμι** *didōmi*.” This is an emphatic construction that means to surrender or to yield up. It is the aorist active indicative — “He surrendered Him.” The most familiar usage is that of the deliverance of Jesus Christ. The word is translated “betrayed,” although that is not the best translation (Luke 9:43-44; 18:31-34; 22:22; Acts 13:12-15).

Once again, the preposition “**ὑπέρ** *huper*” is used being applied to “us all.” “Who, in fact, did not spare the Son of Himself, but delivered up Him on behalf of us all.”

The third and final portion of this verse asks a rhetorical question. The verb “freely give” is “**χαρίζομαι** *charizomai* (*khar-idz’-ah-my*).” This is related to “*charis*” in regards to grace. BGD has three definitions for this word. The first is to give freely or act graciously. The second states grace = remit, forgive, or pardon. The third definition is to show oneself to be gracious (Galatians 3:18; Ephesians 4:32; Philippians 1:29; Colossians 2:13; 3:13). Bauer says that using it with the dative indicates “forgiven.” The problem is that the dative is present in all these passages. In these passages, I cannot find a textual key that would indicate when “freely give” would be used and when “forgive” would be used. When I see that inconsistency, I lean toward translational misconception rather than subjectivity. Here is the thought — when grace is in regards to a debt, we can say freely giving someone in regards to debt functions as “forgive.” Where sin or debt is not present, I do not think (am not persuaded) that “forgive” is appropriate; translate the word “freely gives” or “grace gives.” This understanding completely changes the meaning in Ephesians 4:32. Colossians 2:13 seems to be in reference to sin. In Colossians 3:13 the function seems less clear.

Back to Romans 8:32, the idea that He gives us all things — “forgive” would be an interesting translation, “forgive us concerning all things.” But this does not make sense in the context and sin is not mentioned in the sentence.

The conclusion is that we need to be fully aware of what God has done. He has already proven that He is on our side, He is for us. He has already done enough for us to understand this truth.