

“What Shall We Say To These Things”

“What shall we say to these things? If God is for us who is against us” (Rom. 8:31)? Once, in the latter half of this chapter, Paul refers to *“these things”* in this verse. In verse 29 the apostle says that *“all things work together for good, even to them that are called ...”* Twice the expression *“all these things”* occurs; in verse 32, God *“freely gives us all things;”* and again in 37, *“Nay in all these things we are more than conquerors through him that loved us.”* We noted in an earlier article that *“these things”* which work together for good to them that love God must be limited to the things of the context: the Spirit helps our infirmities; He makes intercession for us and He knows what is the mind of the spirit even though in deep sorrow or conflict we do not know exactly what to ask for. These are the *“all things”* which work together for the good of them that love God, coupled with God’s purpose to call them whom he foreknew, who, when he called them, both justified and glorified them.

The passage in verse 31 is equally comforting! *“If God is for us, who could be against us?”* Then he speaks of how God is for us. He *“spared not his own son, but delivered him up for us all, how shall not he with him, freely give us all things”* (8:32)? The song “Amazing Grace” describes the goodness of God! He did not spare his own Son! He delivered him up for us all! How could God’s love and care for man be demonstrated more clearly? He allowed His Son to die the cruel, agonizing death of the cross -- for me! He planned from eternity for man’s redemption that we might live with him forever. Well might we sing, “Wonderful story of love! Tell it to me again!” And if God withheld not his own Son from us all, will he withhold anything that is beneficial to us? Nay he will freely *“give us all things”*!

God will spare us from the accusations of our great enemy and accuser. *“Who shall lay any thing to the charge of God’s elect? It is God that justifies. Who is he that condemns?”* (Rom. 8:33f)? What charge could Satan make against the elect of God, that God had justified them while they were sinners? That is why his Son died to offer an appropriate offering for their sins! God has justified us on the basis that his Son became a sin offering for us. The price has been paid! We are purchased with his blood (Acts 20:28)! Christ is at the Father’s right hand making intercession for us by the sacrifice he made for us. The sacrifice was made so that *“God might both be just and the justifier of him who hath faith in Jesus”* (Rom. 3:26). What charge could Satan lay against those whom God justified by His Son’s blood?

“Who shall separate us from the love of Christ” (Rom. 8:35)? The apostle assures us that neither tribulation, anguish, persecution, famine, nakedness,

peril or sword could separate us from Christ's love. The death of Christ was the supreme sacrifice -- other things would not separate us from the Father or Son's love for us (Rom. 8:39). Once saved, always saved, then? No. There is but one thing omitted from the lists of things which cannot separate us from the love of God in Christ Jesus -- ourselves. We can do what neither death, life, angels, principalities, things present, things to come, powers, height, depth or any other creature can do -- separate ourselves from God's love. We can do what nothing or no one else -- not even the devil -- can do!

Thus we must heed the urging of God through Jude: "*Keep yourselves in the love of God*" (Jude 21)! NEXT: "For They Are Not All Israel Who Are Of Israel."

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