

V 31- 34 No Charge Christianity

**Q. 1 What was the apostle seeking to accomplish when he asked, “What shall we then say to these things” (v31)?**

Ans: He was causing his readers to think over the logical conclusions of what he had been writing. It is necessary that we draw conclusions from any set of Bible truths. After spending 30 verses on the theme of the believer’s security Paul asked his readers to come to a definite position on the matter of their standing in Christ. There is only one answer. The believer is beyond condemnation when he has God on his side.

**Q. 2. What is the reason for these questions the apostle asks of his readers from v 31 – 35?**

They are rhetorical questions to force the reader to think through the logical conclusions. This is a device to cause the reader to see the logic of this truth.

**Q. 3. What is the apostle’s conclusion in the rhetorical question: “If God be for us, who can be against us” (v31b)?**

Ans: There can be no success for the Christian’s enemies, whoever they may be because God is for us. God acts for the believer. This was well argued in the golden chain of redemption statements of v 29 – 30. Each action in man’s redemption is carried out by God and is finalized by God. Paul stated each of them in the past tense: “whom God did foreknow, he did predestinate...” and so on. God is the doer of them for His people. They are done by God for the Christian. They all prove that God is acting for His people.

**Q. 4. What is the relevancy of the apostle’s statement, “God spared not His own Son, but delivered him up for us all” (v32)?**

Ans: There is no greater demonstration of God’s mercy to effectually save men’s souls than the scene of God the Father laying full punishment upon His Son at Calvary. God the Father did not fail to exact full justice upon His Son. He could not save even one of His people unless His total wrath against sin was exacted on Christ, who died on their behalf. God’s justice had to be totally satisfied (See Romans 3:25 for the apostle’s vindication of God’s justice through the death of Christ on the cross).

Because God withheld no wrath from falling on His Son, therefore, Paul argued for God’s full intention to deliver us from sin. It proves without a shadow of doubt that “God is for us”. God withheld no suffering from His Son for He would withhold no blessing from His people, even the blessing of full salvation.

**Q. 5. What is the importance of grasping this fact that God is “for His people”?**

Ans: Sin separates man from God. It puts a spirit of estrangement in his heart. Man runs from God with the idea that God is out to destroy him. The gospel message states God is reconciled to sinners. His wrath is turned away from those that believe on Him. However, man’s own heart returns continually to a spirit of self-condemnation and this is Satan’s takes advantage of this tendency to self-condemnation to defeat the Christian. He accuses us in terms that we not worthy and ought to be condemned.

Therefore, the message of “no condemnation” must be administered to the heart over and over again as balm to a wound. We must be healed from our spirit of self- condemnation. To know, therefore, that God is for us is vital to healthy Christian living. “God is for us,” is our answer to a guilty conscience. It answers Satan’s accusations and should be our note of praise in our worship. God for us is to be our victory note in every thought and approach to our God.

**Q. 6. What does it mean to “lay any thing” to a person’s charge? V. 33**

It is to be called to give account. See Acts 23:28-29; 26:2; where Paul was accused before Felix and Agrippa.

**Q. 7. Who are the accused, who must defend themselves from accusations, or charges of any kind?**

Ans: They are called “God’s elect” v. 33. Greek = EKLEKTOS. They are the same people referred to in verse 28 – 30. They are foreknown, predestinated, called, justified and glorified by God. These are referred to as “God’s elect” in v. 33.

Election is a gospel term. The noun form is the elect the people selected by God and election is the verb the action of selecting.

**Q. 8 Why are the elect the focus of accusations?**

Ans: Because they are the objects of God’s love and those whom God declares righteous. This gives them a testimony of God’s favour and God’s acceptance as righteous in His sight. Satan does not lay charges against his own whom he keeps enslaved in sin. He opposes the righteous who have been translated out of his kingdom of darkness into the kingdom of God’s dear Son (Col. 1:13.)

**Q. 9. How are the elect delivered from accusations of unworthiness?**

Ans: They depend on God to declare them righteous. Paul stated: “It is God that justifieth.” There is no higher authority to make such a judgment. It is God who has the right to make such a declaration for He is the just One. He is infinitely holy and works by strict righteousness. When He declares a sinner to be righteous who can argue against it? Man cannot declare himself righteous, nor can the church. It is the sovereign act of God alone to declare a sinner to be forgiven his sins and to be treated as sinless (Matt. 5:21).

**Q. 10. On what basis does God declare elect sinners to be righteous, even though they have personally sinned against God’s holy standard of righteousness?**

Ans: See v. 34. The apostle Paul made it clear that God declares sinners to be righteous because of the death and resurrection of Christ: “It is Christ that died,” he wrote. Jesus’ substitutionary death in the stead of His people is the basis on which sin can be pardoned and cleared from the books. Because Jesus suffered in the stead of His people, he removed the guilt of sin from them.

**Q. 11. Why are the death and resurrection of Christ mentioned together in v. 34?**

Ans: In His death the Lord Jesus suffered for the sins of His people; in His resurrection He was justified, or declared by His Father to be the righteous Saviour of His people. Having paid the price of sin for His elect, His resurrection was the declaration that the redemption of His people was completed. God raised up His Son to show to the world that He was satisfied with Christ’s work as Redeemer and to declare His own righteousness in bringing redeemed sinners into glory.

**Q. 12. Why did the apostle go on to state that the Lord Jesus is now “at the right hand of God” making intercession for us?**

Ans: Christ’s work on the cross is finished, but His throne-work is continual. The Lord Jesus now appears in glory to intercede before God on behalf of the same people for whom he shed His blood. He prays for them on the value of His atonement. God is well pleased with the blood of Jesus that He shed for the redemption of the elect. This is the apostle’s clinching argument to show that God’s people cannot be condemned. Who is he that condemneth? The only answer is “none of those for whom Christ died,” not even God in His perfect holiness can condemn the blood-washed Christian! In fact it would be unrighteous of God to condemn us having accepted the death of His Son. God cannot payment twice demand.