

THE BOOK OF ROMANS

"Who Shall Accuse?"

Rom. 8:33, 34

Aug 10, 1986

INTRODUCTION

1. The series of questions is like a hammer driving truth to the solid finality:
 - a. What shall we say? v. 31
 - b. How shall He not? v. 32
 - c. Who shall say? v. 33
 - d. Who condemns? v. 34
2. God is enforcing His perfect work for the believer by this question/answer method. There is triumphant assurance throughout this section. Blessed be His Name.
3. Consider how assurance of the sovereign God is provided here. a. He is Advocate (v. 31). b. He is Protector (v. 31). c. He is Provider (v. 32). d. He is Justifier (v. 33). e. He is Lord (v. 34). Glory in these truths:-
1. QUESTION #1: "Who shall lay anything to the charge of God's elect?"

a. Stated

The interrogative pronoun "who" demonstrates so graciously that our problems are not "what." Circumstances for a child of God have God's blessed goal (vv. 28, 29). They "work together."

The verb "lay charge" is from the law-courts. It is a forensic team. In the court of justice. Who (!) can bring a charge; who can arraign; who can accuse? Are wicked men, lost angels, or Satan in a position to charge the believer? Note four illustrations: 1) Job (1:9). 2) Zechariah (3:1). 3) John (Rev. 12:10). 4) Paul (2 Tim. 4:8).

God's elect is a limited company. It takes one back to vv. 29, 30. They have a special place with the Lord (Jn 10:28, 29; 15:16). Sin could condemn us, but God defends us (cf. Job 25:5, 6).

b. Replied

God justifies. This is a ring of victory. The verb is used 13 times in this book. It means to declare righteous. He has done this for His own patently (3:24). He is just for doing it (3:26). No other Gospel is to be preached (Gal. 1:8). Blessed be God.

2. QUESTION #2: "Who is He that condemns?"

a. Stated

This is an advance over the previous question. To condemn is more than to accuse. But where God acquits no one condemns; where God condemns no one acquits. Nonetheless, the question is raised: who condemns? Is there a wicked person, a fallen angel, Satan who condemns? Whoever--is there some rationale that such condemnation is fruitless? Yes, indeed.

b. Replied

There are four reasons for God's gracious acquittal. Here they are:-

1) Christ's expiation By this we mean His death. There is only one Calvary and its uniqueness protects us against condemnation (8:1). This is a reference to v. 32 and shows He died for the strengthless, ungodly, sinners (5:8-11). Glory to God!

2) Christ's resurrection

The anarthrous participle is intended to be a compliment to the first one (He died). It does not say His death was not sufficient, but that His resurrection reveals the efficacy of His death (4:25). This connecting of the death and resurrection of Christ is common in Scripture (cf. 5:10).

3) Christ's ascension

The resurrection and ascension are the two pivots of His exaltation. The latter is the complement of the former. The resurrection showed He was no longer subject to natural laws; hence in His risen body He passed to the Father (Heb. 4:14).

4) Christ's intercession

This is the last great fact to show none can condemn. He is now alive, ascended, glorified, enthroned, and has all power and authority to intercede (Heb. 7:25) for us. Paul writes all this with two "He who's" with the scars of Calvary, He pleads for us (Heb. 9:24; Rev. 5:6).

CONCLUSION

Let the true child of God glory in no impeachment and no condemnation. Bold we stand in Christ.