



²⁸ And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

²⁹ For those whom He foreknew, He also predestined ~~to become~~ conformed to the image of His Son, so that He would be the firstborn among many brethren;

³⁰ and these whom He predestined, He also called; and these whom He called, He justified; and these whom He justified, He also glorified.

***31** What then shall we say to these things? If **God is for us**, who is against us?*

***32** 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?*

***33** Who will bring a charge against **God's elect**? **God is the one who justifies**;*

God elects or chooses, draws, calls, for His purpose, foreknows persons, and predestines.

1. Election "*Elect*" "*chosen out ones*.

designates a sovereign divine purpose so formulated as to be independent of human merit, descent, or cooperation.

2. Chosen. This word is but a synonym of the word *election*. Those *elected* of God are *chosen* by Him from all eternity.

3. Drawing. There is a general drawing as mentioned in John 12:32, *"And I, if I be lifted up from the earth, will draw all men unto me"*; and an irresistible drawing which Christ mentioned, *"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"* (John 6:44).

4. Calling. *"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."*

5. Divine Purpose. *"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself"* (Eph. 1:9).

6. Foreknowledge. This specific term means merely that God knows beforehand **not only events but persons in Christ before creation.**

7. Predestination. These words, almost complete synonyms, are used in the New Testament to declare the truth **that God determines what shall be before it comes to pass.**

- These words are more concerned with that to which men are divinely appointed than with the men themselves.
- God's foreordination and predestination precede all history.
- As foreknowledge recognizes the certainty of future events, predestination makes these events sure.
- Chafer's Systematic Theology - Systematic Theology – Volume 3: Soteriology. 4

180 times the word “Glory” is used in the New Testament, and the major portion of the references bear on the glory of Christ.

- Significance is given to the glory that He had with the Father before the world was ([John 17:5](#)),
- The glory which John testifies was manifest in the incarnation,
- The glory of the transfiguration,
- The glory of the resurrection, and
- The glory He now has in heaven ([Rev. 1:13-18](#)).

When all this glory is estimated, it will not be difficult to understand why He is called *the Lord of Glory*, or what is meant when it is said that when He comes again **it will be with power and great glory.**

He who is crowned with glory and honor is bringing many sons into that glory (Heb. 2:9-10).

- Christ's own petition is that believers may behold His glory (John 17:24); and
- That they will share that glory is asserted by the Apostle when he wrote, "*if so be that we suffer with him, that we may be also glorified together*" (Rom. 8:17), and
- "*When Christ, who is our life, shall appear, then shall ye also appear with him in glory*" (Col. 3:4).
- The believer's body is to be changed from a body of limitations to a body of glory (1 Cor. 15:43), even like His glorious body (Phil. 3:21) .

Verse 29: For whom He foreknew He also foreordained conformed to the image of His Son, that He might be the First-born among many brethren.

Great significance is to be seen in the description of a believer as one "*called according to his purpose*" ([Rom. 8:28](#)).

To be "*conformed to the image of his Son*" indicates that divine sonship is to be realized on the part of the one who is saved—a sonship patterned after the **very image of the Son of God**.

That purpose of God is defined in the context, which reads:

.....*them he also justified: and whom he justified, them he also glorified*" ([vs.-30](#)).

This is the highest place that God could give a man!

Salvation from its beginning in the eternal counsels of God, down through the provision of and exercise of redeeming grace, and on to its consummation in glory is fashioned only by God and with the same purpose ever in view, namely, that it should redound to His eternal glory. L. S. Chafer

Any believer, if he were asked, would say that Jesus is in glory. But there is more than that stated here. It says, "*Now is the Son of man glorified.*" What is here is that the Son of man is glorified.

Man is put in a position that he never occupied before.

In the eye of God there are only two men now - either the lost man or the glorified man. In His eye you are a glorified man.

Nothing can satisfy the love of God but that you must be in keeping with His own Son. J. B. Stoney

³⁰ and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

The *Father* accomplished all of this in His mind concerning us, and much, much more, prior to creation.

Then He accomplished all of it for us in **the Son**, through His death, resurrection, and ascension.

Now He is accomplishing it in us, by His Spirit, for His Son.

All will be actually completed in us at the Rapture, plus a few finishing touches at the Bema!
MJS

31 What then shall we say to these things? If(since) God is for us, who is against us?

Salvation lifts the saved one to the heights of heaven—with reference to eternal abode—and transforms that one into the image of Christ. To have made any being like Christ is the most consequential undertaking in the universe. It
represents the limit to which even infinity may go. It is this distance between the abysmal depths of the lost estate and conformity to Christ in heaven, which not only exercises the divine attribute of grace, but measures it completely.

31 What then shall we say to these things? If (since) God is for us, who is against us?

The thought of Paul is **not** in the form of a hypothetical condition, as if it were a question whether God was for us or not.

His thought is, "**In view of the fact that God is for us, who is or could be effectively against us, so as to do us harm?**"

That is, since God is for the saints, on their side, who can harm them?" Wuest

This question, "*What shall we say to these things?*"

What will you say to these things?

The conclusion is: GOD IS FOR US.

The Creator of the universe, the Upholder of all things, the Redeemer God Himself, for us! Therefore, the challenge: *who is against us?*

Paul knew as none have ever known, the power and malignity of Satan and his hosts.

The persecuting energy of the world system.

The relentless activity of the sin nature.

The little particle (Gr. ge) which gives this passage its peculiar emphasis: Literally: **“God for US”**

³² 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?

***Spared not*—what that word shows!**

- **The infinite price of redemption!**
- **The measureless unconquerable love of God that would not be stopped at such frightful cost!**

"His own" is *idios*, "one's own peculiar, private possession."

- Our Lord is the Father's very own, private possession, infinitely dear to Him. Wuest

He delivered Him up—We remember the same word in Chapter 4:25:
“delivered up for our trespasses.”

- **We know why: but unto what did He deliver Him?**
- Mocking, spitting, scourging, crucifying—by men; and to the awful cup of wrath for our sin at God’s hand.

Yet God spared not—His own Son but delivered Him up! For us all—

Who are the saints?

- Sinners who have heard God’s good news concerning His Son and have simply believed!
- Unbelief is the fearful gulf between the infinitely holy God and the awful guilt of the sinner, and shrinks back;
- While faith, seeing Christ crucified, cries, **God is for me!** and passes gladly over the bridge God made—*who spared not His own Son! How shall He not also with Him freely give us all things? —*

The great gift, the unspeakable gift, being made, all must follow! “How shall He not, with Him?” It is as in Romans 5, with the “*much mores.*”

God has not spared His Son: what are all else to Him?

All Things

I think we are sometimes ready to say to the Lord, "**Could You not have taught me without subjecting me to so much sorrow and humiliation?**" The answer I have had is, "**You could not be effectually taught in any other way!**" The Lord knows the nature of the obstacle in me which He has to overcome; a less efficient hand might think it could be dealt with in some easier way.

All becomes the joy of knowing Him more fully in the fires, plus the Spirit's regulated and interspersed deliverances and victories - answers to faith and prayer, continual progress in knowing the Lord Jesus, and the power of His resurrection, and the fellowship of His sufferings.

— The Works of Miles J. Stanford

