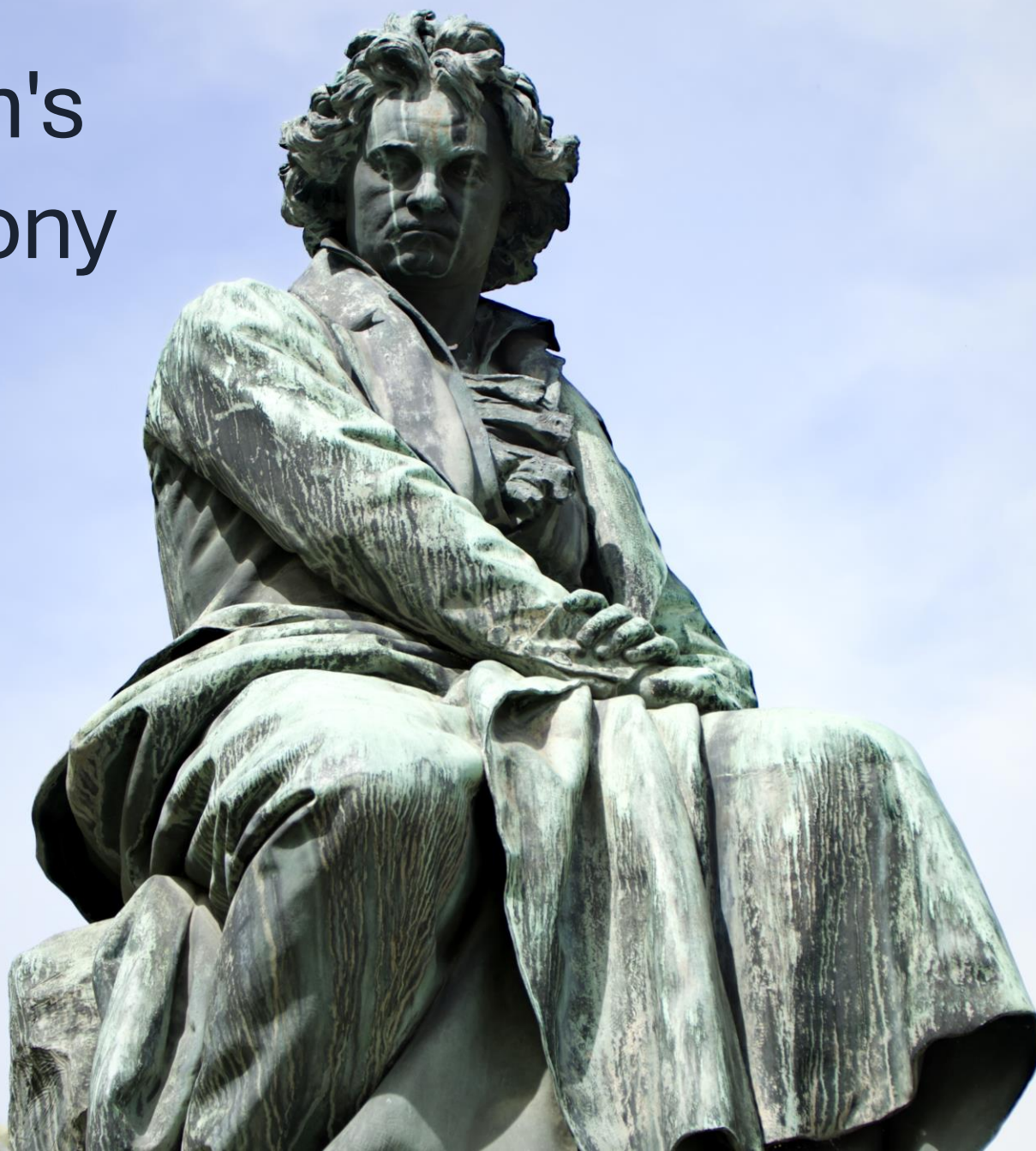


# Romans

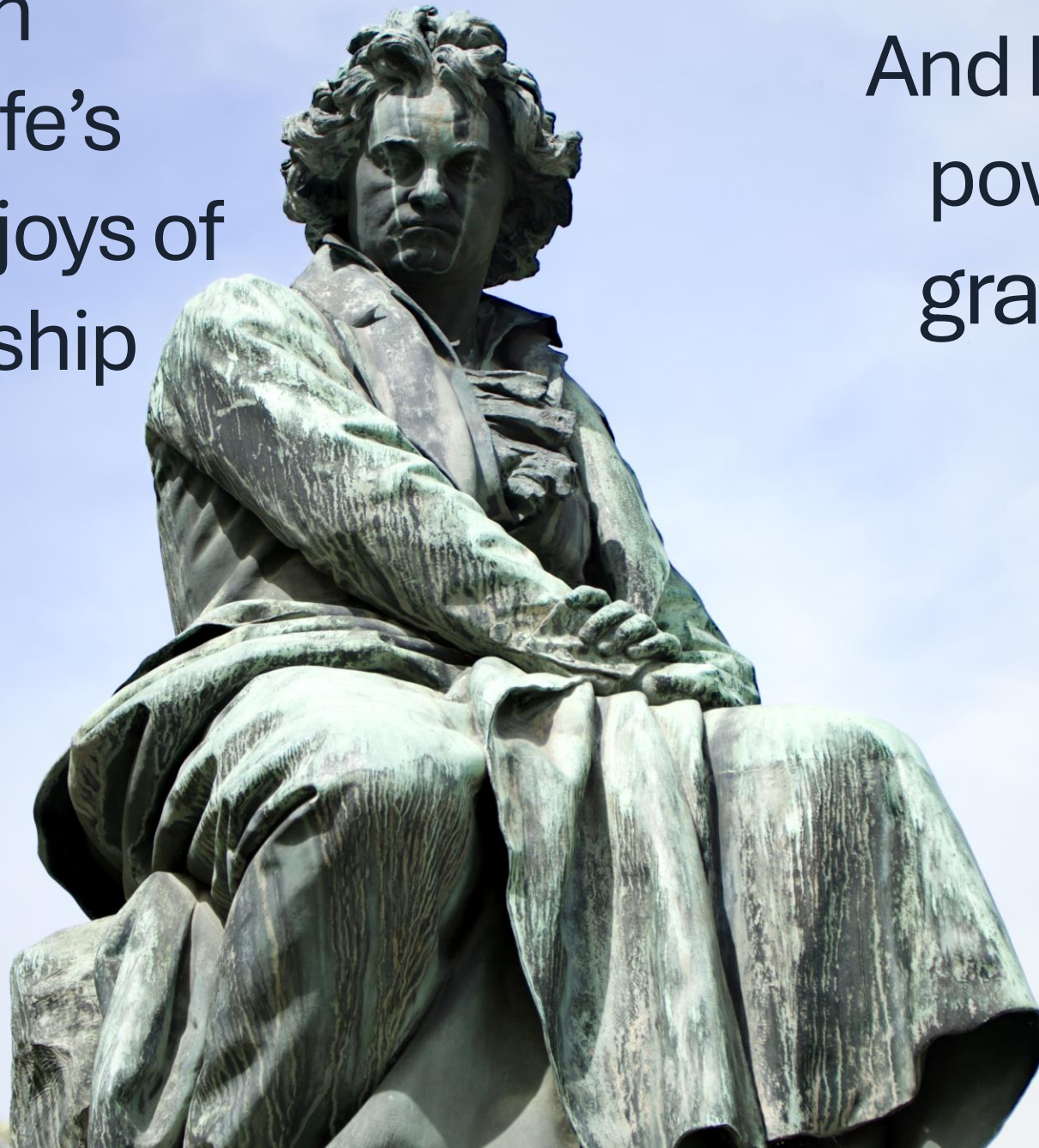


Terror gives way  
to triumph!

# Beethoven's 9<sup>th</sup> Symphony



Beethoven  
contrasted life's  
chaos with the joys of  
divine fellowship



And he knew the  
power of that  
grand finale!



# Theme: terror and violence



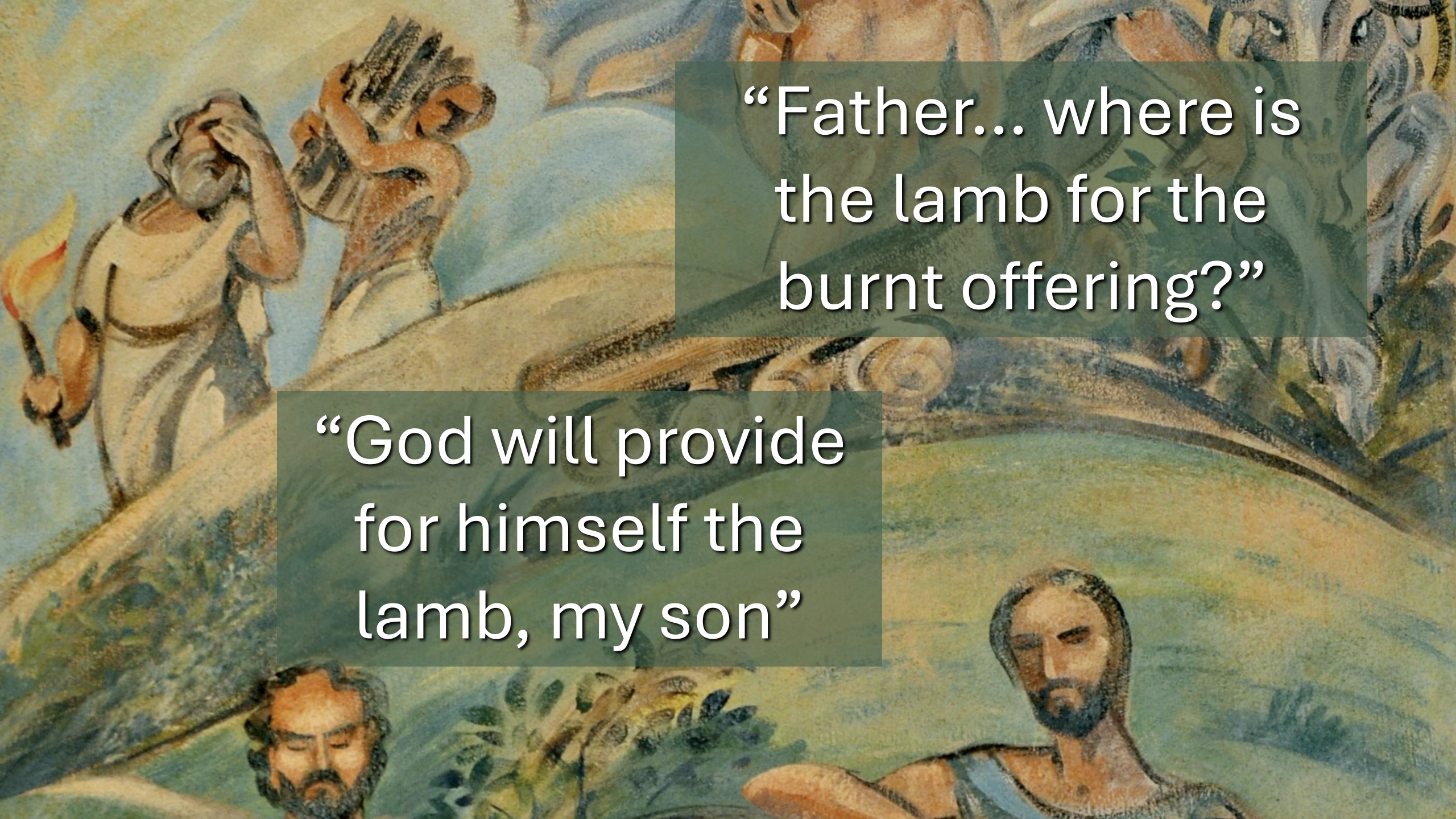
Sondern laßt uns  
O Freunde,  
angenehmere  
nicht das selbste!  
anstimmen

Rather, let us  
Admiration joyful  
raise our voices  
these verses!  
in more pleasing

Terror gives way  
to triumph!

2,000 years  
*before Paul*

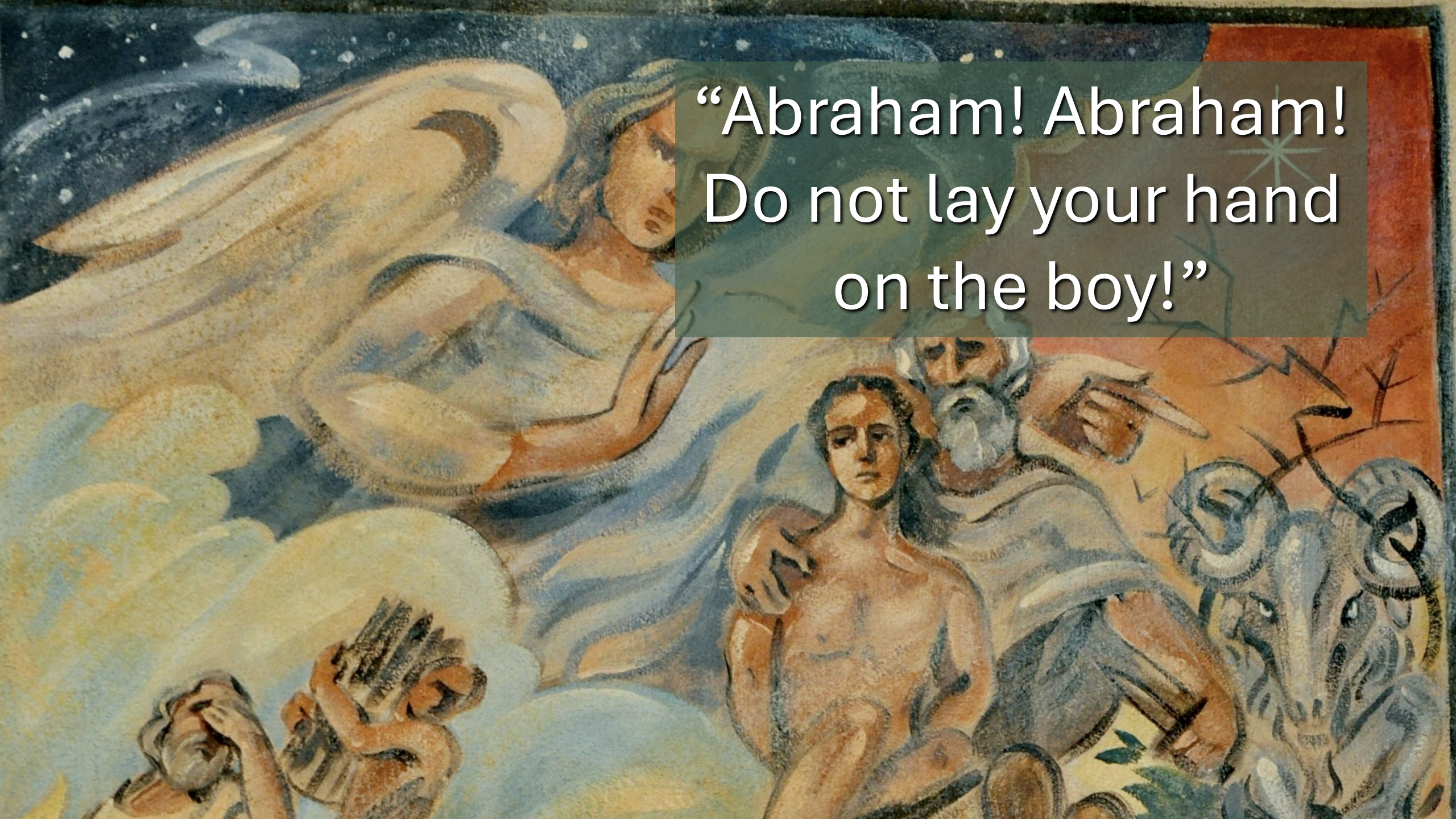




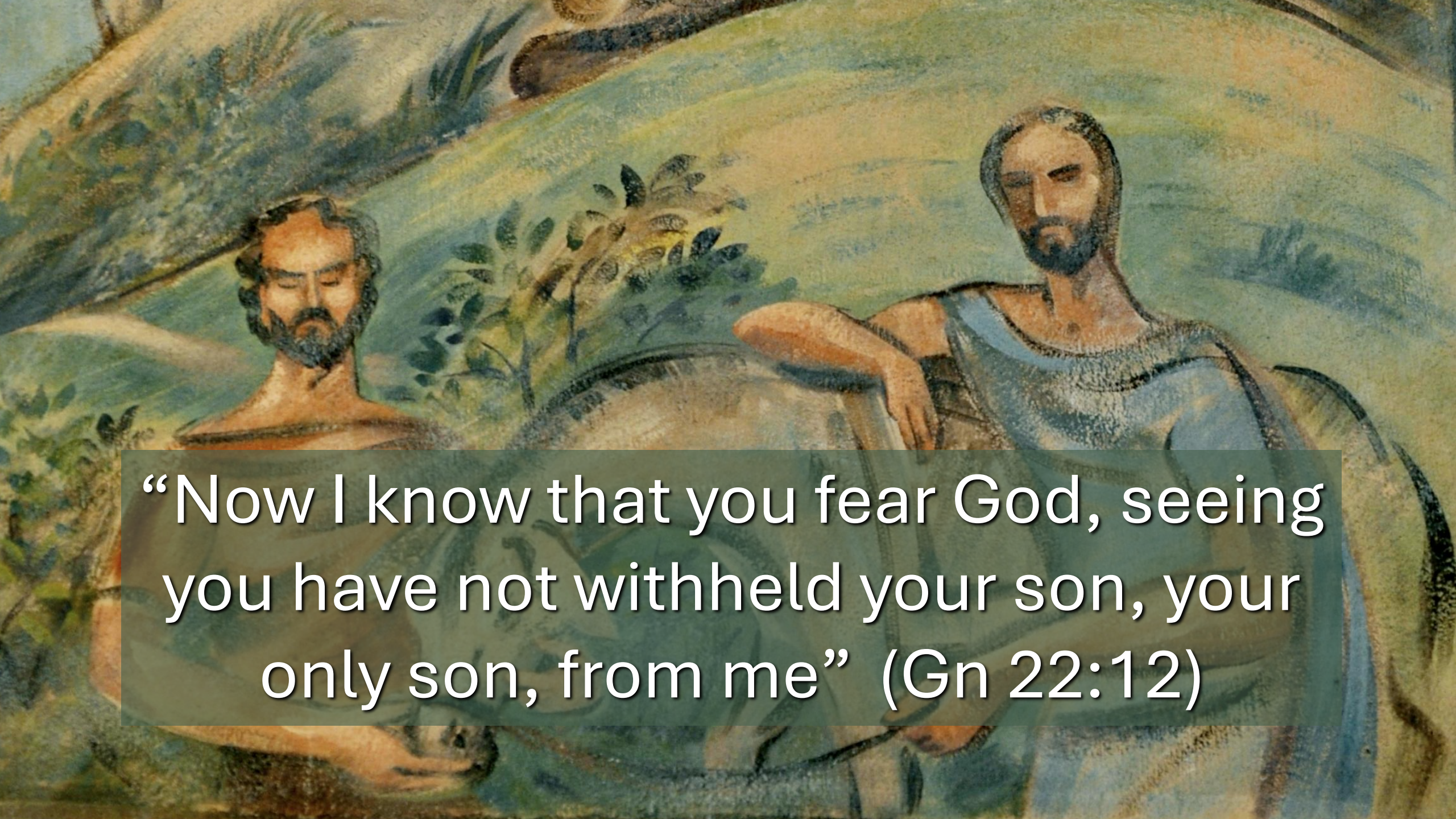
“Father... where is the lamb for the burnt offering?”

“God will provide for himself the lamb, my son”





“Abraham! Abraham!  
Do not lay your hand  
on the boy!”



“Now I know that you fear God, seeing you have not withheld your son, your only son, from me” (Gn 22:12)

Terror gives way  
to triumph!

“you did not spare  
(οὐκ ἐφείσω) your  
beloved son”



“He who did not spare  
οὐκ ἐφείσω his own son”



Rom. 8:31-32

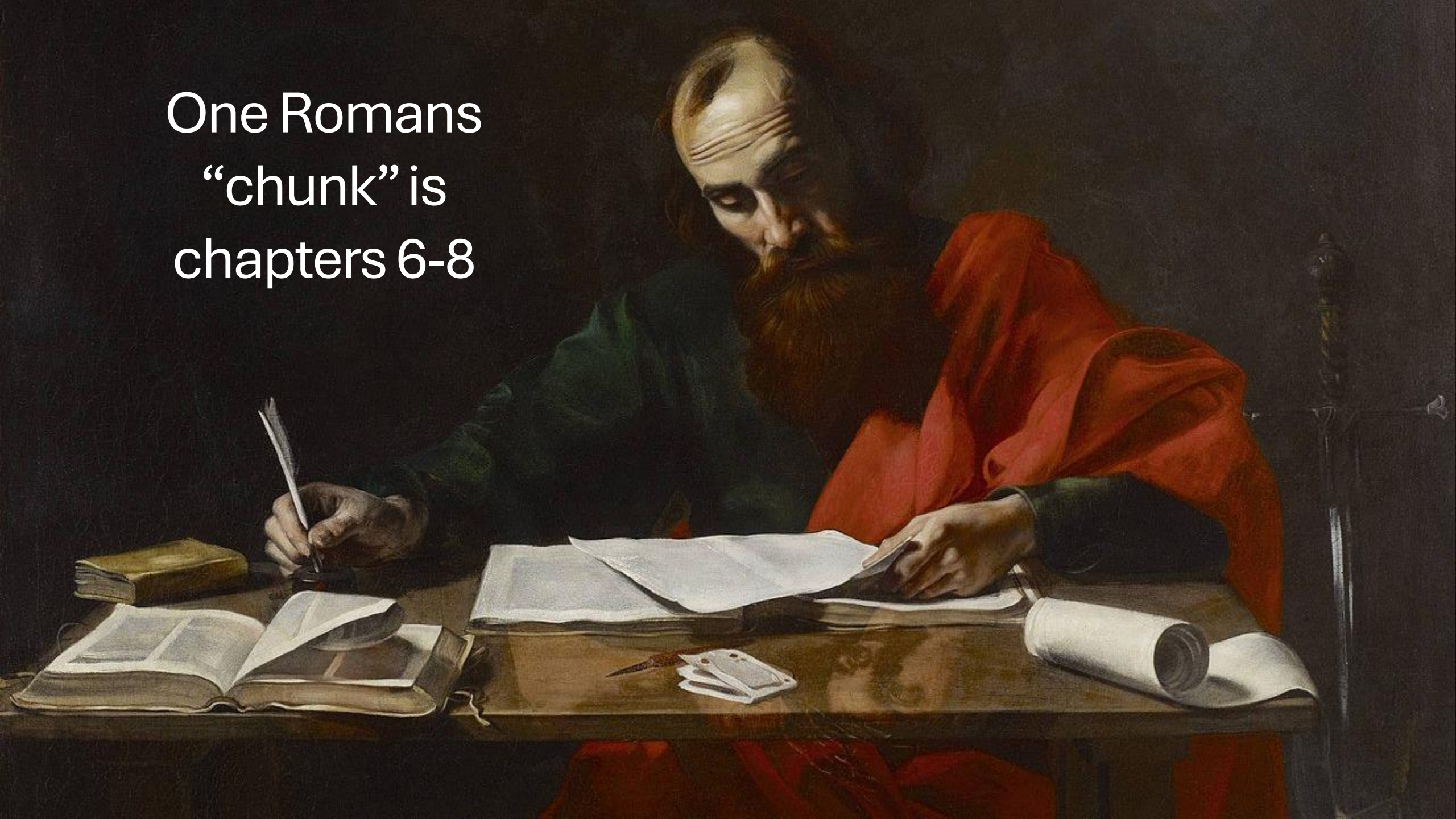
What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

Rom. 8:31-32

Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

Terror gives way  
to triumph!

One Romans  
“chunk” is  
chapters 6-8





Rom. 6:1-2

What shall we say then? Are we to continue in sin that grace may abound? By no means! ...

Rom. 6:1-2

Τί οὖν ἐροῦμεν;  
ἐπιμένωμεν τῇ  
ἁμαρτία, ἵνα ἡ χάρις  
πλεονάσῃ;  
μὴ γένοιτο....

## The reasons...

- No! We died to sin (Rom. 6:1-14) 
- No! We changed masters (Rom. 6:15-23)
- No! We died to the law (Rom. 7:1-6) 
- No! the Spirit transcends the law (Rom. 7:7-25)
- No! We live according to the Spirit (Rom. 8:1-11)
- No! We are adopted children (Rom. 8:12-17)

## The reasons...

- No! We live according to the Spirit (Rom. 8:1-11)
- No! We are adopted children (Rom. 8:12-17)
- No! We are part of a creation groaning for glory (Rom. 8:18-25)
- No! The Spirit intercedes for God's good ( 8:26-28)
- No! We are predestined to be the image of Jesus (8:29-20)

Rom. 8:31-32

What then shall we say  
to **these things**?

Rom. 8:31-32

Τί οὖν ἐροῦμεν πρὸς  
**ταῦτα**;

In light of this entire argument—death to sin,  
life in the Spirit, adoption, the unbreakable  
chain to glorification—what is our takeaway?

If God is for us, who can  
be against us?

εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς  
καθ' ἡμῶν;



The Question that  
Silences Every Enemy



The Gift Already Given



God's Unstoppable  
Generosity



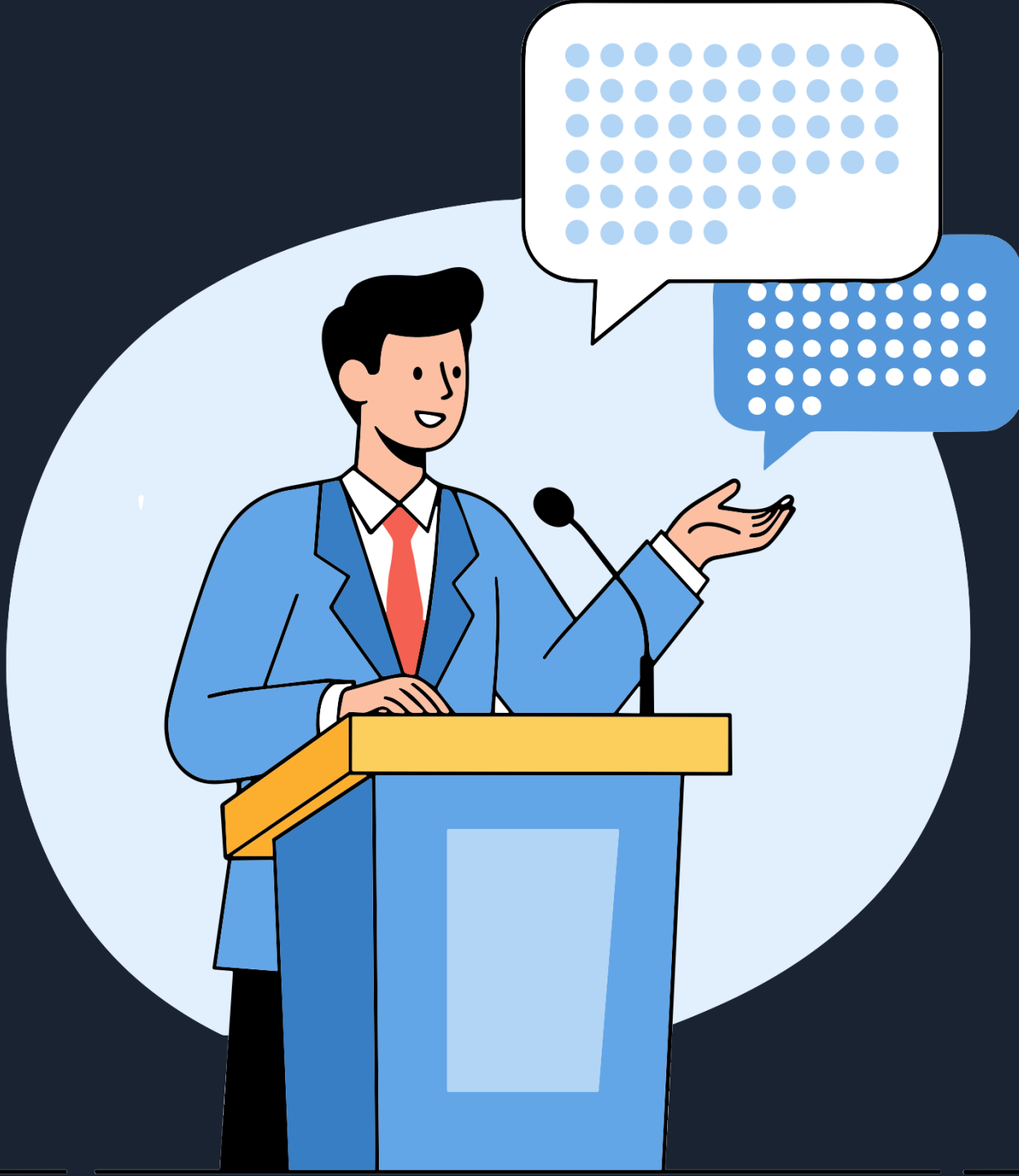
# The Question that Silences Every Enemy

Rom. 8:31

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

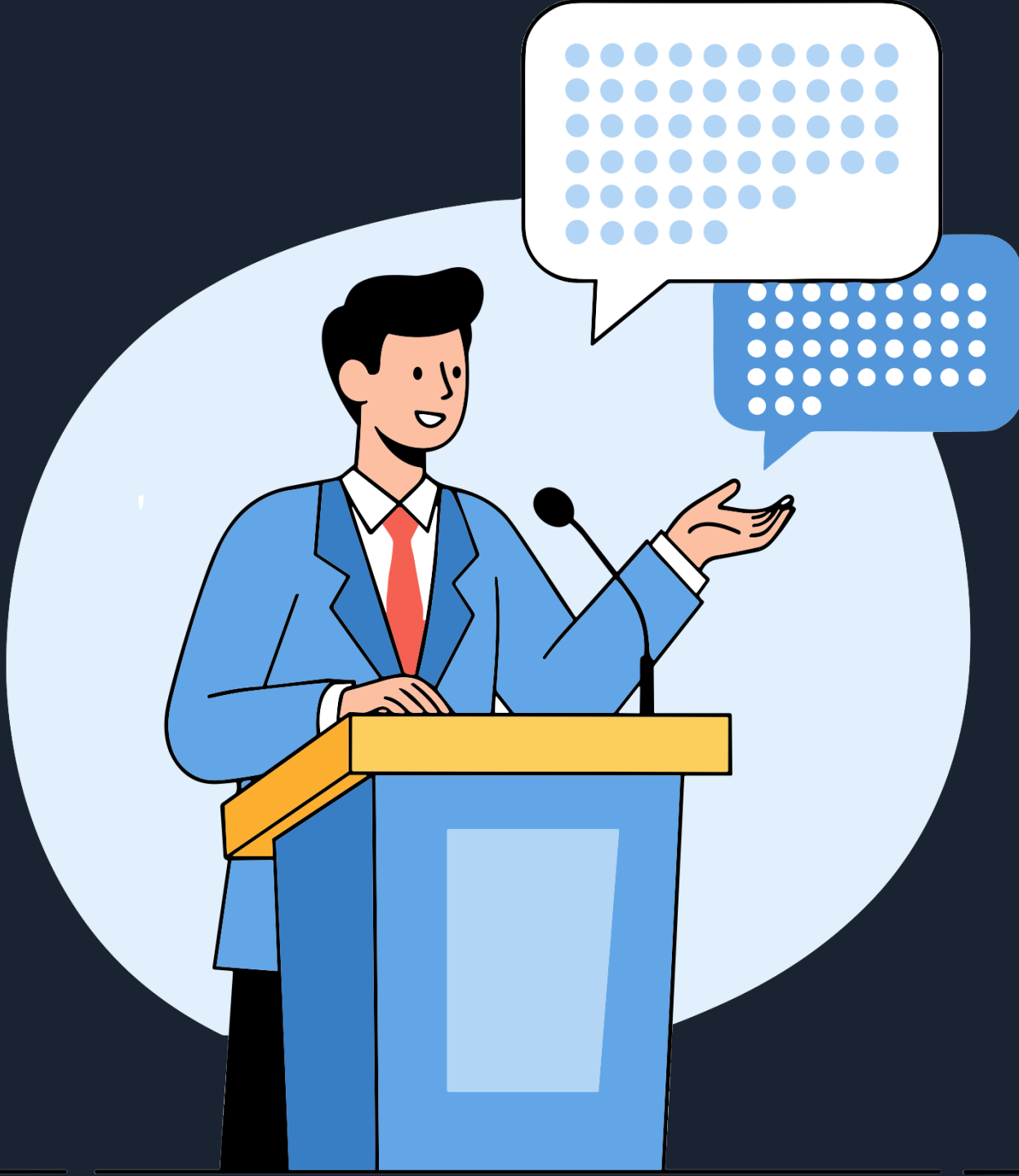
Rom. 8:31

Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;



Paul engages in διατριβή

A popular philosophical method used by Stoic and Cynic teachers who argued their points on street corners through rapid questions

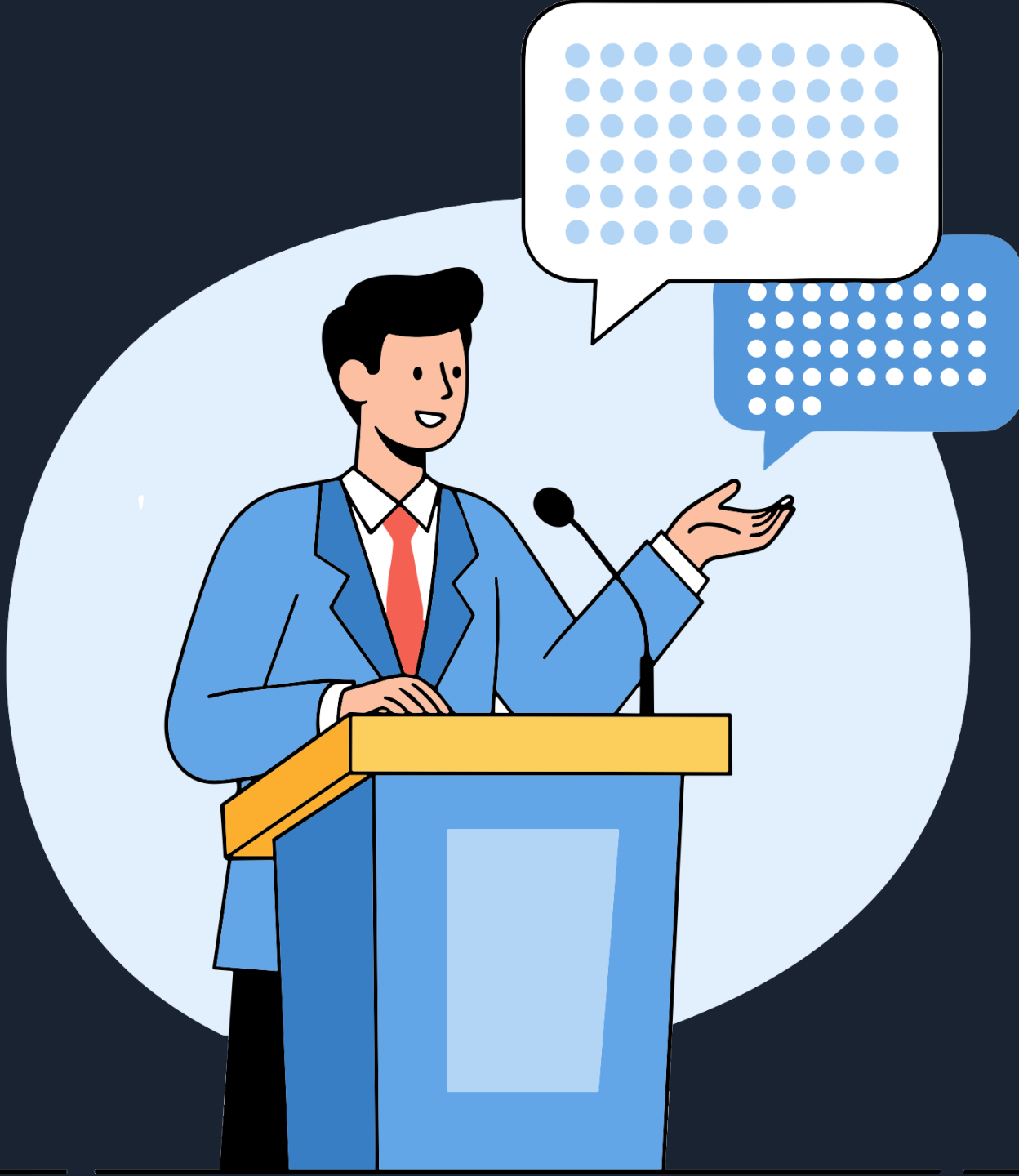


Paul engages in διατριβή

What then shall we say to these things?

If God is for us, who can be against us?

...how will he not also with him graciously give us all things?



Paul engages in διατριβή

Who shall bring any charge  
against God's elect?

Who is to condemn?

Who shall separate us from  
the love of Christ?

Also a device  
used by lawyers





And by  
Jewish rabbis

Rom. 8:31

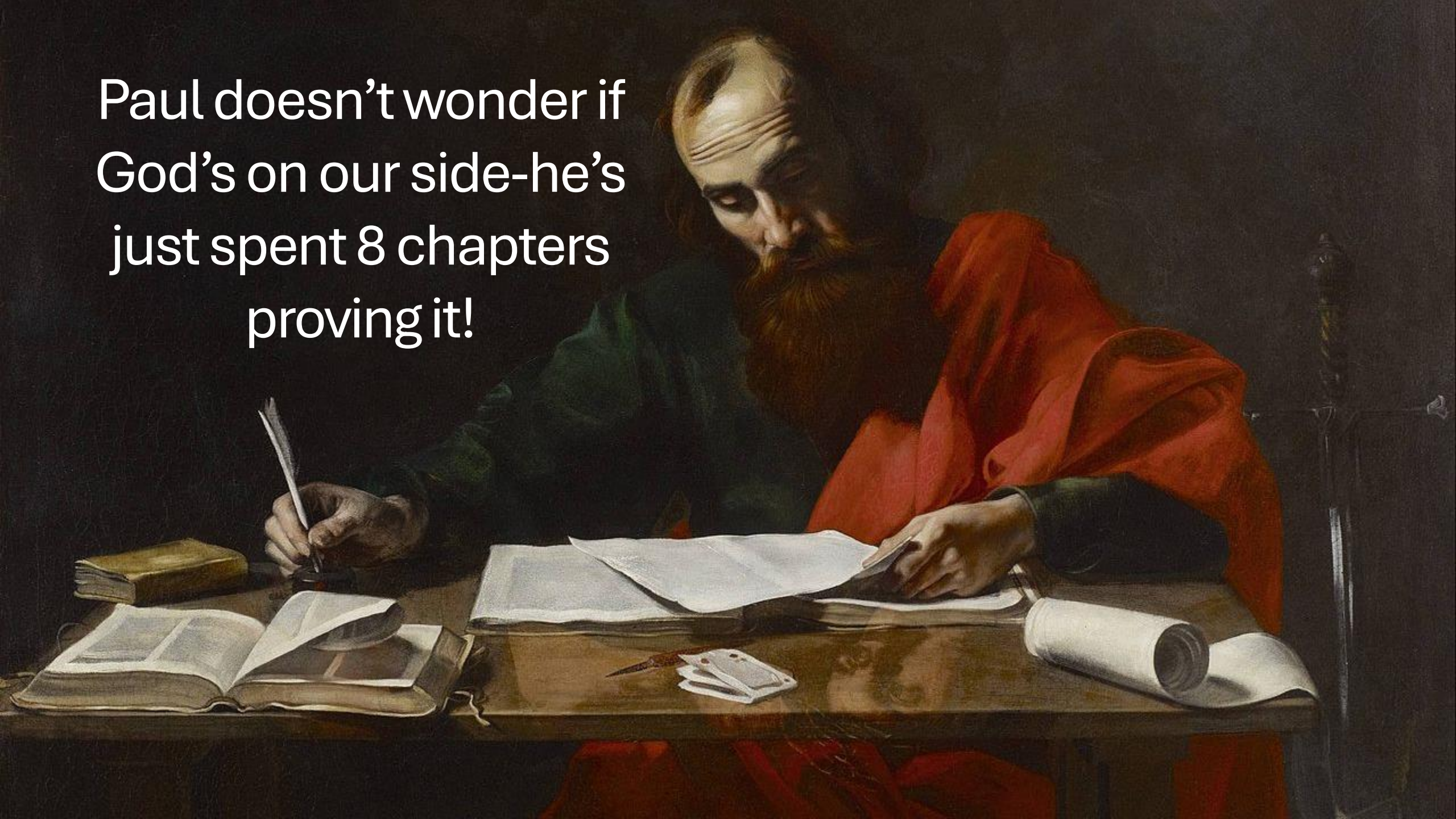
What then shall we say to these things? **If** God is for us, who can be against us?

“If” (εἰ) in the sense of “since”

Rom. 8:31

Τί οὖν ἐροῦμεν πρὸς ταῦτα; **εἰ** ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν;

Paul doesn't wonder if  
God's on our side-he's  
just spent 8 chapters  
proving it!



Rom. 8:31

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

Rom. 8:31

Τί οὖν ἐροῦμεν πρὸς ταῦτα; **εἰ** ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

“on behalf of”  
“for the benefit of”  
”in the interest of”

This is not a distant God  
that tolerates us...



This is not a distant God  
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God has positioned  
himself on our behalf!




God's invested  
in you!

# Investment Portfolio



God's  
committed  
to you!



A man in a blue suit is speaking in a courtroom. He is standing at a podium, gesturing with his hands. In the background, several people are seated at a long table, listening. The room has large windows with blue curtains and a green desk lamp in the foreground.

God's acting  
in your  
interest!

Rom. 8:31

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Rom. 8:31

Τί οὖν ἐροῦμεν πρὸς ταῦτα; **εἰ** ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

Not that there are no opponents, but they can't prevail!



The Question that  
Silences Every Enemy




The Gift Already Given

Rom. 8:32

He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

ἴδιος (idios) = "one's own," personal, belonging intimately to oneself.

8:32



ς γε τοῦ ἰδίου υἱοῦ [οὐκ ἐφείσατο] ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

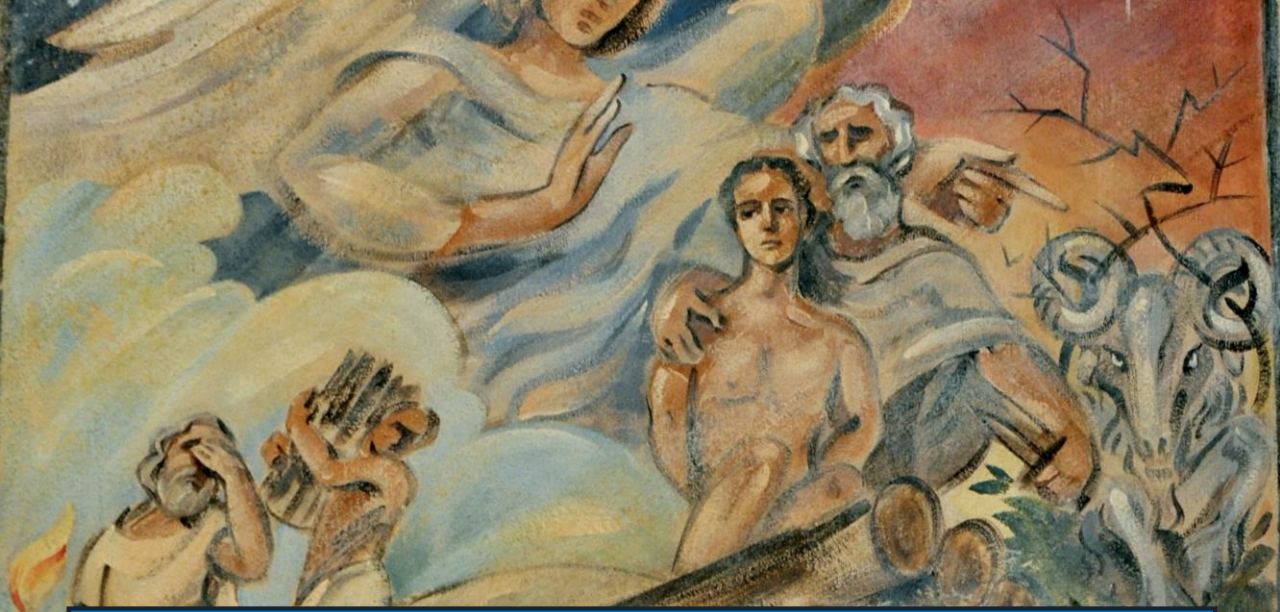
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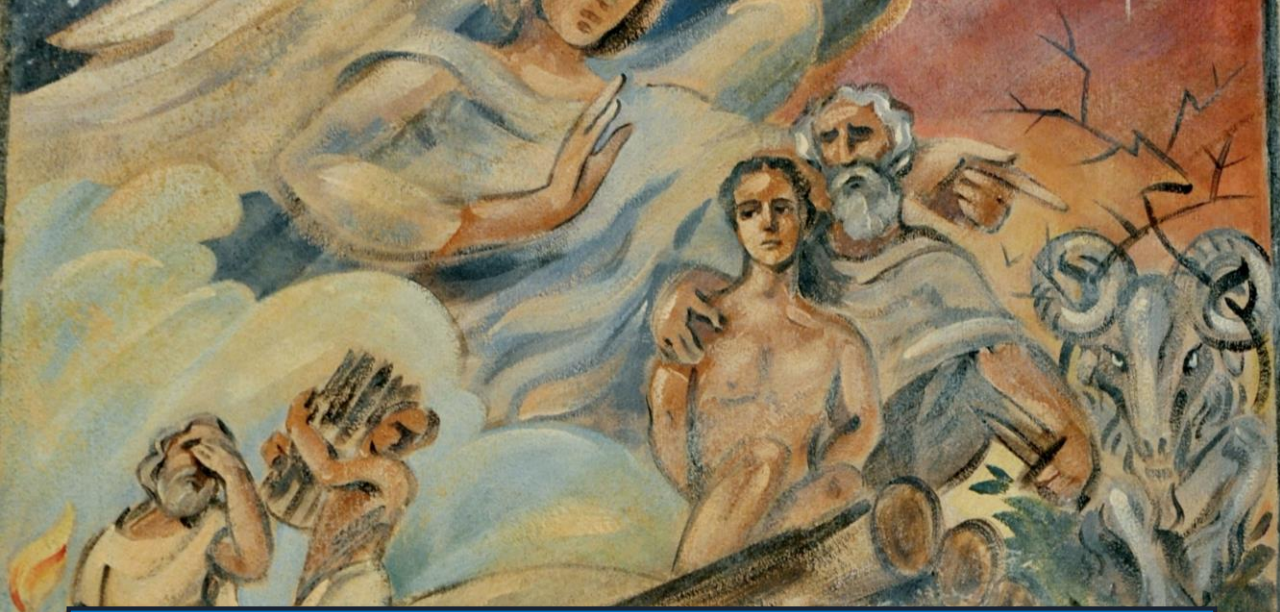
Gen. 22:12  
you have **not withheld** your  
son, your beloved son

Gen. 22:12  
**οὐκ ἐφείσω** τοῦ υἱοῦ σου  
τοῦ ἀγαπητοῦ



Rom. 8:32  
God “did not spare his  
own Son”

Rom. 8:32  
τοῦ ἰδίου υἱοῦ **οὐκ**  
**ἐφείσατο**



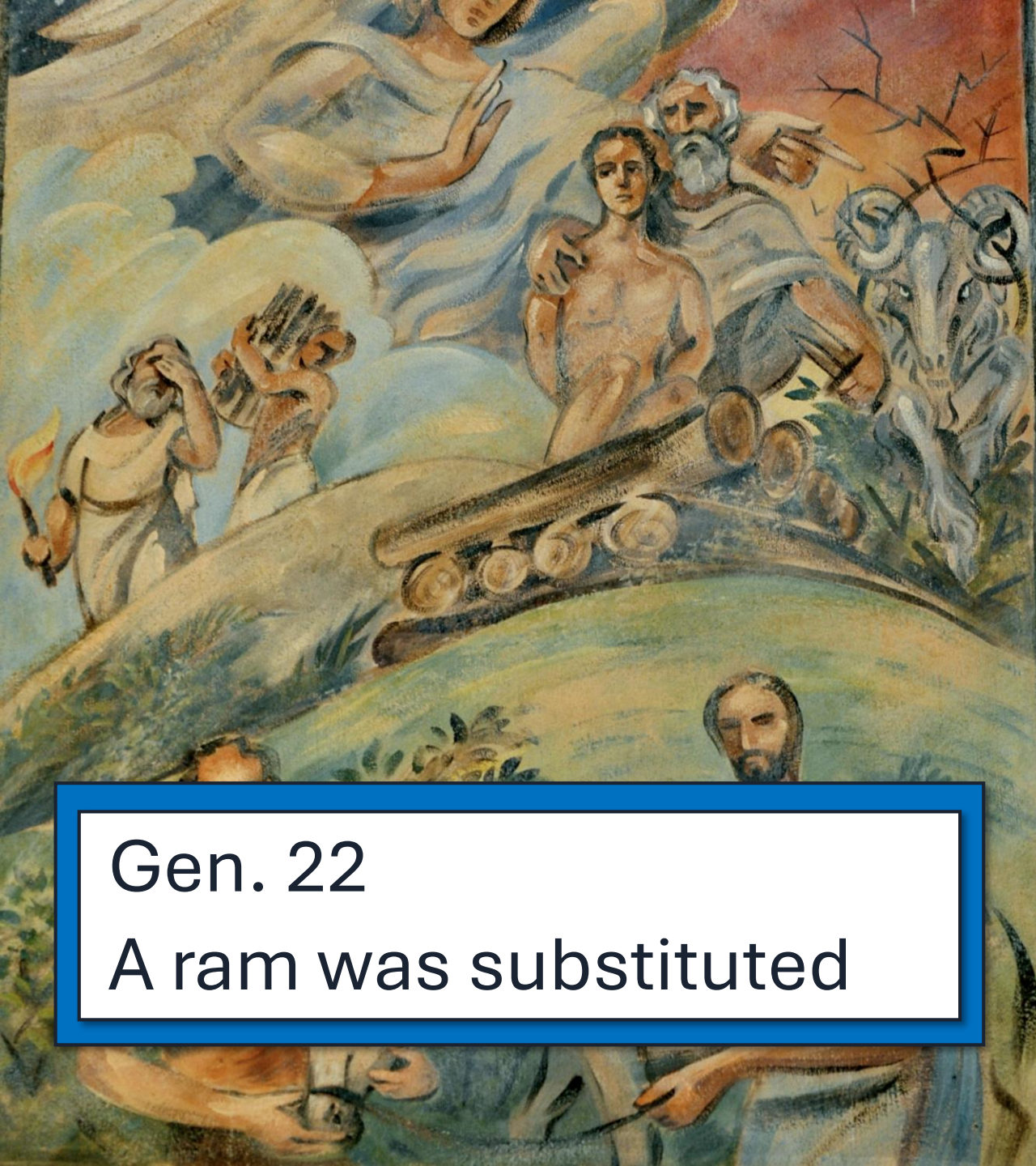
Gen. 22:16  
because you ... have not  
withheld your son

Gen. 22:16  
εἵνεκεν... οὐκ ἐφείσω  
τοῦ υἱοῦ σου



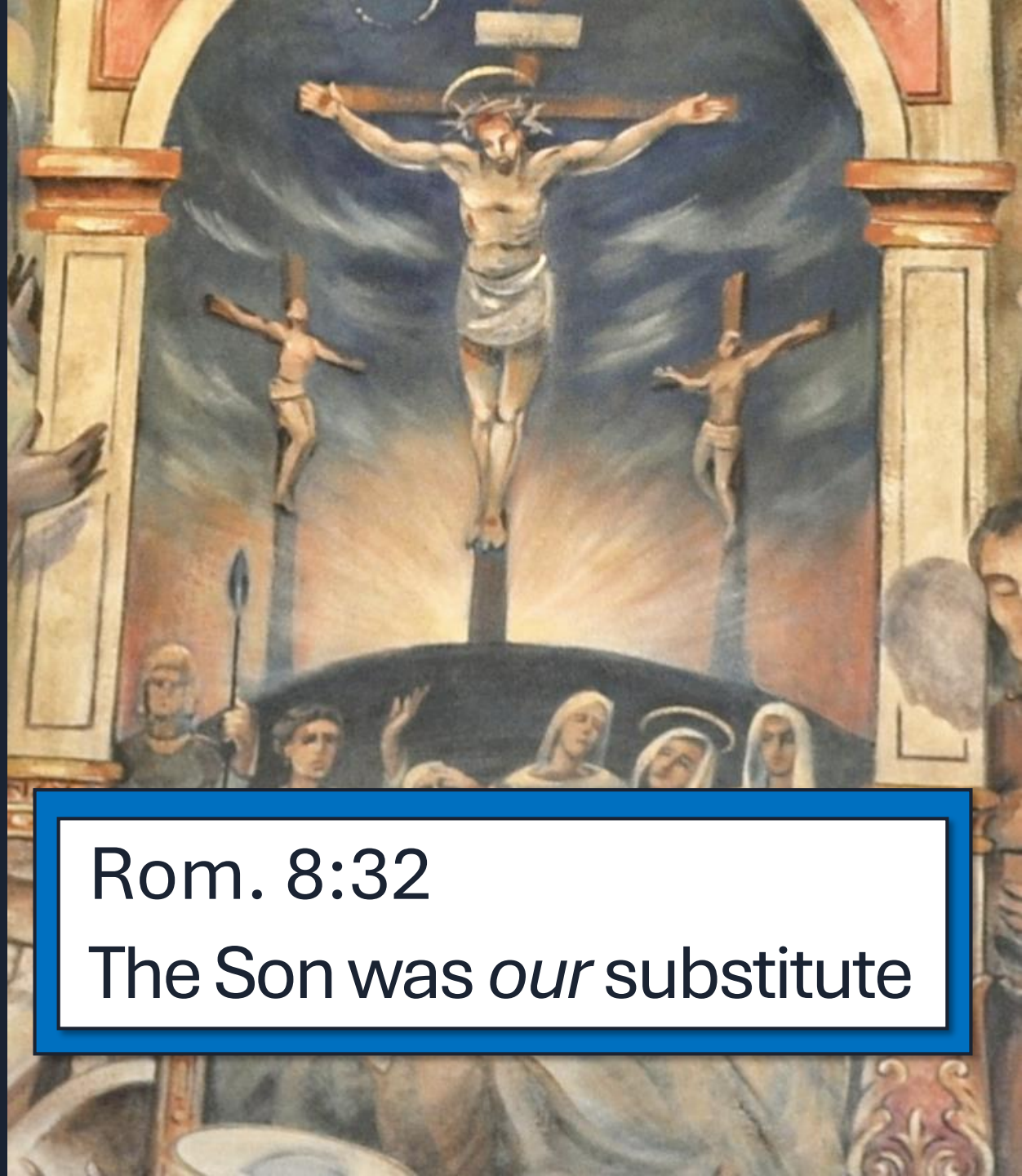
Rom. 8:32  
God "did not spare his  
own Son"

Rom. 8:32  
τοῦ ἰδίου υἱοῦ οὐκ  
ἐφείσατο



Gen. 22

A ram was substituted



Rom. 8:32

The Son was *our* substitute



Gen. 22

Isaac came down the  
mountain



Rom. 8:32

The Son was given up to  
death

Rom. 8:32

He who did not spare his own Son but **gave him up** for us all, how will he not also with him graciously give us all things?

παράδιδωμι (paradidōmi) = "to hand over, deliver up, surrender."

8:32

ὅς **γ**ε τοῦ ἰδίου υἱοῦ [οὐκ ἐφείσατο] ἀλλ' ὑπὲρ ἡμῶν πάντων **παρέδωκεν** αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

“gave up”  
παραδίδωμι

Judas “betrayed”  
11x in Mt 26, 27

Rom 1:24

God gave them up to  
impurity

Rom 1:26

God gave them up to  
dishonorable passions

Rom 1:28

God gave them  
up to a debased  
mind

“gave up”  
παραδίδωμι

This is the  
gospel in one  
Greek verb!

Rom 8:32

A handing over to  
judgment and a handing  
over to salvation

Rom 1:24

God gave them up to  
3x in Isa. 53 (v. 6 and 2@12)  
impurity  
God delivered Jesus over!

God gave them up to  
dishonorable passions

Rom 1:28

God gave them  
up to a debased  
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“gave up”  
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Jewish rabbis:  
“*qal vachomer*”  
(קַל וְחֹמֶר)  
 (“light and heavy”)

An argument that  
flows from the lesser  
to the greater (or  
greater to lesser)



Jewish rabbis:  
“*qal vachomer*”  
(קַל וְחֹמֶר)  
 (“light and heavy”)

Jer. 12:5 "If you have  
raced with men on foot,  
and they have wearied  
you, how will you  
compete with horses?"



Jewish rabbis:  
“*qal vachomer*”  
(קַל וְחֹמֶר)  
 (“light and heavy”)

Mt. 6:30 "But if God so clothes the grass of the field... will he not much more clothe you?"



Jewish rabbis:  
“*qal vachomer*”  
(קַל וְחֹמֶר)  
 (“light and heavy”)

Rm. 5:10 "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life."



Aristotle:

(ἐκ τοῦ μᾶλλον καὶ ἥττον)  
("from the more  
and the less")

*Rhetoric* 2:23 "If even  
the gods are not  
omniscient, certainly  
human beings are not."



Jewish rabbis:  
“*qal vachomer*”  
(קַל וַחֲמֹר)  
 (“light and heavy”)

Mt. 12:11-12 If you’d  
rescue a sheep on the  
Sabbath, how much  
more a human being!

Rom. 8:32

He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

Rom. 8:32

ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

σὺν (“with”): Rom. 6:1-14 We died with Christ, were buried with him, raised with him

Rom. 8:32

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Rom. 8:32

ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

σὺν (“with”): Rom. 8:12-17 We are heirs with Christ, suffer with him, will be glorified with him

Rom. 8:32

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Rom. 8:32

ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

σὺν (“with”): Rom. 8:26-30 The Spirit helps us with our weakness; we are conformed to Christ’s image

Rom. 8:32

He who did not spare his own Son but gave him up for us all, how will he not also with him **graciously give** us all things?

Rom. 8:32

ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν **χαρίσεται;**

Rom. 6:1-2

What shall we say then? Are we to continue in sin that **grace** may abound? By no means! ...

Rom. 6:1-2

Τί οὖν ἐροῦμεν;  
ἐπιμένωμεν τῇ  
ἁμαρτία, ἵνα ἡ **χάρις**  
πλεονάσῃ;  
μὴ γένοιτο....

Rom. 8:32

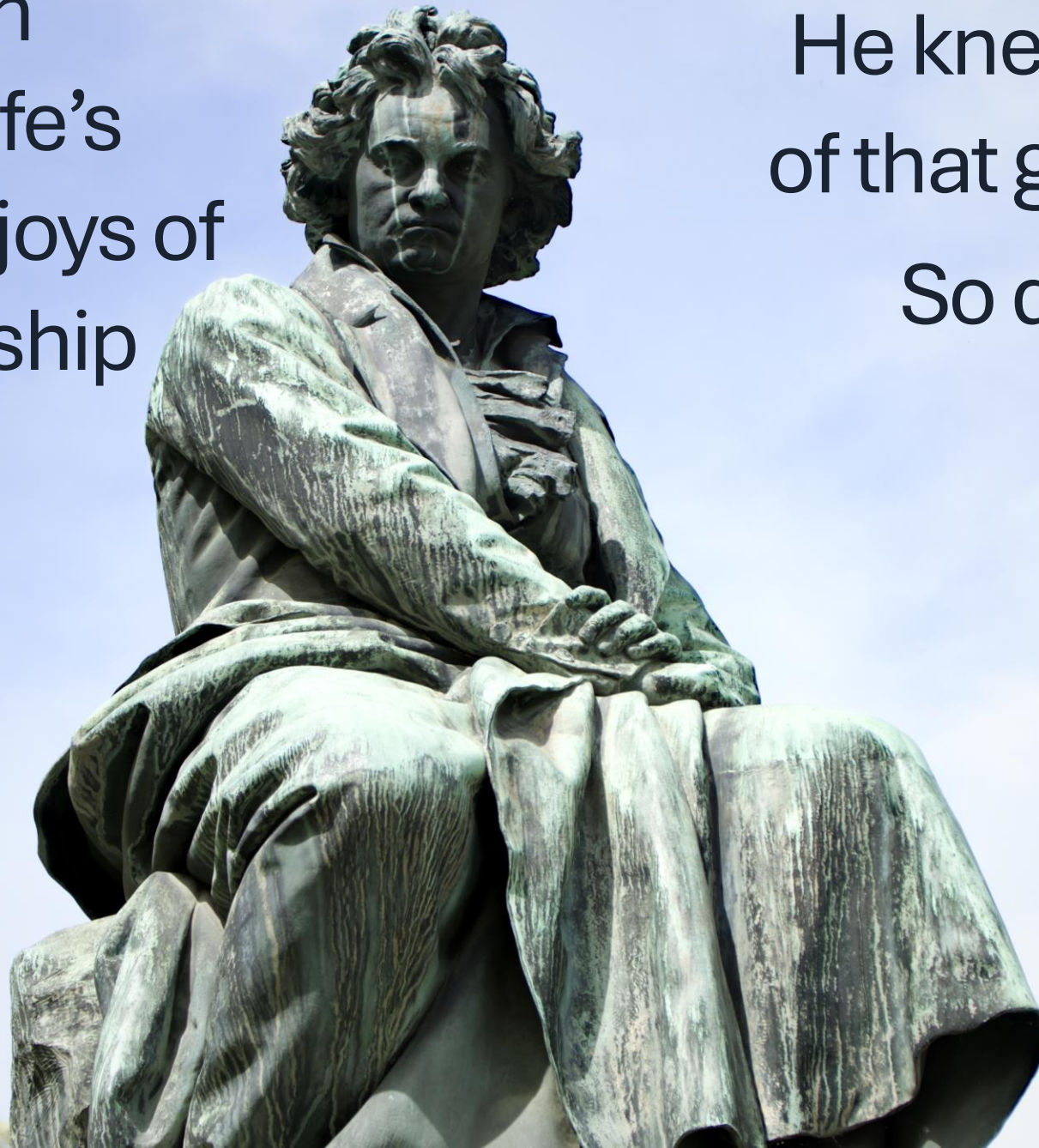
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Every single thing to bring us safely home

Beethoven  
contrasted life's  
chaos with the joys of  
divine fellowship



He knew the power  
of that grand finale!  
So did Paul!!!

Terror gives way  
to triumph!



Points for  
Home

Your Assurance Rests on  
What God Has Already Done,  
Not What You Might Do

“He did not spare his own Son  
but gave him up...” (Rom. 8:30)

**The cross settles all doubts!**



Points for  
Home

“How much more” is the  
math of the Christian life!

If God “gave up his Son”  
“how much more” will he  
give what we need  
today? (Rom. 8:32)

God is for you!!!



Points for  
Home

Everything comes “with”  
him, not instead of him!

“...will he not also with  
him graciously give us all  
things?” (Rom. 8:32)

Don't chase the blessings  
while neglecting the Blessor!

A photograph of three people sitting at a table in a restaurant, eating lunch. On the left, a man in a white shirt is looking down at his food. In the center, a woman in a white shirt is eating and looking towards the man on the right. On the right, a man in a light blue shirt is looking towards the woman. The table has white takeout containers with salad, a glass of water, and a plate of orange slices. The background is a wooden wall.

Lunch topic:

Where in your life right now are you anxious about something 'small' that you've forgotten to filter through the 'how much more' logic of the cross?