



[Romans 8:27-32](#)

(27) And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. (28) And we know that in all things God works for the good of those who love him, who have been called according to his purpose. (29) For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. (30) And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. (31) What, then, shall we say in response to this? If God is for us, who can be against us? (32) He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

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With such positive statements about our salvation, why should we be hopeless and fearfully doubt that [God](#) will supply all our needs? Does He ever fail to succeed in whatever He undertakes? These verses flatly and dogmatically state that, if we want to cooperate in [faith](#) to bring God's purpose for us to its intended conclusion, we *must*, I repeat, *must*, believe that His watchfulness over us involves every circumstance of our lives.

Verses 31 and 32 put a cap on this issue: "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 delivered Him up for us all, how shall He not with Him also freely give us all things?"

In verse 30, note that the term "sanctified" is missing from the list of the general stages of God's purpose. Sanctification is the only part of the salvation process in which our cooperation plays a major, consistent, and daily role. Why does Paul exclude it? This was not an oversight; he deliberately leaves "sanctified" out because he wants, for the remainder of this section of this epistle, to focus entirely on the *absolute certainty* of God's providence, not on any works we may perform in cooperation with Him during the sanctification process.

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Paul is not saying that God will always do what we might want Him to do; he is reminding us that He will always do what is right according to His purpose. God has the necessary powers to do as He sees fit for His purpose and us. He is watching, which is even more reason for us to draw on that power.

Nobody can successfully stand in the way of His completing that purpose in each of us, but based on our knowledge of those powers, are we willing to accept His providence? Do we accept what He provides in any given circumstance, even though what He provides might not be what we would like to have?

All of the things Paul writes here are wonderful, but the key to this particular subject is the answer to the question he asks in verse 31: "If God be for us who can be against us?" God has the power and the will, and He does not make mistakes or empty promises. Paul then lists what God has already done for all concerned. Our responsibility is to choose to put these facts to work in our specific circumstances.

The handwriting on the wall for us is this: Terribly difficult times are coming, and they will affect all of us to varying degrees. The *only* successful way to complete our minute part in God's purpose is to choose to draw on His power. We must begin at once to cultivate the habit of cooperating by faith, accepting whatever He chooses to provide in our circumstances. If this habit is in place through long practice, we will be ready when the pressure really mounts.

Because He is the Source of our deliverance in every circumstance, it is crucial for us to know God as well as we can. Our relationship with Him through [Jesus Christ](#) is the key that gives us access to the deliverance He provides. He has the power, and it is His will to meet our every need. It is incumbent upon us, therefore, to use our time now to build on our present relationship with Him, making it stronger and more intimate.

— John W. Ritenbaugh

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