

Our Great Security Pt. 2

The Amazing Love of Christ

Romans 8:35-39

Romans 8:31–39 (NKJV)

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² 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? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other

created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Introduction:

We have had the privilege follow Paul's exposition of the doctrine of Salvation from chapter 1 all the way through chapter 8.

We have seen the grossest forms of depravity as man leaves God, and abandons what he knows to be true about God, only to worship himself and idols of his own imagination.

We have seen Paul dismantle the self-righteous Jew and declare that the Righteousness you need does not come from keeping the law, but apart from the Law and by faith and Christ.

We have seen the Great doctrines of Propitiation, Redemption, Justification, Sanctification, Glorification, Adoption, Predestination, and Election all expounded with precision and perspicuity.

Finally reaching the pinnacle of these great truths, to respond with the statement,

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

And with this Paul begins to remove and refute any possibility of an argument that may even hint at the loss of salvation

We will proclaim in concrete certainty what he stated in

Philippians 1:6 (NKJV)

⁶ being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;

Paul begins with

4 questions are presented by Paul that sum up the argument for the Security of the Believer.

31 who *can be* against us?

33 Who shall bring a charge against God's elect?

34 Who *is* he who condemns?

35 Who shall separate us from the love of Christ?

Each one is answered with a resounding affirmation of the absolute security we have with God and Christ.

31 who *can be* against us?

God is for us, and gave the most Important person to Him, His Son

33 Who shall bring a charge against God's elect?

God is the one who justifies, and there is not a judge or court higher than God, that can overturn the declaration of God.

34 Who *is* he who condemns?

It is Christ, who has been given the responsibility to Judge the living and the dead. But this Judge is the one who died and satisfied the judgement deserved for you....and not only that, He is at the right hand of God, praying for you to persevere and conquer sin and temptation.

35 Who shall separate us from the love of Christ?

It is obvious from this text that the binding agent/ the glue, that keeps us is the Love of Christ/God

Romans 8:35–39 (NKJV)

35 Who shall separate us from the love of Christ?

37 Yet in all these things we are more than conquerors through Him who loved us.

38 “nothing will be” able to separate us from the love of God which is in Christ Jesus our Lord.

The love of God is often misunderstood and misrepresented today. Much of the evangelical church places the emphasis on the value of the object loved. And because of that it is believed that Jesus loves us because we are lovable. Or another way of saying that is we are irresistible.

The emphasis today in much of the gospel presentations is that the sinner has intrinsic value to God. The emphasis is placed on the value of the sinner and not the amazing nature of the love of God for the sinner. The idea is that there is something in the sinner that draws out the love of God. As God

looks at the sinner he cannot help himself but love them because they are so lovable and attractive.

But in fact the opposite is true in the scripture. There is nothing in us that is appealing to God. His holiness has a violent reaction against us. If anything should be drawn out of God because of our value he should be hatred.

That is why whenever we read from the biblical context the passage in Romans nine which says “Jacob I have loved and Esau I have hated”, We should not be shocked that it says Esau I have hated, because what the sinner is and what is in him would naturally draw our of God a holy hatred.

If we understand the Bible correctly, we should be amazed that God loves the sinner at all !!

Deuteronomy 7:7–8 (NKJV)

⁷ The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples;
⁸ but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt

Romans 5:6–10 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Ephesians 2:1–5 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

⁴ But God, who is rich in mercy, because of His **great** love with which He loved us, ⁵ even when we

were dead in trespasses, made us alive together with Christ (by grace you have been saved),

great adj. — remarkable or out of the ordinary in degree, magnitude, or effect.

John 3:16–22 (NKJV)

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

The Love of God for the sinner, who is a rebel enemy who loves all that God hates and hates all that God loves.

The sinner who is an enemy of righteousness and a lover for evil

Is loved by God, not because the sinners is attractive or desirous because of who he is but rather the sinner is loved because God is Love.

He is the pure demonstration of agape love. The willful love. The predetermined love of the sinner before he can ever love God or love righteousness.

John 3:16 (NKJV)

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Titus 3:4 (NKJV)

⁴ But when the kindness and the love of God our Savior toward man appeared,

1 John 4:9–12 (NKJV)

⁹ In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. ¹⁰ In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

¹¹ Beloved, if God so loved us, we also ought to love one another.

¹² No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

1 John 3:1 (NKJV)

3 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

John 13:1 (NKJV)

13 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

2 Thessalonians 2:13 (NKJV)

¹³ But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

2 Thessalonians 2:16–17 (NKJV)

¹⁶ Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace,
¹⁷ comfort your hearts and establish you in every good word and work.

Revelation 1:5 (NKJV)

⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood,

Lesson:

I. The Love of Christ Keeps Us

II. The Love of Christ Enables Us

III. The Love of Christ Convinces Us

I. The Love of Christ Keeps Us

³⁵ Who shall **separate** us from the love of Christ?

separate (χωρίς) fut. χωρίσω; 1 aor. ἐχώρισα.

Pass.: 1 aor. ἐχωρίσθην; pf. ptc. κεχωρισμένος (Hdt.+).

① **to cause separation through use of space**

between, divide, separate, act. τὶ *some*th. (opp. συζεύγνυμι) Mt

19:6; Mk 10:9. τινὰ ἀπό τινος (cp. Pla., Phd. 12, 67c; Diogenes, Ep. 39, 1 χ. τὴν ψυχὴν ἀπὸ τοῦ σώματος; IAndroslsis, Kyme 12; Jos, Bell. 5, 525 pl.; pass.: Ath., R. 18

[p. 71, 11]; Wsd 1:3; Philo, Leg. All, 2, 96) **Ro 8:35, 39** (ApcMos 42 οὐδεις μὴ χωρίση ἡμᾶς).

② **to separate by departing from someone, separate, leave, pass., freq. in act. sense**

ⓐ *separate (oneself)* (ApcSed 8:12 οὐ χωρίζομαι ἀπὸ τὸ γένος ἡμῶν), *be separated* of divorce (Isaeus 8, 36; Polyb. 31, 26 κεχωρίσθαι ἀπὸ τοῦ Λευκίου; Just., A II, 2, 4 and 6. Oft. in marriage contracts in the pap ἀπ' ἀλλήλων χωρισθῆναι: PSI 166, 11 [II b.c.]; BGU 1101, 5; 1102, 8; 1103, 6 [all I b.c.] et al. See Dssm., NB 67 [BS 247]) ἀπό τινος **1 Cor 7:10**. Abs. vss. **11, 15ab**. JMurphy-O'Connor, *The Divorced Woman in 1 Cor 7:10–11*: JBL 100, '81, 601–6.

ⓑ *be taken away, take one's departure, go away* of stones that represent people Hs 9, 8, 1. Of people (JosAs 26:1; Jos., Vi. 215), w. ἀπό foll, **Ac 1:4; 18:2**. Foll. by ἐκ (Polyb. 3, 90, 2) **18:1**. Abs. **Phlm 15** (Polyb. 3, 94, 9; SIG 709, 10; 32 [w. εἰς foll.]; PTebt 50, 9 [II b.c.]; BGU 1204, 6 al. in pap; Jos., Bell. 1, 640 al.).

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [*A Greek-English lexicon of the New Testament and other early Christian literature*](#) (3rd ed., p. 1095). Chicago: University of Chicago Press.

Matthew 19:6 (NKJV)

⁶ **So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."**

Acts 18:1 (NKJV)

18 After these things Paul **departed** from Athens and went to Corinth.

1 Corinthians 7:15 (NKJV)

¹⁵ But if the unbeliever **departs**, let him **depart**; a brother or a sister is not under bondage in such cases. But God has called us to peace.

Hebrews 7:26 (NKJV)

²⁶ For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, **separate** from sinners, and has become higher than the heavens;

It is of interest that Paul says *who* rather than “what”, especially when we look at the candidates he lists. But perhaps this is no more than a recognition of the fact that the nouns he lists are all masculine or feminine; there are no neuters. Cranfield notes that there is a slight emphasis on *us* from its position in the Greek; *us* for whom Christ died

Morris, L. (1988). *The Epistle to the Romans* (p. 338). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

tribulation

θλίψις means “pressing”, “pressure” (BAGD); it is used, e.g., of the treading of grapes, the pressure that bursts

Morris, L. (1988). *The Epistle to the Romans*. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Trouble is a word for strong pressure; it is a general term and does not define the nature of the pressure.

Morris, L. (1988). *The Epistle to the Romans* (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

distress (state) n. — an oppressive state of physical, mental, social, or economic adversity.

distress

στενοχωρία, from στενός, “narrow”, and χώρος, “space”, means “straits” and thus “difficulties”. Paul is the only New Testament writer to use it (four times).

Hardship is also a general word, though Hendriksen holds that the combination of the two words means outward affliction plus inward distress

Morris, L. (1988). *The Epistle to the Romans*. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

persecution,

διωγμός, ὁ, *the chase*, X.Cyr.1.4.21, etc.

2. *pursuit*, D.S.4.13, al., Ael. *Tact.*34.4, Iamb. *VP*31.191.

II. *persecution, harassing*, in pl., A. *Supp.*148, 1046, E. *Or.*412; also in later Prose, Plu.2.483a: sg., Ev. *Matt.*13.21, Act. *Ap.*8.1.

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). *A Greek-English lexicon* (p. 440). Oxford: Clarendon Press.

brings before us an ever-present possibility for the early church

Morris, L. (1988). *The Epistle to the Romans* (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

persecution n. — the systemic hunting down of adherents of a particular religion to inflict pain or death upon them; especially to destroy the religion

by destroying the adherent or by forcing the adherent to renounce their beliefs.

famine

λιμός (the word may mean no more than “hunger”) reminds us of the precariousness of food supplies in the world in which Paul’s readers lived.

Morris, L. (1988). *The Epistle to the Romans* (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

famine n. — a severe shortage of food resulting in violent hunger and starvation and death.

nakedness

“This term today suggests indecency on parade. Then it meant a lack of clothes simply because one had no ways or means of getting any” (cf. Goodspeed, “destitution”)

Morris, L. (1988). *The Epistle to the Romans* (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

peril

κίνδυνος means peril of any sort. In the New Testament it is used by Paul only (nine times, eight of them in 2 Cor. 11:26)

Morris, L. (1988). *The Epistle to the Romans*. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Danger reminds us of the many risks the early Christians ran; it was not a comfortable world in which to profess the faith

Morris, L. (1988). [*The Epistle to the Romans*](#) (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

sword

of course, means execution; it is the only item in the list that Paul had not undergone, and in due time he would experience this also

Morris, L. (1988). [*The Epistle to the Romans*](#) (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

36 As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

Psalm 44:22 (NKJV)

22 Yet for Your sake we are killed all day long;
We are accounted as sheep for the slaughter.

2 Corinthians 4:11 (NKJV)

11 For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh.

The words in the original psalm express the perplexity of the people of God in the face of inexplicable suffering.

Morris, L. (1988). [*The Epistle to the Romans*](#) (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Psalm 44:10–14 (NKJV)

- ¹⁰ You make us turn back from the enemy,
And those who hate us have taken spoil for themselves.
- ¹¹ You have given us up like sheep *intended* for food,
And have scattered us among the nations.
- ¹² You sell Your people for *next to* nothing,
And are not enriched by selling them.
- ¹³ You make us a reproach to our neighbors,
A scorn and a derision to those all around us.
- ¹⁴ You make us a byword among the nations,
A shaking of the head among the peoples.

Psalm 44:17–19 (NKJV)

- ¹⁷ All this has come upon us;
But we have not forgotten You,
Nor have we dealt falsely with Your covenant.
- ¹⁸ Our heart has not turned back,
Nor have our steps departed from Your way;
- ¹⁹ But You have severely broken us in the place of jackals,
And covered us with the shadow of death.

Psalm 44:22–26 (NKJV)

²² Yet for Your sake we are killed all day long;
We are accounted as sheep for the slaughter.

²³ Awake! Why do You sleep, O Lord?
Arise! Do not cast *us* off forever.

²⁴ Why do You hide Your face,
And forget our affliction and our oppression?

²⁵ For our soul is bowed down to the dust;
Our body clings to the ground.

²⁶ Arise for our help,
And redeem us for Your mercies' sake.

Paul's point is that we should not expect the the love of Christ for us = no trouble. But rather, God Loves you so it means trouble. It comes with the package.

John 15:18–20 (NKJV)

¹⁸ **“If the world hates you, you know that it hated Me before *it hated* you. ¹⁹ If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰ Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.**

Matthew 5:10–11 (NKJV)

¹⁰ Blessed are those who are persecuted for
righteousness' sake,
For theirs is the kingdom of heaven.

¹¹ “Blessed are you when they revile and persecute
you, and say all kinds of evil against you falsely for My
sake.

Matthew 10:22 (NKJV)

²² And you will be hated by all for My name's sake.
But he who endures to the end will be saved.

36 As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

We are considered is an aorist, which is somewhat unexpected. Probably we should see it as pointing to an accomplished fact. *As sheep to be slaughtered*¹⁷⁰ points to the very real risks believers ran. Barrett comments,

“Suffering and persecution are not mere evils which Christians must expect and endure as best they can;

Morris, L. (1988). *The Epistle to the Romans* (p. 339). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Hebrews 11:35–38 (NKJV)

35 ...

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—³⁸ of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.

Matthew 10:37–39 (NKJV)

³⁷ He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ He who finds his life will lose it, and he who loses his life for My sake will find it.

2 Timothy 3:12 (NKJV)

¹² Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

I. The Love of Christ Keeps Us

II. The Love of Christ Enables Us

³⁷ Yet in all these things we are more than conquerors through Him who loved us

Yet- alla

Romans 8:37 (ESV)

³⁷ **No**, in all these things we are more than conquerors through him who loved us.

Romans 8:37 (NASB95)

³⁷ **But** in all these things we overwhelmingly conquer through Him who loved us.

³⁷ Yet in all these things we are more than
conquerors through Him who loved us

we are more than conquerors

hupernikaó: to be more than conqueror

Original Word: ὑπερνικάω

Part of Speech: Verb

Transliteration: hupernikaó

Phonetic Spelling: (hoop-er-nik-ah'-o)

Definition: to be more than conqueror

Usage: I am more than conqueror, prevail mightily.

5245 hypernikáō (from 5228 /hypér, "beyond" and 3528 /nikáō, "conquer") – properly, exceedingly conquer, being "more than a conqueror," i.e. "super-conqueror" who is completely and overwhelmingly victorious" (L & N, 1, 39.58). 5245 (hypernikáō) is used only in Ro 8:37.

[The intensive prefix (hyper) adds the idea, "surpassing victory" (i.e. of a pre-eminent conqueror).]

Those who **overwhelmingly conquer** are supremely victorious in overcoming everyone and everything that threatens their relationship to Jesus Christ

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 514). Chicago: Moody Press.

we will persevere, and not fully and finally walk away

Paul probably wrote his letter to Rome during a winter in Corinth, and it is not likely that either Paul or the Roman believers realized how short the time would be before they would stand in need of the apostle's comforting words in this passage. It would not be many years before they would face fierce persecution from a pagan government and people that now tolerated them with indifference. It would not be long before the blood of those to whom this epistle is addressed would soak the sands of Roman amphitheaters. Some would be mauled by wild beasts, some would be slain by ruthless gladiators, and others would be used as human torches to light Nero's garden parties.

Consequently, the true and false believers soon would be easily distinguished. Many congregations would be saying of former members, "They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us" (1 John 2:19). But those whom the world looks upon as the overwhelmed and conquered are in reality overwhelming conquerors. In God's scheme of things, the victors are the vanquished and the vanquished are the victors.

I. The Love of Christ Keeps Us

II. The Love of Christ Enables Us

III. The Love of Christ Convinces Us

³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

For — gar

I am persuaded

πείθω^b (perf. stem only); **πεποίθησις, εως** *f.* to believe in something or someone to the extent of placing reliance or trust in or on—‘to rely on, to trust in, to depend on, to have (complete) confidence in, confidence, trust.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 375). New York: United Bible Societies.

to be convinced *v.* — to be persuaded or sure of the truthfulness or validity of something.

Paul is absolutely convinced

First because of the

Nature of Salvation

Justification

Romans 8:1 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Sanctification

Romans 8:9–10 (NKJV)

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. ¹⁰ And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

Glorification

Romans 8:18–19 (NKJV)

¹⁸ For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. ¹⁹ For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

Sovereign Intervention

Romans 8:26–27 (NKJV)

²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. ²⁷ Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of* God.

Providential Protection

Romans 8:28 (NKJV)

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

Predestined Purpose

Romans 8:29–30 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Judicial Affirmation

Romans 8:31–34 (NKJV)

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² 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? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

Everlasting Love of Christ

Romans 8:35 (NKJV)

³⁵ Who shall separate us from the love of Christ?

Romans 8:38–39 (NKJV)

³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

death

Even that supreme enemy cannot separate us from our Lord, because He has changed death's sting from defeat to victory. We can therefore rejoice in the psalmist's affirmation that "precious in the sight of the Lord is the death of His godly ones" (Ps. 116:15), and we can testify with David that "even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me" (Ps. 23:4). With Paul, we should "prefer rather to be absent from the body" because that will mean we are finally "at home with the Lord" (2 Cor. 5:8).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 516). Chicago: Moody Press.

Donald Grey Barnhouse told a personal story that beautifully illustrates death's powerlessness over Christians. When his wife died, his children were still quite young, and Dr. Barnhouse wondered how he could explain their mother's death in a way their childish minds could understand. As they drove home from the funeral, a large truck passed them and briefly cast a dark shadow over the car. Immediately the father had the illustration he was looking for, and he asked the children, "Would you rather be run over by a truck or by the shadow of a truck?" "That's easy, Daddy," they replied. "We would rather get run over by the shadow, because that wouldn't hurt." Their father then said, "Well, children, your mother just went through the valley of the shadow of death, and there's no pain there, either."

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 516). Chicago: Moody Press.

nor life

We think of **life** as something positive. But it is in our present earthly **life** that spiritual dangers lie.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 516). Chicago: Moody Press.

nor angels - most likely holy angels

aggelos: an angel, messenger

Original Word: ἄγγελος, ου, ό

Part of Speech: Noun, Masculine

Transliteration: aggelos

Phonetic Spelling: (ang'-el-os)

Definition: a messenger, angel

Usage: a messenger, generally a (supernatural) messenger from God, an angel, conveying news or behests from God to men.

nor principalities-

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arché: beginning, origin

Original Word: ἀρχή, ἡς, ἡ

Part of Speech: Noun, Feminine

Transliteration: arché

Phonetic Spelling: (ar-khay')

Definition: beginning, origin

Usage: (a) rule (kingly or magisterial), (b) plur: in a quasi-personal sense, almost: rulers, magistrates, (c) beginning.

nor powers, - could refer to the powers on earth on in heaven, or demonic

dunamis: (miraculous) power, might, strength

Original Word: δύναμις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: dunamis

Phonetic Spelling: (doo'-nam-is)

Definition: (miraculous) power, might, strength

Usage: (a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works

nor things present nor things to come

enistémi: to place in, to be at hand, perf. part. to be present

Original Word: ἐνίστημι

Part of Speech: Verb

Transliteration: enistémi

Phonetic Spelling: (en-is'-tay-mee)

Definition: to place in, to be at hand, perf. part. to be present

Usage: I place in or upon; only in the intrans. tenses: I impend, am at hand, am present, threaten; as adj: present.

things to come

melló: to be about to

Original Word: μέλλω

Part of Speech: Verb

Transliteration: melló

Phonetic Spelling: (mel'-lo)

Definition: to be about to

Usage: I intend, am about to; I delay, linger.

3195 méllō – properly, at the very point of acting; ready, "about to happen." 3195 (méllō) is used "in general of what is sure to happen" (J. Thayer).

39 nor height nor depth,

Paul may have used **height** and **depth** as astrological terms that were familiar in his day, *hupsōma* (**height**) referring to the high point, or zenith, of a star's path, and *bathos* (**depth**) to its lowest point. If so, the idea is that Christ's love secures a believer from the beginning to the end of life's path. Or perhaps he used the terms to signify the infinity of space, which is endless in every direction. In either case, the basic meaning is that of totality.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 517). Chicago: Moody Press.

nor any other created thing

Since only God Himself is uncreated, everyone else and everything else is excluded.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 517). Chicago: Moody Press.

v.39 shall be able to separate us from the love of God which is in Christ Jesus our Lord.

This is the mountain peak. The great concluding remarks of Paul of the absolute Security of salvation.

John 10:28–29 (NKJV)

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

Psalms 103:17–18 (NKJV)

¹⁷ But the mercy of the Lord *is* from everlasting to everlasting
On those who fear Him,
And His righteousness to children's children,
¹⁸ To such as keep His covenant,
And to those who remember His
commandments to do them.

Jeremiah 31:3 (NKJV)

³ The Lord has appeared of old to me, *saying*:
“Yes, I have loved you with an everlasting love;
Therefore with lovingkindness I have drawn you.

George Matheson was born in Glasgow, Scotland, in 1842. As a child he had only partial vision, and his sight became progressively worse, until it resulted in blindness by the time he was eighteen. Despite his handicap, he was a brilliant student and graduated from the University of Glasgow and later from seminary. He became pastor of several churches in Scotland, including a large church in Edinburgh, where he was greatly respected and loved. After he had been engaged to a young woman for a short while, she broke the engagement, having decided she could not be content married to a blind man. Some believe that this painful disappointment in romantic love led Matheson to write the beautiful hymn which begins with the following stanza:

O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.