

What shall we then say to these things?

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Let's join our hearts in prayer.

Dear heavenly Father, most gracious and holy and just Lord, we thank thee, oh Lord, for this hour and the hour that thou hast given us, Lord. We pray for thy presence and we thank thee, Lord, for thy faithfulness. We thank thee for thy Word. Lord, we ask now, I ask in humble dependency upon thee that, Lord, thou would send thy Spirit to instruct us in this hour that you unite our souls together as thy body and as thy Church and, Lord, that thou would instruct us in this holy Word today, that thou would be pleased to lift up thy Son and our souls, not just in the name, but in power. Lord, may you come with thy truth to our souls and may you reveal who we are this day and, Lord, may you show us our dependency upon thee for all things. In Jesus' name I pray. Amen.

Last week we considered together, I hope, some of the questions that the Lord Jesus Christ asked in Mathew six that I pray was edifying to the souls of the people of God. The apostle Paul wrote in Romans 14:19:

“Let us therefore follow after the things which make for peace, and things wherewith one may edify another.”¹

I thought about that this week, because, you know, there is nothing like it when the Lord comes to your soul and meets you there. We are cumbered about with many things in this life and every day is full of evil, the evil that lies within, the evil that we hear on the news, the evil that we see with our eyes, the evil that we hear in news reports on the depravity of man. They are enough to make us shake in our very shoes, make us quiver and make us to be anxious.

My prayer today is that the Lord meets us here, that he meets us in these questions that he gave his apostle so many years ago. But if the Lord is pleased today to send these to your soul, this is where this great communion lies.

I know I talk a lot about the union of Christ and his people. For me there is nothing else in life. It is the answer to life. It is the meaning of life. It is life itself. But without that

¹ Romans 14:19.

communion, without that union with Christ, there really is nothing. People die every day. People live their lives and give their lives to many things in this life. They serve many masters, but if your master is not the Lord Jesus Christ, it is an empty life. The things of this world will perish. The Lord has promised that all of them will perish in the lake of fire. They will all be thrown there. Everything that takes up our time, as Solomon said, there is so much vanity in this life. And there is. We seem to do many of the same things over and over each day.

And is say if Christ is not in it, if the union of Christ... if his mind is not your mind, if the love of Christ doesn't knit you to him, it is really an empty life.

Today I want to put forth to you five of the most precious questions that ever hit these pages. They were given to the apostle Paul and they begin in Romans eight and verse 31. There are five very familiar questions that I know that we have read before, that we have... you may go there for comfort. I go there for comfort. I love when the Lord draws me there because in these questions there is that union. But the apostle Paul in verse 31 and Romans eight begins with this question which is not one of the five, but it is the most paramount question that our souls can ask today or that it could be asked to our souls.

And I just want to say in humble dependency upon the Holy Spirit he must bring this to your soul to ask you this question today:

“What shall we then say to these things?”²

And we are saying people. We have a lot to say. We say and have a lot of things to say about this life and the very ... the headlines that we see, the things that we are involved with. We see this in the apostle Peter in his life as he followed Christ. He was the greatest spokesman. He spoke all the time. When the Lord taught them and instructed them, Peter was always quick with an answer. We are that way, too. We like to give an answer, we like to have an answer. So Paul in verse 31 after all of the things that have led up to this—and that is what we will talk about, what is Paul saying?

“What shall we then say to these things?”³

Or the things that proceeded before verse 31 which are precious truths. I mean, if we look at verse one:

“There is therefore now no condemnation to them which are in Christ Jesus.”⁴

What do you say to that? What does your soul say for those who walk not after the flesh, but after the Spirit?

² Romans 8:31.

³ Ibid.

⁴ Romans 8:1.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”⁵

Is your soul free from the law of sin and death? What do you say to that today?

We go on and we could read all of these verses, but I am not. I mean, we look at verse 14.

“For as many as are led by the Spirit of God, they are the sons of God.”⁶

To be led by the Spirit of God is to throw out and to take out your carnality and your human emotion and your human thought and your reasoning. And it takes it all away and you are led by the Spirit of God.

Now how do you know you are led by the Spirit of God? Because the Spirit of God leads you to Christ and Christ alone. You see him in everything. But that has to be by the power of the Holy Ghost. That is what we see here.

“For as many as are led by the Spirit of God, they are the sons of God.”⁷

And that kinship and union with their brother Christ is what the Holy Spirit sheds abroad in their hearts.

And we go on. We could read... look at verse 24.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”⁸

We have this living hope that Christ is in us and no matter how evil the day is, no matter how evil our inner man is, no matter how much is testified against us in a day—and we are going to talk about that today, because that is where the apostle Paul is leading us through the power of the Holy Ghost. We have considered these things that he has written up to this point.

“What shall we then say to these things?”⁹

Does it lift up your soul in union with Christ today?

But I put forth to you and for you examination today, and if the Spirit is willing to come and examine these questions in light of this question, not what Paul saw in prior to verse 31, but what the Lord led him to write after verse 31.

⁵ Romans 8:2.

⁶ Romans 8:14.

⁷ Ibid.

⁸ Romans 8:24.

⁹ Romans 8:31.

“What shall we then say to these things?”¹⁰

And, yes, they are questions. And if we just sit and think about them and rationally... and there is a lot of reason that goes in these questions today and there is a lot of logic. But there is no carnal logic, because we can reason all we want that when the apostle Paul says these things it is true. If Paul says it, then it must be true. And that only goes so far. It will go as far to your next trial. It will go as far to your next hardship. It will go as far to your next attack of Satan.

What anyone tells you, whether it be me, any preacher up here, any pastor, anyone who has written any words, even the apostle Paul himself, if the Lord Jesus Christ through the power of his Holy Ghost doesn't speak it to your Spirit and doesn't speak it to your soul, it is empty words and it is vanity and it can only take you to the next hardship.

So what shall we say to these things? In the first question that Paul puts forth is:

“If God be for us, who can be against us?”¹¹

And it seems to be a simple question. Actually, the Greek renders it this. It says, “Seeing he is for us...”

That is what the Holy Ghost must do.

When Joshua had that battle of Jericho in front of him, the Lord spoke to him and said, “I will fight for you.”

When the enemy is all around and it seems so hopeless, the Lord has to say to your soul, “I will fight for you.”

But what are these things that can be against us? There is so much in this life and we will just look at what is in front of us today. The government can be against us. Man's government, I might add, not the government that is upon Christ's shoulders, for it will never be against the elect child of God, because that leads us back to verse 28 where it show us that all of these things work to the good to them that love God, to them who are called according to his purpose.

But Paul when he writes this, “if God be for us, who can be against us?” there are so many diseases and plagues in this life that can be against us. But if God is for us, how do these things measure up to God? As you sit there in your chair today and as I pray that the Holy Spirit is bringing it down to your soul, as your soul cries out, “Yes, Lord, how does sickness measure up against you? How does Satan measure up against you? Because he is against me. How about my financial situation or how about a family situation? How does that measure up against you, God, an all sufficient, an all powerful, an all knowing Lord?”

¹⁰ Ibid.

¹¹ Ibid.

“What shall we then say to these things?”¹²

If we back up just two verses from verse 31 I want you to look at what is called the golden chain. Look at 29.

“For whom he did foreknow...”¹³

The foreknowledge of God, he knew you before the foundation. All of this is eternal. He knew his children before the foundation of the world. Not only did he know them, he predestinated them to be conformed to the image of his Son. It is done. It is done eternally. It is done before the foundation of the world. He predestinated a people. He chose them out of a fallen mass and he chose them long before we ever knew him.

If this God is for you, how can all of these things... who could be against us? And not only that, moreover, him that...

“...whom he did predestinate, them he also called.”¹⁴

It is an effectual, powerful call in the Lord’s perfect time. But it is also an eternal call because he called us before the foundation of the world. And in that perfect time when the Lord comes to your soul and calls you and when you are dead in trespasses and sin, he quickened you by the power of the Holy Ghost to turn away from that life to walk in the newness of him as now you are bearing the image of his Son.

“...and whom he called, them he also justified.”¹⁵

And we are going to talk more about that in a minute.

“...and whom he justified, them he also glorified.”¹⁶

All of this is in the past tense, because it is in eternity, eternal glorification, eternal justification. And all of these things come to the child of God in time as we are revealed to see them.

Now think about the depth of this God who had all of this in his mind and purpose in the triune God before the world was ever made. If this God is for you, if this God stands in this world today and says, “This is my child,” if he says, “This is my elect sheep,” no matter who is accusing you—and we are going to talk about that, because there is a lot of accusation in this life. But if God be for us, who can be against us?

¹² Ibid.

¹³ Romans 8:29.

¹⁴ Romans 8:30.

¹⁵ Ibid.

¹⁶ Ibid.

David said it like this in Psalm 56:9. He says:

“When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.”¹⁷

David’s soul has been met at that very moment and David had many enemies. The enemies that he wrote about so powerfully in the Psalms we like to say, wow, he... but David was a warring king. He was always putting down every... the Philistines, the –ites of any kind that we read and heard about today as they came into the town.

David’s power through the power of God would put them down. He was a great warrior.

Those aren’t the enemies David is talking about. He is talking about the ones that are so much closer, the ones of his soul, his self, the worldly riches, the allurements of the world, Satan himself and sin. These are the enemies of the child of God.

“When I cry unto thee, then shall mine enemies turn back”¹⁸

When the Lord’s healing balm is rubbed on the soul of the child of God where he sets him in that place and he only sees him, God is for me. And when he leads us to that time, no matter what the situation here is on earth, when he takes us to the heaven and he shows us the Lord who has fought for us, has subdued all enemies under his feet, if this God is for us, who can be against us?

It is not a question that Paul is asking to ask: Line up and tell me what the enemy can be against us. It is an open ended question to tell us that no one can be against us.

If God is pleased to show your soul that he is for you, but that is where it comes first. We can flippantly read it in the Word and we can come and we can come to these words and this word can be in our head and it can... and, yes, God is for me. I know he is. I am convinced that I am a sheep. But as soon as we get out there, as soon as we are on the battlefield, if it doesn’t come to your soul and it stays in your head, it will be defeated. It is head knowledge. It is not soul knowledge.

But when the Lord brings this down to the very inner man and he sets you in that place where whatever that is that is against you is on the outside and you see your conqueror, you see your Lord who has went before you and you see his foot on the neck of whatever trial that is, whatever affliction that is, whatever attack that is, he is for you. And he has fought for you.

So the first question that we examine today is if God be for us, who can be against us.

¹⁷ Psalm 56:9.

¹⁸ Ibid.

But quickly he goes into the second question. And all of these compile a complete set of blessings in the Lord Jesus Christ. We have our providers, our protector and now our provider in 32.

“He that spared not his own Son...”¹⁹

You know, there is a world of words in that, too. He spared not his own Son. We know John 3:16 says:

“For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.”²⁰

As a father of two sons this hits home to me. Every time I read the account of Abraham putting Isaac on the altar, it hits home to me, because I have sons that I love dearly. But our Lord who is for us he spared not his own Son.

But, see, if we just stop there, there is enough in that to say, “Yes, Lord, you didn’t say...” The people here on earth, they took him and they bound him and they spit upon him and ridiculed him and they exalted themselves in the religious order that they had and they demeaned him even though he was the Son of God. Yes, Herod got together with Pilate and they...

But that is not what it says. It says that he spared not his own Son, but he delivered him up. And if you don’t see the great love and the great bond that God has for his people, if this God is for you, a God that sent his own and spared not his own Son, but he delivered him up for us all, for every one of the children of God, this Son was delivered up. He was delivered up and put into the evil hands of man. For man could do whatever it pleased him. Why? Because it pleased the Lord to send his only begotten Son to die for a group of wretched sinners.

“He that spared not his own Son, but delivered him up for us all...”²¹

Now consider this, Paul says. He gave his own Son.

“...how shall he not with him...”²²

A united venture here between the Father, the Son and the Holy Ghost,

“... how shall he not with him also freely give us all things?”²³

¹⁹ Romans 8:32.

²⁰ John 3:16.

²¹ Romans 8:32.

²² Ibid.

²³ Ibid.

We had no hand. It was not our will that Christ went and died for us. It was not our will. We would seek out with these hands a better way to procure salvation. If it was left up to us we would devise a way to heaven that we would control. It wasn't our hands. It was the will of God to do so and he freely did it.

You say, "Well, it wasn't too free for Christ. He had to give his life."

But he surrendered his life. He laid down his life for his friends, because greater love no man on this earth will ever have than Christ had for his friends.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"²⁴

Isn't that what we talked about last week? We are so anxious about what is next. The Lord says, "Don't be anxious, because there is enough evil in the day and not only be not anxious because of me. Everything is stored up in me."

This puts it into perspective. Even if you want to rationalize and to logically come to this point, think of God who sent his own Son. How can you sit there and say he will withhold a blessing from me? How will he not follow through on the promises in his Word?

And yet we doubt. And yet we continue to doubt. And yet whenever we are tried, when... and that is how we know his work and our work. Our work will always question the work of God. Our work will always say, "Lord, I don't know if I would do it this way. It doesn't seem to be that your providence and what you are working out here is the best way. Isn't there a better way?"

None of us would have chosen to give up our son for people who hate us.

While we were yet blood in our sins, while we were yet there, he died for us. It is just an amazing proposition. It is an amazing thing to consider this, this God.

And these are the things when the Lord brings them to your soul and he shows you that this God is for you and that this God through his Son, through the distributing through his Son, though the power of the Holy Ghost he gives all things to his children.

Temporal, yes. But spiritually, most assuredly.

We may not get all of the temporal things that we want. That is our body. Today we are talking about soul, the work of Christ in the soul. And that is where eternal life is. It is the work of Christ in the soul. To show you that he is for you, to show you that he has laid down his life and that the Father out of love for the Church gave him up.

²⁴ Ibid.

But that is just two things, that is just two things Paul wants us to consider. I told you last week I love the questions in the Word of God, because they are so searching. They are searching when the Holy Ghost comes and he searches them. Without that they are just words and questions.

But, boy when he answers them to your soul, because he is the only one who can.

He then comes to verse 33 and says:

“Who shall lay any thing to the charge of God’s elect?”²⁵

And that is a good question. Who can lay anything to the charge of God’s elect?

Well, we know that sin does. We know that we do. We know that Satan does. We know that this world does. This world will always point the finger at the child of God. Satan will always point the finger at the child of God. But, see, your conscience will, too, if it is a good working conscience. If the Lord has made it tender, he has sent it to you, to be a messenger to your soul. And sometimes the message that he brings is not a very good message to our flesh. It is thou art the man.

But in the question of Paul here:

“Who shall lay any thing to the charge of God’s elect?”²⁶

And then we start to condemn ourselves. And we start to think of all the accusations and we think of all the ways that life is against us. And that charge that is leveled, there is so much truth in the charge and that is what bothers us. We don’t have an answer and we are going to talk about that a little bit more in the next verse.

But the question here is:

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth.”²⁷

It is God in the court of heaven has pronounced you not guilty. Oh, we pronounce ourselves guilty. Satan has pronounced us guilty. The world has turned against us. As the Lord weans us from the world, the world turns against us and says, “Feed my pigs.”

When we don’t... when we are no longer at one with the world, if we are no longer running after the things of the world, the world will always turn against us and say, “You are no longer part of me. You are no longer the one that I used to have great communion with.” Why is that? Because the Lord weans his children from the world and those things that seemed so important to us, the hustle and bustle of getting everything done in

²⁵ Romans 8:33.

²⁶ Ibid.

²⁷ Ibid.

this life, the Lord weans you from it and he makes you sit at his feet with the one thing necessary and the one thing needful is.

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth.”²⁸

It is always fingers pointing at the people of God. All throughout the Scriptures, if you look, there is an accusing finger. And the religious world will always point that finger. How can you sit there and believe in grace? Don’t you know God that he gave us a mind that he made us a rational being? Certainly there is something we have to do. Certainly there... certainly you have your own will. Don’t you will things to take place? Don’t you will it to be? If you just have the will, you can do it. How do all of these things fit together?

Those are the charges that is leveled against the child of God. And in our own justification which is eternal, by the way, before the foundation of the world, the Lord said, “Not guilty.” And as now we live in this life and as that finger is pointed to us, the only one that can preach this to our soul that we are not guilty is the eternal justifier. The just and the justifier who is Christ.

He is the just and the justifier of him that believeth in Jesus.

That comes from Romans 3:26.

Would you hold your finger there and go to one of the two places we are going to? Turn over to Titus three real quick. In Titus three beginning in verse five.

“Not by works of righteousness which we have done...”²⁹

Now that right there is right in the face of this world.

“Not by works of righteousness which we have done...”³⁰

Well, isn’t that what this world is all about, pointing to what you have done, making sure you are pointing up to the sky or you are beating on your chest or you are making sure that your name is the one that gets in the hat to make sure everybody knows you did it, that it was your great work?

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”³¹

²⁸ Ibid.

²⁹ Titus 3:5.

³⁰ Ibid.

³¹ Titus 3:5.

That is what the child of God must have each day, the renewing of the Holy Ghost to bring this to our soul each day, to show us that God is for us, to show us that he has justified us.

“...Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace...”³²

That we just heard about. We are justified by his grace. We are also justified by his blood the Word of God says. We are justified by what he has done. We are justified by what he has finished. We are justified by one who has done it for us. And praise be to God that we are, because it takes us right out of it. It takes us out of salvation. It takes us out of this life and exalting ourselves and let him that glories, glory in the Lord.

But that has got to be taught to your soul. Oh, we so much want to lift up our name. We want so much to be... to people to notice us. But the Lord says it is me who has justified you. You don't have a justification outside. Is it the law? Can we justify ourselves based on the law? I remember one tried that.

Oh, Lord, I have kept all of these things from my youth up. I have kept them all.

But, see, the Lord looked on his heart. And he said to him, “Good. Then go sell everything you have,” which for one who the Lord has met, the Lord has given and put in his life an imputed righteousness that he no longer is sowing his own coat of righteousness, that his arms have been laid down, that would be sufficient, but it would be sufficient by his power, because that is the only day that we are willing is in the day of his power.

“Who shall lay any thing to the charge of God's elect? It is God that justifieth.”³³

Not guilty.

You know, I have never sat in a trial. I mean, I have sat in a trial, but not for myself. I have never been the one that is accused. But what a horrible place it would be to look up at a judge who is a man and have somebody else rule whether I am guilty or I am just. But do you know what? Even if that happens in my life, even if that is in the Lord's plan for my life, whether I am falsely accused or whatever it is that I go through, if I am sitting under that man, that man is sitting under my Lord. And he is the only one that can say to my soul that you are not guilty, because there is a lot going on up here that says I am and there is a lot when I read this that says I am. And when I look into God's holy law land I see how holy and perfect and when I see he gave his Son and delivered him up for us, there is a lot going on up here that says you are guilty.

Whose voice can I hear? Whose voice do I want to hear? It isn't mine. I can't pronounce myself not guilty. I would be a liar. Let every man be a liar if God be true.

³² Titus 3:6-7.

³³ Romans 8:33.

And then we come to verse 34.

“Who is he that condemneth?”³⁴

It kind of goes along with the ones who lay any charge to God’s elect. When I think of condemnation I think often the Lord takes me back to the passage in Zechariah three. I love how the Lord preserved that and if you go there with me real quick and read the first two verses, in Zechariah three, this was one of the visions that was given to Zechariah, one of the eight night visions.

If you recall it was the one and in chapter three it says:

“And he shewed me Joshua the high priest.”³⁵

Joshua is representing the people of God, the Church.

“And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.”³⁶

That is where he always is. Our adversary is always like a roaring lion continuing to say, “You are the man. You are the one who did it.”

And the problem with it is we know what he is saying is true. He looks at the sins that we have committed and he says, “You sinner, you unbelieving wretch, you did this. You went without being sent. You did this. You ran your mouth and your mouth was not edifying to the Lord. That was not... your speech was not seasoned with grace. You didn’t believe that the Lord would keep you. You sat there and shook in your boots and you said you were at your wits end because you can’t trust him. You can’t believe him.”

And that is what he sat there and he kept saying to Joshua. He stood at his right hand to resist him with all of his fiery darts and all of his accusations.

“And the LORD said unto Satan...”³⁷

And it must be him who says it. And it must be one that is stronger than that strong man who has come in, into our thoughts and into our mind. There must be a greater one and it is not us.

“And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?”³⁸

³⁴ Romans 8:34.

³⁵ Zechariah 3:1.

³⁶ Ibid.

³⁷ Zechariah 3:2.

³⁸ Ibid.

Is this one not saved by grace? Because he is, you can't touch him. And all of our accusations are for naught because he is saved by the power of the blood of my Son. That is what our Lord says to Satan.

1 John says it this way in chapter two:

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father.”³⁹

See, that is the whole thing. What is it that condemns the child of God? It is sin. It is sin and it is Satan seeing that sin and going, “Look you are a sinner.” And what answer do we have?

“And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins.”⁴⁰

He is the perfect sacrifice that appeased the wrath of an almighty God against sin. Does God look at us and see sin and go, “Well, that is ok. I will just pass by it?”

No. He punished it in his Son. And his Son sat there and absorbed the wrath of the almighty God, all of the wrath for wretched sinners as you and I.

And he did it and now this advocate pleads our case and tells Satan, “Get behind me.” That is what he said to Peter when Peter said that to him. Oh, Lord, make it not be so that you have to go die and rise again, that you have to go back to Jerusalem. Oh, no, don't do that. Have pity on yourself, is what he said. Have pity on us. We want you with us always.

And the Lord said, “Get thee behind me, Satan. Get thee hence, Satan.”

Why? Was he calling Peter Satan? No. He was casting the devil out of the communion there. Get thee out, Satan. You savor the things of men, not of God. And Satan will always savor the things of men. And that is what he accuses us with.

Well, what about what this person thinks? What about what this person thinks? Now all of the sudden we are so caught up in that, we are not thinking about what the Lord thinks.

Back to our text, Romans eight.

“Who is he that condemneth?”⁴¹

³⁹ 1 John 2:1.

⁴⁰ 1 John 2:1-2.

⁴¹ Romans 8:34.

Sin is that cause of condemnation. We already heard in chapter eight here that there is no condemnation for those who are in Christ Jesus. He has removed it. And if sin is the reason for this condemnation, we know that he has removed it as far as from the east is to the west. And that is what he is going to tell us here.

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”⁴²

Do you know how he does that? By his person. He is sitting on the right hand of God and he makes intercession for his people. How does God see us? In the robe of the righteousness of his Son. Our great high priest has went before us. He has entered within the veil. He has rent the veil. And now all of his children can come through the veil, through Jesus Christ and him alone. He is at the right hand of God making intercession for us. He prays, he keeps, he comforts, he gives peace and all of these questions that we have had so far and he comes to your soul with them. He comes to edify. He comes to build up. He comes to wrap his arms around you and show you that he is the answer to all of it.

And how does he do that? Out of love. And that brings us to verse 35.

“Who shall separate us from the love of Christ?”⁴³

Well, I have tried to do it myself. I have tried to separate myself from that love through rebellion. Satan will try to do it again. But, see, there are so many things experientially that Paul is going to say here. And this means in the experience of life, can you identify with these things?

“What shall we then say to these things?”⁴⁴

“Who shall separate us from the love of Christ?”⁴⁵

The first thing he brings up is tribulation.

“In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”⁴⁶

Can that separate us from then love of Christ? In our minds it can. In our bodies it can, but in our soul it can't. And, as I have said, as we go in this world and we have tribulation, or distress or persecution or famine, some of these things we are not very familiar with, because the Lord has put us in a time and a place where he has provided a

⁴² Ibid.

⁴³ Romans 8:35.

⁴⁴ Romans 8:31.

⁴⁵ Romans 8:35.

⁴⁶ John 16:33.

lot of temporal things. We haven't looked at famine. It doesn't mean it may not come. It may come. We haven't worried about nakedness as the Lord has provided clothes.

What about peril? What about danger? What about what is on the horizon for this nation? Our fears and our minds they go 100 miles and hour and we can go all the way... we can go back in this book and we can look and see how times were for the Christians then and we can get scared. And we can go up a little more in history and we can see the persecution of the Catholic Church and how they came forth and persecuted all the Christians. We can get scared and we do and we can think that these days could come again. And do you know why we think that?

This may shock you. It is because we fear the Lord. And we know he is sovereign. And we can't say to him, "Why does your hand do this? Why do you do this?" Because we know in his will and for his good pleasure he does all things. And in this life we are not revealed to all of those things. What we are revealed or we have revealed through his Son. And the Lord comes to your soul and that is in all of these things and whatever this life holds and whatever the future holds, yes, the Lord holds it. And none of that can separate us from the love of Christ. Not anything that comes can separate us from the love of Christ, because that last one is sword. That is war. That is those that are showing up at your door ready to kill you. And that is why David's words here in 36 come.

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."⁴⁷

That is what David wrote in Psalm 44. And he is speaking about the times and the martyrs and the prophets that have come before, long before. If that is how far that the Lord's providence takes the child of God, if he takes you to the burning stake, if he takes you to the end of the sword, if he takes you to a persecuting tongue or he takes you to the hatred of this world, in this case David says:

"For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."⁴⁸

But the apostle Paul says that it is separating from the love of Christ. Can it separate you from the love of Christ? And up here we can notionally go, well, ok, if you are saying that it can't, then it can't. But that is no good. That is no good until the power of him comes to your soul to say that this love is such a bond that it is not worldly and nothing in this world can penetrate, not even the prince of the power of the air who is the prince of this world as we will read about now.

"Nay, in all these things we are more than conquerors through him that loved us."⁴⁹

⁴⁷ Romans 8:36.

⁴⁸ Ibid.

⁴⁹ Romans 8: 37.

Through the Lord Jesus Christ that loved us, through the Father that loved us, through the Holy Spirit that loved us.

In all of these things which were mentioned we are more than conquerors. We are not just conquerors. We are more than conquerors, which means somehow we are lifted far above.

Once again, he must be talking about our soul.

Oh, fear not the one who can hurt the body. And there is a lot who can. There is a lot of disease that can. There is a lot of elements that can. Oh, but fear the one who can throw the body and soul into hell. To have that reverent fear.

You know, fear and love go hand in hand with our Lord and I am glad they do, because it teaches us our rightful place at his feet and, boy, if he is to bring that into our soul, that is where the peace and comfort is in this life.

The apostle Paul says in verse 38.

“For I am persuaded...”⁵⁰

I am convinced. Now Paul had been through a lot. He has been through shipwreck. He has been through beatings. He has been through murderous plots. He has been through being bitten on the hand by an asp. He has been through in heathen countries people leaving him for dead. He has been through many persecutions of the soul as he has pronounced who is Lord is and he has been laughed at and scoffed at much like our Lord.

Paul says, “I am convinced, but I am going to tell you something.”

It is not any of those things that convinced Paul. It is nothing you do, not any of the trials you have in this life, because you are going to have another one. And it is not the afflictions in this life that teach you, because you are going to have another one. It is Christ in you. It is the Holy Spirit revealing the Lord Jesus Christ and his goodness and his benevolence and his love, his love to give that to you so that your soul is united to him.

I am convinced that neither death nor life...

You say, well, what is so bad about life? There is enough evil in every day, isn't there in this life. But it can't separate us.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come...”⁵¹

⁵⁰ Romans 8:38.

⁵¹ Ibid.

There is the future. Here is the now. There is the principalities. There is the prince of the power of the air. There is the angels even. None of these things, not even nor things to come...

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.”⁵²

I want you to notice that. It starts in 35.

“Who shall separate us from the love of Christ?”⁵³

And it ends with:

“...shall not separate us from the love of God.”⁵⁴

The two are one. The three are one

“...which is in Christ Jesus our Lord.”⁵⁵

Paul said to Timothy in 2 Timothy chapter two, he said:

“If we believe not...”⁵⁶

Paul knew it, didn't he? He knew himself. He knows the carnal man. He knows the old man.

“If we believe not, yet he abideth faithful: he cannot deny himself.”⁵⁷

And you say, “Lord, you did all of this for me?”

And I say, “No. He did it all for himself, for his glory, for his name's sake.”

And those, the body, the Church body that are in Christ this is where their sufficiency is. These questions if the Lord is pleased this week you are going to come to many hard things this week. I am not a prophet. I am just telling you what the Lord said. And you are going to come to many attacks on your soul and you are going to come to many uneasy moments and you are going to come to... I pray that the Holy Spirit brings one if not all of these questions and he brings them to your soul and he shows you and he answers them to your soul, between you and him and he shows you:

⁵² Romans 8:39.

⁵³ Romans 8:35.

⁵⁴ Romans 8:39.

⁵⁵ Ibid.

⁵⁶ 2 Timothy 2:13.

⁵⁷ Ibid.

If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?⁵⁸

I ask you today and it is only answer between you and the Lord:

“What shall we then say to these things?”⁵⁹

May the Lord be pleased to send his power to your soul today and every day as he shows you your need for your dependence upon him for all things.

Dear heavenly Father, most gracious and holy Lord, may you send thy power to thy Word, Lord, to our souls today for the glory of thy name. In Jesus' name I pray. Amen.

⁵⁸ Romans 8:31-35.

⁵⁹ Romans 8:31.