

Monday, October 9, 2023 • Read Romans 8:35–39

Questions from the Scripture text: What new question does v35a ask (that v36–39 proceed to answer)? What seven more things does v35b ask about? Upon which of these does v36 focus? What does Psalm 44 teach believers to expect in this life? For Whose sake? In light of what things from v35 (and 7:15–24, and 8:17–25) does v37 make its declaration? What is love making us to be in all these things? What nine great realities do v38–39 name? To what category do they belong (v39)? From what can't things from this category separate us? Whose love? In Whom is this love? What is His title? What is His Name? What is His relation to us?

Who can separate us from the love of Christ? Romans 8:35–39 looks forward to the midweek sermon. In these five verses of Holy Scripture, the Holy Spirit teaches us that **nothing can separate us from the love of Christ, because Christ is God, and all things are for His sake.**

The love of Christ is the love of God. v34 had focused upon the powerful case that Jesus makes for us (His death! His resurrection!) and the powerful position from which Jesus intercedes for us (the right hand of God!). Now, v35 continues with the powerful *motive* from which Jesus intercedes for us: His love.

Jesus is God. v39c says more than that God's love for us is through Christ. It says that Jesus Himself is the Lord God, and He loves us not only with human love in accord with His human nature, but with divine love in accord with His divine nature. "The love of Christ" (v35) is "the love of God" (v39c), which is in Him. It is essential to His being. It is not merely a part of Him (there are no "parts" of God).

Since Christ is God, everything is for His sake. Created things (v39b) are for the sake of the Creator (cf. 11:36). If the reason for everything is that the Son of God would be the firstborn among many brethren (v29), then whatever happens in this groaning creation (v22) is participating in bringing for that hope in which it was subjected (v20). The hope in which we were saved (v24). The hope for which the Spirit prays (v26), and according to which God works (v27).

So, in every adverse circumstance, we continue to have something to say to "these things." None of "these things" can stop God from being God, or can be for anything other than His sake. "These things" includes trouble, distress, famine, nakedness, and danger (v35).

But what about persecution and the sword? Just as we were thinking last week, from Genesis 50:20, even the actions of the wicked are "for us." And now the apostle quotes Psalm 44:22 to remind us that this is because we are "for the Lord": "*for Your sake*" If I live, it is for the Lord's sake. If I die, it is for the Lord's sake. There is great power in living for Christ, because it is then that dying is gain (cf. Php 1:21). This verse reminds us that it is also gain for Christ—not only for our good but for His glory.

Since we are Christ's, we super-conquer in everything. Christ's love, which has been determined to see us glorified since before the world began, is behind everything that happens. The believer cannot be ultimately defeated by his circumstances, because they are being employed in sanctifying love. And what great love that is! The second half of v37 uses a participle to describe Christ as "the One having loved us." It takes into its scope the foreknowing love from before the world began (v29a), the sacrificial love unto death of the cross (v34b), and the perpetual love of His intercession (end of v34).

We must be careful here. We cannot employ the wicked logic that has already been condemned in 3:8 and 6:1. Sinning is not a victory; part of the super-conquering here is conquering against sin. Indeed, many of the "these things" in this passage are chastenings by which the Lord helps us turn ever-more against our sin rather than for it (cf. Heb 12:1–15).

Never may we heal ourselves lightly, when defeated by sin, saying, "that's ok: I'm super-conquering it." No, we must HATE it. Let the sinning believer feel the pain, see the damage, and be helped along in his sanctification. And thus let him feel the defeat from himself and yet the super-conquering from his Lord—driving him all the more to live by the Spirit Who conquers, rather than by the flesh that is conquered. Whenever a believer sins, let him see again the great hatefulness of his sin and hate it more. And let him see again the great worthiness of his Redeemer and love Him more.

And so the truth about the "these things" of v31 and the "all these things" of v37 stands. However we may be conquered—even if we be killed by a being of great authority (principality) and ability (power), we super-conquer whoever and whatever did that. A love that had no beginning can have no end. And this almighty love will achieve its goal for us and in us: glorification. To be conformed to the image of the Son. All things serve the purpose of Christ's divine love for us, and that purpose is to glorify us sinless and resurrected with Himself.

How does Christ's two natures inform how you see His love? For Whose (and whose!) sake are all things happening? What is the most difficult thing in your life to believe that about right now? How will you bring the truth of this text to bear upon how you think about that thing? When did Christ's divine love for you begin? When will it end? What things will serve its purposes? What is that purpose?

Sample prayer: Lord, thank You for loving us so much that You have purposed all things to glorify You by doing us good. Grant that we, too, would love You by pursuing Your glory in all things—especially since that means putting off the things that hinder and the sin that remains. Remove all fear and defeat from us by the certainty that Your love is determined to make us super-conquer in all things. For, we ask it in Your glorious Name, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH515 "More Than Conquerors"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 8, verse 35 through 39. These are God's words Who shall separate us from the love of Christ. So tribulation or distress or persecution. Or famine or nakedness or peril or sword. As it is written for your sake, we are killed all day long. We are counted as sheep for the slaughter.

Yet, and all of these things, we are more than conquerors. Through him, who loved us. Foreign persuaded that neither death, nor life. Nor angels nor principalities nor powers. Nor things present nor things to come. 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.

So far the reading of God's inspired and Inherent toward Verse 35 asks, a question. Who shall separate us from the love of Christ. To which the end of verse 39 gives the answer. That nothing shall be able to separate to us from. The love of God. Which is in Christ Jesus, our Lord.

Not just that it is in Christ, Jesus. That we have been loved, which is true. God loves us and that while we were still sinners Christ died for us. But that Christ is the Lord. Christ is God. He does not change. From everlasting to everlasting. He is God. And so His love has not something that has a beginning.

Because it is God's love. That is eternal love. And as it has had no beginning, it can have no end. Christ is God who loves us? And so, the love of Christ is not only The human love that He has and His humanity. Just as in His humanity, He Offers perfect.

Human love of God with all His heart, soul, mind and strength. And Love of neighbor as Himself and love of His elect. In self-sacrifice. For them. He does love us with human love. But as God and man He has Two minds two wills. And His love for us. Is divine love as well.

Eternal unbeginning. Unending, unstoppable. All Purposing. Love. So the first thing is that the love of Christ for us, is the love of God. But then There are all these

things that happen. Tribulation troubles. Distresses. Situations that are dreadful and Our own agony in the midst of the dreadful situation.

Persecutions attacks by others. And sword. Which are attacked by others. Famine. Nakedness. Dangers, or perils? Now, it's especially the persecutions and the sword. That are. That are troubling. Because this involves another's will. There are free agents demons and men. Who attack us? And even are able sometimes to kill believers.

And yet, we must remember that. As christ as god not only is his love eternal, but all things happen. According to his purpose, all things happen for his glory, a glory that we've just heard in the preceding verses, That god is. Especially displaying. Uh, in Conforming us to him and making him the firstborn among many brethren.

And so since christ is god, he is able to quote

From psalm 44. Verse 22. For your sake. We are killed all day long. We're accounted as sheep for the slaughter. Everything happens for his sink. For the sake of the glory of christ. For the sake of The lord himself, all things are from him and through him and to him to him, be the glory forever.

Amen. Even our dying. Even our being killed is for his sake. But not just For his sake, then but also from his love. Because his love for believers is something. That. Is. Always part. Of what he is doing, always. Um, Essential to. What he has purposed and what happens?

So justice. Joseph's brother's meant. Their attack on Joseph, to be for evil. It was against the glory of god first. And also against the law of the brothers, i can Yet, god intended it for good. What they intended and did evilly. God intended it for the good of his own glory.

For his sake. And out of love for joseph. Now in that case, joseph did not die. But even if he had, When a believer is killed, It is as if a sheep. Is slaughtered. That's what the sheep was destined for. For good. But the sheep is not destined. To be conformed to the image of christ.

The cheap the sheep is not destined to be glorified. As a direct inevitable, consequence of being foreknown. The christian is, And so we may know that. Even if we die. It is for his sake for his glory. And from his love to us. That is determined. To make us glorified with him to glorify us.

With him. Which means? That. As believers since our aim. Is to defeat our sin. To be rid of our sin. To be conformed to the lord jesus. We are made super conquerors. In all these things, all these things. From verse 35 that we have just read all these other things in verse, 38.

Death and life, and angels, and principalities and powers and height and depth. Why? Because they're all created things. They all serve god's eternal purpose. For his creation. For what happens in time. Until we come to the end. When those whom he for you, he also glorified When those whom he foreign you have been Conformed to the image of his son.

So that the lord jesus is the firstborn. Among many brethren. And so that's the super conquering which means that we mustn't abuse. This passage by saying oh well it's okay for me to send because i super conquer even when i sent no. The super conquering is a super conquering over against sin.

That we might finally be cleansed of it entirely. And conformed to the lord jesus. The super conquering comes. When having sent? The lord makes us hate that sin, all the more And stop doing it. And so, we mustn't use the same sort of wicked logic that we have heard.

Earlier. That we have. We mustn't. Use the same wicked logic that we have heard condemned earlier. In the book. Where they said, let us sin that grace may increase. Or. Um, Let us do evil that good may come. Of which The apostle said those who reason that way say their condemnation is just Okay, so if we were going to take this more than conquerors, Super, conquering idea and say well, Uh, that excuses, my sin we should be very alarmed.

Because that's the way the flesh responds. To this doctrine. That's the way someone to whom the super. Conquering does not belong. Responds to reading and hearing about it. No, we say. I will defeat this and i will refuse to send. I will love him whose love for me, never began and will never end and buy that love and by that purpose and by that power one day.

I will never sin again. Regardless of how much those principal principalities and powers, and persecutors and sword wielders would like for me. To yield. And to turn upon my god, no. Because my god's love refuses to turn from me. He will preserve me. He will preserve me in holiness.

To love him forever. And this is the great. Solution. This whole chapter has been, but this is the great solution. To the end of chapter 7. Where he was grieving so much that he kept sinning. And he said, who will deliver me from the body of this death? And he answered thanks be to god through christ jesus.

Our lord. Well, the answer is. The reason that that The reason that that's the answer is. Nothing shall separate us from the love of god. That is in christ, jesus. Our lord. And so you have those very similar sanding answers because it is that love That is determined to deliver us from the body of this death.

It is that love. That is determined to keep sanctifying us. It is that love. That is determined at the point of our death. To make us perfect in holiness. It is that love. That will then preserve for us. The substance of our body. That it might be raised from the ground incorruptible and glorious to match.

Our, holy souls. So, that the resurrected and Perfect. Lord. Jesus. Well, it last to be the firstborn. Among many brethren. Whom he has loved with eternal, Love. So, one of the great answers for Why did this happen to me? Because he loves me. And one of the great answers for, Why am i in such agony over?

By remaining sin. Is because he loves me. And he's determined. To do away with it. How great is? The love of god. The love of christ. Our god From which nothing can separate us. And then, let's pray.

Oh gracious god and our heavenly Father, we thank you for Teaching less. And showing us. Even by your spirit, that Your son, our god. God together with you from. With you and the spirit from everlasting to everlasting that he is the one. Who has loved us and given himself for us.

He is the one for who's sick all things happen. Lord help us. To love him, who loved us. And help us to do all things for his sake. Even as he rules and overrules all things. For his glory, and for our good. And give us the great comfort that comes.

From knowing that nothing. Can prevail against his purpose. But also come unto that end. For we ask it in his name. Amen.