

Victory in Jesus

Rom.8:31-39

³¹What shall we say to these things?

If God is for us, who is against us?

³²He who did not spare His own Son,

but delivered Him over for us all,

how will He not also with Him freely give us all things?

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

God is the one who justifies;

³⁴who is the one who condemns?

Christ Jesus is He who died, yes, rather who was raised,

who is at the right hand of God, who also intercedes for us.

³⁵Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

³⁶Just as it is written, "For your sake we are being put to death all day long;

We were considered as sheep to be slaughtered."

³⁷But in all these things

we overwhelmingly conquer through Him who loved us.

³⁸For I am convinced that neither death, nor life, nor angels,

nor principalities, nor things present, nor things to come, nor powers,

³⁹nor height, nor depth, nor any other created thing,

will be able to separate us from the love of God,

which is in Christ Jesus our Lord.

Paul asks a summary question:

"What shall we say to these things?"

"These things" refers to the previous verses (:29-30)

For those whom He **foreknew**, He also **predestined** to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**. (Rom. 8: 29-30)

This speaks specifically of God's plan of salvation:

Foreknew – set his love on us [from eternity past]

Predestined us to become like Jesus Christ

Called us to repentance and faith

Justified us

Glorified us

“[God] He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will” (Eph. 1:4).

I. A Rhetorical Question

If [Since] God is for us, who is against us?

Because our salvation is of God, someone would have to be greater than God to take it from us, since He is both the giver and sustainer of salvation.

Who is against us?

-Hardships and tragedies

-The world, the flesh, and the devil (temptation, deception, accusation)

- persecution, death, fear of loss, people who put us down.

What are they compared to the power of the Lord?

³²He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

Freely give – charizomai – ‘to bestow graciously’

***Suppose you won** a valuable piece of jewelry. On the day you are to receive your prize you appear before a group of people, including the press, and a celebrity to put the diamond necklace on you in front of the cameras.

After the ceremony since you didn’t feel comfortable wearing such a valuable piece of jewelry home, you asked for the box, only to hear them refuse you.

“We can’t possibly provide a jewelry box, that’s your responsibility.”¹

Since God has already provided our salvation at the cost of Jesus’ life,

why would He then withhold things that are of small value by comparison?

II. A Legal Question...

¹ Charles R. Swindoll, *Swindoll’s New Testament Insights: Romans*, (Grand Rapids: Zondervan, 2010), p. 179.

³³Who will bring a charge against God's elect?
 God is the one who justifies;

This is a legal language: Lit. "to call in"

It's an official summons to appear in court to face an accusation.

It's hard to face such a thing even if there are no grounds for a lawsuit against you. But if the judge you were being summoned to were your father, it wouldn't be so bad.

Since we are God's elect, (one whom He has called),
 how can any charge against us stand up in court?
 since the judge Himself has established us as *justified*?

D. Martyn Lloyd-Jones puts it this way:

"To justify means more than to pardon; it means more than to forgive. As we have seen repeatedly in our study of the first four chapters of this Epistle, it means that God makes a declaration, a judicial declaration, to the effect that he has not only forgiven us, but that he now regards us as just and righteous and holy, as if we had never sinned at all...God not only imputes my sin to his Son, he takes his righteousness and imputes it to me."²

Hymn: "Jesus, Thy Blood and Righteousness"³

Bold I shall stand in that great day,
 For who ought to my charge shall lay?
 Fully absolved through thee I am
 From sin and fear, from guilt and shame.

III. A Practical Question

Who is the one who condemns? (v. 34)

² D. M. Lloyd-Jones, *Romans, An Exposition of Chapter 8:17-39, The Final Perseverance of the Saints*, (Grand Rapids: Zondervan, 1976), p. 408.

³ Written by Count Zinzendorf and translated by John Wesley.

Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Will I be condemned on the day of judgment?

“It is not that the accusations made against believers by Satan and the unbelieving world are always false. The fact that we are not yet sinless is obvious. But even when a charge against us is true, it is never sufficient grounds for our damnation, because all our sins – past, present, and future – have been covered by the blood of Christ and we are now clothed in His righteousness.”⁴

The apostle answers in four ways, by looking to Christ and His finished work,

1. Jesus Christ **died** – Substitutionary death
 - “God made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him”
(2 Cor. 5:21)
2. **Who was raised** – Resurrection
 - a. Jesus was raised to new life, by our identification with Him, we have new life as well.
3. **Who is at the right hand of God** – Accession
 - a. The Son of God has received title to the entire universe and now rules as its king and ultimate judge.
4. **Who also intercedes for us** – Intercession
 - a. The Son of God is our advocate, our representative in heaven faithfully looking out for our welfare.

Jesus intercedes for us.

Paraclete – “one called alongside another to help”

Advocate. – a defense attorney

“If anyone sins we have an **advocate** with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world” (1John 2:1-2).

⁴ MacArthur, p. 508.

As our defense attorney Jesus speaks to the Father on our behalf.

Swindoll writes,

“So, we have the Father, who sacrificed His one and only Son to free us from bondage to sin. We have the Son, who paid the price to set us free and now holds title to everything. And we have the Holy Spirit, who lives within us to share our suffering and to be the spiritual driving force we cannot. With the triune God working for us on all sides, what possible chance does any form of evil stand?”⁵

IV. A Final Question

Who shall separate us from the love of Christ? (v. 35)

Paul then lists the trials we could face as believers;

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

Just as it is written,

‘For Your sake we are being put to death all day long;

We were considered as sheep to be slaughtered.’

Wikipedia states,

A **Christian martyr** is a person who is killed for following [Jesus](#). In early church years, this often occurred through [stoning](#), [crucifixion](#), [burning at the stake](#) or other forms of [torture](#) and [capital punishment](#). The word "martyr" comes from the [Greek](#) word μάρτυς, *mártys*, which means "witness."

According to the Center for Studies on New Religions, which plans to release its full report next month, a Christian was martyred about once every six minutes in 2016, making them the most persecuted religious group in the world. (a decrease from 105,000 in 2015)

Tribulation – thlipsis – idea of being squeezed or placed under pressure – severe adversity in general.

Distress – stenochoria – terms for narrow and space – idea of strict confinement, being helplessly hemmed in.

⁵ Charles R. Swindoll, *Swindoll's New Testament Insights: Romans*, (Grand Rapids: Zondervan, 2010), p. 179.

Persecution – an affliction suffered for the sake of Christ.

Famine – results from persecution – discrimination, imprisonment, starving

Nakedness – destitution and inadequate clothing – vulnerable and unprotected

Peril – exposed to danger in general – treachery/mistreatment.

Sword – assassin’s weapon – idea of being murdered.

Paul writes of his many afflictions in 2 Cor. 11

“...in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep...” (:23-27)

The cost of faithfulness has always been high. Jesus declared,

“...He who does not take his cross and follow after Me is not worthy of Me. He who has found his life shall lose it, and he who has lost his life for My sake shall find it” (Matt. 10:37-39)

Paul wrote to Timothy,

“...indeed, all who desire to live godly in Christ Jesus will be persecuted” (2 Tim. 3:12).

Will these trials - from tribulation to death- be able to separate us from the love of Christ? The answer is a resounding “No!”

“But in all these things we overwhelmingly conquer through Him who loved us.” ((v. 37)

Overwhelmingly conquer – *hupernikao* – a compound verb that literally means to hyper-conquer, to over-conquer; to conquer, as it were, with success to spare.

Afterwards Paul expounds this concept with deep conviction

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

Paul's conviction was simply that God would keep believers safe in their salvation no matter what we go through this side of heaven. Grace means that God saves you and keeps you, that we are secure, no matter what happens in this life. Nothing will be able to separate us from the love of God, found in Christ.

Listen to the words of Jesus,

“My sheep hear My voice, and I know them, and they follow Me; And I give eternal life to them, and they will never perish; and **no one** will snatch them out of My hand. My Father, who has given them to Me is greater than all; and **no one** is able to snatch them out of the Father's hand. I and the Father are one” (John 10:27-30).