

1) In suffering God's chosen are assured of their salvation because God demonstrated He is for them by not sparing His Son (Romans 8:31-32).

[P] ³¹ What, then, are we to say/shall we say [FAI] [about these things [Romans 8:1-30, suffering]]?

[C?] If God is [for us],

[E] who is [against us]?

[I] a.) ³² He did not even spare [AMI] his own Son

b.) [A] but gave him up [AAI] for us all.

[I] How will he not also with him grant [FMI, χαρίσεται, to give graciously, give freely, bestow] us everything [Romans 8:28-30, salvation]?

2) No accusation will stand against God's chosen, because God is the One who declared them righteous (Romans 8:33).

³³ Who can/will bring an accusation [FAI, ἐγκαλέσει, bring a charge] [against God's elect [ἐκλεκτῶν θεοῦ, picked out, chosen]]?

God is the one who justifies [PAP, δικαιῶν, to declare, pronounce, one to be just, righteous].

3) No condemnation will stand against God's chosen, because Jesus has risen from the dead and intercedes on their behalf (Romans 8:34).

³⁴ Who is the one who condemns [PAP, κατακρινῶν, to give judgment against, to judge worthy of punishment]?

Christ Jesus

1.) is the one who died [AAP, ἀποθανῶν],

2.) [P] but even more, has been raised [AAP, ἐγερθείς];

3.) he also is [PAI] [at the right hand of God]

4.) [S] and intercedes [PAI, ἐντυγχάνει, to pray, entreat, make intercession] [for us].

³⁵ Who can/will separate [PAI, χωρίσει] us [from the love of Christ [τῆς ἀγάπης τοῦ Χριστοῦ]]?

Can a.) affliction [θλίψις, tribulation, trouble, anguish]

b.) [A] or distress [στενοχωρία]

c.) [A] or persecution [διωγμός]

d.) [A] or famine [λιμός]

e.) [A] or nakedness [γυμνότης]

f.) [A] or danger [κίνδυνος]

g.) [A] or sword [μάχαιρα]?

³⁶ As it is written [RPI, Psalm 44:22]:

Because [of you]

we are being put to death [PPI, θανατούμεθα] all day long;

we are counted [API] as sheep to be slaughtered [σφαγῆς].

³⁷ No/But, [in all these things] we are more than conquerors [PAI, ὑπερνικάω] [through him who loved [AAP, ἀγαπήσαντος] us].

[G] ³⁸ For [M] I am persuaded [RPI]

[Ed] that a.) 1.) [A] neither death [θάνατος]

2.) [A] nor life [ζωή],

b.) 1.) [A] nor angels [ἄγγελοι]

2.) [A] nor rulers [ἄρχαι],

c.) 1.) [A] nor things present [RAP, ἐνεστώτα]

2.) [A] nor things to come [PAP, μέλλοντα],

d.) [A] nor powers [δυνάμεις],

e.) 1.) [A] ³⁹ nor height [?]

2.) [A] nor depth [?],

f.) nor any other created thing

will be able [FMI] to separate [AAN] us from the love of God that is in Christ Jesus our Lord.

This is how I parse Greek verbs:

- I use a three-letter combination in square brackets (e.g. [PMI] for Present, Middle, Indicative) after a verb, which I underline.
 1. First letter indicates the tense. Tense deals both with time and kind of action.
 2. Second letter indicates the voice. The relation of the subject or agent to the action.
 3. Third letter indicates the mood, participle, or infinitive.
- Tense:
 - P: present, continuous or linear action.
 - I: imperfect, continuous action in the past.
 - F: future, both progressive and punctiliar action.
 - A: aorist, expresses punctiliar action that has happened.
 - R: perfect, represents an action that is complete but has an ongoing resultant state of being.
- Voice:
 - A: active, reflects the subject that performs the action.
 - M: middle, the agent participates in the results of the action.
 - P: passive, subject is being acted upon by someone or something else.
- Mood/participle/infinitive:
 - I: indicative, reality, that which is actually occurring.
 - S: subjunctive, likely to occur.
 - M: imperative, a command that is possible.
 - P: participle, participles are verbal adjectives that behave like a verb and an adjective..
 - N: infinitive, verbal nouns that use the preposition "to", and they can also be used with "ing".

This is how I indicate the function of conjunctions:

- I put a letter in square brackets before a clause to indicate a logical relationship.
 - [S] - SERIES, Each proposition makes an independent contribution to the whole (and, moreover, furthermore).
 - [P] - PROGRESSION, Each proposition is a further step toward a climax (then, and, moreover, furthermore).
 - [A] - ALTERNATIVE, Each proposition expresses an opposite possibility arising from a situation (or, but while, on the other hand).
 - [W] [Ed] - WAY-END (ACTION-MANNER), Statement of an action and one which tells more explicitly what is involved in carrying out this action (in that, by).
 - [I] [I] - COMPARISON, Statement that clarifies an action or idea by showing what it is like (even as, as...so).
 - [-] [+] - NEGATIVE-POSITIVE, The relationship between two alternatives in which one is denied so the other is enforced, implicit in contrasting statements (not...but).
 - [Gn] [Sp] - GENERAL-SPECIFIC, Statement of a whole and one or more statements which set forth parts of the whole.
 - [Ft] [In] - FACT-INTERPRETATION, Statement and clarifying statement; does not set forth a distinguishable part of the preceding whole.
 - [G] - GROUND, Statement followed by the argument or reason on which it stands; supporting proposition follows the supported proposition (for, since, because).
 - [I]] - INFERENCE, Supporting statement followed by the conclusion drawn from it; supporting proposition precedes the supported proposition (therefore, wherefore, consequently).
 - [C] [E] - CAUSE-EFFECT (ACTION-RESULT), One action and another action which results from the first as an automatic consequence (that, so that, with the result that).
 - [C?] [E] - CONDITIONAL, Like cause-effect except existence of the cause is only potential (if...then, if, except, provided that).
 - [M] [Ed] - MEANS-END (ACTION-PURPOSE), One action and another that is intended as the goal or purpose of the first (in order that, that, lest, to the end that).
 - [T] - TEMPORAL, Proposition and the occasion when it occurs (when, after, before).
 - [L] - LOCATIVE, Proposition and the place where it can be true (where, wherever).
 - [Adv] - ADVERSATIVE, Main clause that stands despite a contrary statement (although, yet, but, nevertheless).
 - [Q] [A] - QUESTION-ANSWER, Statement of question and answer to that question (question mark ?).
 - [S] [R] - SITUATION-RESPONSE, The relationship between a situation in one clause and a response in another.
 - [B] [L] - BILATERAL, A proposition which supports propositions in both directions, rarely used.

This is how I use colour highlighting:

- **Orange**: structure indicator, conjunctions, and prepositions.
- **Yellow**: verbs, Greek, and Scripture reference.
- **Green**: keywords.
- **Red**: repeated words.

- **Pink:** imperatives.
- **Blue:** main idea.
- **On my sermon preparation sheet, these are the questions and an explanation:**

1. How has the author organised this passage?

- a) An outline: The author's organization (or structure) is a way of talking about the shape or form of a biblical passage. Beneath the surface of each passage is an underlying arrangement of material and a logic that the author has used to organize the passage. And each part of the passage has a role to play in that structure.
- b) Tools: Identify the text type, and any grammatical tools used to identify the structure.
- c) The emphasis: The structure will reveal an emphasis that the author is making.

2. How does the context inform the meaning of this passage?

- a) Literary context: How do the passage that comes before and the passage that comes after relate to your passage?
- b) Historical context: The historical situation or circumstances experienced by the first audience at the time when the book was written.
- c) Cultural context: The setting in the daily life of the people/characters in the book and how that will have been understood by the first audience. This is distinct from historical context in that it does not relate to a particular audience in a particular place at a particular time, but the details of life that the people/characters in the text had in common. Anything that requires extra-biblical knowledge should be treated skeptically.
- d) Biblical context: Is the author citing or alluding to some previously written Biblical passage? What connections could the author have reasonably expected his first audience to make.

3. What is the main point the author is arguing to his audience?

The author's main point is a way of talking about the aim of a passage as a whole. It can be descriptive or prescriptive. It is not simply a summary statement. But rather, it is the idea of which the author is trying to persuade his audience. As you work on articulating the author's argument, please keep in mind that it needs to be specific enough to the passage that it clearly comes from the particular passage (and not any other passage), it is for the first audience, it should be one single sentence that is both short and clear, and captures the argument of the passage.

4. How does this passage connect to the gospel of Jesus Christ?

What part of the gospel (the death and resurrection of Christ) is in view? Every part of the Bible, every passage of Scripture, in some way relates to the gospel of Jesus Christ. What parts of the passage connect to the gospel? The connection must be legitimate and textually driven.

5. What is the main point you will argue to your audience?

6. What applications will you make? a) To believers, b) To unbelievers.

The main point of a sermon is the fundamental statement of what you, as a speaker today, are trying to convince your audience today. It will certainly be intimately related to the author's main point for his original audience and it will consider the gospel connection. It should be well reasoned and, perhaps, articulated as the result of proof (so depending on premises and building arguments).

7. What is your sermon title and your preaching outline? a) Sermon outline, b) Sermon title.

- **On my sermon preparation sheet, this is how questions relate to one another:**

- 1 a) should be driven by the text.
- 1 c) should be driven from the outline in 1 a).
- 2) should be directly relevant to 1 c).
- 3) cannot be disconnected from 1 c), and should be clarified by 2).
- 4) must be found in the text.
- 5) cannot be disconnected from 3), and should be driven by 4).
- 6) should flow from 5).
- 7) should structurally relate to 1 a).

Sermon preparation worksheet

Passage: Romans 8:31-39

1. How has the author organised this passage? a) *An outline*, b) *Tools*, c) *The emphasis*.

- a) 1) In suffering God's chosen are assured of their salvation because God demonstrated He is for them by not sparing His Son (Romans 8:31-32).
 - 2) No accusation will stand against God's chosen, because God is the One who declared them righteous (Romans 8:33).
 - 3) No condemnation will stand against God's chosen, because Jesus has risen from the dead and intercedes on their behalf (Romans 8:34).
 - 4) Even though the suffering may be great, nothing will ever separate God's chosen from the love of God in Christ (Romans 8:35-39).
- b) I identified discourse and used syntax analysis. I paid attention to the verbs (spare, gave up, grant, accusation, justifies, condemns, separate, conquer). To the conjunctions (but, or, nor). And to the prepositions (about/in all these things). Flow of ideas (God is for us, no accusation, no condemnation, no separation). Repetitions (God, Christ Jesus). Keywords. Key verse (Romans 8:31).
- c) God's sacrificial commitment to His chosen people guarantees their absolute security, silencing every accusation, nullifying all condemnation, and rendering them eternally inseparable from His love, even amidst extreme suffering.

2. How does the context inform the meaning of this passage? a) *Literary*, b) *Historical*, c) *Cultural*, d) *Biblical*.

- a) 1) In Romans 8:18-30, Paul contrasts present suffering with future glory, assuring believers of the Spirit's help in weakness, and the Father's sovereign decree in their salvation. In Romans 8:31-39, Paul talks of their eternal inseparability because of the love of God in Christ. This matters because your suffering is not meaningless but framed by God's eternal purposes.
 - 2) In Romans 9-11, Paul will address Israel's role in God's plan.
- b) Romans was written between 56-57 AD. In 57 AD, under Nero, Christians faced persecution. Romans 8:35-39 anchors the believer's hope in suffering to Christ and God's love in Him which guarantees their eternal inseparability to Him. This matters because God's guarantee isn't theoretical. It anchored Christians facing torture and death.
- c) 1) Paul uses courtroom imagery through Romans 8:31-34. Roman courts decided fates publicly. Accusation and condemnation would have evoked a visceral fear of shame and execution. This matters because your security rests in God's court, not human opinion.
 - 2) The imagery of believers as conquerors in Romans 8:37 contrasts against Rome's military propaganda. This matters because true victory comes through Christ's loss, not Caesar's conquests.
- d) Romans 8:36 cites Psalm 44:22. In Psalm 44, the Psalmist address God as his King, strong and powerful, the defender of His people (Psalm 44:1-8). But he writes in the context of the nation suffering a humiliating defeat (Psalm 44:9-16). The psalmist struggles to understand why, and expresses raw emotion, frustration and anguish to the LORD (Psalm 44:17-22). And yet his confident prayer is that God will rise up and rescue His people. due to His faithful love (Psalm 44:23-26). This matters because suffering is real, perplexing, but not a sign of God's abandonment who will never stop loving His people.

3. What is the main point the author is arguing to his audience?

Amidst extreme suffering, accusations, condemnations, and even the treat of separation by death, God's chosen people remain absolutely secure because God proved His faithful love towards them by sacrificing His own Son.

4. How does this passage connect to the gospel of Jesus Christ?

The death and resurrection of Jesus Christ is explicitly stated in Romans 8:32 and Romans 8:34. The implications of the gospel are assurance. God's sacrificial love demonstrated in Christ's death and resurrection silences every accusation, nullifies all condemnation, and guarantees that no suffering or power can sever believers from Him.

5. What is the main point you will argue to your audience?

Because God is for you, no accusation stands against you, no condemnation terrifies you, and no suffering can separate you from His love.

6. What applications will you make? a) *To believers*, b) *To unbelievers*.

- a) Live in the assurance God's promised you. When accusations whisper, declare your righteousness. When condemnation terrorises, preach Christ's intercession to your heart. When suffering threatens, trace God's faithful group on your soul.
- b) Embrace the security only Christ offers you. Admit your helplessness before God's court. Rest in God's sovereign call, not your self-effort. Treasure Christ as your supreme advocate.

7. What is your sermon title and your preaching outline? a) *Sermon outline*, b) *Sermon title*.

- b) Love that never lets go
- a) Because God is for you (Romans 8:31-32):
 - 1) You face no accusation (Romans 8:33)
 - 2) You face no condemnation (Romans 8:34)
 - 3) You face no separation (Romans 8:35-39)

Pray

Read

³¹ What, then, shall we say about these things? If God *is* for us, who *is* against us? ³² He did not even spare his own Son but gave him up for us all. How will he not also with him grant us everything?

³³ Who will bring an accusation against God's elect? God *is* the one who justifies.

³⁴ Who *is* the one who condemns? Christ Jesus *is* the one who died, but even more, has been raised; he also *is* at the right hand of God and intercedes for us.

³⁵ Who will separate us from the love of Christ? Can affliction or distress or persecution or famine or nakedness or danger or sword? ³⁶ As it is written:

Because of you

we are being put to death all day long;

we are counted as sheep to be slaughtered.

³⁷ But, 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 rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.

Introduction

- You've felt it. That nagging suspicion in the dark, Is God against me? When the diagnosis lands. When the marriage fractures. When the dream dies. And heaven feels silent. When suffering piles up like storm clouds with no rainbow.
- The Psalmist cries out, and captures our heart wail, Because of You we face death all day long... Why do You hide Your face?
- Is God against you? In your suffering, it feels like it. Like He's the adversary behind your pain. But **Romans 8** shouts, No! He is not your enemy. He bore His own wrath against you at Calvary.

The argument

- Because God is for you, no accusation stands against you, no condemnation terrifies you, and no suffering can separate you from His love.

The arrangement

- Because God is for you (**Romans 8:31-32**):
 1. You face no accusation (**Romans 8:33**)
 2. You face no condemnation (**Romans 8:34**)
 3. You face no separation (**Romans 8:35-39**)

God is for you

In suffering God's chosen are assured of their salvation because God demonstrated He is for them by not sparing His Son.

³¹ What, then, shall we say about these things?

- Suffering groans within us. Weakness paralyzes us. Uncertainty stalks us. These things, the sufferings, the raw realities of life, these things demand a response. This is theology forged in the furnace of affliction.

If God is for us, who is against us?

- If God is for us. The assumption in the text is that God is for us. Not hopeful conjecture. Bedrock reality for every blood-bought believer. God is totally, absolutely, amazingly for you. Not mildly favourable. Not cautiously supportive. God is your furious ally. God is your divine champion. God is your sovereign advocate. God's got your back. When the Architect of galaxies stations Himself in your corner, what adversary matters? What crisis prevails? What suffering overpowers? Your security isn't rooted in your strength, but in His stance.

³² He did not even spare his own Son but gave him up for us all. How will he not also with him grant us everything?

- Behold the blazing core of your assurance. God surrendered what was most precious to Him to secure what was most hopeless in this world. You. He did not spare His own Son. The Beloved, spotless, eternal delight of the Godhead. Why? For us. Not for the worthy. Not for the righteous. For rebels. For enemies. For the ungodly. If God bankrupted heaven's treasury to buy back traitors, what lesser gift would He withhold? If He paid the ultimate price to adopt you, would He now skimp on the inheritance? This is an argument from the greater to the lesser. God gave His Son, the greatest gift. How much more will He give all necessary gifts to you, such as grace, and perseverance, and glory? Your suffering is not evidence of His neglect. It is the arena His proven faithfulness will operate in.
- God's sacrificial surrender of His Son is the unshakable proof that He is for you. Your suffering, however severe, cannot cancel the receipt written in Calvary's blood. He who paid the highest price will secure His investment unto glory.
- Since God has staked everything on you by sacrificing His Son, no prosecutor's case can stand against His chosen child.

Because God is for you:

1. **You face no accusation** (Romans 8:33)

No accusation will stand against God's chosen, because God is the One who declared them righteous.

33 Who will bring an accusation against God's elect?

- You stand in a Roman courtroom. Marble floors. Judge's bench before you. God's heavenly court is in session. The accuser strides forward, slamming his ledger on the stand. *Failure!* he shouts. *This one's faith wavers! Their repentance is shallow! They are unfit for Your kingdom!* He cites your doubts. He cites your faltering obedience. He cites your unworthiness. The gallery murmurs their agreement. Your head bows. No defence is in your lips. Guilt hangs thick in the air. ☐
- And then the Judge's voice thunders from the bench, silencing the hall. *Before time began, I foreknew this one. Before creation's dawn, I predestined this one for My Son. By My decree, I called this one. By My word, I justified this one. And for My own name's sake, I will glorify this one. Who dares accuse whom I have elected? I predestined this one for My child, and by My decree, I declare them righteous.* ☐
- We are elect. What does that mean? It means selected. It means chosen. This is not a forensic word, this is a relational word. I asked Thomas if I could share our story. Liezl and I decided we wanted a son. That was a decision of the heart. But the comprehensive process towards adoption was intentional every step of the way. We went through physical checks. And mental checks. And marriage checks. And criminal checks. And then we visited Princess Alice Adoption Home in Westcliff. And we met with this chubby little baby who was full of smiles and loved food far too much. And we chose him. We selected him. We elected him. We stood before a judge and made petition that he would be our son. And we gave him Liezl's grandfather's name. And we gave him my grandfather's name. Thomas Christopher Penrith because he was ours. Our chosen child. Our selected child. Our elected child. ☐
- God has chosen you relationally. Selected you relationally. Elected you relationally. Before the foundation of the world ([Ephesians 1:4](#)). To be His child. Lavishing His mercy upon you. Lavishing His grace upon you. Lavishing His love upon you. Who on earth could think they could bring an accusation against a blood bought child of God? ☐

God is the one who justifies.

- The act of justification is an irrevocable divine declaration. God's chosen ones stand righteous in His courtroom. Because God elected you, He justified you. Because He justified you, no accusation can succeed against you. Justification in this context is not a process of moral improvement. This is a verdict. He has pronounced you legally acquitted. Forever pardoned.

Eternally freed from the penalty of sin. The term justifies is a legal reality rooted in God's own character as Lawgiver and Judge. God does not overlook sin. God satisfies His own justice by charging your guilt to Christ. And then God credits Christ's perfect obedience to you.

1. This verdict is divine in origin. Only God holds authority to justify. No earthly court, no demonic accuser, no personal failure can nullify God's sovereign decree.
 2. This verdict is immediate and complete. Based on Christ's atoning work, not your merit. The moment you trust in Jesus, God declares you righteous.
 3. This verdict is eternal in force. Unlike human rulings, God's justification never expires. Never fades. Never reverses. It is a present active reality. God continues to affirm your righteous standing.
- So, no accusation can stand, because the Judge Himself has ruled in your favour. Satan may indict you. Your conscience may condemn you. But God's verdict overrules all. Your security rests on His unchanging word. Not your failure. His faithfulness.
 - Because God is for you, no accusation holds power against you. Not because you are sinless, but because the Judge Himself has declared you righteous. Amidst suffering and Satan's indictments, God's decree thunders from eternity, I foreknew you! I predestined you! I justify you! Your acquittal rests on His sovereign election and Christ's finished work. The accuser's ledger burns to ash before the court of heaven. So, stand secure blood-bought child. The One who elected you has silenced every charge.
 - With every accusation silenced by God's justifying decree, even condemnation itself crumbles before Christ's resurrection power.

Because God is for you:

2. You face no condemnation (Romans 8:34)

No condemnation will stand against God's chosen, because Jesus has risen from the dead and intercedes on their behalf.

³⁴ Who is the one who condemns?

- You're back in the Roman courtroom. Marble floors. Judge's bench before you. God's heavenly court is in session. The prosecutor stands, and points his finger of accusation straight at you. He raises his voice and speaks of your failure. Of your hypocrisy. Of your secret sins. He rehearses your past. He magnifies your guilt. He demands condemnation. Your mouth is stopped. You have no defence. You have no excuse. The evidence against you is overwhelming.
- And then, the courtroom doors burst open. Christ Jesus strides in. He walks past the prosecutor. He stands before the judge. He raises His hands. His

scars are visible. And He speaks four truths that shatter the courtroom. *I died for this one. I rose for this one. I stand at the right hand of God for this one. And I intercede for this one.* There is no condemnation for them. They are mine.

Christ Jesus is the one who died, but even more, has been raised; he also is at the right hand of God and intercedes for us.

1. Christ Jesus died. Christ died for the defendant! He doesn't pass judgement on the defendant, but dies for him. And so there is no one else who could have a valid reason for condemning him.
 2. Christ Jesus has been raised. He is alive! The focus of the Christian faith isn't a dead man in a tomb. The focus of the Christian faith is a Saviour risen from the grave. And the resurrection comes with benefits for the defendant. The resurrection is God's stamp of approval on Christ's sacrifice. When He walked out of the tomb, He carried your acquittal with Him. Condemnation died when Jesus Christ rose. His life flows to you. Guilt is the verdict for those dead in their trespasses and sin. Not guilty is the verdict for those alive in Him.
 3. Christ Jesus is at the right hand of God. The Son of Man [is] seated at the right hand of Power (Mark 14:62). [He] is the radiance of God's glory and the exact expression of his nature, sustaining all things by his powerful word. After making purification for sins, he sat down at the right hand of the Majesty on high (Hebrews 1:3). [He] has gone into heaven and is at the right hand of God with angels, authorities, and powers subject to him (1 Peter 3:22). [God] exercised this power in Christ by raising him from the dead and seating him at his right hand in the heavens—far above every ruler and authority, power and dominion, and every title given, not only in this age but also in the one to come. And he subjected everything under his feet and appointed him as head over everything for the church (Ephesians 1:20-22). For the church. Christ is presently at the right hand of God, bestowed with all sovereign power, and this benefits the church. This benefits you. When you face temptation, He is speaking your name to the Father, This one is mine. My blood covers them. And so there is no condemnation. He represents you. He is your divine heavenly advocate.
 4. Christ Jesus intercedes for us. We make much of Christ's finished work on the cross. But this morning dwell for a moment on Christ's unfinished work in heaven. Our Great High Priest speaks to His Father on your behalf. He engages in this gracious work continually. Interceding for you. Robert Murray McCheyne said, *If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me!*
- Jesus Christ stands before the judge. He raises His hands. His scars are

visible. And He speaks four truths that shatter the courtroom. *I died for this one. I rose for this one. I stand at the right hand of God for this one. And I intercede for this one.* There is no condemnation for them. They are mine.

- Because God is for you, no condemnation terrifies you. Not because you are guiltless, but because the Risen Judge Himself advocates for you. Amidst Satan's prosecutions, Christ's testimony thunders from heaven's court, I died for this one! I rose for this one! I intercede for this one! Your acquittal rests on His victorious resurrection and perpetual intercession. Not your performance. The prosecutor's gavel cracks to dust before the throne of grace. So, stand secure blood-bought child. The One who conquered death has nullified every sentence.
- Declared innocent and shielded from condemnation, you are held by a love that no force in existence can sever.

Because God is for you:

3. **You face no separation** (Romans 8:35-39)

Even though the suffering may be great, nothing will ever separate God's chosen from the love of God in Christ.

³⁵ Who will separate us from the love of Christ? Can affliction or distress or persecution or famine or nakedness or danger or sword?

- Picture a Roman soldier's blade at your throat. Nero's prison. Starvation's grip. Naked shame. These were not hypotheticals for Paul's readers. In AD 57, under Nero, Christians faced real suffering with real teeth. Yet Paul declares, None of these can cut the cord of Christ's love for you.

³⁶ As it is written:

Because of you

we are being put to death all day long;

we are counted as sheep to be slaughtered.

- Paul quotes **Psalm 44:22**. **Psalm 44** begins with celebration, You are my King, my God. We boast in God all day long; we will praise your name forever. **We are your people (Psalm 44:1-8)**. After that, the Psalm crashes into confusion. But you have rejected and humiliated us; you do not march out with our armies. You make us a joke among the nations, a laughingstock among the peoples. **Why are you punishing us (Psalm 44:9-16)**. And so, the psalmist rages at heaven. All this has happened to us, but we have not forgotten you or betrayed your covenant. **This doesn't make sense (Psalm 44:17-22)**. Because of you we are being put to death all day long; we are counted as sheep to be slaughtered (**Psalm 44:22**). Yet his lament pivots to faith. Rise up! Help us! Redeem us because of your faithful love (**Psalm 44:23-26**). The

point of **Psalm 44** is that suffering is real. Suffering is perplexing. Suffering is painful. But suffering is not proof of God's abandonment.

- The church in Rome faced suffering. But they did not face God's abandonment. Because the steadfast love of the LORD never ceases.

³⁷ But, 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 rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.

- But in all these things, we are more than conquerors through him who loved us. This is not mere survival. This is supernatural triumph. The world measured victory by Caesar's conquests. Lands seized, enemies subdued, wealth accumulated. Paul declares a greater reality. True victory flows from Christ's sacrificial loss. And your suffering, however brutal, is not defeat. Your pain, however piercing, is not abandonment. Through Christ, you will conquer. Not because your circumstances will vanish. But because in the circumstance, Christ's love forges you into an unshakeable victor. His cross transforms your darkest valley into a place of conquest.
- For I am persuaded that no power in existence can sever you from God's love in Christ. No force in hell. No terror on earth. No failure within you. Death cannot silence His love. Life's chaos cannot drown His faithfulness. Angels, rulers, present trials, future fears. All stand powerless against His grip. Height cannot elevate you beyond His reach. Depth cannot plunge you beyond His care. Every created thing bows before this certainty, Christ's hold on you is eternal. Your security rests wholly in His relentless character, never your fragile performance. You are safe, not because you cling perfectly, but because He clutches you eternally.
- Picture a child, white-knuckling dad's hand in a thunderstorm. Fear screams he might be abandoned. But dad grip tightens where theirs weakens. So it is with Christ. When suffering whispers, Has God forgotten you? Heaven's reply thunders! His grasp only tightens!
- Because God is for you, no suffering can separate you from His love. Not because your pain is trivial, but because Christ's victory is eternal. Amidst Nero's swords and life's slaughterhouses, God's promise thunders from Calvary, I chose you! I bought you! I keep you! Your security rests in His crucified grip, not your faltering grasp. So, stand secure, blood-bought child. The One who endured the cross has made you inseparable from Him.
- This unbreakable security flows from the gospel itself: Christ's sacrifice proves God's love, His resurrection enforces your victory, and His intercession seals you forever to Him.

How does this passage connect to the gospel?

- God proved He is for you, not in theory, but in the bloody currency of Calvary. He surrendered His Son to silence every accusation. And He raised Him to nullify all condemnation. And He exalted Him to intercede so nothing can ever sever you from His love. Christ's death, Christ's resurrection, and Christ's ongoing advocacy are the triple-cord that eternally anchors you to God. Your security rests wholly on His finished work, not your fluctuating faithfulness.

Believers, how ought you to live?

- Live as the secured:
 - When accusations come, preach Romans 8:33 to your soul. Say aloud: God Himself declares me righteous. Reject the lie that your failures nullify His decree. Cling to this: If He gave His Son for you, He will sustain you now.
 - When condemnation shouts, fix your eyes on Christ's intercession. Whisper: Jesus lives, He pleads for me. Remember His scars silence every charge. His throne secures every promise. His voice overrules every verdict.
 - When suffering overwhelms, trace the cross. Say: Nothing separates me from His love. In chemotherapy rooms, in broken homes, in silent grief, His grip holds you. You are not abandoned. You are engraved on His hands. You are more than a conqueror.

Unbelievers, how ought you to respond?

- Embrace the security only Christ gives:
 - Admit your helplessness. Drop the pretense. Your resume of goodness crumbles before a holy God. Without Christ, you stand condemned. The court's gavel hangs over you.
 - Rest in Christ's finished work, not your striving. His blood purchased pardon. His resurrection offers life. His advocacy awaits your cry. Stop working. Start trusting.
 - Run to your Advocate. His scars plead your case. His empty tomb holds your hope. Today, surrender. Say: Jesus, I receive Your acquittal. Be adopted into His family. Be chosen as His child. Be secured by His love.

Conclusion

- You've felt it. That nagging suspicion in the dark, Is God against me? Because diagnosis' land. Marriages fracture. Dream die. Suffering piles up like storm clouds with no rainbow.
- The Psalmist cried, Because of You we face death all day long, as if God were his enemy. But **Romans 8** tears that lie apart. Your suffering is not God's rejection. It's the battlefield where His for you love is proved.
- When suffering screams abandonment, remember the cross! When guilt shouts condemnation, remember the empty tomb! When demons whisper separation, remember His pierced hands are holding you! And so, no suffering, loss, pain, death, power, hell, failure, chaos, nothing can ever tear you from His grip!
- Let thunder roll from the grave, No accusation stands? Because God is for you! No condemnation terrifies? Because God is for you! No suffering severs? Because God is for you! God is for us. Who can be against us!

The argument

- Because God is for you, no accusation stands against you, no condemnation terrifies you, and no suffering can separate you from His love.

The arrangement

- Because God is for you (**Romans 8:31-32**):
 1. You face no accusation (**Romans 8:33**)
 2. You face no condemnation (**Romans 8:34**)
 3. You face no separation (**Romans 8:35-39**)

The benediction

- Since God is for us, no accusation can stand against us. Since Christ intercedes for us, no condemnation remains. And because nothing - not suffering, not death, not any power - can separate us from God's love, we go now as more than conquerors through Him who loved us. Amen.