

Our Eternal Security & Assurance in Christ



Romans 8:35-

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

8:36-

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.”

Last Week:



- Paul's courtroom/ forum presentation of God's riches and provisions in salvation contained in Rom. Ch. 1-8: (Past: penalty- Present: power & Future: presence) of sin & the Sin Nature & the 5 'Who'(s)- any rhetorical challengers to the completeness of salvation
- Chapter 8 of Romans is the capstone of the things He has already done. *'is the ASSURANCE that He will leave nothing undone'* – (F.W. Grant) – *'He who has not spared His own Son but delivered Him over for us all, how will He not also with Him freely give us all things? [v.32]*
- And since Christ (Who is all in all) secured for us not only complete salvation from sin, **but deliverance from ALL THINGS that would come between Him and us**— His elect, chosen, beloved— He has removed any challenge from any **'Who'** who would threaten our standing with Him-
- Now we, with Paul can ask: **'Who shall separate us from the love of Christ'?**
- F.W. Grant again: *"It is a challenge, that whomever or whatever can do this be produced"*
- No one steps forward, as we saw last week: "FOR WHO IS LIKE ME, AND WHO WILL SUMMON ME INTO COURT? AND WHO THEN IS THE SHEPHERD WHO CAN STAND AGAINST ME?" [Jer. 49:19] "I KNOW OF NONE." [Isa. 44:8]
- The **ASSURANCE of eternal security** is what we will find out today in Verses 35, 36
- Romans ch. 8 ends with: Him truly **'able to save us to the uttermost'** [Heb. 7:25]



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I. The 'Who' in Vs. 35: is there Anyone?

- The 5th and final challenge Paul invites any prosecutorial objections
NO: the challenge to God's sovereignty and divine plan falls way short

II. SEPARATE - *chōrizō*

to divide, part, put asunder, to separate one's self from, to depart
divorce is a secondary meaning...

- Whereas: death (which means separation) is: **thanatos**
- So: ANSWER UP FRONT: no one is able to separate a believer from Christ's love
- **chōrizō** is a dividing / parting / in relationship, time, space, nearness from Christ's love and His personal presence with, and "ownership" of His beloved



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III. What is the 'love' of Christ?

Defined:

We are the objects of God's unique divinely sourced love- (agapē) once and for all time, with abiding permanence.

This is *agapē* love – ***highly values its object.***

This love can be known only from the actions it prompts.

- More: it's an element of God's intrinsic essence; defines Who and What He is [HOLY – +R – SOVEREIGN – LOVE (MERCIFUL, GRACEFUL) – IMMUTABLE – INFINITE IN POWER/PRESENCE/KNOWLEDGE – SPIRIT – TRANSCENDENT)

Christ's love is an active love and never complacent - *expressed in 1Cor 13*

Moreover: we are kept for Christ Jesus and His love: ***tēreō*** (perfect passive verb); guarded and attended to carefully by God, preserved. KJV has '***preserved in Christ Jesus***' [Jude 1]



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We love, because He first loved us.

I John 4:19

C.A. Coates:

“Jesus came from God into a world of sin, of man’s ruin, of Satan’s triumph, and of God’s grief and dishonor; and He has secured everything for God; so that He could go back to God as the One who has removed every hinderance to the full display and triumph of **divine Love**.

Let us seek to enter into what that death was ***for God***, and into the wonderful blessings of divine love for which it opens the way according to the counsel and purpose of the heart ***of God***.”

Coates then looks at God’s divine love from John 10:11 and 10:27-30:

“I am the good shepherd; the good shepherd lays down His life for the sheep.... 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.”



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I John 4:19

Coates says we rightly look at this as God's divine blessing secured to us, and from our perspective— no one will snatch us from His hand... And that is good news for us.... ***We are secure.***

But from Divine viewpoint:

“The Good Shepherd laid down His life for the sheep ***that He might have the joy of securing them for Himself and for the Father....***

The Father and the Son wanted to keep the sheep for themselves, and the death of Christ is the righteous title of **divine love** to take possession, and to keep possession of them.

The Father and Son wanted a company whom they might introduce to (their) **circle of divine love**, with a nature suitable to that circle, and capable of appreciating and responding to it.

The right to have such a company – ***has been secured to God by Jesus, and none of those who compose it will ever be lost.***”

C. ANDREW COATES: 'SPIRITUAL BLESSINGS; LOVED UNTO THE END'; P. 88: VILLAFIELD PRESS, BISHOP BRIGGS, GLASGOW

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IV. PAUL'S LIST OF CALAMITIES (all nouns- 'things'):

- ❑ *thlipsis*: (**tribulation**) a pressing, pressing together, pressure
metaph. oppression, affliction, tribulation, distress, straits
- ❑ *stenochōria* (**distress**): narrowness of place, a narrow place
metaph. dire calamity, extreme affliction
- ❑ *diōgmos* (*n*) (**persecution**): from *diōkō* (verb); can mean to pursue (even positively, towards a goal) but negatively: cause to flee or pursue with the hostile intent of harass, trouble, molest one
- ❑ *limos* (*n*) (**famine**): - from *leipō*; destitute of; to lack (food)
- ❑ *Gymnotēs* = (**nakedness**)
- ❑ *kindynos* – (**peril**): *danger*
- ❑ *Machaira*; (**sword**): *large knife for cutting up animals*

Compare to 8: 38,39:

Death, life, angels, principalities, things: present or to come; powers, height, depth and any other created thing . . . [note: the difference]



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IV. LIST OF CALAMITIES that (could)? *Separate us from Christ's love . . .*

II Cor. 4:7-12 :

7 But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; 8 we are afflicted in every way, but not crushed; perplexed, but not despairing; 9 persecuted, but not forsaken; struck down, but not destroyed; 10 always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. 11 For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. 12 So death works in us, but life in you.

I Cor. 4:10-13 :

10 We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. 11 To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; 12 and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; 13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things....

II Cor. 11:23-28 :

23 Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. 24 Five times I received from the Jews thirty-nine lashes. 25 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. 26 I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; 27 I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. 28 Apart from such external things, there is the daily pressure on me of concern for all the churches.



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Paul: for dramatic effect, employs another rhetorical question in answer his own rhetorical question

These are 'things' on this earthly plane that in theory could cause Christ to lose sight of us; reject us; turn his back on us; drop us out of His hand;

But: do they?

NO: from God's perspective- **never**; but our perspective; conditionally, **sometimes**: **Yes**: we can be- subjective, earthly; can be clouded by human viewpoint v. God's viewpoint

- God seems slow to respond, or totally indifferent to our needs when they are most acute. Trials and tribulations require persistent faith [H. Molloy]
- "Faith is in things "unseen" - making that substantial [reality]- which **to mere sight and sense have no reality**. Not that it has not foundations, but that these are too beyond natural sight, [they are] in the sphere of the spiritual, and thus- to the carnal- [spiritual realities seem only to be]- **dreams**" [F.W. Grant]
- Grant again: "Christ, though He seems absent, is superintending the 'all things' in a love which mixes the whole cup for us, and every ingredient is a blessing"



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V. PROOF OF GOD’S FAITHFULNESS FROM O.T. ISRAEL: PSA. 44

Outline of Psalm 44:

1. God’s might extended to Israel in Days of Old- past deliverances, victories, ‘I will not trust in my bow, nor will my sword save me’- faith in His divine sufficiency
2. Then, trial, tribulation, defeat: Doom upon doom, reproach, defeat... ‘Thou has given us up as sheep to be meat... Scattered us among the nations..’
 - a) **Israel’s present circumstances are ‘thoroughly in contrast with their claim of Divine Favor’** [Grant]
 - b) Crushed in the place of prowling jackals, ‘covered with the face of the shadow of death’ – YET: they ‘cling to God’ in their hearts, they have not turned to strange Gods:
3. With contrite spirit: ***‘We are being put to death all day long; we are considered as sheep for the slaughter’ ...***
4. ‘Arise!’ Help! ‘Redeem us for Your mercy’s sake’

Psalm 45: *that follows is the Messiah-King an “One” fairer than the sons of men-coming to their rescue establishing Millennial Kingdom blessings--*

Observation: Rom 7:24’s ‘Oh, wretched man that I am Who shall deliver me?’ is much similar to Psalm 44 & 7:25’s ‘Thanks be to God: Jesus Christ my Lord arrives!’ follows like Psa. 45



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VI. THEREFORE: conclusion

- God is Immutable: He never changes; that which He does for His earthly people, Israel, to bring Himself glory: putting them through testings, trials, then deliverance...
- He uses as a Type/ prophetic/ example for us, His Heavenly company of believers— to trust in the reality of spiritual deliverance from anything and any one— any ‘Who’ who would harm or danger us
- We can trust Him to make all bad, stressful, tragic, (even our self-induced) calamities, dangers, toils & snares to work together as ingredients in a bowl (F.W. Grant) for a blessing, a Michelin-ranked 5-star soufflé –
- Even our spiritual opponents— as Rom. 8:38-39 will show next week
- And IF: He is faithful to keep His covenant with Israel, how much more is He able to keep and preserve His heavenly company in the operation of pure grace
- AFTER ALL: Israel will see more Psalm 44 calamities in the Tribulation, the Church has the eternal blessing of being taken out of that future scene all together. . . **////**