



Sermon Notes | The Love of God in Christ Jesus Our Lord | Romans 8:31-39

INTRODUCTION

We begin with this question: What do you most treasure? What is your most prized thing? What is the thing that you would cling to the most? What is it that you cannot imagine being taken from you? What if you were to lose your money, your health, a particular relative, or even your spouse? Have you a memento that you would not wish to lose? What is it in your life that creates great security for you, that losing it would cause grave upset? Let us soul search this matter today.

For most, the thought of losing that one thing causes insecurity and other domino issues. The thought is even consuming. Is it the low grade fever that could take your health away? We all struggle with security. We battle fiercely for comfort, loved ones, and health. We fear when they threaten to be taken from us. But there is no cure for such things; they are not secure things. They are fleeting things. Therefore there is a problem. Looking for security in such things is problematic. It is looking for security in the wrong place. One must not cling to such things, for there is no security in what can be taken. But what about looking for security that is rooted in something that is secure, and that can never be taken?

We would then think 'God'. And that is true for Christians, and is in fact, common sense. But broadly speaking, not all people are 'secure' in God. Someday they will be separated from God forever. But security for the believer is definitely to be found. Our reading for today will set us straight about this matter, for it establishes the pinnacle implication of all that we have read and studied in Romans to this point. The grand takeaway is that our 'blessed assurance and security' are already established and secure. Everything is in its perfect, permanent, place.

Romans 8:31-39

"What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written,

'For your sake we are being killed all the day long;

we are regarded as sheep to be slaughtered.'
No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Who will separate us from the love of God? No one! What will separate us from the love of God? Nothing!

Father, what can we say to these things? Help us to grasp the 'height and depth' of these very words. Let us have eyes to see, minds to understand, and let us live in the power of You Alone as we leave this place. In the Name of Your Son. Amen.

So, what is 'security'? We look to verse 29 of our reading.

Romans 8:29

"For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers."

'Security' is 'having the love of God in Christ Jesus our Lord'. There it is! 'Security' is not just God. (Many people claim God). 'Security' is not just God's love. (Many claim God's love). So, no, this is not true 'security' either. Biblically, 'security' is God's love made manifest in His Son, Jesus Christ. It is not just possessing God's love, but rather it is 'to know' that in possessing this love that was 'made manifest in Jesus Christ His Son', that 'nothing can separate us from that love in Christ'.

The love of God, and the love of Christ; this is love coming from the first two persons of the Trinity. This love is framed first by the Father's love.

1. The Father's Love: The Father's Love is 'positional' love. The Father 'foreknew' us. He purposed us and placed us. He lavished love on us judicially, love that declared us to be 'not guilty', love that came with 'no condemnation'.

2. The Son's Love: Jesus Christ's Love is 'relational' love. It is a practical and personal love.

Together, these two loves form the distinct 'one love of God'.

I. THE LOVE OF GOD: (vv. 31-34)

Romans 8:31-34

"What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us."

Paul closes this chapter asking, "What then shall we say to these things?" (v. 31). And we reflect. We've already covered so much glorious truth in this chapter, and now we therefore reflect upon it, beginning with the assurance of glory and that all things work together for those who love God.

Romans 8:28

"And we know that for those who love God all things work together for good, for those who are called according to his purpose."

And those He 'foreknew' He 'justified'.

Romans 8:29-30

"For those whom he foreknew he also predestined to be conformed to the image of his Son in order that he might be the firstborn among many brothers. And those whom he predestined he also called and those whom he called he also justified, and those whom he justified he also glorified."

So what do we say to that? What, indeed, do 'you' say to that? But there is more yet, so much more.

What do we say to the fact that the Holy Spirit helps us in prayer?

Romans 8:26-27

"Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God."

And what do we say to the Holy Spirit's guarantee in us that bodily redemption is coming?

Romans 8:23

"And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies."

And what do we say to the fact that we are joint heirs with Christ?

Romans 8:16-17

"The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him."

And what do we say to this fact, that there is no longer condemnation for we are no longer slaves to sin?

Romans 8:1

"There is therefore now no condemnation for those who are in Christ Jesus."

Romans 6:17-18

"But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you committed, and, having been set free from sin, have become slaves of righteousness."

What do we say to the fact of our new 'headship'? No longer are we in Adam. Now we are Christ. We are in Christ, possessing His imputed righteousness; and that reality assures us that we are no longer destined to hell in Adam, but predestined to glory in Christ.

Romans 5:17

"For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ."

Romans 5:20-21

"Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord."

Chapter 4 declared that 'faith' is counted as 'righteousness'. God's Promise was realized through faith. We read about this through Abraham's example.

Romans 4:3, 13, 16, 20-22

"For what does the Scripture say? 'Abraham believed God, and it was counted to him as righteousness.' ... For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. ... That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all... No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was counted to him as righteousness."

Chapters 1-3 establish man's depravity. Indeed, Christ's redemption was made for those who do not deserve it. What do we say to this truth?

Romans 1:18, 21, 24-25

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ... For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. ... Therefore God gave them up in the lusts of their hearts to impurity, to the dishonouring of their bodies among themselves, because they exchanged the truth

about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen."

Romans 3:10-16

*"...as it is written:
None is righteous, no, not one;
no one understands; no one seeks for God.
All have turned aside; together they
have become worthless;
no one does good, not even one.
Their throat is an open grave;
they use their tongues to deceive.
The venom of asps is under their lips.
Their mouth is full of curses and bitterness.
Their feet are swift to shed blood;
in their paths are ruin and misery,
and the way of peace they have not known.
There is no fear of God before their eyes."*

Romans 3:23

"... for all have sinned and fall short of the glory of God."

And what about the Gospel of God?

Romans 1:1

"Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God."

In light of all these things, consider now the implication: If God is for us, who can be against us?

Romans 8:31

"What then shall we say to these things? If God is for us, who can be against us?"

Oh, the magnitude of this! Paul's optimistic claim, 'Who can be against us?' Yet, the world is against us: neighbours, family members, the world's media, the left, the progressives, the nominal church. Indeed, many are against us. Who is not against us! But Paul does not just say, 'Who can be against us?' Paul states, "If God is for us, who can be against us?" (8:31). This is an implication, because God is supreme. He is the supreme God of Creation. He is the Sovereign God. God is the highest power, and if, therefore, supreme Sovereign God is for us, then none can be against us. This does not mean that other powers won't work against us, and won't affect us, and it hurts, but God is working in the midst of it all, for the good.

Romans 8:28

"And we know that for those who love God all things work together for good, for those who are called according to his purpose."

Romans 8:30

"And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified."

Therefore, Paul asks a rhetorical question, for God Himself is working out the details, for His glory. They can try as much and as hard as they might, but ultimately it matters not. Such efforts are futile, for who can go against God? NO ONE! This is who we are: "If God is for us, who can be against us?" Amazingly, NO ONE! How encouraging is that? It is 'tremendous encouragement'.

Romans 8:31

"What then shall we say to these things? If God is for us, who can be against us?"

'But how do I know that God is for me,' you may ask? Paul shows us. 'God gave Christ.' God sent His Son, Jesus Christ. This was the ultimate demonstration that God is for us.

Romans 8:32

"He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?"

We humans refuse to 'give up'. We do not naturally know about the economy of 'giving up'. We are caught up in 'love for self'. As toddlers, it is about our toys. For the young, it is all about our time. For older folks, the focus is our loved ones. It is so different, so 'other' for us, to consider 'giving up' our self, or our treasures. We cling tight. Our struggle to love comes down from not 'giving', from our refusal to 'give up' self. We love 'self' too much. The problem is with us. Yet Father God did not spare His own Son.

Romans 8:32

"He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?"

God's love for us was so great, that He sent His Son to death for us all. 'For us all.'

Romans 1:16

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."

Romans 5:8

"... but God shows his love for us in that while we were still sinners, Christ died for us."

God shows His love for us. How? While we were 'still sinners' Christ died for us. Therefore, Christ saved us from 'self', and from the 'wrath of God'. Christ was given up as a sacrifice, for us 'who believe'. And that is how we know that God is for us.

Paul argues that if this 'greater thing' is true, then how much more than this is the 'lesser thing'. If God did not spare His Son, but gave Him up, how much more will He not give us all things? From the greater to the lesser: salvation and sanctification, the good and the glory, 'all things' graciously given up, proven evidence by Christ sent. This is the love of God, 'giving His Son up for us'. Consider such love that works through 'all things', even the evil things. This is still God!

Romans 8:32

"He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things."

Octavius Winslow stated:

"Who delivered Jesus to die? Not Judas for money, not Pilate for fear, not the Jews for envy, but the Father gave Him up for love."

This is the love of God giving up His Son freely, and Sovereign God using up all the agency of the Cosmos to do that. And we the redeemed are the recipients of that love. Then what?

Romans 8:33

"Who shall bring any charge against God's elect? It is God who justifies."

We note that Paul does not say only that 'we are the recipients of that love', but questions who shall bring any charge against us, the elect? For there are many accusers. There is Satan, the great accuser, who accuses us. Scripture suggests that Satan lives to accuse the saints.

Zechariah 3:1-2

"Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. And the LORD said to Satan, 'The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?'"

Revelation 12:10

"And I heard a loud voice in heaven, saying, 'Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.'"

Like with Job, Satan accuses (Job 1), and loves to pounce on God's own, and accuse our conscience. We do sin, but Paul reminds us that Satan's charges cannot be held against us.

Romans 8:33

"Who shall bring any charge against God's elect? It is God who justifies."

Who shall bring charge against God's elect? Many accuse but none of these can justify. Only God justifies! Those He justifies are 'the elect', His chosen. Nothing has changed about this. So who are 'the elect'? The 'elect' are "those who love God" (Romans 8:28), not just those who 'claim' to love God, but those who love God because they were first loved by God.

I John 4:19

"We love because he first loved us."

'The elect' are the foreknown, the predestined, the called, the justified, and those to be glorified; those in the process of the unbreakable chain.

Romans 8:29-30

"For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified."

God's 'elect' cannot have charges against them because they have already been cleared. They have been 'redeemed', and now there is no condemnation.

Romans 8:34

"Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us."

Romans 8:1

"There is therefore now no condemnation for those who are in Christ Jesus."

No condemnation! God has said so, and God did so! It means that for those in Christ Jesus, the elect', they are secure; the implication being, that for those outside of Christ, there is condemnation. There is remaining wrath on them.

John 3:16-18

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God."

Four Reasons Why We Are Secure in Christ:

1. Christ Died: Christ died a perfect, and far from ordinary death under the Law, having first lived a perfect life under the Law. He fulfilled the Law, and bearing the Law, He willingly bore death, and every one of our sins. He took on our sins and our death, becoming our substitution. He Himself provided the 'Great Exchange'. He imputed righteousness to us, taking our sin upon Himself.

2. Christ Was Raised: Christ did not stay dead. His death was not just a token death. He was 'raised' in power. As was written, the grave could not hold Him. Death had to surrender to the Christ.

Romans 8:34

"Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us."

Romans 1:4

"... and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord."

Christ's sacrifice was perfect, and so we too, in Christ, will rise as Christ rose.

3. Christ is at God's Right Hand: Christ, the ultimate man, the new Adam, now sits at the right hand of God, the place of prominence.

Psalms 110:1

*"The LORD says to my Lord:
'Sit at my right hand,
until I make your enemies your footstool'."*

Hebrews 10:12-13

"But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet."

Christ sits in a place of honour, and a place of victory and might, all enemies vanquished under Him. Our security is tied to this seating.

4. Christ is Interceding for Us: Christ sits at the right hand of God and 'intercedes' for us. He is our mediator. He is the guarantor of the 'new covenant'.

Hebrews 7:22-25

"This makes Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them."

Jesus Christ is the fulfillment of Psalm 110. And we now have a great High Priest who makes intercession on our behalf.

Psalms 110:4

*"The LORD has sworn and will not change his mind,
'You are a priest forever
after the order of Melchizedek.'"*

Jesus Christ is our permanent and eternal High Priest, living always, and always making intercession for us.

Hebrews 7:23, 25

"The former priests were many in number, because they were prevented by death from continuing in office. ... Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them."

This is the love of God for us, the giving of His only Son, the perfect gift.

II. THE LOVE OF CHRIST: (vv. 35-39)

Romans 35-39

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written,

*'For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.'*

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

"Who shall separate us from the love of Christ?" (Romans 8:35a). Paul again adopts the same rhetorical question approach, by posing an opening question to emphasize his point. Here, we notice the movement from God the Father, to God the Son. This is moving from position to relationship.

To be positioned in Christ is to be loved by Christ, and is a place of permanence, that being, to be loved by Christ is to always be loved by Christ, without separation.

John 13:1

"Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end."

II Thessalonians 2:16-17

"Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."

Christ has provided us with 'eternal comfort', for to be loved by God, and known by Him, so that He actually 'gave up' Christ His Son to give us 'son and daughter' status also in Christ, is a wonderful thing. And in that relationship you can never be separated from the love of Christ. This is love that is not of this world. It is love beyond this world. It is love that will endure beyond anything and everything in this world.

Romans 8:35

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger or sword?"

Many lives, many protests... Surely they will separate us, you may say. And troubles, tribulation, outward afflictions, surely they will separate us. How about stress, strict confinement, being hemmed in, 'feeling' the narrowness...? Yes, this may well 'feel' like separation. And what about persecution, the targeted pursuit of God's own, that which causes life disruption, particularly because you are in Christ? And what of famine or nakedness? What of destitution, of being uncovered, of being unprotected? Indeed, this leaves one with 'felt separation'. What of risk, or danger, or the sword of execution? Certainly these things happen, and certainly in our minds these things can 'feel' like they separate us. And when we consider our life, when we are in tears, facing danger, or when death looms, we may question, 'Where is God as I go through this?' But still we hold onto Jesus Christ who loves us.

Let us consider Paul's lot. Paul faced his own difficulties, but Paul is not talking 'theoretically' when he states that 'nothing shall separate us from the love of Christ'. Paul shows us his own trials and testifies to his own dangers while serving as an Apostle. He writes:

II Corinthians 11:23-33

"Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying. At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall and escaped his hands."

Not only Paul, but the book of Hebrews speaks of 'the faithful elect' who endured hardships prior to Paul; their lot being tortured, stoned, afflicted, and mistreated, in their love for God.

Hebrews 11:36-37

"Others suffered mocking and flogging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword, They went about in skins of sheep and goats, destitute, afflicted, mistreated—"

Suffering is a reality for those who love God. The history of God's people is that they are a suffering people. Yahweh's own will go through difficult times! Paul reminds us that this has always been true of God's people.

Romans 8:36

*"As it is written,
'For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.'"*

We consider the sons of Korah in Psalm 44. The Psalm starts with reverence for God, acknowledging all He has done, but as the Psalm progresses, there is a 'felt reality'. The people have trials. They are scattered. They 'feel' rejected by God.

Psalm 44:1-3

*"O God, we have heard with our ears,
our fathers have told us,
what deeds you performed in their days, in the days of old:
you with your own hand drove out the nations, but them you planted;
you afflicted the peoples, but them you set free;
for not by their own sword did they win the land,
nor did their own arm save them,
but your right hand and your arm and the light of your face,
for you delighted in them."*

Psalm 44:9, 11

*"But you have rejected us and disgraced us and have not gone out with our armies. ...
You have made us like sheep for slaughter and have scattered us among the nations."*

The people cry out to God. They plead their observation and 'felt' reality. 'We did not forget you, God, yet You have broken us. We are not suffering in judgment. Our hearts have not turned. But for Your sake, we are regarded as sheep for slaughter.'

Psalm 44:17, 22

*"All this has come upon us, though we have not forgotten you,
and we have not been false to your covenant.
...
Yet for your sake we are killed all the day long;
we are regarded as sheep to be slaughtered."*

But suffering, Paul confirms, though it is true and happens, 'does not separate us from God's love', because it is for God's sake, and for Christ's sake that we suffer. In Christ, and like Christ, we suffer. And like Christ, we do not suffer in vain. This we studied in chapters 5 and 8. The suffering has purpose. This is our hope. In Christ, we are more than conquerors.

Romans 8:33

"Who shall bring any charge against God's elect? It is God who justifies."

Romans 8:37

"No, in all these things we are more than conquerors through him who loved us."

Whether suffering as an Israelite, or suffering as a Christian, whether suffering tribulation or the sword, the suffering is under God's Sovereign power and authority, and through Christ 'we are more than conquerors'. How is this so? It is not because of human resistance that we are able to endure the hardship, or have been able to overcome the ordeal. No. In ourselves we would fall apart, and would fall to hopelessness. We are able to conquer through "the love of God in Christ Jesus our Lord," (Romans 8:39b). We conquer in Christ Jesus alone! There is no conquering outside of Christ. None! But in Him we are conquerors plus. We are abundant conquerors in Him. We are not just tough folks. No. In Him we are Christians; we are 'little Christs', meaning that we are saved in Him and we are following Him. We do not just endure. Therefore, we do not come through suffering panting and heaving. No. Our trials are before us for our good. We come out from them stronger, stronger in God, for our trials prepare us for the reward coming.

II Corinthians 4:16-18

"So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient but the things that are unseen are eternal."

Suffering's reward is the 'love of Christ'. Through Him we overcome. And thus, Paul is able to state with assurance, that 'nothing can separate us from the love of God in Christ Jesus'.

Romans 8:37-39

"... in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

It sounds sweeping. It sounds assuring. And it is. Savour the truth.... NOTHING! Neither death or life suffering, no power, no angels, no bad thing left to come, nor anything else in Creation, or in the Cosmos, will ever separate us from the ONE over Creation.

God's assurance is not that trial and suffering will not ever cross our path. No. In fact, we know that suffering, loss, and earthly separation, mockery, marginalization, and hatred for our stand, will come our way, even now. And we may question in our trials, 'Does God still love me?' The answer is assuredly, YES! No trial or hardship of any kind "will be able to separate us from the love God in Christ Jesus our Lord," (Romans 8:39b).

We may still doubt it. When we are tired and feeling weak, pulled down with trials and difficulty, we can struggle to believe. But God's love is not tied to our circumstances or to our faithlessness. God's love is tied up in His Son, in Christ!

This passage begs this final closing thought:

The only way God's love for us could be affected would require two conditions:

1. If God were to be separated from His Son.
2. If God stopped loving His Son.

And since these things will never happen, we are therefore secure in God's love.

God's love was His initiation, and was His work, and it is His enablement that allows us to respond to it. He holds us fast in His love for us. How comforting is that!