

NO SEPARATION, EVER
Romans 8:35-37

INTRODUCTION:

- A. We have learned what we were when we were "out of Christ"
 - 1) We were all "sinners"
 - 2) The Gentiles sinned without the law
 - 3) The Jews sinned within the law
 - 4) We were all "unrighteousness"
 - 5) We were all without justification
 - 6) We were "in the flesh"

- B. We have learned what we are, "in Christ"
 - 1) We have salvation Romans 1:16
 - 2) We have the righteousness of Christ
 - 3) We have Abraham's standing 4:1-5
 - 4) We have David's blessedness 4:6-9
 - 5) We have Peace with God 5:1
 - 6) We are reconciled to God 5:10
 - 7) We have been buried with Him 6:4
 - 8) We are free from sin 6:18
 - 9) We are not condemned 8:1, 34
 - 10) We are the sons and heirs of God 8:17
 - 11) We have a hope vs.24
 - 12) We have God's great assurance 28-30

- C. The conclusion of the matter vs.31
 - 1) He will graciously give us all things vs.32
 - 2) We will never be charged again vs.33
 - 3) We will never be condemned again vs.34

- D. Now we learn the rest of the story
 - 1) There is more good news!
 - 2) The good news of eternal union with God

- I. The Great Separation Question vs.35
 - A. "who shall separate us from the love of Christ?"
 - 1) "separate" = chorizo = "to put apart"
 - 2) "what can ever part us" - Mof.

 - B. "shall tribulation" (can be inward or outward)
 - 1) "tribulation" = thlipsis = "pressure", "compression", "straitness", literal sense is, "to press", "squash", "rub", "to hem in" all that one may suffer from evil.
 - 2) "can trouble or misfortune" Gspd.
 - 3) This word is used most often by Paul II Corinthians 1:4

 - C. "or distress"
 - 1) stenochoria = "to crowd into a narrow place"

- 2) The word is used profanely to mean a narrow pass, a narrow place geographically. These narrow passes were used as places of ambush where victims, unable to maneuver were slain by their enemies. We will never be separated by ambush!

D. "or persecution"

- 1) diogmos = "pursuit, as of enemies", "to impel", "to set in motion", sometimes it means, "to expel"
- 2) It is used principally in the New Testament to convey the idea of being pursued by one's enemies.

E. "or famine"

- 1) limos = "failure", "want, as of food", hence, "hunger"
- 2) It denotes deprivation and lack more than desire. It may mean that having to do without necessary things that lead to suffering and death cannot separate the Christian from Christ.

F. "or nakedness"

- 1) gumnos = lit. is, without clothing but in New Testament it means, "emptiness", "poverty", "even if we are stripped of everything"
- 2) The loss of all material possessions

G. "or peril"

- 1) kindunos = original = "risk of the dice-box", "from kineo to agitate", hence, "risk", "hazard all"
- 2) To lay our very relationship to Christ on a roll-of-the-dice of fate will not result in our being separated from Christ.

H. "or sword"

- 1) machaira = "a knife", "a slaughter-knife worn with the sword"
- 2) The symbol of civil authority, "death"

II. The Christian as Viewed by the World vs. 36

A. "As it is written,"

- 1) Psalm 44:22
- 2) The condition of the saints is always the same, whether in New Testament or Old Testament times.

B. "For thy sake we are killed all the day long:"

- 1) epi = "upon, and proceeding from"
- 2) "Because of our connection to you, we are being killed on a regular basis"

C. "we are accounted as sheep for the slaughter"

- 1) "accounted" = logizomai = "to consider"

- 2) "slaughter" = sphage = "to kill animals for food"
- 3) They were no better than beasts to be slain for food and clothing.

III. The Christian as Viewed by God vs. 37

- A. "Nay, in all these things we are more than conquerors..."
 - 1) "No, in all these things we win an overwhelming victory"
 - 2) "conqueror" = upernikao = "to have victory beyond measure, super victorious"
- B. "...through him that loved us"
 - 1) "through him who loved us so much"
 - 2) vs. 32