"Certainties to Remember in a Crisis"

Romans 8:26-30
10-9-2022

***In a "world of uncertainties," we can take comfort in the certainties of God!**
3 certainties every believer can trust when the times get tough:

I. The HOLY SPIRIT is INTERCEDING for you (v. 26-27)

A. The Spirit prays when we need Him most (v. 26a)

B. The Spirit prays with compassionate feelings (v. 26b)

C. The Spirit prays with the mind (will) of God (v. 27)

II. The HEAVENLY FATHER has a PLAN for you (v. 28-34)

A. His plan works everything out for good (v. 28)
1. Our confidence in God's plan ("We know")
2. The completeness of God's plan ("all things")
3. The harmony of God's plan ("work together")
4. The faithfulness of God's plan ("for good")
5. The restriction of God's plan ("to them...")

B. His plan leads us to Christ-likeness (v. 29)

C. His plan guarantees us future glory (v. 30 - 34)

III. The SON OF GOD LOVES you (v. 35-39)
...and nothing can separate us from His love:

A. Trials cannot (v.35)
"tribulation...distress...persecution"

B. Tragedy cannot (v.35b)
"famine...nakedness"

C. Opposition cannot (v.35b-37)
"peril...sword"

D. Death cannot (v.38a)
"death nor life"

E. Spirit beings cannot (v.38b)
"Angels...principalities...powers"

F. Time cannot (v.38c)
"things present...things to come"

G. Distance cannot (v.39a)
"height nor depth"

H. The whole universe cannot (v.39b)
"...any other creature (in creation)"

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HRM – 8-31-2024

***In a "world of uncertainties," we can take comfort in the certainties of God!**

3 certainties every believer can trust when the times get tough:

I. The _____ is _____ for you (v. 26-27)

A. The Spirit prays when we _____ (v. 26a)

B. The Spirit prays with _____ (v. 26b)

C. The Spirit prays with the _____ (v. 27)

II. The _____ has a _____ for you (v. 28-34)

A. His plan works everything out _____ (v. 28)
1. Our confidence in God's plan ("We know")
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B. His plan leads us to _____ (v. 29)

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III. The _____ you (v. 35-39)

...and nothing can separate us from His love:

A. _____ cannot (v.35)
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"Certainties to Remember in a Crisis"

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INTRODUCTION:

***In a "world of uncertainties," we can take comfort in the certainties of God!**

3 certainties every believer can trust:

I. The <u>HOLY SPIRIT</u> is <u>PRAYING</u> for you (v. 26-27)

II. The <u>HEAVENLY FATHER</u> has a <u>PLAN</u> for you (v. 28-34)

III. The <u>SON OF GOD</u> <u>LOVES</u> you (v. 35-39)

"Certainties to Remember in a Crisis"

Romans 8:26-30

10-9-2022

INTRODUCTION:

When a Crisis Hits

We are prone to ask the Question “Why?”

“Why” is a good question; We may not always get an immediate answer to all of the reasons God has

However, these could be some of the reasons why God allows Crisis situations:

1. A jolt to our “comfort zone”

Our lives are often in cruise control; We are content, preoccupied, self-sufficient (like the lukewarm church of Laodicea)

2. A reminder…

- That tragedies can come suddenly
- That material things are temporal (can be lost in a moment)
- That we should prioritize the eternal (souls over things)

3. A “wake up call”
   (Our world gets shaken for divine purposes)

- To what God wants to do in & through us
- To the Lord’s School of Discipleship (God often uses a crisis to chasten and teach)

4. A reason to draw close to God

- To trust in the Lord (Proverbs 3:5-6)
- To pray and seek the Lord’s help

5. An occasion for ministry

- An opportunity to show Christian love to hurting people
- An opportunity to establish relationships for Gospel purposes

In verses 26-39, the entire Trinity is involved in the life of the believer. Such care should bring real comfort.

The Holy Spirit prays for us (v. 26-27); the Father plans for us (v. 28-30); and the Son of God loves us (v. 31-39).

***In a "world of uncertainties," we can take comfort in the certainties of God!**

3 certainties every believer can trust:

I. The HOLY SPIRIT is PRAYING for you (v. 26-27)

V. 26

NOTE: The various ministries that the Holy Spirit fulfills for the believer in chapter 8:

1) The Holy Spirit changes our thinking (v. 5-8)

2) The Holy Spirit permanently dwells in us (v. 9)

3) The Holy Spirit gives us life (v. 10-11)

4) The Holy Spirit conquers sin in our life (v. 12-13)

5) The Holy Spirit leads us (v. 14)

6) The Holy Spirit confirms to us that we belong to God (v. 16)

7) The Holy Spirit causes us to anticipate our future change from mortality to immortality (v. 23)

8) And now, the Holy Spirit prays for us (v. 26-27)

"Maketh intercession" = to plead or intercede on behalf of someone, to pray for them.

The word is picturesque of rescue by one who "happens on" one who is in trouble and intercedes for him (Reinecker, p. 367).

Sometimes when we pray, our thoughts and words flow so easily and clearly that we know God is hearing and will answer.

However, other times, our words do not come so smoothly. Our thoughts are somewhat jumbled and confused. Are such prayers in vain? NO! At these times, the Spirit comes to our rescue!

A. The Spirit prays <u>when we need Him most</u> (v. 26a)

"Likewise" = no only does the Spirit within the believer <u>cause</u> the Christian <u>to groan</u> for his anticipated resurrection and home in glory (v. 23-25), but He also groans for us in prayer (v. 26).

"Helpeth" = to come to someone's aid and share the burden; to lend a helping hand.

The Holy Spirit is our comforter ("paraclete" - Jn. 14:16-18). who is by our side every step of the way, ready and willing to intercede on our behalf.

"Infirmities" - an "infirmary" is a medical center for sick people. The word literally means to be "without strength," or "weak."

"Infirmities" = singular - "infirmity" = our entire body which we desire to have replaced (v. 23) is permeated with weakness because of sin.

Sometimes what we think is <u>best</u> is not always best; what we think we need is not what we need; what we think the answer is, is not the answer.

Sometimes we are so <u>discouraged</u> and <u>distracted</u> that we do not know how to pray as we should.

In suffering (because of a preoccupation of our minds on suffering), the Holy Spirit intercedes for us.

B. The Spirit prays <u>with compassionate feelings</u> (v. 26b)

"Groanings" = shows the compassionate feelings the HOly Spirit has for us.

To think that the Holy Spirit loves us enough that He would "<u>groan</u>" (sigh) over us.

Not only does the Spirit intercede on our behalf, but <u>Christ</u> does as well (v. 34)!

"Cannot be uttered" - unable to be spoken; words that are beyond one's limited vocabulary.

The Spirit's groanings are too deep for words. Words cannot express what the Spirit says on our behalf.

Often times our real needs run deeper than words can express. it is for this reason that the Holy Spirit prays for us.

The Holy Spirit who lives within us edits our thoughts and presents them to God (Stitzinger notes).

When we can't express the words, the Spirit who knows our thoughts translates them into groaning words to God.

The phrase "cannot be uttered" shows a heavenly communication, a language only known among the Trinity.

NOTE: Not a reference to "speaking in tongues."

Two proofs:

1. The gift of tongues was not a remedy for helping one's "infirmities" (as is the subject in context). [As a matter of fact, tongues was not for the benefit of the one speaking at all,b ut was a sign to unbelieving Jews (I Cor. 14:21, 22) in Paul's day]

2. The groanings which come from the Spirit "cannot be uttered" (meaning spoken in a language). Tongues were in fact known languages (Acts 2:6-11).

C. The Spirit prays with the mind (will) of God (v. 27)

Many of our requests are merely that -- our requests.

Often our prayers are not what Christ would want, but are selfish (Ja. 4:3) and out of the will of God (I Jn. 5:14).

"He that searcheth (examines) the hearts" - is God the Father, and He knows what requests are coming from our mind and what requests are coming from the mind of the Spirit.

The reason God can quickly distinguish between our wrong requests, and the Spirit's requests is because the Spirit prays only for those things that are in accordance with God's will.

Obviously the Spirit being God, will only ask for the things of God.

Whatever the Spirit wants, the Father wants, and whatever the Father wants, the Spirit wants.

We are to be "praying in the Holy Ghost" (In the power and promptings of the Holy Spirit) (Jude 20).

Eph. 6:18 says: "Praying always with all prayer and supplication in the Spirit . . ."

The Trinity is involved in our praying:

God's Method for prayer –

We are to pray to the Father (Mt. 6:8, 9) . . .

through the Son (Jn. 15:16; 16:23)

in the Spirit (Jude 20)

II. The HEAVENLY FATHER has a PLAN for you (v. 28-30)

A. His plan works everything out for good (v. 28)

1. Our confidence in God's plan ("We know")

"We know" - an intuitive knowledge; a full and complete confidence.

2. The completeness of God's plan ("all things")

"All things" - would include all types of suffering (remember suffering is in view in context - v. 17, 18).

[Tragedies, natural disasters, physical impairments, etc.]

We may not be able to see how it will turn out for good because we are only looking at one piece of the puzzle. But God has an overall "purpose" (v.28b).

3. The harmony of God's plan ("work together")

"Work together" - Each event, circumstance, or person that God puts into our life will blend together and produce a good outcome.

4. The faithfulness of God's plan ("for good")

"For good" = not merely good in the present life (v. 29), but ultimately in the life to come (v. 30).

Our life many times may seem like it is going in circles, but like a winding staircase, "each step is higher than the preceding one, and it is still upward!" (Thomas, p. 225).

If you are walking with God and in His will, everything (even "suffering" - cp. Ro. 8:17, 18) will turn out for good in the end.

EX: Joseph: "But as for you, ye thought evil against me; but God meat it unto good" (Gen. 50:20).

God said: People like Daniel and Nehemiah were carried away captive "into the land of the Chaldeans for their good. For I will set Mine eyes upon them for good. . ." (Jer. 24:5, 6).

ILLUS: Man who thought of the Suez Canal while quarantined in the Mediterranean (Thomas, p. 228).

5. The restriction of God's plan ("to them...")

This promise can only be claimed by a certain group of people. It only applies to a specific people. This promise is not for everyone!

Who is this promise for?

1) "To them that **love** God"

2) "To them who are the called..."

These two phases describe a genuine believer from two angles:

--From man's vantage point - We will love God.

The phrase: "To them that love God" is emphatic in Greek, being first in the sentence.

"Loving God" is an evidence of real salvation.

"...For love is of God; and everyone that loveth is born of God, and knoweth God" (I Jn. 4:7).

"...God is love; and he that dwelleth in love dwelleth in God and god in him" (I Jn. 4:16).

"we love Him, because He first loved us" (I Jn. 4:19).

I Cor. 16:22 - "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha"

--From God's vantage point - He called (invited) us.

"The called" are: Those whom God invited to salvation (Ro. 1:6, 7) by means of the gospel (II Th. 2:14) and those who accepted His invitation (Mt. 22:14).

"Purpose" - basically refers to God's plan. The word literally means: "To place before" or to "set a course in advance."

Life is not haphazard chance, nor fate for the child of God. Rather, our lives follow the course that has been established by God.

B. His plan leads us to Christ-likeness (v. 29)

"For" - the word "for" expands upon the fact that God works all things out for good in fulfilling His purpose (plan).

To "foreknow" = to know in advance or beforehand (cp. I Pet. 1:2)

What did God foreknow?

1) He knew He would call (invite) you to salvation

2) He knew you would accept His invitation.

Though God knows all men, He knows those who are related to Him in a special sense (I Cor. 8:3).

He has an intimate relational knowledge for His own (Gal. 4:9; Jn. 10:20; II Tim. 2:19) in contrast to unbelievers (Mt. 7:23).

"Predestined" = to determine in advance. To mark out with a boundary beforehand.

Predestination in this verse refers not to salvation but sanctification.

Our being "conformed to the image of His Son" has ultimate reference to our future bodily resurrection.

I Cor. 15:49 - "And as we have borne the image of the earth, we shall also bear the image of the heavenly."

"We know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope (Rom. 8:24) in him purifieth himself, even as He is pure." (I Jn. 3:2, 3).

Our lives are to be formed into Christ-likeness.

This is God's plan for our lives here and now, not merely in the future.

When we were saved, we became God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

Being a "Christian" means a "Christ-like-one" or a "follower of Christ" (Acts 11:26, 26:28; I Pet. 4:16).

**You will be like whom you follow.

God does not want His children to be conformed (put into the mold of) to this world (Rom. 12:1, 2), but to His Son.

You were not saved to be conformed to the image of some movie star, rock musician, sports figure, millionaire, or other celebrity!

"First born" - a title of honor, authority, and pre-eminence, not a reference to origin (Col. 1:15; cp. Ps. 89:27).

Jesus is called the "first born of the dead; that in all things He might have the pre-eminence." (Col. 1:18).

Ultimate perfection is found in Jesus Christ! (Hutz, BJU - Romans, p. 52).

To stoop to conform your life to anyone else is to choose far less than the best!

C. His plan guarantees us future glory (v. 30 - 34)

Note the sequence of God's plan:

1) Foreknowledge
The mind of God (His will)

2) Predestination

3) Calling (inviting) -The mouth of God (His word)

4) Justification - The forgiveness of God (His way to righteousness)

5) Glorification - The resurrection of God (his wardrobe)

God predetermined that we would be like Christ before He even "called" (invited) us to come to Christ.

No one is justified unless they are first called (invited); and no one is glorified unless they are first justified.

V. 30

NOTE: Paul has been building up to this word - "glorified." The concept of "glory" has been a theme in the preceding context (cp. v. 17, 18, 21, 30).

NOTE: "Glorified" - past (aorist) tense. God who sees the end from the beginning can view the believer as already glorified. It is so certain that God states it in the past tense.

God says: "New things do I declare: before they spring forth I tell you of them" (Is. 42:9).

God is able to declare "the end from the beginning, and from ancient times the things that are not yet done" (Is. 46:10) (cp. Is. 41:4, 48:5).

Such a truth should bring comfort!

V. 31

"What shall we then say" = what should be our response? ANSWER: Security.

"These things" - the comforting facts concerning the Spirit's prayers (v. 26-27), and the Father's plan (v. 28-30) for His children.

Paul answers a question with a question (actually 6 questions - v. 31b-35).

"If God be for us" = on our behalf.

In the conflicts of life (v. 17-18), God is on our side. God is working everything out in our favor.

"Who can be against us?" [cp. suffering in previous context (v. 17, 18, 26, 28)]. The obvious answer is No one!

"God and I make a majority!"

If God loves me enough to intercede for me (v. 26-27), work all things out for my ultimate good (v. 28); if God predestined me, invited (called me), justified me, and considers me already glorified (v. 30), then who could oppose me and win? No one!

v. 32

Paul argues from the great to the lesser (cp. 5:10). In other words, if God did not hold back ("spare") His son (the greatest gift 0 II Cor. 9:15 - His most infinite treasure), how could He hold back the mere gifts that come "with" the Son?

In other words, what is a greater sacrifice: God's "delivering" (handing over) His Son to be crucified, or God delivering the benefits that Christ's crucifixion provided?

Obviously, the greatest sacrifice is God delivering His Son.

The point is: If God would go to such great lengths as to give His Son, don't you think that He can much more easily give the things that His Son died to provide? Definitely yes!

What security! What a guarantee! What a comfort!

NOTE: The free gifts (including future glory - v. 30) only come to us together "<u>with</u> Him" (Christ). Apart from Christ, God has nothing of eternal value to offer!

V. 33

"Who shall lay anything to the charge" = lit. Who will "call in and make a legal <u>accusation</u> against" God's elect?

Who can <u>accuse</u> us of being unworthy of "glory" (v. 30) when God has justified us?

Satan would like to accuse us (Zech. 3:1-7; Rev. 12:10) (Wiersbe, p. 541).

"Elect" = chosen; picked out based on the foreknowledge of God" (I Pet. 1:2).

"It is God that justifieth" = lit. "God is the One justifying" He alone has the authority to declare one to be righteous!

V. 34

"Who is he that condemneth" = who is the one <u>bringing judgment against</u> you?

Whoever would has no right to! Why? Because Christ took our judgment (condemnation) upon Himself when He died!

Christ	(1)	Died
	(2)	Arose
	(3)	Ascended
	(4)	And now intercedes.

Christ's death paid for my pardon (Rom. 4:25a).

Christ's resurrection applied my pardon (Rom. 4:25b).

Christ's ascension guaranteed my pardon.
("right hand" = place of power and authority)

Christ's intercession pleads my pardon.

(SEE: I Jn. 1:1-2 - Christ is our advocate (our defense attorney) who pleads our case before the Father. It is a comfort to know that God the Son [v. 34] as well as God the Holy Spirit, intercedes for us [v. 26])

V. 35
"Separate" - to part or remove us away from.

ILLUS: How things or other people often come in between one person's love for another.

A common phrase in marriages today: "I don't love him/her anymore." Praise God, Christ's love never ends! (real love never does!).

III. The SON OF GOD LOVES you (v. 35-39)

. . . and nothing can separate us from His love:

v. 35

Things can come in between us and our love for God (such as "worldliness" - I Jn. 2:15), but nothing can come in between us and His love for us.

"Us" is emphatic in the Greek. Lit. "Who us will separate from the love of Christ?" (cp. v. 39).

"Love" (agapa) - a supernatural love that is exclusive to God.

Such love is unconditional (Rom. 5:8).

The following list of difficulties is given because although God loves us, it is important to note that His love does not necessarily shelter us from the difficulties of life.

On the contrary, we need them for spiritual growth (Rom. 5:3-5). In fact, they are working for us , not against us (cp. Wiersbe, p. 542).

. . . Nothing can separate us from His love:

A. Trials cannot! (v. 35a) ("tribulation...distress...persecution)

"Tribulation" = pressures of life; afflictions

"Distress" = torturing confinement (cp. Ro. 2:9); a feeling of being trapped in a tight seemingly inescapable situation.

"Persecution" = to hunt. Persecution is proof that someone does not love us -- that someone is Satan, not God!

There is a tendency to doubt God's wondrous love when trials come our way.

Yet God's love has not diminished at all (EX: the trials of Job, Joseph, David, Daniel, Paul).

B. Tragedy cannot! (v. 35b) (famine...nakedness)

"Famine" (Hunger) = a lack of food

"Nakedness" = a lack of clothing

C. Opposition cannot (v. 35b - 37) (peril...sword)

"Peril = danger

"Sword" = a slaughter weapon, implying martyrdoms (cp. v. 36).

V. 36

No doubt every day, someone around the world dies for his faith (for the sake of Jesus Christ).

In the Tribulation, for example, the world will consider Christians as being nothing more than "lit. sheep of slaughter."

V. 37

"More than conquerors" = super victorious ones; over-conquering ones. We are over and above a mere conqueror. We are "conquerors to the max!"

"Through Him (Christ) that loves us" = We are not conquerors independently. We only can be considered conquerors by means of Jesus. He made me a conqueror; I did not make myself one.

D. Death cannot (v. 36 - 38) ("Sword...death")

In verses 38 and 39, Paul gives a list of contrasts (EX: "Death nor life" . . . "Height nor depth") to reveal how Christ's love spans the widest of extremes.

v. 38

"I am persuaded" - perfect tense; implying: "I have been persuaded in the past and nothing has changed my mine up to the present."

Christ's changeless love was a certainty to Paul!

"Death" = when people die, it is human nature to forget them eventually. However, God never forgets His own!

E. Spirit powers cannot! (v. 38b) ("Angels...principalities...powers)

"Angels" = can be good or evil (fallen spirit beings).

Evidently evil angels are being described.

Neither the most powerful demon of hell, nor Satan Himself, can block or sever Christ's love from His own!!

"Principalities" = rulers

Paul no doubt contrasts the rulers of the Spirit realm ("angels") with now-human rulers of the world.

"Powers" = potentates - no power can out-power God's love from reaching His own.

F. Time cannot! (v. 38c) ("things present...things to come")

"Things present" = the way things stand at present, here and now.

"Things to come" = the future Tribulation; life hereafter.

God's love doe snot fade or change with time.

G. Distance cannot (v. 39a) ("Height nor depth")

Psalm 139:7-10

H. The whole universe cannot! (v. 39b) ("any other creature" [thing in creation])

Nothing in creation is able (lit. powerful enough) to separate us from the agapa love of God!

CONCLUSION:

During times of trouble, Satan will tempt you to question God's love for you. He might say: "How could a God of love allow this to happen to you?" Or, "God loves others, but not you; look at what He thinks of you!"

v. 39

"No circumstance" ("circumstances" - are those things that "stand around us" - Thomas, p. 231) - divides His love from us!

Why is it that nothing can separate us from God's love? Nothing will ever separate God's love from His Son, and we are "in Christ."

We are beloved because we are "in the beloved." (Eph. 1:6).

Important note: God's love is only found in one place - "In Christ Jesus."

The sole source and wellspring of God's love is Christ! To be outside of Christ is to be outside of the love of God. Just as God offers no grace outside of Christ (Eph. 2:7) and no blessings outside of Christ (Eph. 1:3), God offers no love for you to be a recipient of ("partakers of") outside of christ!

God's demonstration of love is the giving of His Son (Jn. 3:16). To reject God's Son is to reject God's love!

This great chapter in God's Word began with "no condemnation" and now ends with no separation!

Not only is Christ the entrance into God's love, but He is the endlessness of God's love.

The Christ who granted salvation guarantees it! The one who provided our relationship to God also protects our relationship to God!

Our salvation is certain because the love that brought such salvation to us never ceases. He loves us and will love us forever! What a comforting certainty!

"What shall we then say?" (v. 31)

Herein lies the personal application. Ask yourself: "Is this my experience? Is this the Christianity of my life?" (Thomas, p. 223). Is this the blessed assurance that I have? If not, why not?

The Holy Spirit is praying for you!

--The Spirit prays when we need Him most

--The Spirit prays with compassionate feelings

--The Spirit prays with the mind (will) of God

The Heavenly Father has a plan for you!

--His plan works everything out for good

--His plan leads us to Christ-likeness

--His plan guarantees us future glory

The Son of God loves you!