

ROMANS

8:18-39

Romans 8:18-39

Taught by Simeon Forder on Sunday morning, 2nd April 2023 @ Deal Christian Fellowship

Reading: Romans 8:15-39

Introduction

We are in Romans chapter 8. And this is a big chapter. I don't mean that in the sense of the number of verses, though it is the longest chapter in this letter. But it's big in terms of what it covers.

In it, we have the tremendous opening news that there is no condemnation to those who have accepted Christ as their Saviour. We end it with the comfort beyond all comforts that there is nothing - absolutely nothing - that can separate us from the love of God. And in the middle we read of the confident hope that not only are our current trials are not worthy to be compared with the glory that is ahead of us, but all things work together for good, for those who love God. That's nothing short of amazing!

Indeed, this is one of those chapters from which you could make a lot of fridge magnets, Christian stickers or bookmarks. But let us not forget, the good news of what we read here in chapter 8 only makes sense because of all we have read in chapters 1 to 7, and ultimately the good news we have received (and are beneficiaries of) is only possible because of the high price paid by Jesus dying in our place on the cross.

We should be left in awe and wonder of our great God and Saviour Jesus Christ - not simply feeling warm and fuzzy. These aren't Instagram style motivational quotes. This is the gospel.

Overview of chapter eight

Overview of chapter eight

- ~~v1-11 — No condemnation for the Christian~~
- ~~v12-17 — Not debtors to the flesh, but adopted by God~~
- v18-30 — Perspective on suffering
- v31-39 — Nothing can separate us from the love of God

In the first half of this chapter, which we studied last week, Paul began by stating that there is no condemnation to the one who is found in Christ. And that having not *only* been *justified* by God, but *adopted* by Him, we are now His heirs, His children.

But given that is the case, what do we make of our suffering now? And since we suffer now, does that mean we can be or *are* separated from God's love? In short, Paul will conclude that nothing can do that.

Chapter eight

So then, we pick up our study in verse 18, where Paul writes:

Romans 8:18

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

In this verse, he gives us perspective that comes down to two factors; the duration and magnitude of our sufferings and glory.

That is, first, our sufferings are in the present. Here, on earth, right now. And temporary. But what we'll experience in Heaven will be for eternity. He wrote to the Corinthians:

2 Corinthians 4:17-18

For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

So consider your sufferings, your trials, in light of that. They are momentary, not eternal. But second, Paul says that the difference in magnitude between the two is so vast, that one isn't worthy to even be compared with the other. That no suffering now can compare with eternal glory.

Does this mean that our trials are easy? No. But it does mean we should long for what is ahead, rather than wallow in our difficulties. "Oh that's easy to say — you haven't faced real difficulty". Perhaps. But none of us have yet experienced what is ahead — and it is not our comparative trials here that Paul draws our attention to (after all, it's not a competition!), but how our trials stack up to what is *ahead*. And they don't compare very well!

The term translated “consider” here from the Greek word **logizomai** is an accounting term that speaks of taking an inventory, to estimate, conclude, count or reckon. And Paul is concluding that our current sufferings are not worthy to be compared with the glory that is ahead. Our trials, in the end, don't add up to much.

For Paul to write this, he must understand two things; sufferings, and glory. And sufferings he certainly did understand. We read in 2 Corinthians 11, picking up part way through verse 23:

2 Corinthians 11:23b-28

...in stripes above measure, in prisons more frequently, in deaths often. From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness— besides the other things, what comes upon me daily: my deep concern for all the churches.

How do *our* trials compare? Do we even know what suffering is?! Paul no doubt had in mind his own experience of persecution, yet he wasn't ignorant of others - indeed we know he'd seen Stephen stoned to death, so he knew the harsh realities of persecution of others - to say nothing of his personal trials. It's not like Paul didn't have parents whom he had no doubt lost. We know to have been a member of the Sanhedrin he must have been married, but was now single - so that was either through his wife leaving him, or dying. And putting this all together, he had an understanding of suffering like most of us never will. But what about glory?

Well, we read this in the first 4 verses of 2 corinthians chapter 12, written at a similar time to Romans:

2 Corinthians 12:1-4

It is doubtless not profitable for me to boast. I will come to **visions and revelations** of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—how he was caught up into Paradise and **heard inexpressible words**, which it is not lawful for a man to utter.

And he goes on in verse 7 to say:

2 Corinthians 12:7

And lest I should be exalted above measure by the **abundance of the revelations**, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

What Paul had seen & heard was beyond description. And that's why he is able to write back here in verse 18 of Romans chapter 8:

Romans 8:18

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

So, given his experience, he considers, he reckons, he calculates that the sufferings of the present time are not worthy to be *compared* with the glory which *shall* (not might!) be revealed in us. And that is some perspective! He understood the trials of the present. He knew how hard this life can be, but had further concluded that his trust was best placed in God.

Here in Romans he continues writing:

Romans 8:19

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

That is the whole of creation is yearning for the day in which we will finally be as God will make us - and that means we also yearn for it. Paul wrote to the Christians in Philippi:

Philippians 3:20-21

For our citizenship is in heaven, from which we also **eagerly** wait for the Saviour, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Verse 20 in Romans continues:

Romans 8:20-21

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

That is, not only do we as believers have this hope, but creation itself — with all its thistles, thorns, earthquakes, storms, tornados, and volcanos — will be freed from the effect that sin has had on it, where ultimately there will be a new heavens and new earth. We read in Revelation 21:

Revelation 21:1-4

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

But we're not there yet, and we read:

Romans 8:22

For we know that the whole creation groans and labours with birth pangs together until now.

And how we know that to be true. We've seen the utter devastation that earthquakes cause. We're all too aware of disease, disability and death. And like birth pains in an expectant mother, these things only seem to increase in frequency and strength as we draw closer to that day.

Jon Courson puts it well:

Creation is hurting. Julie Andrews notwithstanding, the hills may be alive with the sound of music—but they're singing in a minor key. Why? Because all creation was cursed when man sinned in the Garden of Eden. Consequently, the more you study nature, along with its beauty, the more you see its cruelty. We enjoy the delicate flower, but shudder at the devastating flood. Earthquakes and tornadoes, thunder and avalanche are as much a part of nature as gentle streams and peaceful meadows. That is why nature groans and waits for the day when the King comes back and for the day when the trees of the field will clap their hands (Isaiah 55:12).

Jon Courson

Another Bible commentary I read says: *The startled cry of some frightened animal or bird pierces the night air and chills the blood. Surely nature bears audible testimony to the accuracy of Scripture.*

We read on...

Romans 8:23

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

Anyone beyond the age of 30 can probably testify to this, right?! Not to ruin your day, but if you're not at that age yet, or not feeling those pains yet – just keep breathing... it'll happen. Being a Christian doesn't allow us to skip these physical difficulties. And as such there's no expectation that your demeanour should be a cross between a Cheshire cat and a door-to-door salesman. Indeed it is not a sign of poor faith that you face these trials, or that you groan within yourself. But at the same time you are not to gripe, saying "I give God my all and look what happens!". Rather you and I are to eagerly wait for our Saviour as we read here, and in Philippians 4 where we read:

Philippians 3:20-21

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Our lowly bodies fail us – so, oh how much we long for our new bodies that we'll receive at the rapture. We continue...

Romans 8:24

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

That is, we hope for what we *don't* see. Not for what we already have. One day, our faith will be made sight. But right now, we hope for that we have not seen.

Romans 8:25

But if we hope for what we do not see, we eagerly wait for it with perseverance.

So we don't just sit around waiting for the Lord's return, doing nothing. But we persevere. In what? In our faith. In our walk with Him. In service to Him. Paul wrote in 1 Corinthians:

1 Corinthians 15:50-58

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

Jesus didn't save us simply to give us a better life (here and now). He saved us so that we might spend eternity with Him *and* bear fruit to Him now. Not in our own strength, but in His. By walking in the Spirit, by setting our mind on the things of the Spirit.

And Paul says next:

Romans 8:26

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

So the Holy Spirit then, helps us in our physical, mental or moral weaknesses or flaws. And of course we have read from Hebrews in recent weeks how we can *come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need*. But furthermore, we read here in verse 26 that even when we don't know what to pray, the Holy Spirit intercedes on our behalf. How wonderful that is!

We sometimes get in the trap of thinking we need to tell God what to do. But rather than direct God, we simply direct our prayers — our needs, our hopes, our concerns — to Him, and say "Lord, I don't know where all this is going, or how it all works out — lead me to peace that is past understanding, a peace beyond all doubt" (as a good song says). We can pray "Lord, I don't know whether I should go for this job" or "Lord, I don't know if this is the person I should marry" or "Lord, I don't know what you'd have me do in ministry" - please show me.

In the end, prayer isn't about getting our will done, but getting God's will done. We can go to Him and say "Lord, I don't even know the words to pray - so I simply ask that your will be done, and that you help me to obey you in all things".

So then, if you don't know what to pray - that's not an excuse not to pray, or to avoid prayer meetings. Spend time in prayer. Go to God with your unfinished thoughts, your half-baked ideas, and ask Him to speak to you. It's not about us going to God with a perfectly polished speech.

Romans 8:27

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

God knows what we need without our prayers needing to be perfect. While books can be helpful, sometimes we just need to stop reading books about praying and just pray, as even when we don't know *what* to pray, His Holy Spirit intercedes on our behalf.

We read in verse 28...

Romans 8:28

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

Let's look at this carefully. With a God who loved us so much that He gave His only Son to die in our place, who has filled us with His Holy Spirit, and whose Holy Spirit intercedes for us, we *know* — not merely hope — but we *know* that *all* things — not just *some* things — but *all* things, work together *for* good. That doesn't mean all things *are* good. Because our bodies fail us, sin surrounds and harasses us, we see death, disease, and disappointment in life. But in the midst of that, we know that God will bring good out of the trials we face because nothing we go through happens in isolation — but the *things* (plural) that we go through, work together — that is they co-operate, under the sovereignty of God — *for* good. And this is a tremendous comfort, that God doesn't waste a single tear that falls. As RA Torrey said, this verse is a soft pillow for a tired heart.

But we must be careful in how we share this verse. First, we read that God does this for those who love Him — not just *like* the idea of Him — but love Him, who indeed are those who He has called, whom are part of His purpose and plan, that He might redeem us, and purify us as His own special people, zealous for good works. So don't go around quoting this to your unbelieving colleagues, friends or family. Paul was writing this to believers, for believers.

And second, this is not a verse to be thrown around glibly amongst believers, for if doing so we'll lack love and compassion. Paul will write later in this same letter, that we should rejoice with those who rejoice, and — not quote Romans 8:28 — but weep with those who weep. Sometimes, we are to put our arm around someone and say "I don't know what you must be feeling, but let me sit here with you". Or to say "I've walked where you're walking, and it hurts". And weep with them.

Walking into someone's trial saying "Ah, sorry about that — but you know, all things work together for good!" is insensitive to the fact that while we have this great promise, we rarely see in the moment what God will *yet* do as He works His purpose out. And indeed, sometimes we may reach our death bed still not knowing all He accomplished through it.

This week we saw the tragic killing of 3 adults and 3 children at a Christian school in Nashville, and oh how the hearts of their families must be aching. And in the coming weeks and months there will be much comfort found, I'm sure, in what we read in scripture. But this verse will seem very raw. Why? Because they won't know what good will come from it. They won't yet know all that God will do. And if you or I walked into that situation and quoted this verse, I believe we wouldn't be helping.

You see, from our perspective it's often unclear what God will do. Sarah didn't know that her barrenness would be overcome. Daniel didn't know how God would bless him as he was carried away to Babylon. Mary & Martha didn't know that Jesus was going to raise their brother Lazarus from the dead. Perspective indeed changes everything.

We read in Genesis 42 about Jacob, whose wife Rachel had died, and now hears the news from his son's first visit to Egypt to buy food:

Genesis 42:36

And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."

That's how we can feel, right? *All these things are against me.*

But look at the difference in Joseph's attitude, who had the benefit of seeing how God had used his trials, and even a famine in Israel, for the good of his family.

Genesis 50:20

But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Indeed, God worked these things together for good - not only for his family, but for multitudes in Egypt. Joseph saw it. But before this all played out, Jacob couldn't comprehend it. So what do we do with this verse?

We need to absorb it in the moments that we are not enduring a trial, that when we find ourselves in one — and we will — that we can have the confidence that Job did, who said "Though He slay me, yet will I trust Him". That even if God doesn't remove our trial or difficulty, we may have peace that is past all understanding, knowing as Paul heard from the Lord: *"My grace is sufficient for you, for My strength is made perfect in weakness."*

Paul's response to hearing God's grace is sufficient was *"Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me."* So may it be for us - that we don't trust in ourselves, but in Him who will work all things together for good. Even the things that are not good in themselves. Even when we don't see the good that He has or will accomplish.

Now, Paul continues in verse 29...

Romans 8:29

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

So then, we read in verse 28 that God called us, then here in verse 29 that He knew in advance who would respond to the gospel, and, knowing that, He determined that He would conform those who did so to the image of His Son - so that as Jesus has risen, so they should walk in newness of life.

That's us that are called! Our response to the gospel didn't catch Him by surprise. But rather, He set all things in motion that we — you and I — might be like His Son, joint heirs with Him.

Now some suggest that this somehow indicates that God only ever intended to save some, but that's a heresy the Bible clearly rejects, for we read in John 3:16

John 3:16

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Whoever, certainly doesn't indicate a limited group. Nor does what Paul writes to Timothy, where he says:

1 Timothy 2:4

who desires all men to be saved and to come to the knowledge of the truth.

Neither does Peter suggest Salvation is only offered to a few:

2 Peter 3:9

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

Also, Christ didn't offer salvation to all but only pay for those who believe as some state, for John writes in his first letter:

1 John 2:2

And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

That's why it's such a tragedy when someone rejects Christ, for all they need to do is accept what He has *already* done.

We read in the next verse back here in Romans:

Romans 8:30

Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

What Paul is showing us here is the bigger picture. From our perspective — as we read in verse 18 — we *shall* be glorified. But here he is showing us God's perspective, for if we look carefully at verse 30, we'll see this is all in the *past* tense. Because from God's perspective this is all completed. And that is important to note when understanding this and the prior verse.

An analogy that may help is that of a carnival. You stand in one place at a time, and from that vantage point you will have seen some floats go past already, you can see some right now, and there are more to come that you can't see yet. But God's perspective is outside of all that - it's the equivalent of flying in a helicopter above the carnival where you can see the beginning middle and end all at the same time - that's the perspective He has.

The challenge we face in understanding these verses is that we don't have that perspective. And when we read about God predestinating us and calling us, we can, if we're not careful, come to some conclusions that are not supported by scripture. Likewise, if we ignore these verses we can equally end up in error. And, it should be no surprise then that these verses (among others) are a source of controversy for much of the church — at least for the last 500 years or so, since the time of the reformation. And people get quickly labelled into one of two camps; those that follow the teaching of John Calvin, or those that follow the teaching of Jacob Hermann (best known by the latin form of his last name - Arminius).

Those in the Armenian camp hold to doctrines of free will, conditional election, universal atonement, obstruct-able grace and falling from grace. And in the Calvinist camp we have those who hold to the doctrines of total depravity, unconditional election, limited atonement, irresistible grace and perseverance of the saints.

And the Bible takes issue with both of these extremes. On one hand we rob God of his sovereignty - that He is fully in control. And on the other hand we rob man of his responsibility to respond to the gospel. And we don't want to rob anyone!

There are some wise things that the late Chuck Smith, who was well known for showing love in the middle of these debates, said on this topic. The following is from the back of his short book *Calvinism, Arminianism and the Word of God...*

In the midst of this tumultuous debate, it is easy to ignore the plain statements of the Bible and believe we have the ability to fully understand God's ways. How tragic it is when we become more concerned with being "right" than being loving.

Chuck Smith

From time to time people used to ask him are you a Calvinist or an Arminian? and he would say 'pick a side'. Because if you take one view, then automatically you are arguing against scripture. And actually the Bible teaches both man's responsibility and God's sovereignty.

But how can *both* responsibility and sovereignty be in agreement? Let me show you two drawings of the same object:



Yes, you heard that right - the same object. "But Sim, you're showing a triangle AND a circle - they are not the same thing!" you might say. And you could make a good case for that. But let me show you this one object again from another angle:



Now, you see that it is a cone. And those of you that thought it was a circle were kind of right - but wrong at the same time. As were those that thought it was a triangle. But both are true when you add another dimension. Hopefully you can see the analogy.

There's good discussion that can be had here, but I warn you to not cause division. And I warn you not to pick fights based on one man's teaching. Warren Wiersbe wisely said "I am no man's disciple, and I don't want any man to be my disciple."

Simply put; are we predestinated? Yes. That's what the Bible teaches. Do we need to freely respond to the gospel? Yes. That's what the Bible also teaches.

And so then, we note from this verse that God is *this* big, who is outside of time, who knows *all* things that have happened, are happening, and will happen — including that which we have done, are doing, or will do. And in light of this great God whom has given us salvation through His Son, a confident hope of glorification in Him, and even now works in our trials to bring good — Paul asks the question:

Romans 8:31

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

It's not that we won't have opposition. It's not that the enemy isn't real. But what chance does an enemy have against the one God protects? That enemy is insignificant. There's no-one who can cause us real trouble as our biggest problem has been solved once and for all, as we read:

Romans 8:32

He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

That is, if God has done *everything* necessary for our salvation, anything else we ask is small fry in comparison. It would be like asking for a paper bag when a jeweller has already given you — at no cost — the most valuable diamond in the world.

But we must not take this out of context - for, as James writes, we can ask contrary to God's will, to spend it on our pleasures, to consume on our lusts. But God is good, and won't give us that which will harm us. He is a loving Father. So loving, that He has justified us — we read:

Romans 8:33

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

God *has* justified. If the enemy tries to drag a Christian into God's courtroom, he'll be faced with the reality that God is the judge, and He sent His own Son to die for the defendant. Of course, we can't take this verse out of context either. This doesn't give us some sort of diplomatic immunity to go and sin as we like. But rather confidence that there is nothing left to pay for our sin.

Romans 8:34

Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

We know from the beginning of this chapter that *there is therefore now no condemnation to those who are in Christ*. And it's not like Jesus died in our place and stayed dead. He rose again that we may have new life too - and further more now intercedes for us, that is, like the Holy Spirit, He prays for us. How incredible this is. This should leave us in awe and wonder of our Saviour.

He not only died for us, but gave us new life. Not only gave us new life, but His Holy Spirit. And if not only His Holy Spirit intercedes for us, but so does He then, we surely reach the same question Paul has...

Romans 8:35

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

Shall any of our trials or difficulties — which we *know* God will use to bring good — separate us from His love? Paul gives an example of these trials in the next verse, quoting Psalm 44:22

Romans 8:36

As it is written: “For Your sake we are killed all day long; We are accounted as sheep for the slaughter.”

This is actually more than most of us will endure! But Paul continues:

Romans 8:37

Yet in all these things we are more than conquerors through Him who loved us.

Does this mean we are conquering sheep? No. Rather, we have a conquering shepherd. And Paul concludes...

Romans 8:38-39

For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

That’s a big list. And Paul concludes nothing shall be able to separate us. Even death cannot separate us, for that will carry us into His very presence!

And the “*Any other created thing*” that he mentions includes you. You cannot separate yourself, you cannot lose your Salvation. God is never going to be surprised by how much of a wretch you are. You might be! But He will never be. He knew, and he sent His son to die for you, just as we read in chapter 5, that *God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*

Just think on that — nothing can separate us! We owe such a debt, we have such a Saviour, such a God, such a heavenly Father. How then, should we live? Paul will address that, but *first* — starting in chapter 9 — he will turn to Israel, asking *what of God’s promises to them? If God hasn’t kept his promises to them, will He keep His to us? Has God finished with Israel?* The answer will very much be that God keeps His promises, and as such, He hasn’t finished with Israel.

Conclusion

This is a magnificent chapter of the Bible — and I promise you that you’ll be left increasingly in wonder of God’s kindness to us each time you diligently read and study it and see that our current trials are not worthy to be compared of what is ahead, that God will use even our difficulties for good - even when have no idea how — and that nothing, absolutely nothing is able to separate us from the love of God.

Application questions

As usual, I'll leave you with some questions to ponder this week:

- Are you viewing your current or past trials in light of the glory that shall be revealed in you?
 - Nothing will separate you from God's love, but what will you let keep you from loving Him?
-

For the audio recording of this Bible study, and for additional studies, please see the DCF web site:



Deal Christian Fellowship
Simply teaching the Bible, simply
<https://dcf.church>