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National Museum of African American History and Culture

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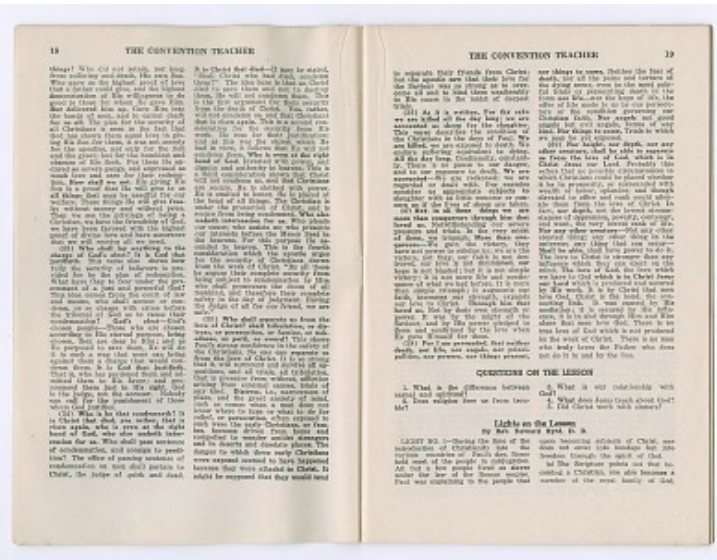
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things? Who did not retain, nor keep from suffering and death, His own Son. Who gave us the highest proof of love that a father could give, and the highest demonstration of His willingness to do good to those for whom He gave Him. But delivered him up. Gave him into the hands of men, and to carnal death for us all. The plea for the security of all Christians is seen in the fact that God has shown them equal love in giving His Son for them, it was not merely for the apostles, not only for the rich and the great; but for the humblest and obscure of His flock. For them He endured as severe pangs, and expressed as much love and care for their redemption. How shall we not. His giving His Son is a proof that He will give to us all things that may be needful for our welfare. These things He will give freely; without money and without price. Then we see the privilege of being a Christian, we have the friendship of God, we have been favored with the highest proof of divine love and have assurance that we will receive all we need.

(33) Who shall lay anything to the charge of God's elect? It is God that justifieth. This verse also shows how fully the security of believers is provided for by the plan of redemption. What have they to fear under the government of a just and powerful God? This idea comes from the court of law and means, who shall accuse or condemn, or so charge with crime before the tribunal of God as to cause their condemnation? God's elect - God's chosen people - Those who are chosen according to His eternal purpose, being chosen, they are dear to Him; and as He purposed to save them, He will do it in such a way that none can bring against them a charge that would condemn them. It is God that justifieth. That is, who has pardoned them and admitted them to His favor; and pronounced them just in His sight. God is the judge, not the accuser. Nobody can call for the punishment of those whom God justifies.

(34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall pass sentence of condemnation, and consign to perdition? The office of passing sentence of condemnation on men shall pertain to Christ, the judge of quick and dead.

It is Christ that died - It may be stated, "Shall Christ who had died, condemn them?" The idea here is that as Christ died to save them and not to destroy them, He will not condemn them. This is the first argument for their security from the death of Christ. Yea, rather, will not condemn us, and that Christians that is risen again. This is a second consideration for the security from His work. He rose for their justification; and as this was the object which He had in view, it follows that He will not condemn them. Who is even at the right hand of God. Invested with power, and dignity and authority in heaven. This is a third consideration shown that Christ will not condemn us, and that Christians are secure. He is clothed with power, He is exalted to honor, He is placed at the head of all things. The Christian is under the protection of Christ, and is secure from being condemned. Who also maketh intercession for us. Who pleads our cause; who assists us; who presents our interests before the Mercy Seat in the heavens. For this purpose He ascended to heaven. This is the fourth consideration which the apostle urges for the security of Christians drawn from the work of Christ. "By all these he argues their complete security from being subject to condemnation by Him who shall pronounce the doom of all mankind, and therefore their complete safety in the day of judgment. Having the Judge of all for our friend, we are safe."



(35) Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? This shows Paul's strong confidence in the safety of the Christians. No one can separate us from the love of Christ. It is so strong that it, will surmount and survive all oppositions, and all trials, all tribulation, that is pressure from without, affliction arising from external causes, trials of any kind. Distress, i.e., narrowness of place, and the great anxiety of mind, such as comes when a man does not know where to turn or what to do for relief, or persecution, often exposed to such were the early Christians, or famine, because driven from home and compelled to wander amidst strangers and in deserts and desolate places. The danger to which these early Christians were exposed seemed to have happened because they were attached to Christ. It might be supposed that they would tend

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to separate their friends from Christ; but the apostle saw that their love for the Saviour was so strong as to overcome all and to bind them unalterably to His cause in the midst of deepest trials.

(36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. This verse describes the condition of the Christians in the days of Paul. We are killed, we are exposed to death. We endure suffering equivalent to dying. All the day long. Continually, constantly. There is no pause to our danger, and to our exposure to death. We are accounted - We are reckoned; we are regarded or dealt with. Our enemies consider us appropriate subjects to slaughter with as little remorse or concern as if the lives of sheep are taken.

(37) Nay, in all these things we are more than conquerors through him that loved us. Notwithstanding our severe pressure and trials. In the very midst of them, we triumph. More than conquerors - We gain the victory, they have not the power to subdue us; we are the victors, not they, our faith is not destroyed, our love is not diminished, our hope is not blasted; but it is the simple victory; it is not mere life and continuance of what we had before. It is more than simple triumph; it augments our faith, increases our strength, expands our love to Christ. Through him that loved us. Not by their own strength or power. It was by the might of the Saviour, and by His power pledged to them and confirmed by the love when He gave Himself for them.

(38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Neither the fear of death, nor all the pains and torture of the dying scene, even in the most painful trials or persecuting death in the form nor life - nor the hope of life, the offer of life made to us by our persecutors or the condition governing our Christian faith. Nor angels not good angels but evil angels, forms of any kind. Nor things to come, Trials to which we may be yet exposed.

(39) Nor height, nor depth, nor any other creature, shall be able to

separate us from the love of God, which is in Christ Jesus our Lord. Probably this refers that no possible circumstances in which Christians could be placed whether it be in prosperity, or surrounded with wealth or honor, splendor, and though elevated to office and rank could alienate them from the love of Christ. In fact, nor depth, not the lowest circumstances of depression, poverty, contempt, and want, the very lowest rank of life. Nor any other creature - Not any other created thing; any other thing in the universe; any thing that can occur - Shall be able, shall have power to do it. The love to Christ is stronger than any influence which they can exert on the mind. The love of God, the love which we have to God - which is in Christ Jesus our Lord which is produced and secured by His work. It is by Christ that men love God. Christ is the bond, the connecting link. It was caused by His mediation; it is secured by His influence, it is in and through Him and Him alone that men love God. There is no true love of God which is not produced by the work of Christ. There is no man who truly loves the Father who does not do it in and by the Son.

QUESTIONS ON THE LESSON

1. What is the difference between carnal and spiritual?
2. Does religion free us from trouble?
3. What is our relationship with God?
4. What does Jesus teach about God?
5. Did Christ work with sinners?

Lights on the Lesson
By Rev. Bernard Byrd, D. D.

LIGHT NO. 1-During the time of the introduction of Christianity into the various countries of Paul's day, Rome held most of the people in subjugation. All but a few people lived as slaves under the law of the Roman empire. Paul was explaining to the people that upon becoming subjects of Christ, one does not enter into bondage but into freedom through the spirit of God.

(a) The Scripture points out that becoming a Christian, one also becomes a member of the royal family of God,

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