

February 2013 Newsletter Romans 8

HH. Christ our Intercessor. v.34 continued.

“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.” - Romans 8:34 - τις ο κατακρινων χριστος ο αποθανων μαλλον δε και εγερθεις ος και εστιν εν δεξια του θεου ος και εντυγχανει υπερ ημων.

“It is Christ that died,” - christos ho apothanon. What we have now is the answer to the question posed at the beginning of the verse. The question is, *“Who is he that condemneth”*, or rather, *“katakrinon - who is the one who will bring a charge against us before the judgment bar of God?”* We know a question is being asked because of the word *tis* at the beginning of the verse.

And because a question is asked, and we have the answer in the same verse, we then have it translated as, *“Who is he that condemneth?”*. *“Christ? The One who died?”* The only one who is qualified to bring a charge against us is Jesus Christ and that is because he is the only one without sin! As he said in the gospels, let he that is without sin be the first to cast the stone. *“So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.”* John 8:7

So we have, *“Who is he that will bring a charge against us? Christ?”* Why it was Jesus Christ who **died** for our sins! Christ was the one who paid the penalty for our sins! You have the one who is the **accused**, and the other party who is the **accuser**. And then you have one who is **paying the penalty** for the accused. The accused can never be his accuser, nor can the one who is paying the penalty for the accused be his accuser. **Died** is the aorist active participle of *apothnesko*, which can be translated as, the one who died for us.

“Yea rather, that is risen again,” - mallon de egertheis. To be **raised** is the aorist passive participle of *egeiro*. And we notice that the passive voice shows that the subject, Jesus Christ, received the action of being raised. He was raised from the dead by the Father according to the promise the Father made him. The action of the aorist participle, (which, in this passage is used in both dying for us and being raised from the dead), precedes the action of the main verb, which is interceding for us.

“Who is even at the right hand of God,” - hos kai estin en dexia tou theou. The right hand is the position of favor. Whenever anyone sits at the right hand of someone, it means that they have favor with that individual. It is the position of power, honor, glory and favor. It means that out of all the people on earth, or the kingdom, this person has the most favored position with the ruler. He is favored above all other people.

After Jesus Christ died on the cross for our sins, and was raised from the dead, he now sits at the right hand of the eternal God of heaven and earth. He is **not before** God bringing an accusation against us - that's what Satan is doing. But, instead he is sitting at the right hand of the Father. And what is he doing there? Interceding for us!

“Who shall lay any thing to the charge of God's elect? It is God that justifieth.” **God??** *The one who justifies us?* *“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.”* **Christ?** The one who **died** for us?

“Who also maketh intercession for us.” - *hos kai entunkanei huper hemon*. **Intercession** is the present active indicative of *entunchano*. We have seen that there are four ideas found in *huper*: protection, causal, representation and substitution, with the three proceeding from the original idea of protection. First came the idea of protecting someone, then causal, representation and substitution.

In a court of law there was: the court, the **judge**, the **accuser**, the **accused**, a **defense attorney**, the **accusation** or charge brought forward by the accuser, the **evidence** was presented to the court, the evidence was **reviewed**, the **determination** of guilt or innocence by the judge, the **pronouncement** of the **sentence**, and then the **execution** of the **sentence**.

Here we have God sitting as judge over all. Satan is the one who is accusing us, which is what his name means both in the Hebrew and Greek. In the Hebrew it's **Satan** – our adversary at law, and in the Greek it's **diabolos** – our accuser at law. “*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*” Revelation 12:9

In Revelation 12:10 he is also called the **Accuser**, for he accuses the people of God night and day before the throne of God. “*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*” The word used here is *kategoroo*, which refers to a plaintiff in court who brings a charge of some offense before a judge.

Now we know who the four parties are: **God**, his **Son**, Jesus Christ, **Satan**, and **believers** in Christ. Satan is the one who is bringing a charge against us; we are the ones being accused; God the Father is the one who is hearing the charge; and it is Jesus Christ, who not only is the one interceding for us, but does so as our defense attorney! “*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:”* 1 John 2:1 The word here for **advocate** is *parakletos* and it referred to a defense attorney.

So it goes back to the question, *Who shall lay any thing to the charge of God's elect?* Who is going to declare we are sinners. **God**? He's the one who has declared us to be righteous!! “*Who is he that condemneth?*” Who is going to pass sentence upon us? **Christ?? He's our defense attorney!!** He's our defense attorney interceding for us at the right hand of God!! It's absurd to think God is against us!

The word *entunchano* was a technical term for one who approached a king with a petition; something Paul was familiar with in his culture. Only the one here who is approaching God is at his right side, the position of favor. And it's not just that he is his Son; and it's not just that he holds position of favor in God's kingdom, but that he is also God's High Priest! “*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”* Hebrews 7:25,26

Under the old covenant the high priest would enter into the presence of God once a year with the blood sacrifice that atoned for the sins of God's people. Under the new covenant Jesus Christ is continually in the presence of God, and will be for all eternity, having paid the one time blood sacrifice for our sins. Whenever we sin against God, and Christians do after salvation, Jesus Christ intercedes on our behalf bringing up the issue that he has paid for that sin in his own blood. The legal case against us is dismissed and God now deals with us as a father would his child.

II. Inseparability. v.35

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” - τις ημας χωρισει απο της αγαπης του χριστου θλιψις η στενοχωρια η διωγμος η λιμος η γυμνοτης η κινδυνος η μαχαιρα.

“Who shall separate us from the love of Christ?” - *tis hemas chorisei apo tes agapes christo*. Literally, “Who shall separate us from the love of the Messiah?” To **separate** is the future active indicative of chorizo, which meant to sever a connection, relationship, or association, to take something or someone away from someone else. And with the preposition apo used, **from**, it's to separate us totally from, or apart from, the love of the Messiah.

What Paul is showing here is the **inseparability** of Jesus Christ and those who believe in him. The idea of being **inseparable** means that there is no thing, no situation, no one on earth, and no one in heaven, that can separate Jesus Christ and those who trust him as their Lord and Savior, because the two are incapable of being separated, parted, or disjoined. And Paul is showing this by another retorical question, his third one in a string of questions, all to be answered with a negative reply.

Paul names **seven** of the major crises in life that people go through, situations which have certainly separated many a relationship, or friendship: tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword; and states that even these, the worse there are, **are unable to separate the believer in Christ from the love of Christ!**

The first one is **tribulation**, *thlipsis*, and denotes anything that burdens the soul, or puts pressure on the soul. Now pressure in life is inevitable. It comes from living in the devil's world on a sin-cursed earth, where everyone that exists upon it has sinful natures. “*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, thlipsis, (pressure): but be of good cheer; I have overcome the world.*” John 16:33

In ancient England one of the punishments meted out to prisoners was the placing of heavy stones on their chests, thus crushing them to death over a long period of time. *Thlipsis* would be used to denote that crushing pressure idea. Today believers are under so much pressure from their health, finances, the economy, family, evil trends in government and society, etc.. In fact, the term, “The Great Tribulation”, refers to the idea of believers being under great pressure!

This brings in the two ideas of pressure and stress in this matter. One is that **pressure** is external from the soul, while **stress** is internal. **Pressure** is inevitable, while **stress** is optional. **Stress** is not sin, but is tantamount to sin because of the effect that it has on the soul. **Pressure** can be kept outside of the soul, by the exercise of the faith-rest dynamic in the filling of the Holy Spirit that produces peace in the soul. If the barrier of peace is not in place to keep pressure out of the soul, then it turns into stress in the soul. And it is through the exercising of faith in the promises of God, in the filling of the Holy Spirit, that gets stress out of the soul. **So peace is both the prevention and cure for stress in the soul!**

The word for **troubled** in John 14:17, “*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*”, is *tarasso*, which meant to be agitated, or in turmoil, and the modern day word for that is **stress**. And here the Lord tells us that we can, and are to, prevent that occurring in our souls, (which leads directly to fear in the soul), and we prevent this by exercising our faith in what he told us.

The second one is **distress**, *stenochoria*, and it denoted a narrow place, or a narrowed place, to be crowded into a narrow place with no way to get out, or to be trapped into a narrow place where one's movements are restricted. In ancient England it would refer to being placed in an iron cage, or worse yet, the Iron Maiden.

The emphasis of *stenochoria* is not the narrowness of space, but the physical and mental anguish that results in being confined, where one has no room to move or act leaving them with a sense of being trapped. Often *thlipsis* is followed by *stenochoria* with *stenochoria* being the stronger experience.

In today's world it has the idea where one **feels** trapped in a no way out situation. One can feel trapped by their economic situation, or responsibilities in the home, or job, by their physical limitations, and by many other things. A person may be trapped literally, and they can also **feel** like they're trapped! Most people in life, due to one reason or another, will get to the place where they do feel trapped by their situations having no way out. Which usually bring about a host of emotional reactor factors.

When one gets into these situations, it often can have a very negative emotional effect on the soul and you can feel like God is not there, or that he doesn't love you. Which is not true. The solution to being victorious over that trapped, "no way out" situation is through the faith-rest dynamic in the promises of God with the filling of the Holy Spirit. "*Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses (stenochoria) for Christ's sake: for when I am weak, then am I strong.*" 2 Corinthians 12:10

The third one is **persecution**, *diogmos*, which has the idea of being put to flight, to drive away. This comes about as the result of legal, social, political, even financial pressure, or hostility, being put on the believer in Christ forcing him or her to leave their job or business, their home, their town, even their country and go someplace else.

Persecution of believers came from different ways and still does today. They were often **unable to find work** to support themselves due to them being Christians, which forced them to move to other areas to seek employment. Because they **would not join the guilds**, (unions of those days), which were centered around the worship of certain demons, they were kept out of the good paying job in the community, thus forcing them to move to other places. If they **owned stores** or shops, often the townspeople would not frequent their places of business, because they were Christians, and they were forced to move to another town. Often believers, and/or their children, were **harassed, ridiculed, even threatened by townspeople**, thus forcing them to move to other places.

And they were persecuted because of **their refusal to go along with Caesar worship.** In those days, to find work, you had to have a chit signed by one of the priests who conducted Caesar worship. To get one of these you had to appear in person before a priest, burn incense on an altar in his presence, and confess with your mouth, "Caesar est Kurios", that Caesar is Lord. When the priest saw you do this, he would sign one of these chits, which would entitle you to work anywhere Rome ruled. Of course, no Christian could do this because he could only confess that "*Iesous est kurios*", that Jesus is Lord! Which meant that he was forced to leave and go some place else, so he and his family could survive.

Now, when one was persecuted he had to leave behind his work, business, home, friends, family, and all the other concepts related to security and go out in an unfamiliar world. The risk of death, danger, fear, deprivation, uncertainty, being alone and vulnerable were ever present with him. Yet in all this, **he was never alone because Christ would be with them no matter where they went!**

But persecution not only befell those believers because of their refusal to go along with the political status quo, or those who were affected economically, but for all believers who just wished to live a life based upon the teaching of God's Word! “*Yea, and all that will **live godly** in Christ Jesus **shall** suffer persecution.*” 2 Timothy 3:12

The word for **live** here is *zao* and it meant to pass time or life in a particular manner, to subsist in life, to exist, or to have being. Life, the noun, is the **state** of existing; to live, the verb, tells us something about the **manner** in which we exist. The verb *zao* it tells us something about the **manner** in which we are to live our lives here on earth. We are to live them by faith, and we are also to live our lives in the unique spiritual life that God created for each one of us.

The word for **godly** here is *eusebos*, an adverb from *eusebeia*. *Eusebeia* entailed, first of all, that God created in each believer in Christ their very own spiritual life. No one has one exactly like yours. It consists of living by faith, living in the new nature, living in the filling of the Holy Spirit, taking in the teaching of the Word of God, metabolizing it by faith where it becomes a part of our frame of reference, and one more thing, the application of it to our own lives. **Godliness** is living in the spiritual life dynamic, (living by faith in the Word being filled with the Holy Spirit), and the application of biblical principles to our own lives.

And this is where it becomes a problem, often resulting in the persecution of the believer by others and governments. Some governments will allow you to believe what you want to believe, but that's where it ends. Keep your opinions to yourself and certainly do not let your personal beliefs affect the way you live, if they go against public policy. Others don't even allow you to believe what you want to believe. They want you to believe what **they** believe!

After centuries of Christians being persecuted by Rome, they came to America to form a more perfect union and **the first amendment** to the constitution was to protect, not only our right to believe, but also the right to have the freedom to apply the teachings of God's Word to our lives. In other words, the **right to live godly lives!** 'Congress shall make no law respecting an establishment of religion, **or prohibiting the free exercise thereof**; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.'

Now the scriptures show that those believers, the ones who do not go along with the flow of the world system in their communities, but desire, that is, choose, to live godly lives, will suffer persecution. Not that they **might** suffer persecution, because they chose to live their lives based upon the Word of God and what it teaches, but that they **will** suffer persecution for it. “*Yea, and all that will **live godly** in Christ Jesus **shall** suffer persecution.*” 2 Timothy 3:12

But there is another promise from God for those believers, who choose the path of godliness, and that is he will deliver them through persecution and preserve their souls at the same time. “*Therefore I take pleasure in infirmities, in reproaches, in necessities, in **persecutions**, in distresses for Christ's sake: for when I am weak, then am I strong.*” 2 Corinthians 12:10

Persecution is a level of difficulty above pressure and feeling trapped in life. There not only is a threat to one's security, job, home, community living, etc., but also a threat to one's person and family! When believers are persecuted, the experience is like being kicked out of one's home into the streets with no money, no place to go and no resources available to you. But, even if that does happen, **we have the promise from the Lord that he will be there with us and it will not separate us from his love**.

The fourth one is **famine**, *limos*, which has the idea of a lack of food in an area. The word *peinao* meant to be hungry, but the **hunger** of *limos* meant that it was due to a definite lack of food to eat in an area! Which could be caused by a drought, or due to war, or in today's civilized society, the addition of a breakdown in the infrastructure in bringing goods to the market.

Famines do occur periodically in nature due to plagues, pestilence, droughts, etc.. **Abram** left the land promised to him, because of a famine, and went down to Egypt. “*And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.*” Genesis 12:10 During the time of **Joseph** there was a worldwide famine affecting everyone in earth. “*And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.*” Genesis 41:56

And because **Joseph** was warned about this by God in a dream, he was able to set aside a certain amount of corn during the seven years of plenty to more than cover the seven years of want. To the place that he was able to have corn for the people of Egypt, but be able to sell the surplus to the rest of the people in the surrounding world. “*And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.*” Genesis 41:57

In the days of **Claudius** a great famine hit the entire world, as prophesied by Agabus. The word for **world** is *oikoumene*, and it meant inhabited world. “*And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth, (limos), throughout all the world: which came to pass in the days of Claudius Caesar.*” Acts 11:28

A great famine, **hunger**, will hit during the days of the **Tribulation**. This will come about as the result of **one**, the breakdown of the infrastructure of bringing food to the marketplace, which would encompass the growing of the food in the field all the way to getting it to the table. This will be caused by the war that the antichrist wages causing a breakdown in the whole international infrastructure. His war will devastate every area of the process needed from farm to table.

One of the factors involved in this will be due to the lack of gas and diesel for cultivating the fields, and the shipping and transportation of the food to the marketplace. And another is by a worldwide drought. The hunger caused by drought and the breakdown of the world's infrastructure will be so severe that one fourth of the world will die because of it. “*And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*” Revelation 6:8

There were times that Paul and other believers were hungry, but the Lord still took care of them. “*In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*” 2 Corinthians 11:27

What we have here is an ascendance of the threat level to the believer's survival here on earth in the devil's world, and the risk of us wondering, doubting, if God still loves us? is God still with us? has God abandoned us?! We go from pressure (*tribulation*), to being or feeling trapped, (*distress*), to having to run for our lives, or economic survival, (*persecution*), to a worse scenario, having no food, (*famine*), which we can only survive thirty days max without, to having no clothes, (*nakedness*), where we could die in a day or two, to *peril*, to *sword*? And Paul asks the question will these things separate us from the love of Christ? And then answers it with absolutely not!