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Sabbath School. BIBLE LESSONS. FROM PELOUBETS' SELECT NOTES.

Second Quarter. Lesson 11.—June 15. Rom. 8: 28-39.

THE BLESSEDNESS OF BELIEVERS. GOLDEN TEXT.

We know that all things work together for good to them that love God.—Rom. 8: 28.

28. We know. It is not merely a devout wish and hope, but a certain conviction. God comforts with realities. That all things. Both in the natural and in the spiritual world. Work together. Look upon no evil, poverty, affliction, etc., as working by itself. For illustration, opposite seasons work together to perfect the year's harvest; opposite gases make a wholesome atmosphere. To them that love God. God himself is man's chief good, and the love of God is therefore a necessary condition for the full enjoyment of his gifts whether temporal or eternal.

29. Whom he did foreknow. All God's plans are founded on perfect knowledge. Nothing was done in ignorance of the future. He also did predestinate, expresses what he determines to do for those whom he foreknew. We thus get at the thought of the apostle: Whom God knew beforehand as certain to believe, whose faith he beheld eternally, he designated, predestinated, as the objects of a grand decree, to wit, that he will not abandon them till he has brought them to the perfect likeness of his own Son. The object of the decree is not faith at all, as if God had said: As for thee, thou shalt believe; as for thee, thou shalt not believe. The object of predestination is glory: "I see thee believing . . . I will therefore that thou be glorified like my Son." Such is the meaning of the decree. The predestination of which Paul speaks is not a predestination to faith, but a predestination to glory founded on the prevision of faith.

30. Ver. 29 indicates the final aim of God's purpose; verse 30 marks off, as it were, the path along which it reaches its realization. Them he also called. Paul does not mean that God addresses this call only to those whom he has predestinated to glory, but he affirms that none of those who are predestinated fail to be also called in their day and hour. Them he also justified. Through faith, as expressed in our last lesson. Glorified. If believers are not yet glorified, their Head already is, and they are virtually so in him. This is the completed historical fact which suffices to justify the use of the past.

31. What is the conclusion to be drawn from the facts just stated? If God be for us. This is the answer to the question. It is impossible for any human speech to bring out the depth of the meaning of how God is for us. He is for us, let me say, with all the infinity of his heart, with all the omnipotence of his love; for us with all his boundless wisdom, arrayed in all the attributes which make him God. He is for us, eternally and immutably for us; for us when yon blue sky shall be rolled up like a worn-out vesture; for us throughout eternity. If God be for thee, who can be against thee? Who can be against us? Of course, none. With God we have all things.

32. Now follows the proof of God's care for his children, a proof, which is like the shining of the sun into the darkness of sorrow and temptation. Spared not his own Son, i. e., his genuine Son, in opposition to or in distinction from an adopted son. But delivered him up. Gave him into the hands of men and to a cruel death. Not merely to death, but to the whole work of redemption, with all the humiliation and suffering which it involved.

33. Who shall lay anything, etc., i. e., no one,—neither Satan, conscience, nor the law. There is nothing to be dreaded but sin; if that be pardoned and removed, there is nothing left to fear. God's elect. Elect means properly selected; it is used in the sense of precious, dear, favorites of God. It is God that justifieth. When God pronounces our acquittal

there is none who can pronounce our condemnation.

34. It is Christ that died. This is part of a double answer to the first question in verse 33. God justifies, Christ died to procure that pardon, who then can condemn? Risen again. How could a dead Saviour help us? No, we must have a living Saviour, one who has triumphed over death, and can be an ever present help in every time of need. Then "His resurrection was necessary as a proof that his death had been accepted as expiation for our sins. Had he not risen, it would have been evident that he was not what he claimed to be." At the right hand of God means that he is associated with God in his universal dominion. Maketh intercession for us. Using all his boundless interest with God in our behalf.

35. Who shall separate us from the love of Christ? No one can accuse, no one can condemn, no one can separate us from the love of Christ. This last assurance gives permanency to the value of the other two. If the Redeemer's love is unchanging in the extraordinary circumstances of his people, it certainly will be in the ordinary. If he walks with his disciples on the sea, he surely will on the land.

36. As it is written, etc. Quoted from Psalm 44: 22, according to the Septuagint. The description of the trials of the children of God in one age will stand for all ages. Killed all the day long. Their life is a perpetual martyrdom (1 Cor. 15: 31; 2 Cor. 4: 11; 11: 23. Any hour is serviceable for dragging them to slaughter. Slaughter. Not the sacrificial slaughter, but that of the market. The Roman regarded the christian as a cheap and common victim.

37. We are more than conquerors. Paul expresses his certainty that none of these efforts will avail to tear the believer from the encircling arms of Christ's love. 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 evinced when he gave himself for them (com. Phil. 4: 13).

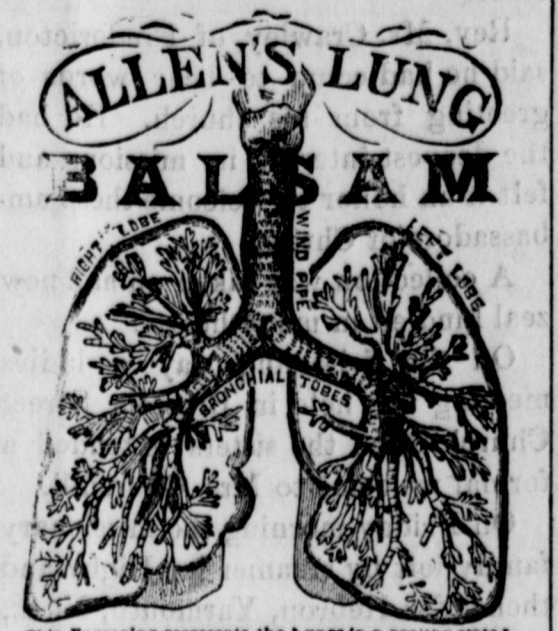
38, 39. For I am persuaded. There is no doubt, no question. Verses 38 and 39 are, as it were, the shout of victory on the battle-field now abandoned by the enemy. The enumeration that follows is intended to include (poetically rather than logically) every possible category of being, especially those unseen powers of evil against which the warfare of the christian was more particularly directed. No state, nor being, no power, nor property, such as those already mentioned, "nor any other created thing," in short, nothing in the created universe, shall be able to separate us, though they may make many attempts. From the love of God. Oh, the breadth and length, and depth and height, of the love of Christ, which passeth knowledge (Eph. 3: 18, 19). Which is in Jesus Christ our Lord. Manifested in him, expressed to us through him. All the bright and beautiful things in the world cannot make us sure of the love of God, being mingled as they are with so much evil. The only absolute assurance of God's love is its manifestation in Jesus Christ.

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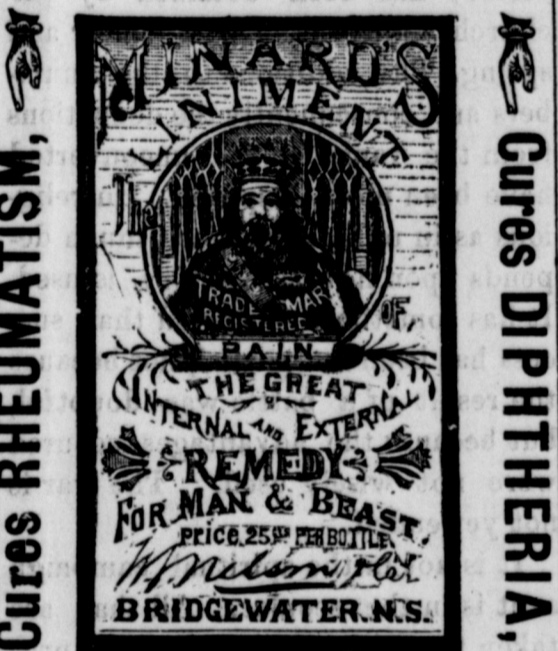
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