

# Romans Session 116

## The Ultimate Security Part 1

### The Infallible Guarantee of Glory 1

*Romans 8:28 (NASB)*

*<sup>28</sup> And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.*

For Christians, this verse contains perhaps the most glorious promise in Scripture.

It is breathtaking in its magnitude, encompassing absolutely everything that pertains to a believer's life.

This magnificent promise consists of four elements that continue Paul's teaching about the believer's security in the Holy Spirit: its certainty, its extent, its recipients, and its source.

#### THE CERTAINTY OF SECURITY

*"And we know" (8:28a)*

In the context of the truths that follow in Romans 8, these three simple words express the Christian's absolute certainty of eternal security in the Holy Spirit.

Paul is not expressing his personal intuitions or opinions but is setting forth the inerrant truth of God's Word.

It is not Paul the man, but Paul the apostle and channel of God's revelation who continues to declare the truth he has received from the Holy Spirit.

He therefore asserts with God's own authority that, as believers in Jesus Christ, **we know** beyond all doubt that every aspect of our lives is in God's hands and will be divinely used by the Lord not only to manifest His own glory but also to work out our own ultimate blessing.

The phrase **we know** here carries the meaning of *can know*.

Tragically, many Christians throughout the history of the church, including many in our own day, refuse to believe that God guarantees the believer's eternal security.

Such denial is tied to the belief that salvation is a cooperative effort between our own efforts and God's, and although God will not fail on His side, man might. Thus, the sense of insecurity:

Belief in salvation by a sovereign God alone, however, leads to the confidence that salvation is secure, because God, who alone is responsible, cannot fail.

Beyond that theological consideration Paul is saying that the truth of eternal security is clearly revealed by God to us, so that all believers are able with certainty to **know** the comfort and hope of that reality if they simply take God at His word.

God's child need never fear being cast out of his heavenly Father's house or fear losing his citizenship in His eternal kingdom of righteousness.

Next;

#### THE EXTENT OF SECURITY

*"that God causes all things to work together for good" (8:28B)*

The extent of the believer's security is limitless as its certainty is absolute.

As with every other element of the believer's security, **God** is the Guarantor.

It is He who **causes** everything in the believer's life to eventuate in blessing.

Paul emphasizes that **God** Himself brings about the good that comes to His people.

This magnificent promise does not operate through impersonal statements but requires divine action to fulfill.

God's decree of security is actually carried out by the direct, personal, and gracious work of His divine Son and His Holy Spirit.

**Hebrews 7:25 (NASB)**

*<sup>25</sup> Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.*

And as Paul has just proclaimed,

**Romans 8:26-27 (NASB)**

*<sup>26</sup> In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;*

*<sup>27</sup> and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.*

The words **all things** are utterly comprehensive, having no qualifications or limits.

Neither this verse nor its context allows for restrictions or conditions.

**All things** are inclusive in the fullest possible sense.

Nothing existing or occurring in heaven or on earth can change our position in Christ;

**Romans 8:38-39 (NASB)**

*<sup>38</sup> For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,*

*<sup>39</sup> nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Now listen, Paul is not saying that God prevents His children from experiencing **things** that can harm them. He is rather attesting that the Lord takes all that He allows to happen to His beloved children even the worst things and turns those things ultimately into blessings.

Paul teaches the same basic truth in several of his other letters.

**1 Corinthians 3:21-22 (NASB)**

*<sup>21</sup> So then let no one boast in men. For all things belong to you,*

*<sup>22</sup> whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you,*

A year later he assured them in another letter:

**2 Corinthians 4:15 (NASB)**

*<sup>15</sup> For all things are for your sakes, so that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God.*

And Later in Romans 8 Paul asks rhetorically;

**Romans 8:32 (NASB)**

<sup>32</sup> *He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?*

No matter what our situation, our suffering, our persecution, our sinful failure, our pain, our lack of faith, in these things, as well as in **all** other **things**, our heavenly Father will work to produce our ultimate victory and blessing.

The corollary of that truth is that nothing can ultimately work against us.

Any temporary harm we suffer will be used by God for our benefit;

**2 Corinthians 12:7-10 (NASB)**

<sup>7</sup> *Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself!*

<sup>8</sup> *Concerning this I implored the Lord three times that it might leave me.*

<sup>9</sup> *And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.*

<sup>10</sup> *Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.*

Later we will discuss the **all things** and realize that they include circumstances and events that are good and beneficial in themselves as well as those that are themselves evil and harmful.

**To work together** translates *synergeo*, from which is derived the English term *synergism*, the working together of various elements to produce an effect greater than, and often completely different from the sum of each element acting separately.

In the physical world the right combination of otherwise harmful chemical can produce substances that are extremely beneficial. For example, ordinary table salt is composed of two poisons, sodium and chlorine.

Contrary to what the King James rendering seems to suggest, it is not that things in themselves work together to produce good.

As Paul has made clear earlier in the verse, it is God's providential power and will, not a natural synergism of circumstances and events in our lives, that causes them to **work together for good**.

David testified to that marvelous truth when he exulted,

**Psalms 25:10 (NASB)**

<sup>10</sup> *All the paths of the LORD are lovingkindness and truth To those who keep His covenant and His testimonies.*

No matter what road we are on or path we take, the Lord will turn it into a way of lovingkindness and truth.

Paul likely has in mind our **good** during this present life as well as ultimately in the life to come.

No matter what happens in our lives as His children, the providence of God uses it for our temporal as well as our eternal benefit, sometimes by saving us from tragedies and sometimes by sending us through them in order to draw us closer to Him.

After delivering the Israelites from Egyptian bondage, God continually provided for their well-being as they faced the harsh obstacles of the Sinai desert.

As Moses proclaimed the Law to the people, he reminded them;

**Deuteronomy 8:15-16 (NASB)**

<sup>15</sup> *"He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint.*

<sup>16</sup> *"In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end.*

The Lord did not lead His people through forty years of difficulty and hardship to bring them evil but to bring them **good**, the good that sometimes must come by way of divine discipline and refining.

It is clear from that illustration, as well as from countless others in Scripture, that God often delays the temporal as well as the ultimate **good** that He promises.

Jeremiah declared,

**Jeremiah 24:5-7 (NASB)**

<sup>5</sup> *"Thus says the LORD God of Israel, 'Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place into the land of the Chaldeans.*

<sup>6</sup> *'For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up.*

<sup>7</sup> *'I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart.*

In His sovereign graciousness, the Lord used the painful and frustrating captivities of Israel and Judah to refine His people, and by human reckoning, the process was slow and arduous.

Paul counseled the Corinthian believers,

**2 Corinthians 4:16 (NASB)**

<sup>16</sup> *Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.*

Even when our outward circumstances are dire, perhaps *especially* when they are dire and seemingly hopeless from our perspective, God is purifying and renewing our redeemed inner beings in preparation for glorification, the ultimate **good**.

First of all, God causes righteous things to work for our **good**. By far the most significant and best of good things are God's own attributes.

God's power supports us in our troubles and strengthens our spiritual life.

In His final blessing of the children of Israel, Moses testified,

**Deuteronomy 33:27a (NASB)**

<sup>27</sup> *"The eternal God is a dwelling place, And underneath are the everlasting arms;*

In His parting words to the apostles, Jesus promised,

**Acts 1:8 (NASB)**

<sup>8</sup> *but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."*

In order to demonstrate our utter dependence upon God, His power working through us is actually;

*2 Corinthians 12:9b (NASB)*

*<sup>9</sup> "perfected in weakness."*

So, Paul testified;

*2 Corinthians 12:9c (NASB)*

*<sup>9</sup> "Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me."*

It is when you recognize your weaknesses that God begins to work through them for His Glory and for your good.

Next, we will see that God's wisdom provides for our **good**.