

Romans Session 125
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Romans 8:29-30 (NASB)

²⁹ *For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;*

³⁰ *and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.*

As we begin this study again tonight, we have already talked about the fact that we were foreknown, and then predestined, and then because of that we are called.

And we have learned that the calling of God along with His gifts are irrevocable.

Romans 11:29 (NASB)

²⁹ *for the gifts and the calling of God are irrevocable.*

That leads us to the next step of progression in our Salvation and it goes as follows;

JUSTIFICATION

Romans 8:30c (NASB)

³⁰ *and these whom He called, He also justified;*

The next element of God's saving work is justification of those who believe.

After they are **called** by God, they are **also justified** by Him.

And just as foreknowledge, predestination, and calling are the exclusive work of God, so is justification.

Because justification is discussed in considerable detail in chapters 17-18, it is necessary here simply to point out that **justified** refers to a believer's being made right with God by God.

Because;

Romans 3:23 (NASB)

²³ *all have sinned and fall short of the glory of God,*

Men can only be justified as a gift by [God's] grace through the redemption which is in Christ Jesus.

And then we have glorification.

GLORIFICATION

Romans 8:30d (NASB)

³⁰ *and these whom He justified, He also glorified.*

As with foreknowledge, predestination, calling, and justification, glorification is inseparable from the other elements and is exclusively a work of God.

In saying that those **whom He justified, these He also glorified**, Paul again emphasizes the believer's eternal security. As noted above, no one whom God foreknows will fail to be predestined, called, justified and ultimately **glorified**. As believers, we know with absolute certainty that awaiting us;

2 Corinthians 4:17 (NASB)

¹⁷ *For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,*

Ultimate glory has been a recurring theme throughout Paul's epistle to the Romans.

Romans 5:1-2 (NASB)

¹ *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,*
² *through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.*

He said again;

Romans 8:18 (NASB)

¹⁸ *For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

Paul anticipated that marvelous day when;

Romans 8:21a (NASB)

²¹ *creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.*

To the Thessalonians Paul wrote that our ultimate glorification is the very purpose for which we are redeemed.

2 Thessalonians 2:13-14 (NASB)

¹³ *But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.*

¹⁴ *It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.*

This promise of final glory was no uncertain hope as far as Paul was concerned.

By putting the phrase **these He also glorified** in the past tense, the apostle demonstrated his own conviction that everyone **whom He justified** is eternally secure.

Those who;

2 Timothy 2:10 (NASB)

¹⁰ *For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.*

That is God's won guarantee.

Now this brings us to the next section, and it is a Hymn of Security

THE HYMN OF SECURITY 1

Romans 8:31-39 (NASB)

³¹ *What then shall we say to these things? If God is for us, who is against us?*

³² *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?*

³³ *Who will bring a charge against God's elect? God is the one who justifies;*

³⁴ *who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.*

³⁵ *Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

³⁶ *Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."*

³⁷ *But in all these things we overwhelmingly conquer through Him who loved us.*

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

³⁹ *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.*

Paul closes this magnificent chapter with what might be called a hymn of security.

With all the apostle has said previously in this chapter about security, especially after his climactic declarations in verses 28-30, it would seem there was nothing left to add.

But this closing passage is a crescendo of questions and answers regarding issues some objectors might still raise.

Although verses 31-39 continue his argument in defense of security, they also amount to an almost poetic declaration of thanksgiving for God's grace, in which His children will live and rejoice throughout all eternity.

So, let's look at his introduction.

INTRODUCTION

Romans 8:31a (NASB)

³¹ *What then shall we say to these things?*

Judging from what Paul says in the rest of the passage, **these things** doubtless refer to the issues he has already dealt with in the chapter.

Much of what he says in verses 31-39 relates to the doctrine of Christ's substitutionary atonement, but the specific focus is still on the security that His atonement brings to those who believe in Him.

Paul realizes that many fearful believers will still have doubts about their security and that false teachers would be ready to exploit those doubts.

To give such believers the assurance they need, the apostle reveals God's answer to two closely related questions;

1. Can any person cause a believer to lose his salvation?
2. Can any event cause a believer to lose his salvation?

PERSONS WHO MIGHT SEEM TO THREATEN OUR SECURITY

Romans 8:31b-34 (NASB)

³¹ *If God is for us, who is against us?*

³² *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?*

³³ *Who will bring a charge against God's elect? God is the one who justifies;*

³⁴ *who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.*

Paul begins with an all-encompassing rhetorical question, **If God is for us, who is against us?**

The word **if** translates the Greek conditional particle *ei*, signifying a fulfilled condition, not a mere possibility. The meaning of the first clause is therefore “**because God is for us**”

The obvious implication is that if anyone were able to rob us of salvation, they would have to be greater than God Himself, because He is both the giver and the sustainer of salvation.

So, Paul is asking in effect, **who could conceivably take away our no-condemnation status?** (8:1)
Is there anyone stronger than God, the Creator of Everything and everyone who exists?

David declared with unreserved confidence,

Psalm 27:1 (NASB)

¹ *The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread?*

In another Psalm we read;

Psalm 46:1-3 (NASB)

¹ *God is our refuge and strength, A very present help in trouble.*

² *Therefore we will not fear, though the earth should change And though the mountains slip into the heart of the sea;*

³ *Though its waters roar and foam, Though the mountains quake at its swelling pride. Selah.*

And again later;

Psalm 46:11 (NASB)

¹¹ *The LORD of hosts is with us; The God of Jacob is our stronghold. Selah.*

Proclaiming God’s immeasurable greatness, Isaiah wrote;

Isaiah 40:22 (NASB)

²² *It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain And spreads them out like a tent to dwell in.*

Isaiah 40:26 (NASB)

²⁶ *Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power, Not one of them is missing.*

Isaiah 40:28 (NASB)

²⁸ *Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable.*

In Rom. 8:31 Paul does not specify any particular persons who might be successful against us, but it would be helpful to consider some of the possibilities.

First, we might wonder, “*Can other people rob us of salvation?*” Many of Paul’s initial readers of this epistle were Jewish and would be familiar with the Judaizing heresy promulgated by highly legalistic Jews who claimed to be Christians.

They insisted that no person, Jew or Gentile, could be saved or maintain his salvation without strict observance of the Mosaic law, and especially circumcision.

The Jerusalem Council was called to discuss that very issue, and its binding decision was that no Christian is under the ritual law of the Mosaic Covenant. “*Acts 15:1-29*)

The major thrust of Paul’s letter to the Churches in Galatia was against the Judaizing heresy and is summarized in the following passage:

Galatians 5:2-6 (NASB)

² *Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.*

³ *And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.*

⁴ *You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.*

⁵ *For we through the Spirit, by faith, are waiting for the hope of righteousness.*

⁶ *For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.*

Galatians 2:11-16 (NASB)

¹¹ *But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.*

¹² *For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.*

¹³ *The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.*

¹⁴ *But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"*

¹⁵ *"We are Jews by nature and not sinners from among the Gentiles;*

¹⁶ *nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.*

Galatians 3:1-15 (NASB)

¹ *You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?*

² *This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?*

³ *Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?*

⁴ *Did you suffer so many things in vain—if indeed it was in vain?*

⁵ *So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?*

⁶ *Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.*

⁷ *Therefore, be sure that it is those who are of faith who are sons of Abraham.*

⁸ *The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU."*

⁹ *So then those who are of faith are blessed with Abraham, the believer.*

¹⁰ *For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM."*

¹¹ *Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."*

¹² *However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."*

¹³ *Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "CURSED IS*

EVERYONE WHO HANGS ON A TREE"—

¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

¹⁵ Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

We will stop here this evening.