

## **Romans Session 126**

### **The Ultimate Security 4**

### **The Hymn of Security 2**

**Romans 8:29-30 (NASB)**

<sup>29</sup> *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;*

<sup>30</sup> *and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.*

When we stopped last time, we were looking at Paul's message to the Galatians, realizing that the thrust was against the Judaizing heresy and is summarized in the passages we covered.

The Roman Catholic Church teaches that salvation can be lost by committing so-called mortal sins and also claims power for itself both to grant and to revoke grace.

But such ideas have no foundation in Scripture and are thoroughly heretical.

No person or group of persons, regardless of their ecclesiastical status can bestow or withdraw the smallest part of God's grace.

When Paul was bidding farewell to the Ephesian elders who had come to meet him at Miletus, he warned,

**Acts 20:28-30 (NASB)**

<sup>28</sup> *"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.*

<sup>29</sup> *"I know that after my departure savage wolves will come in among you, not sparing the flock;*

<sup>30</sup> *and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.*

Paul was not suggesting that true believers can be robbed of salvation but was warning that they can be seriously misled, confused, and weakened in their faith and that the cause of the gospel can be greatly hindered.

Although false teaching cannot prevent the completion of a believer's salvation, it can easily confuse an unbeliever regarding salvation.

The next question is can Christian's put themselves out of God's Grace by committing some unusually heinous sin that nullifies the divine work of redemption that binds them to the Lord?

Tragically, some evangelical churches teach that loss of salvation is possible.

But if we were not able by our own power of effort to save ourselves, to free ourselves from sin, to bring ourselves to God, and to make ourselves His children, how could it be that by our own efforts we could nullify the work of grace that God Himself has accomplished in us?

And next, we might wonder if God the Father would take away our salvation. It was after all, the Father who:

**John 3:16 (NASB)**

<sup>16</sup> *"so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.*

If anyone could take away our salvation, it would have to be the One who gave it.

We might argue theoretically that, because God is sovereign and omnipotent, He could take away salvation if He wanted to. But the idea that He would do that flies in the face of Scripture, including the present text.

In answer to such a suggestion, Paul asks, **He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?**

How could it possibly be that God would sacrifice His own Son for the sake of those who believe in Him and then cast some of those blood-bought believers out of His family and His kingdom?

Would God do less for believers after they are saved than He did for them prior to salvation?

Would He do less for His children than He did for His enemies?

If God loved us so much while we were wretched sinners that He delivered up **His own Son for us**, would He turn His back on us after we have been cleansed from sin and made righteous in His sight?

Isaac was an Old Testament picture of Christ. When God commanded Abraham to sacrifice Isaac, the only son of promise both Abraham and Isaac willingly obeyed.

Abraham's willingness to sacrifice Isaac is a beautiful foreshadow of God the Father's willingness to sacrifice His only begotten Son as a sacrifice for the sins of the world.

Isaac's willingness to be sacrificed foreshadows Christ's willingness to go to the cross.

God intervened to spare Isaac and provided a ram in his place

At this point the analogy changes from comparison to contrast, because God **did not spare His own Son, but delivered Him up for us all.**

Isaiah extolled the wondrous love of both God the Father and God the Son when he wrote;

*Isaiah 53:4-6 (NASB)*

*<sup>4</sup> Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.*

*<sup>5</sup> But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.*

*<sup>6</sup> All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.*

And

*Isaiah 53:10 (NASB)*

*<sup>10</sup> But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand.*

Jesus' sacrifice on the cross not only is the foundation of our salvation but also of our security.

Because the Father loved us so much while we were still under condemnation,

*2 Corinthians 5:21 (NASB)*

*<sup>21</sup> He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.*

Because the Son loved us so much while we were still under condemnation, He;

***Galatians 1:4 (NASB)***

<sup>4</sup> ***gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father,***

Jesus promises all those who belong to Him that;

***John 14:2-3 (NASB)***

<sup>2</sup> ***"In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.***

<sup>3</sup> ***"If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.***

The Lord makes no allowance for any of His people to be lost again but promises each one of them an eternal home in His eternal presence.

Jesus also assures us that the Holy Spirit will be with us forever;

***John 14:16 (NASB)***

<sup>16</sup> ***"I will ask the Father, and He will give you another Helper, that He may be with you forever;***

Again, making no allowance for exceptions.

What power in Heaven or earth could rob the Godhead of those who have been divinely saved for eternity?

Beginning in verse 8 of chapter 12, Paul speaks almost entirely in the first and second persons, referring to himself and to fellow believers.

It is the same spiritual brethren (**us**) he speaks of twice in verse 32.

If the Father delivered up His Son **for us all**, he argues, **how will He not also with Him freely give us all things?**

In his letter to Ephesus the apostle is also speaking of fellow believers when he says;

***Ephesians 1:3 (NASB)***

<sup>3</sup> ***Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,***

If God blesses **all of us** His children, with every spiritual blessing in the heavenly places in Christ, loss of salvation is clearly impossible.

All believers receive the eternal inheritance.

The Words **freely give** translates *charizomai*, which means to bestow graciously or out of grace.

In some of Paul's other letters the same word carries the idea of forgiveness.

***2 Corinthians 2:5-7 (NASB)***

<sup>5</sup> ***But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you.***

<sup>6</sup> ***Sufficient for such a one is this punishment which was inflicted by the majority,***

<sup>7</sup> ***so that on the contrary you should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow.***

**2 Corinthians 2:10 (NASB)**

<sup>10</sup> *But one whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ,*

**2 Corinthians 12:13 (NASB)**

<sup>13</sup> *For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong!*

**Colossians 2:13 (NASB)**

<sup>13</sup> *When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,*

**Colossians 3:13 (NASB)**

<sup>13</sup> *bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.*

So, therefore it seems reasonable to interpret Paul's use of *charizomai* in Romans 8:32 as including the idea of God's gracious forgiveness as well as His gracious giving.

If so, the apostle is also saying that God **freely** forgives **us all things**.

**1 John 1:9 (NASB)**

<sup>9</sup> *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*

God's unlimited forgiveness makes it impossible for a believer to sin himself out of God's grace.

In order to assure His people of their security in Him,

**Hebrews 6:17b-18 (NASB)**

<sup>17</sup> *God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,*

<sup>18</sup> *so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.*

**The two unchangeable features of God's** unchangeable purpose are His promise and His oath to honor that promise. What greater proof of security could we have than the unchangeable purpose of God to save and keep His elect, the heirs of promise?

Also, we might wonder if Satan can take away our salvation.

Because he is our most powerful supernatural enemy, if anyone other than God could rob us of salvation, it would surely be the devil.

He is called the accuser of the brethren, and the book of Job depicts him clearly in that role:

**Job 1:8-11 (NASB)**

<sup>8</sup> *The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."*

<sup>9</sup> *Then Satan answered the LORD, "Does Job fear God for nothing?"*

<sup>10</sup> *"Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.*

<sup>11</sup> *"But put forth Your hand now and touch all that he has; he will surely curse You to Your face."*

Satan accused Job of worshipping god out of selfishness rather than out of reverence and love. Although Job at one point questioned God's wisdom and was divinely rebuked, he repented and was forgiven. From the beginning to the end of Job's testing, the Lord affectionately called him "My Servant" And although Job's faith was not perfect, it was genuine.

The Lord therefore permitted Satan to test Job, but He knew Satan could never destroy Jobs persevering faith or rob His servant of salvation.

In one of his visions, the prophet Zechariah reports;

***Zechariah 3:1-2 (NASB)***

<sup>1</sup> ***Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.***

<sup>2</sup> ***The LORD said to Satan, "The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"***

Although Joshua was clothed with filthy garments, that is he was still living with the sinful flesh, he was one of the Lord's redeemed and was beyond Satan's power to destroy or discredit.

Satan also tried to undermine Peter's faith, and Jesus warned him of that danger, saying;

***Luke 22:31-32 (NASB)***

<sup>31</sup> ***"Simon, Simon, behold, Satan has demanded permission to sift you like wheat;***

<sup>32</sup> ***but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."***

Because every believer has that divine protection, Paul asks;

***"who will bring a charge against God's elect? God is the one who justifies, who is the one who condemns?"***

The world and Satan are continually bringing charges **against Gods elect**, but those charges amount to nothing before the Lord, because He **is the one who justifies**, the one who decides who is righteous before Him.

They have been declared eternally guiltless and are no longer under the condemnation of God **the only one who condemns**.

God conceived the law, revealed the law, interprets the law, and applies the law.

And through the sacrifice of His Son, all the demands of the law have been met for those who trust in Him.

That great truth inspired Count Zinzendorf to write the following lines in the glorious hymn "Jesus, Thy Blood and Righteousness" translated by John Wesley:

Bold shall I stand in Thy great day,  
For who aught to my charge shall lay?  
Fully absolved through these I am  
From sin and fear, from guilt and shame.