

Our Great Security

Romans 8:31-39

Romans 8:31–39 (NKJV)

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other

created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Introduction:

There are some who would have you believe that the Eternal Salvation in Christ is only as secure as the vacillations of the will of man.

That this deliverance from the Penalty of Sin may be only temporary and eternal at best if you don't sin or have the time to repent and get saved again.

The belief is that

Propitiation can be denied

Redemption can be refunded.

Reconciliation can be undone

Justification can be removed

Election can be canceled

This view is consistent with a Provisionist view of the Atonement. If the Atonement was never for anyone specifically but was just a provision made generally, then it can be accepted and rejected at will.

But if the Atonement is an actual Atonement where an elect people were placed by God into Christ and died with Him and were buried with Him and Rose with Him then this cannot be undone.

The Atonement was for actual sins of an actual elect people being placed on His Son and the wrath of God was poured out on Him to satisfy the Justice of God for those real individual sins of a real people.

The transaction is not between man and God or the devil and God. It is between God the Father and God the Son.

God Decreed it and the Son accomplished it.

The Justice was demanded by God the Father and

Justice was paid by God the Son.

You and I were not even born when this transaction took place.

Romans 5:6–10 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Those who would teach that you can lose your salvation must be made to answer these 4 questions in Romans 8

1. If God *is* for us, who *can be* against us?
2. Who shall bring a charge against God's elect?
3. Who *is* he who condemns?
4. Who shall separate us from the love of Christ

The correct answers that Paul gives in this text unequivocally prove that salvation cannot be lost forever.

It is bound up in the Will of God not the will of man

It is determined by the Justice of a Holy God not by the sinful choices of evil men

It is Accomplished by the Perfect Son of God, not destroyed by the passions of men

It is secure in the eternal Love of Christ and not lost by the fickle failures of sinful men .

There are 3 major arguments that Paul gives us here in this text that answers the question of whether we can be assured of our security in Christ.

1. God is for us, not against us
2. Christ died for us and Intercedes for us
3. Christ Loves us and nothing will Separate us.

1. God is for us, not against us

v.31-33

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all

things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies.

31 ... **if** God **is for** us, who *can be* against us?

if 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.*”

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 502). Chicago: Moody Press.

for 90.36 ὑπέρ^a (with the genitive): a marker of a participant who is benefited by an event or on whose behalf an event takes place—‘for, on behalf of, for the sake of.’

ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ ‘who is a faithful servant of Christ on your behalf’ Col 1:7; ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ ‘in order that one person might die on behalf of the nation’ Jn 11:50; δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων ‘petitions, prayers, intercession and thanksgiving on behalf of all people’ 1 Tm 2:1; τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ‘he who gave himself on behalf of our sins’ Ga 1:4. In a number of languages, one cannot speak of ‘doing something on behalf of sins’; only a person can be benefited by an event, and therefore one must translate ‘who gave himself on behalf of us who had sinned’ in Ga 1:4. See also 90.39.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, pp. 801–802). New York: United Bible Societies.

2 Arguments are given to Prove the God is for us and How He is For us.

1. The Sacrifice
2. The Sentence

1. The Sacrifice

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

2. The Sentence

33 Who shall bring a charge against God's elect? *It is* God who justifies.

literal

Who shall in the future bring a charge, against God's elect, God is the justifying one.

It is God who justifies.

Justification is the issue.

Job 9:2 (NKJV)

2

But how can a man be righteous before God?

Job 14:4 (NKJV)

- 4 Who can bring a clean *thing* out of an unclean?
No one!

Job 25:4–6 (NKJV)

- 4 How then can man be righteous before God?
Or how can he be pure *who is* born of a woman?
5 If even the moon does not shine,
And the stars are not pure in His sight,
6 How much less man, *who is* a maggot,
And a son of man, *who is* a worm?”

Psalm 130:3 (NKJV)

- 3 If You, Lord, should mark iniquities,
O Lord, who could stand?

Psalm 143:2 (NKJV)

- 2 Do not enter into judgment with Your servant,
For in Your sight no one living is righteous.

Romans 3:24–26 (NKJV)

²⁴ being justified (P.P.Pt) **having been justified.**

freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His

righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

As we have noted

This Justification is not in spite of our sin, but rather because the penalty for the sin and transgression as been paid.

This is a real and eternal Justification,
because all sin

...past, present and future has been paid for and forgiven.

Real Wrath was poured out on the Son to punish real sins of real men and women

Romans 3:25

25 whom God set forth *as* a propitiation
by His blood,

1 John 2:2 (NKJV)

² And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

1 John 4:10 (NKJV)

¹⁰ In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

Since Judgment was poured out for All the sins of all those who would believe, then all those sins are no longer an issue. They are forgiven.

Colossians 2:13–14 (NKJV)

¹³.... He has made alive together with Him, **having forgiven** you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.charizomai: to show favor, give freely

having forgiven Original Word: χαρίζομαι Aorist Middle Participle

Part of Speech: Verb

Transliteration: charizomai

Phonetic Spelling: (khar-id'-zom-ahee)

Definition: to show favor, give freely

Usage: (a) I show favor to, (b) I pardon, forgive, (c) I show kindness.

Cognate: 5483 *xarízomai* (from 5485 /*xáris*, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon).

5483 /*xarízomai* ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness.

[5483 (*xarízomai*) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

Acts 13:38–39 (NKJV)

³⁸ Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; ³⁹ and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

1 John 1:7–9 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

2 Arguments are given to Prove the God is for us and How He is For us.

1. God is for us, not against us

2. Christ died for us and Intercedes for us

34 Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

1. Christ, who died for you, is the Judge.

34 Who *is* he who condemns? *It is* Christ who died,

John 5:22 (NKJV)

22 For the Father judges no one, but has committed all judgment to the Son,

John 5:26–29 (NKJV)

²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself, ²⁷ and has given Him authority to execute judgment also, because He is the Son of Man. ²⁸ Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice ²⁹ and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

Acts 17:30–31 (NKJV)

³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

Revelation 19:11–13 (NKJV)

¹¹ Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. ¹² His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. ¹³ He *was*

clothed with a robe dipped in blood, and His name is called The Word of God.

Revelation 20:11–15 (NKJV)

¹¹ Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

¹² And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. ¹³ The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. ¹⁴ Then Death and Hades were cast into the lake of fire. This is the second death. ¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

[2. The Judge is not dead, but is alive and in the place of Authority to be our Advocate.](#)

34 Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us

He died and satisfied the Justice of God was Resurrected as proof of the Fathers acceptance of the Substitutionary death of Christ

Romans 4:25 (NKJV)

²⁵ who was delivered up because of our offenses, and was raised because of our justification.

4 Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

who is even at the right
hand of God,

We are climbing a grand staircase in studying these four phrases that speak of the saving work of Christ, both past and present. But we are likely to miss a step at this point if we are not very careful, because the third step deals with the ascension and enthronement of the Lord Jesus Christ, and this is not something heard a great deal about in most churches

Boice, J. M. (1991–). [*Romans: The Reign of Grace*](#) (Vol. 2, p. 979). Grand Rapids, MI: Baker Book House.

Christ is at the right hand of God, an important part of New Testament teaching
Acts 2:33 (NKJV)

³³ Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

Acts 5:31 (NKJV)

³¹ Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins.

Acts 7:55–56 (NKJV)

⁵⁵ But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, ⁵⁶ and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!”

Ephesians 1:20–22 (NKJV)

²⁰ which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

²² And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church,

Colossians 3:1 (NKJV)

3 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.

Hebrews 1:3 (NKJV)

³ who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by

Himself purged our sins, sat down at the right hand of the Majesty on high,

Hebrews 8:1 (NKJV)

8 Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

Hebrews 12:2 (NKJV)

² looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

1 Peter 3:22 (NKJV)

²² who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

(Acts 2:33; 5:31; 7:55–56; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; 1 Pet. 3:22).

It means that he is in the place of highest honor in heaven. The posture of sitting (Eph. 1:20; Col. 3:1; Heb. 1:3, etc.) signifies “the finished work of Christ”, as the older theologians delighted to put it. This means that we should take *is also interceding for us* with some care (cf. Heb. 7:25; 1 John 2:1). We should interpret the intercession

passages in the light of frequent references to sitting at the right hand of God. His presence at God's right hand in his capacity as the one who died for sinners and rose again is itself an intercession. Barclay makes another point

regarding the intercession. He states that "the earliest creed of the Church" makes four points: Christ died, he rose, he is at the right hand of God, and he will come again to judge the living and the dead. Paul has the first three, but he thinks of Christ's intercession rather than of judgment

Morris, L. (1988). *The Epistle to the Romans* (pp. 337–338). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

So whenever you doubt your salvation and are becoming disturbed by such thoughts, look to Jesus at the right hand of the Father, realize that he is there because his work of sacrifice is completed, that nothing can ever add to it or take away from it, and that you are therefore completely secure in him.

What would have to happen for you to lose your salvation, once you have been foreknown, predestined, called, justified, and glorified by God? For that to happen, God would have to throw the entire plan of salvation into reverse. Jesus would have to rise from his throne, go backward through the ascension (now a descension), enter the tomb again, be placed upon the cross, and then come down from it. For you to perish, the atonement would have had never to have happened. Only then could you be lost

Boice, J. M. (1991–). [Romans: The Reign of Grace](#) (Vol. 2, p. 980). Grand Rapids, MI: Baker Book House.

33.169 ἐντυγχάνω^a: to ask for something with urgency and intensity—‘to plead, to beg, to appeal to, to petition.’ ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων ‘for (the Spirit) pleads with God on behalf of his people’ Ro 8:27; περὶ οὗ ἅπαν τὸ πλῆθος ἐνέτυχον μοι ‘about whom all the people appealed to me’ Ac 25:24. In translating expressions such as ‘to plead’ or ‘to beg’ or ‘to appeal to,’ the implications of urgency or intensity are often expressed in figurative ways, for example, ‘to ask for with the heart exposed’ or ‘to ask for with crying words’ or ‘to beg with one’s hands outstretched.’

Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 407). New York: United Bible Societies.

Hebrews 7:24–25 (NKJV)

²⁴ But He, because He continues forever, has an unchangeable priesthood. ²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

This intercession should not be confused with the idea that Jesus is in Heaven as our defense lawyer,

representing our case against the accusations of the devil and men.

1 John 2:1–2 (NKJV)

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. ² And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

This case is finished.

The ruling has been made

The penalty has been paid.

The Judge has given his verdict

YOU ARE Forgiven of all sin and are Made Righteous in Christ.

This intercession should be understood within the immediate context of Romans 8

Romans 8:26–27 (NKJV)

²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes

intercession for us with groanings which cannot be uttered. ²⁷ Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*.

“In view of that, what does intercession mean here? In this context it must refer to Jesus’ prayers for his people, much like his great prayer of John 17, in which he prays for and receives all possible benefits of his death for them for the living of their Christian lives.

It means that there is no need you can possibly have to which the Lord Jesus Christ is indifferent.

It means that there is no problem to which he will turn a deaf ear or for which he will refuse to entreat his Father on your behalf.

Let me share a paragraph on this subject from the writing of Donald Grey Barnhouse, which has blessed me:

You do not have a problem too great for the power of Christ. You do not have a problem too complicated for the wisdom of Christ. You do not have a problem too small for the love of Christ. You do not have a sin too

deep for the atoning blood of Christ. One of the most wonderful phrases ever spoken about Jesus is that which is found on several occasions in the gospels. It is that “Jesus was moved with compassion.” He loved men and women. He loves you. [Do] you have a problem? He can meet it, it does not matter what it is. The moment that the problem comes to you in your life, he knows all about it.... If there is a fear in your heart, it is immediately known to him. If there is a sorrow in your heart, it is immediately a sorrow to his heart. If there is a grief in your heart, it is immediately a grief to his heart. If there is a bereavement in your life or any other emotion that comes to any child of God, the same sorrow, grief or bereavement is immediately written on the heart of Christ. We find written in the Word of God, “In all their afflictions he was afflicted” (Is. 63:9).

Boice, J. M. (1991–). *Romans: The Reign of Grace* (Vol. 2, p. 981). Grand Rapids, MI: Baker Book House.

So we are secure because

1. God is for us, not against us

2. Christ died for us and Intercedes for us

Regarding These Great Things
of our Eternal Salvation

You cannot lose what you did not do

You cannot undo what someone else did

You cannot dissolve what God decreed

You cannot separate the Love of Christ from thee.