***No One to Indict the Christian, No. 2
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No One to Indict the Christian, segment number 2. A new section that we are now in, the book of Romans 8:31-34.

The Apostle Paul closes the eighth chapter of Romans with an explanation of the eternal security of a born-again person in his salvation. His stress and explanation upon the fact that once you have entered the family of God by new birth, you are there secure forever. Nothing you can do can ever remove you from that position. A rebellious, sinning child of God will be disciplined by the Father, but He will never be removed from the family of God, because your conduct is not the basis for your salvation.

The Apostle Paul has shown that God the Father has forever tied the believer to Himself by a chain of foreknowledge, predestination, calling, justification, and glorification. This chain ensures that God's purpose of giving His children the good of eternal life will not be frustrated.

Now, in Romans 8:31-34, Paul concludes that no one can ever bring an indictment against a believer, challenging that believer's right to eternal life in heaven. In verse 31, the Apostle Paul points out that since God is, without a doubt, for the believer, who could possibly successfully oppose the Christian? And the implied, logical answer is, "No one."

**The Basis of a Christian's Security of Salvation**

Now, many try to oppose a Christian's entrance into heaven and to challenge his certainty of that entrance, from Satan on down, but it doesn't matter. And that's Paul's point. Yes, people will challenge your confidence of security in your salvation, but it doesn't matter, because the facts demonstrate that God has done something Himself that cannot be frustrated and that cannot be neutralized.

In verse 32, Paul points out that God the Father did not minimize the punishment which was born by His Son Jesus Christ on the cross for the sins of mankind. The biblical record of what happened historically in Gethsemane and on Calvary is certainly proof that the Son of God was not spared the full measure of divine punishment against the sins of the world. The believer's eternal security in his salvation is based on the fact that this terrible price has been paid for us all by Jesus Christ, which has satisfied the justice of God against our sins - past, present, and future. Notice: the satisfaction of the justice of God against our sins - past, present, and future.

The Bible is very clear about that, and that's what Paul is stressing. That having been done by the Son of God, there is no possible basis for you ever to be lost again. The Apostle Paul is not saying that we need not worry about losing our salvation because God is so loving. A lot of people talk that way, and that is very foolish. He is not saying that because God is so love, we don't have to worry about being lost again. Satan is always challenging and casting doubt upon the love of God toward us, and so, he is questioning the certainty of God's position in our favor.

Paul's assurance to the Christian is not based just because God loves us. It is because Bible doctrine truth has previously explained to us the grace plan of salvation, which is based on the substitutionary death of Jesus Christ for our sins. You see, we're talking about doctrine. The basis of our assurance is not that God loves us; it is the fact that doctrine has explained to us what God has done to take care of what He in His holiness must do in punishing sin. So, you see, people who belittle knowing Bible doctrine fall back upon this general idea that God is love, and so, we can trust Him to do what is right. But that is not a position that provides one with peace about one's security.

Satan easily comes in and causes a Christian to wonder if he is really saved. Any reasonable, sensible person sooner or later stops and says, "What if I am wrong? I am preparing to face God upon a position that could possibly be wrong. Am I ready to pay the eternal consequences of that?" And that's a good question to ask people who come up with plans of salvation that are non-biblical. Just ask them, "Are you sure that you are standing upon an authority that you can trust so that you're willing to gamble your eternal soul on that belief?"

The Apostle Paul says, "Without doctrine, you don't have anything." And it is people who are contemptuous of knowing the doctrines of scripture so that they know the basis upon which God is acting toward us, those are the people that are never sure of where they're going. Only doctrine can explain to us what God has done so that we understand the basis of our security.

Christianity, remember, is based on revealed facts - not on fluctuating, emotional assumptions. The Apostle Paul stresses that it was God the Father Himself who spared not His Son Jesus Christ, gave us His very own kind of special Son in bringing this judgement upon Him. And that's a pretty dramatic statement.

**God the Father's Active Role in Sending Jesus**

Verse 32, "He that spared not his own Son." People tend to view the punishment of Jesus Christ on the cross as primarily the work of wicked, cruel, and ignorant men. Well, it was that. But it was much more than that. Some people stressed that it was simply the hand of Satan and his demons using them to torture and murder Jesus Christ. Well, it was that. But it was much more than that. You are going to miss the point if you think it is just men and evil spirit beings that brought Christ to that terrible death on the cross.

Many people view the forgiveness of God the Father, therefore, as simply His grace to mankind in spite of what they did to His Son. In other words, they're suggesting that God the Father says, "In spite of the terrible thing that you did to My Son, I'm going to forgive you." That's a very, very wrong way of thinking about the basis of what our salvation is built upon. It is not just that the Father says, "Well, I'm going to forgive you in spite of the terrible thing you did.

You see, the idea there is that God was not making the way of forgiveness, but He was just giving it. God was not just giving you forgiveness in what He did on the cross; He was making a way for you to be forgiven. So, it is important that we realize it's not just the love of God who's forgetting it all, and it is not the fact that it was just people, Satan, and demons who put Christ on the cross; it was, in fact, the Father Himself.

He was not passively watching the Son. He was not passively standing by and watching this whole scene on Calvary. It was God the Father who Himself was moving His Son in this direction. He was actively engaged in delivering His Son as a sacrifice for human sin to satisfy His own justice and to preserve God's righteousness, which is why we say that the most important thing to God the Father, first of all, in putting His Son on the cross was not to keep us out of hell but to protect His own integrity, to meet His own justice, so He could have a basis for letting us escape the lake of fire. God acted indeed through the instrumentality of men, but He was in charge all the time.

And, you may refer to several scriptures (we'll just mention them) that lay that out for us. Isaiah 53:4-6, and verse 10 tell us the terrible punishment that was put upon the Son by the Father. John 19:11. Acts 22:23 describes how God was using men to execute His purpose. And then, Acts 4:26-28. 2 Corinthians 5:21, how the Father laid sin upon the Son. It was the Father who was doing all this so that we could have His righteousness. It is very clear in the Bible that God the Father Himself was the prime instrument in what was done to the Son. So, the death of Jesus Christ on the cross as the Lamb of God was not just a fluke of human treachery, but it was the sovereign act of a loving God who had no other way to preserve His holiness and to forgive us our sins.

So, it is that we read I 1 Peter 1:18-21, "Forasmuch as ye know that ye were not redeemed with corruptible things, like silver and gold, from your vain manner of life received by tradition from your fathers; But with the precious blood of Christ, as of a Lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and your hope might be in God."

So, I mention all of this to stress to you the fact that there is a very solid basis with God the Father Himself to not only forgive us and to save us, but to keep us saved. He did it all. What happened with Christ was the result of the Father Himself as the prime mover. Since the Father Himself did all this to the Son, we certainly can feel confident that He has an absolute basis for saving us who believe in Christ and for adding all the other things of blessings in time and eternity.

The one the Father offered, furthermore, in sacrifice, the Apostle Paul has pointed out in Romans 8, is One who is His own Son. And we pointed out that this indicates that He's talking One who is identical in His essence to the Father. John 1:1. Hebrews 1:3. One who was deity. The One who died on the cross was not merely a good man who rose above His sin nature but who was too advanced for His times so people killed Him. The deity of Jesus Christ preserving the sinlessness of humanity in the hypostatic union of the two natures is the reason that the death of Christ paid for the sins of mankind. It wasn't just that a good man did something for us; it was that a special Godman who could do something for us.

Now, God the Father was not sparing on the cross just some adopted Son, such as ourselves. He was not sparing one who was His Son by eternal generation, which was therefore one like Himself. You know, any human judge may, without qualms, sentence to maximum punishment someone who is not related to him. But, God the Father passed maximum sentence on His own precious Son for our sake who was just like Himself - we who had no reason to merit that kind of treatment.

Jesus Christ: One who was totally innocent of all sin because He had always obeyed His Father. We are told that in John 8:28-29. Jesus Himself willingly, furthermore, bore the Father's sentence of suffering. We are told that in John 10:17-18 and Ephesians 5:2. He took this burden on Himself. He took it willingly. He took it, and He took it right to the cross.

So, a God of justice could act in no other way toward Jesus Christ as the bearer of penalty for human sin than to give Him the last, final, bitter drop of punishment. And the Lord drank the whole cup. The incarnation was the Father sending forth His Son, a Son who was like Himself, to the earth. Galatians 4:4 tell us that. It was the Godman Son that we receive. It was the very Son of God who became the Godman.

There's a lot of satanic delusion, as you know, concerning this whole issue of the role of Jesus Christ and of our relationship to the living God. So, the basis of all that Paul is telling us here is that simple ground that God Himself has laid out. He who took a person who was just like Himself - His deity and His Son - He Himself placing that Son on the cross by His deliberate choice so that the price for our moral guilt could be paid, and our guilt removed, so that He could forgive us, so that He could give us absolute righteousness, so that He could indeed take us into His heaven, and He could give us a basis on which to save us that we could count on now and forever. Because it covers all the sins of the past, all those right now, and all those in the future.

So, we come to verse 32, Romans 8, the second part, having declared that he spared not his very own personal kind of precious Son, but it says, He did something else, "But delivered him up." The word "but" is a stronger "but" than we usually have in the Greek Bible. It's the Greek word "alla." It introduces the positive side of what God the Father did with His Son Jesus Christ in contrast to the negative side that was declared in the first part of the verse. He did not spare His Son, BUT, in contrast even to that tremendous, gracious act, He did something else for us: that is, He delivered Him, handed Him over at the point of His death on the cross.

It's active voice; the Father Himself did the handing over. It's a statement of fact. And He handed Him (Jesus Christ) over FOR. The word "for" is "huper." This is a preposition. It means "in behalf of, for someone's benefit." Specifically, it says, "for the benefit of us all." The "all" here refers to these people that he's been talking about in the context, those who are part of God's purpose and what God is doing for them. But He delivered Him up for all, us individuals. So, we may properly say that when the Father decided to put the Son on the cross, He had you, particularly, in mind.

The word "for" here, this word "huper," while generally does mean "for a person's benefit," we have to interpret this by scripture as a whole. And the way the death of Christ is described in the Bible is that it is a death which was a substitution. It was a death that we should have died. So, when it says He died in our behalf, it means, really, He died in our place. There is another Greek preposition, "anti." "Anti" very clearly means "taking your place." And this is used to describe the death of Christ for us as a death where He simply took our place.

For example, Matthew 20:28 uses it in that way. Just to illustrate, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom FOR ["anti," in the place of] many." To substitute His life for your life. His life to pay the price of death for your sins. So, even though we have this word "huper," which means, "for your benefit" here, we know we must interpret it as "in our place." The principle of Christ dying in our place.

And furthermore, in the Greek sentence, this stands first in the sentence, before "delivered." "In our place," the Greek says, "he delivered," just to emphasize it had to be a substitution. Now, that's important because if someone has to substitute for you in paying for sin, then you have a ground of God's judgment relative to you on the basis of what someone else has done. It isn't whether you have done your job so that God can forgive you. It is because He took our place. And since it is Christ who took our place in death, that is an absolute, complete, sure, and full payment.

**Blessings in Addition to the Ultimate Gift of Jesus**

Furthermore, I should point out that it is obvious that this was the most that God the Father could do for us. The greatest, the most He could do for us, is to give us a substitute to pay the price of death. And we want to establish that he's done that already, because as we'll see in a moment, the logic from that is this: if He's done the hardest thing for you, what makes you think that He can't do everything else that's going to be much easier, like keeping you safe and keeping you in a place of blessing?

So, the idea is, "But in place of all of us, delivered Him up to death." And this provision is for all of us. So, having said that, but having delivered Him up in place of us all, "How shall He not with Him also freely give us all things?" The word "how" is the Greek word "pos." Paul is going to introduce a question here which forcibly stresses the unthinkable: that we could fail to reach glorification. How do you think that the God who freely gave, and the word is "charizomai," which means, "to give you something graciously, apart from your merit?" And it is modified by a strong negative. What makes you think that God will not just freely give you along with Jesus Christ also something more?" "All things:" "pas." This is an adjective that refers to all blessings less than the supreme blessing of Jesus Christ.

The idea is why should He not also, along with the Son, freely give us everything? Freely He gave us the Son; why would He not also freely give you everything else? If God has done the greater thing of giving us Jesus Christ, He certainly will not fail to do the less of keeping us secure in salvation and providing blessings in time and in eternity. The Christian freely receives all things, then, that are unique to his position in the family of God.

And we've already seen that in the five links of the chain, but we Christians have also received other things. We have received the indwelling of the Holy Spirit, so that He lives in us. We have received the baptism of the Holy Spirit, so that He has placed us in Christ. We have received a priesthood that is our own, so that we represent ourselves before God. We enjoyed the filling of the Holy Spirit when we confess known sins so that we have power for Christian living. We have a completed Bible, so that we have the full Word of God to study. And, we have the sealing of the Holy Spirit, which is God's stamp upon us that we can't go anyplace but to heaven.

But, the Father has also promised that He will meet the all things of daily life as further demonstration of His love. So, the "all things" is an enormously broad concept. Yes, it does include those spiritual things, but it also includes the fact that He's going to enable you to survive day-by-day with all that you need to make it.

Philippians 4:19 puts it this way, "But my God shall supply all your need according to His riches in glory by Christ Jesus." That is a fantastic promise. He will supply all of your need for your daily functioning. That logistical grace of your day-by-day life, He will supply it, and He will do it without any hesitancy.

2 Corinthians 9:8 tell us that. 2 Peter 1:3 all add that the Father is going to provide you with what you need so that we may translate 32 in this way: "He who did not spare His own Son but gave Him up for us all, how will He not also, along with Him, freely give us all things?" And remember, Paul is trying to make clear again: once you are in the family of God, you're there forever. So, He is saying that God has giving you salvation. What makes you think that He won't give you everything else that He has promised, including your ultimate glorification in heaven? And the answer is that there is no reason that does that.

**No One Can Condemn a Christian**

When Paul charges on in verses 33-34 by bringing up the fact that there is no accuser. In verse 33, He says, "Who shall lay any thing to the charge of God's elect?" The word "who" is the word "tis." This is an interrogative pronoun, and it has the connotation of a challenge. Paul says, "I'm going to challenge you."

"Who is going to lay?" The word "lay" is "egkaleo." The word means really "to bring a charge against. This is a legal term. Who's going to bring a charge? Who's going to give you a summons to God's court, relative to your sins? The only thing to fear in facing God is your moral guilt. But He has removed all moral guilt. So, who can possibly bring a charge against you? The only thing you can be accused of is you have moral guilt which has not been forgiven. And God says there isn't any such thing. There's no guilt upon you at all. That's why I can give you absolute righteousness and declare you to be justified, not guilty.

This is future. At any time in the future when the believer sins, the person himself acting as a Christian, at what point can anybody bring an indictment against the elect of God? Those that we have been studying in detail, the "eklektos," referring to those whom God has chosen from out of the mass of mankind. Those who are the elect of God Paul has already shown to be free of all condemnation before God's justice.

Then, "shall God that justifieth." There is no "shall;" it is simply "God justifies." The word is "dikaioo." This means to be declared justified, that is, to be declared as a possessor of absolute righteousness. God the Father is the justifier of the believing sinner. Present tense: constantly true of the father. Active: God Himself does the pronouncing. We translate it, "God is the One who justifies."

So, what this verse is saying is, "Who shall lay any charge against God's elect ones, those that have this chain tied to them from heaven, destining them for glorification in heaven?" God is the one that justifieth. The King James translation puts this as a question. It is better not viewed as a question but as a statement. "God is the One who justifies."

And the point being, if God says you're OK, who's got the gall to rise up and tell you that you're not ok? How about your mother who doesn't like the way you act, who says if you don't behave yourself, God is going to send you to hell? How about your father who doesn't like the way you act? How about your brothers and sisters who are fed up with you? How about all the people that you know who are willing to tell you that if you don't shape up, you're going to go to hell? Well, the Word of God says, "Who do you think you are? Who of you are going to make a charge against God's elect when God is the One who has done the justifying?" In other words, God has said, "You're innocent."

Now, sometimes, in a human court of law, a judge says, "OK, you're not guilty," and all the rest of the people say, "What? Are you kidding? That guy's guilty of sin." And we don't agree with the judge. Well, a human judge could be wrong, and they have been wrong. But the point Paul is making is that this is God who has made this declaration. It's the God of the universe who says, "You're justified."

So, who has the right to challenge the believer's security? The Father says His justice is satisfied once and for all. God does not lie, so this settles the question. God the Father didn't merely forgive you, don't forget. He didn't just pardon you. He had to justify you. He had to pay for what you did.

See, a person can be pardoned, and his guilt is still there. The president can pardon a criminal. The governor of a state can pardon a criminal who is guilty of what he did. But the point is, if the person if guilty of what he's accused of, he can be pardoned. But the point is that God doesn't do that. He actually has to remove the guilt. So, all the accusers of the Christian challenging his destiny to heaven are thereby silenced.

And we conclude with verse 34. Paul closes it in once more with again starting with the word "who:" "tis." No verb again, so that the statement is very cryptic. "He who that condemneth" is what it says. The word "condemneth" is "katakrino." "Katakrino" means "to pass judgment again." It means more than just to accuse you; it's to pass judgment against that you're guilty. So, who condemns? Who is the one who can condemn?

This word is used in Romans 8:3. We've had it before. To illustrate it, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin [that is, the sin nature] in the flesh." Here, it is God passing a judgment of condemnation against the sin nature because Jesus Christ has paid the price.

This is future tense. Who, at any time in the future, can bring a condemnation, a judgment against you? Who has that power? Who has that ability? Who is the one that condemns? He's asking for information? Who can condemn the Christian to hell?

And, of course, the answer is, "No one." There is only one judge who decides our eternal destiny. God the Father has delivered that into the hands of the Son. Acts 10:42 and Acts 17:31. This is the one who died to atone for our sins. He's the One who judges as well. The end of verse 33 is sometimes tied to the first part of verse 34. It's a little hard to tell in the Greek Bible how this should read. So, sometimes, and some of you may have translations that actually tie these two together, so that it says, "God is the one who justifies. Who is the one who condemns?" Ties the end of verse 33 with the first part of verse 34. But it's probably better to view them as separate statements. God is the one that justifies. It's not a question; it's a statement. But, "Who is the one who condemns," that is a question, and the answer is, "Only God does the condemning."

Then he goes on. Again, "shall" is not in there. He makes a statement. "Christ." Actually, the Greek says, "Christ Jesus," stressing His Messianic and personal name, the Son of God who humbled Himself for our benefit. "Christ Jesus that died." The word "died" looks like this: "apothnesko." This refers to the time when the spirit and the soul of Jesus Christ were separated from His body on the cross. Aorist tense: at that point in time, He actually died. He personally experienced this death. It's a terse declaration simply of the fact of the death of Christ. No need for Him to die for Himself, so He must have done this for someone else.

So, when He says, "Who is the One that condemns?" Christ died. Christ Jesus is the One who died. His death is what atones for our sin. It removes all possible guilt. His death satisfies the demands of God's justice. 1 John 2:2 says He's the propitiation, He's the satisfaction for our sins.

"Ye rather." And Paul is going to add more. He says, not only did He actually, physically, spiritually and physically die for our sins, but rather. It's the Greek word "mallon" with the Greek word "de." "Mallon" plus "de." The idea is, "more than that." And that's the way they translated. Christ Jesus is the One who died, but more than that, introducing further basis of our confidence of our salvation. It says, "He is risen again." The Greek word is "egeiro." This is the Greek word for resurrection in the form of somebody who's lying in the prone position, standing up straight again in life.

It's aorist, at the point in time after three days in the tomb. It's passive. The Bible tells us that the Father raised the Son in Romans 10:9. It's a simple, doctrinal statement here. More than that, "who was raised to life." The resurrection of Jesus Christ, you see, is proof that our justification was accomplished by Him. That's very important. The fact that He was raised is proof that the job was done.

That's what Romans 4:25 means when it says, "Who was [referring to Jesus Christ] delivered on account of our offences, who was raised on account of our justification." Meaning, because justification had been accomplished. Once the price for sin is really paid, death could no longer hold the Lord Jesus. Acts 2:24 points that out to us. Once the price had been paid, then death could not hold Him. Acts 2:24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that it should be held by it." This is why Satan promotes the idea in many cults that Jesus Christ never rose from the grave. He never came back to life. Because, if you can keep Him from coming back to life, then you don't know for sure that what He did satisfies God's justice against you. He said He's going to come back to life. He said He's going to come after three days. Now, the only way we know that He's telling us the truth is that indeed, He was raised again. And that's why it's important here, Paul stresses, He not only died, but Paul says, "I want to make it very clear that He also came back to life." He was risen again.

Then, he says, "Who is at the right hand." The "dexios," which is an adjective referring to the right side. "Who is at the right side of God." He's on the right hand of God the Father. He is now present in Heaven in that position. Again, it's in an expression that is very emphatic. It simply states the fact of the death of Christ and that now He has been raised again and now He sits in Heaven at the Father's right hand. The resurrection of Jesus Christ was physical, and He's physical seated in Heaven at the Father's right hand.

Ephesians 1:20 puts it this way, "Which he wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places." That's very important that He's been raised and He's actually sitting there.

Many years ago, the Episcopalian bishop, Bishop Pike, of California, was on a television program, and they were interviewing him about doctrinal matters. And in the course of that evening, somebody brought up the subject of Jesus Christ and where He is now. And he says, "Well, I don't know where He is now, but I certainly don't believe He's like sitting in Heaven at the right hand of God the Father or anything like that."

Now, that was a terrible blasphemy. It was a horrible statement. This is exactly what the Bible says, and says it many times, that the Godman is in heaven seated at the Father's right hand. But when the Bishop said that, he was indeed declaring what he thought concerning the Bible. And he demonstrated that by the fact that he didn't mind getting into the occult world and trying to communicate with spirit beings, even when it was pointed out to him that the Word of God said, "Don't do that," and condemned that as an evil that had upon it the stamp of the judgment of death. And he said, "Well, that was true in the Old Testament, but that era is gone. It's not true now."

Isn't it odd that this man - highly intelligent man, highly respected, high in his denomination - should get into a vehicle in the desert in Israel and should drive out to investigate some archeological things that he was interested in and lose his way? And there he is without water in the intense heat of the desert country of a land of Palestine, and sometime later, they find his dead body. I cannot help but feel that what he was expressing on that television program of contempt of Jesus Christ sitting at the right hand of the Father in Heaven had brought down upon him, along with his explorations, into contact with the demonic spirit world, the sin unto death, and God brought judgment upon him.

The Bible is very clear that Jesus Christ is now in Heaven, sharing the Father's throne. Revelation 3:21 tells us that. "The time is going to come," he says, "when I will let you share my throne on the earth during the Millennium in the Davidic kingdom. But right now, He is in Heaven at the right hand of God the Father. And then, as if that's not enough, Paul adds one thing more to put in the last nail in securing the assurance of salvation. He says, "This Jesus Christ who also makes intercession." "Entugchano." This word means, "to make request on behalf of another." Jesus Christ sits in Heaven pleading with the Father as our High Priest, pleading on our behalf.

Present tense: He is constantly doing this. Active voice: He personally is talking to the Father about each of us personally. He is interceding for us because He knows the temptations we face, the immaturity that is upon us, the helplessness that we have in handling our sin natures.

In Hebrews 7:25, we read, "Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them."

Hebrews 9:24 adds to that, "For Christ is not entered into the holy place made with hands [He's not entered into the tabernacle, Holy of Holies, but into what that represented in Heaven], which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Now, isn't that amazing? The Lord Jesus Christ is in Heaven praying for you.

And, furthermore, we are told in 1 John 2:1 that part of the work that He does up there is to act as our Advocate. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate [we have a defense attorney] with the Father, Jesus Christ the righteous."

So, here's the picture. This God-Man who has been raised from the dead who has provided to Himself at the Father's own hand the complete basis for a secure salvation, even now sits in Heaven and prays for us. As we have the example in scripture, He prayed for Peter to him to get straightened out. But, He prays for us. And how much grief are we preserved from because of the prayers of Jesus Christ, we'll never know.

And furthermore, He acts as our lawyer when Satan would accuse us when we sin, the Lord Jesus Christ shows the Father His wounds and declares us to be not guilty. He intercedes, we are told, for us. That is for our benefit.

And, what do you think He's talking to the Father about when it comes to our losing our salvation? You may be quite sure that if He paid such a terrible price to provide that salvation, He is going to pray, and He is going to argue our case to keep us secure in that salvation. You see, as you read through this scripture, you do have to wonder what must possess anybody and the vast numbers of Christians who do believe that you can lose the salvation that God has given you. They just don't understand how God gave it to them. They just don't understand what it's based upon.

And so, the answer to our subject, the truth of our subject, is that there is no one to indict the believer. The series of questions here, the series of statements, rather, here, make it very clear that what god has done has covered every possible base. And that is good news.

So, what you and I can do is remember to use 1 John 1:9 to confess our known sins to keep ourselves in temporal fellowship. We don't have to worry about keeping ourselves in eternal fellowship. But to keep ourselves in temporal fellowship and to get on with His business, that's what should be the ultimate result of the assurance of salvation.

You know what the argument is. Oh, you tell people that they can live any way they want to, and they're still going to go to heaven, and boy, they'll just live for the devil. No, they won't. If they do, they'll be disciplined. The truth of the matter is that when you know that you're at peace with God and you don't have to worry about it, that's when you can get out and start fighting the battle in the angelic conflict.

So, I would commend to you this morning that now is the time to evaluate how you've invested your days of your life up to now, this past week: your gifts, your talents, your spiritual abilities, and how you're making them count for eternity. A God who has taken you securely into His family now waits for you to join Him on the field of battle.

Dr. John E. Danish, 1977

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